PRIESTLY FORMATION

A CENTENARY VOLUME (1921 - 2021)
CHRONICLED HISTORY & DOCUMENTATION

ST. PAUL'S SEMINARY
TIRUCHIRAPPALLI

ST. PAUL'S SEMINARY
ST. PAUL'S INSTITUTE OF THEOLOGY
(Aggregated to St. Peter's Pontifical Institute, Bengaluru)
Tiruchirappalli – 620001
2022

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ST. PAUL'S SEMINARY
TIRUCHIRAPPALLI

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Rev. Dr. M. William Lourduraj

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ST. PAUL, OUR PATRON

RECTOR

PREFACE

Rev. Dr. A. Andrew De Rose

The completion of 100 years is indeed a major milestone in the life of an institution of integral formation. The history of 100 years is a history of grace, protection and providence of God. Since the founders of this esteemed institute counted on God, we are now counting the blessings of God. The seminary has grown leaps and bounds and has produced results par excellence – 1746 priests and 25 bishops!

Pope Francis while addressing the seminarians from Italy, asked them to imagine the seminary "as the family of Nazareth where Jesus was welcomed, cared for and formed in view of the mission entrusted to him by the Father." It won't be an exaggeration to say that St. Paul's Seminary has always been a family of Nazareth, where the seminarians were accompanied by the formators so that they might be configured to Christ the Good Shepherd,

All the Paulists would gladly and gratefully acknowledge that it is in this family of Nazareth that they learnt "freedom with responsibility," as demanded by *The Gift of the Priestly Vocation*: "He will become a responsible person, able to make the right decisions, gifted with right judgment and able to have an objective perception of persons and events. Such a perspective should bring the seminarian to a balanced sense of self-respect, leaving him to be aware of his own talents and learning how to place them at the service of the people of God" (no. 94).

In today's multi-cultural and multi-ethnic world, new social and cultural dynamics are to be employed in "developing intellectual tools that can serve as paradigms for actions and thought, useful for preaching in a world marked by ethical and religious pluralism" (*Veritatis Gaudium*, no. 5). There is no doubt that in the long span of 100 years, St. Paul's Seminary has supported its seminarians by providing them with the opportunities and challenges that have enabled them to inculcate in themselves values of faith, concern, commitment and service honed with knowledge and understanding. Their ministries in different fields and places bear witness to this fact.

Hence it is a time to rejoice and to thank God for His innumerable blessings. It is the occasion to gratefully remember the founders for their pioneering efforts in establishing the seminary, the Congregation for the Evangelization of Peoples and the Congregation for Catholic Education for granting the academic recognition and the former members of the Board of Administration, Rectors, Staff and students for their indefatigable efforts in preserving the noble traditions handed down to us for the past 100 years. We are indebted to the benefactors of POSPA and other funding agencies for their financial support. I do acknowledge gratefully the dedicated services of the present Chairman and members of the Board of Administration and of the present Staff members and domestic staff who leave no stone unturned to carry out the mission of empowering the future priests "set aside for the gospel of Christ". I have to place on record the painstaking and diligent work of Fr. William Lourduraj for documenting the history of 100 years of St. Paul's Seminary in this volume.

EDITOR

INTRODUCTION

Rev. Dr. M. William Lourduraj

The publication of this volume is to mark the centenary of St. Paul's Seminary, Tiruchirappalli, Tamil Nadu, India. This historic volume contains some germane and pertinent materials for reflection and further directions. There are documentations of many memorable events and a chronicled history of the seminary spanning one hundred years of its existence i.e. from 1921 to 2021. The inevitable preparatory work coupled with detailed planning, study, research and the actual execution have brought forth this volume.

In this volume, the main concern is with aspects of life pertaining to the priestly formation of the diocesan priests in India in general and in Tamil Nadu in particular. There are very useful themes for the formators and the students of religious life too. This is a very handy reference book for lay formation as well. The variety of topics is categorized into six parts:

1. Chronicled History of St. Paul's Seminary;
2. Formation of Diocesan Priests;
3. Formation for Transformation;
4. Reminiscences and Recollections;
5. Centenary Celebrations (2021-2022), and
6. Documentation of St. Paul's Seminary.

Right from the beginning of the embryonic stage, it was the wish of the Centenary Publication Committee that this rare volume, which marks the centenary of St. Paul's Seminary, should be a combined effort of the present staff and students, of the former staff and former students. Accordingly, efforts were made to contact the alumni and emeriti professors for their contribution and involvement in this celebration of their *Alma Mater*. Quite many of them gladly joined the venture and have contributed articles, and some have even sent rare photos of the seminary from their personal collections. I would like to acknowledge with gratitude all those who have co-operated in this joint venture.

Since this book itself is a compendium, a brief introduction to its main parts and sections may be useful.

1. Unearthing the Past of St. Paul's Seminary

The first part is a typical documentation and chronicled history of St. Paul's Seminary. History is memory and recollection of facts pertaining to the past. It is the foundation for the present and future. The first article deals with the historical itinerary of St. Paul's which is mostly compiled from the chronicles of the seminary or the result of interviews with Paulists. The second article records some memorable events and activities of the seminary from the beginning. The third article presents a brief history of the properties of the seminary from its foundation up to the present day. The fourth article deals with the hundred years of St. Paul's and its admirable contribution to the Church and

society. The last paper is the list of books published from the seminary, i.e. the literary contribution of St. Paul's to the Church in Tamil Nadu and in India.

2. Formation of Diocesan Priests

The second part which contains sixteen articles deals with reflections on the formation of diocesan priests. The words of Pope Francis to all the consecrated persons on 21 November 2014 inspire our life and mission also as diocesan priests:

> Prophets know God and they know the men and women who are their brothers and sisters. They can discern and denounce the evil of sin and injustice. Because they are free, they are beholden to no one but God, and they have no interest other than God. Prophets tend to be on the side of the poor and the powerless, for they know that God himself is on their side. (*Ratio Fundamentalis Institutionis Sacerdotalis,* 2017: *The Gift of the Priestly Vocation,* 2).

The first three articles bring forth the present training of the diocesan priests, the challenges concerning priestly formation in Tamil Nadu and, the philosphical and theological reflections to face the challenges involved in the ministry now and in future.

The next three articles could be considered foundational and historical essays: "Jesus' Way of Forming the Disciples," "St. Paul's Way of Forming the Disciples as Disciples of Christ" and "A Historical View of Priestly Formation in India." The next five articles explain the teaching of the Church on integrated or inclusive formation: human, spiritual, intellectual, and pastoral formation of diocesan priests in its four major aspects as echoed in *Pastores Dabo Vobis* and other documents. Then, we have three articles which deal with the propaedeutic, discipleship and configuration stages in the formation of diocesan priests.

The next article deals with the importance of the ongoing formation of the diocesan priests. The final article critically brings out the future trajectories of priestly formation concerning the formation at St. Paul's Seminary.

3. Formation for Transformation

The second part contains seventeen articles that critically evaluate the priestly ministry undertaken by diocesan priests as the future of the Church depends on the ministry of its priests (*Optatam Totius,* 1).

The first article is on the topic 'The Spirituality of the Diocesan Priests.' It explains the contribution of diocesan priests towards the transformation of the Church and society as described in *Dei Verbum*, no. 21: "drawn into intimacy with God by being immersed in the word of God." The second article brings out the salient features of evangelical poverty, stewardship, and the communion of goods practised by diocesan priests. The third article registers the initiatives piloted and experimented by diocesan priests in the early 1970s lovingly remembered by an ex-alumnus. The fourth article brings forth the keen observation on the historical and social thrust in the formation of diocesan priests by a religious priest. The next articles focus on the Indian theology of liberation and formation of prospective diocesan priests with a liberation thrust – A Roadmap for the future, the theology of the marginalized, the challenge of globalization, the eco-theology, and the empowerment of women in the formation of diocesan priests.

The following articles talk about the renewal initiated by Vatican II and the attempts by the Church to indigenize the official liturgical rites and life, the incorporation of Indian forms and symbols,

inter-religious dialogue, reflections on inclusive theological and priestly formation, need for doing theology in the native language, inculturation in formation houses, and media.

4. Reminiscences and Recollections

The fourth part contains the reminiscences and recollections of the former staff, guest professors and Paulists of different age groups and various ministries in three sections such as

1). "Recalling My Days at St. Paul's,"
2). "Light from the Field," and
3). "Involved in the Development of …"

All the articles in this first section are based on the experience of the authors in their various capacities. The writings highlight not only the ideal but also some of the concrete activities in the Church and in the society. Though their views are directly concerned with the formation at St. Paul's Seminary, many reflections could be of relevance to all the religious both men and women, and Christian faithful who form part of the student-body of St. Paul's Seminary. Their reminiscences and recollections make an interesting reading and bring alive the lives of the early years of St. Paul's.

The articles in the second section are written by the former Paulists from different walks of life, who have been associated with the *Alma Mater*. Their recollections will make the reader rediscover the Paulist Spirit nourished and nurtured by the Jesuits and diocesan formators.

St. Paul's Seminary is an institution at the service of the Church and society. It is this service that gives meaning and relevance to it. All the articles in this third section are written by the former students who have dedicated themselves to developmental works and ministries at the national, regional, and diocesan levels. This section is something unique and new. The authors of these articles are former students who are involved in various social movements. This section can provide a glimpse into the lives of the former students who have taken bold initiatives and worked for human rights and dignity, as echoed in the values of the Reign of God Movement, that is, an egalitarian society based on fraternity, truth, love, and justice.

5. Centenary Celebrations (2021-2022)

St. Paul's Seminary celebrated its centenary on 29 June 2022 in the company of many bishops, present and former staff, present and past students, friends and well-wishers of this seminary. This fifth part of the volume gives a summary of the major events of the day. It has also a section with some of the messages that have been received by the seminary on the occasion of the centenary. Then, we have the name list of different committees involved in the centenary celebration.

6. Documentation of St. Paul's Seminary

The sixth part of this volume gives the documentation of St. Paul's Seminary. Practically all the photos in the documentation section are selected from the archives of the seminary. The student publication committee has made special efforts, as far as possible, to select and to arrange the photos of the seminary; the Archbishops and Bishops of Madurai Ecclesiastical Province; the present Bishops of the Board of the Administration; the Paulists raised to the Episcopal Dignity; the former rectors; the present teaching staff and the non-teaching staff; the Centenary Publication Committees, both the staff and students.

The next section of this volume gives the list of names of the teaching staff, the guest professors, non-teaching and domestic staff of St. Paul's Seminary over the past hundred years.

The final sections of this volume give the list of the names of the students of rhetoric and philosophy (1921-1933); past and present students of philosophy (1934-2022); past and present students of theology and pastoral course (1921-2022); and the students of Licentiate programme (1995-2022) of the past hundred years at St. Paul's Seminary.

7. The Centenary Publication Committee

To bring out this volume, the Centenary Publication Committee members of the students have laboured relentlessly in varying capacities: collecting the materials from the archives of the library, scanning, photo editing, preparing the name list and the events, cross-checking the data, documenting, etc. They even sacrificed their holidays and plunged into these activities. They are Deacons A. Jothimani and X. Francis Prasath, Bro. C. Michael Raj, Bro. J. John Jijo, Bro. B. Raphael, Bro. M. Johnbosco, Bro. A. Prakash, Bro. A. Felix Antony, Bro. S. Starlin Christopher and Bro. K. Maria Arul Xavier.

Along with them the layout of this volume, the formatting and designing were carried out by Bro. C. Jackson, Bro. L.G. Naveen, Bro. A. Arun Titus, Bro. R. Bobin and Ms. A. Johnci who lent whole-hearted cooperation. A special word of thanks to the strenuous and efficient work of Bro. C. Jackson for the beautiful lay-out of this volume. I am grateful to all of them for their hard work.

A special thanks goes to Licentiate student Fr. A. Arun Babion, Bro. L.G. Naveen, Bro. R. Praveen Arul Selvan, Bro. C. Mario Kijo, Bro. A. Grendin and Bro. K. Dyson for their art drawings for this volume. Also a word of thanks to those who lent their helping hands in carrying out the corrections and scanning in this volume: Bro. J. Simon Aldus, Bro. K.R. Answell Ralist, Bro. A. Amal Raj, Bro. J. Kiritharan and Bro. S. Wilson.

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A special word of thanks goes to the members of the Centenary Publication Staff Committee, who have lent whole-hearted co-operation in preparing this volume. They are Fr. M. William Lourduraj (Co-ordinator), late Fr. S. Devaraj, Fr. S. Santiago Raja, Fr. V. Gnanamuthu, Fr. G. Valentine Joseph, Fr. T. Xavier Terrence, late Fr. L. Jeevaraj and Fr. Yesu Karunanidhi, our former staff member.

We take this opportunity to extend our thanks to the members of the Centenary Publication Advertisement Committee members for collecting the advertisements to meet the expenses. They are Fr. A. Andrew de Rose, Fr. M. Peter Amaladoss, Fr. M.S. Antonysamy, Fr. A. Savarimuthu, Fr. S. Santiago Raja, Fr. V. Gnanamuthu, Fr. G. Valentine Joseph, Fr. T. Xavier Terrence, Fr. J. Victor Emmanuel, Fr. A. Albert and Fr. P. Anbu Raj.

We raise our hearts in gratitude to God. We render our gratitude to their Excellencies the bishops who are the members of the Board of Administration. They always inspire us in many ways. A special mention is made to our chairman Most Rev. Dr. Antony Pappusamy for his selfless interest and dedication in the formation of future priests.

I am deeply indebted to Fr. Rector, Fr. Vice-Rector, and to the teaching staff and non-teaching staff, the students and well-wishers of the seminary for the great encouragement, support, guidance

and faith they provided during the creation of this voluminous historical record. But for their generous cooperation, this great work would not have been possible.

8. Limitations

The committee has tried its best to present facts and information as accurately as possible. But there could still be some inaccuracies and oversights. A careful reader might notice some repetition of ideas in certain parts of this volume. But we hope they could be justified in the particular contexts. The primary source of much of the materials contained in this volume is the chronicles of St. Paul's Seminary which has recorded the major events of the seminary. The Centenary Publication Student Committee members have also cross-checked with persons concerned whenever there were doubts about certain matters. However, in some cases, the persons concerned themselves were not sure of things. Certain portfolios held by some persons in the seminary are not properly documented. Hence, we have not gone into particulars, and those who have been on the staff of the seminary on temporary assignments are not included in the list of staff members. The list of names of the students, the guest lecturers, the staff, and the non-teaching and domestic staff could be incomplete due to the missing of the house chronicles.

9. *In Fine*

Finally, our very sincere thanks goes to Most Rev. Dr. J. Susaimanickam, Bishop Emeritus of Sivagangai, who is uniquely skilled in correcting the manuscripts. This, he did very meticulously with relevant and valuable suggestions which helped us complete this volume.

We would also like to thank the Frs. X.D. Selvaraj, D. Alphonse, A. Maria Arul Raja SJ, Jacob Parapally MSFS and Kulandaisamy OFM Cap who gave the right direction to bring out this volume.

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May the reading of this volume create a thirst in us to listen to and to reach out to the people on the margins and the peripheries.

Long live St. Paul's Seminary! Long live our *Alma Mater*!

Contents

TITLE	PAGE NO.
PREFACE	
INTRODUCTION	
PART - 1 **HUNDRED YEARS OF PRIESTLY FORMATION** **UNEARTHING THE PAST OF ST. PAUL'S SEMINARY**	
1. St. Paul, Our Patron	
2. The Seminary Coat of Arms	
3. Hundred Years of St. Paul's Seminary (1921-2022): A Brief Historical Itinerary *Dn. A. Jothimani, Dn. X. Francis Prasath & Rev. Dr. M. William Lourduraj*	
4. Some Memorable Events in the History of St. Paul's Seminary (1921-2022) *Bro. A. Prakash & Rev. Dr. M. William Lourduraj*	
5. A Brief History of the Properties of St. Paul's Seminary *Rev. Fr. M.S. Antonysamy*	
6. St. Paul's Seminary: A Temple of Learning with Admirable Contribution *Rev. Dr. M. William Lourduraj*	
7. Publications from St. Paul's Seminary *Bro. A. Prakash & Rev. Dr. M. William Lourduraj*	
PART - 2 **FORMATION OF DIOCESAN PRIESTS**	
1. Training of Priests in the 21st Century: Ready to Leave the Security Zone? *Rev. Dr. P.S. Sebastian*	
2. Challenges Concerning Priestly Formation in Tamilnadu *Rev. Dr. Yesu Karunanidhi*	
3. Philosophical Analysis of Formation *Rev. Fr. A. Spencer Jeice*	
4. Jesus' Way of Forming the Disciples *Rev. Dr. Yesu Karunanidhi*	15
5. Paul's Way of Forming the Disciples as Disciples of Christ *Rev. Dr. S. Michael Raj*	19
6. Formation of Diocesan Priests in India: A Historical View *Rev. Dr. A. Diraviam*	28
7. The Teaching of the Church on the Human Formation of Diocesan Priests *Rev. Dr. A. Andrew de Rose*	33
8. Spiritual Formation of Diocesan Priests *Rev. Dr. I. Raymond Joseph*	37

9. An Integrated Diocesan Priestly Spirituality *Swami Gnanajyothi A. Louis*	
10. An Extremely Rigorous Intellectual Formation: The Need of the Hour *Rev. Dr. S. Santiago Raja*	44
11. Pastoral Formation as the Keystone of Priestly Formation *Rev. Fr. J. Victor Emmanuel*	48
12. Propaedeutic Stage in the Formation of Diocesan Priests *Rev. Dr. L. Anandam*	51
13. Philosophical Training in the Formation of Diocesan Priests *Rev. Fr. M. Peter Amaladoss*	58
14. Theological Training in the Formation of Diocesan Priests *Rev. Dr. L. Dionysius*	64
15. Ongoing Formation of Priests: Some Reflections and Proposals for Renewal *Rev. Dr. A. Albert*	82
16. Future Trajectories of Presbyteral Formation *Rev. Dr. D. Alphonse*	90

PART - 3
FORMATION FOR TRANSFORMATION

1. The Spirituality of Diocesan Priests *Rev. Dr. R.K. Samy*	99
2. Formation of Priests: Evangelical Poverty, Stewardship & Communion of Goods *Rev. Fr. A. Savarimuthu*	108
3. The Paulist Formation in Transition (St. Paul's Seminary, Thiruchirappalli: 1960s) *Dr. A. Pushparajan*	112
4. Social Thrust in the Formation of Diocesan Priests *Rev. Dr. A. Maria David OCD*	117
5. Formation of Diocesan Priests in Liberation Theology at St. Paul's Seminary *Rev. Dr. X.D. Selvaraj*	121
6. Theology of the Marginalised and the Subalterns *Rev. Dr. A. Maria Arul Raja SJ*	131
7. Facing the Challenges of Globalization, and the Formation of Diocesan Priests *Rev. Dr. S. Xavier Benedict*	138
8. Formation for Fall of Fascism *Rev. Dr. A. Kulandai Samy OFM Cap*	143
9. Priestly Formation of Diocesan Priests and Eco-Theology *Rev. Dr. A. Kasi Rayappa*	148
10. Empowerment of Women and the Formation of Diocesan Priests *Mrs. Dhanaseeli Divyanathan*	152
11. Formation to Dialogue in St. Paul's Seminary 1974-1978 *Rev. Dr. M. Amaladoss SJ*	157

12. Inclusive Theological and Priestly Formation: Recollections and Reflections — 161
Felix Wilfred

13. Need for Doing Theology in Native Language — 165
Bishop J. Susaimanickam D.D., S.T.D.

14. Priestly Formation at St Paul's Seminary: Contribution to Liturgy — 171
Bishop S. Arokiaraj D.D., S.T.D.

15. Inculturation in Philosophical Education of Diocesan Priests — 174
Rev. Dr. V. Gnanamuthu

18. Diocesan Priests in the Challenging Context of Modern Sexual Scandal — 179
Rev. Dr. L. Jeevaraj (posthumously published)

16. Formation and Modern Media — 183
Rev. Fr. Eugene Florence SDB

17. St. Paul's Seminary and the Growth of Tamil Liturgical Music — 189
Rev. Dr. E. John Kulandai

PART - 4
HUNDRED YEARS OF PRIESTLY FORMATION AT ST. PAUL'S SEMINARY
REMINISCENCES AND RECOLLECTIONS

A. "RECALLING MY DAYS AT ST. PAUL'S"

1. My Formation at St. Paul's Seminary - *Rev. Fr. M. Arul Arockiam* — 238
2. My Life - Shaped at St. Paul's Seminary - *Rev. Fr. M.S. Lawrence* — 240
3. Memoir of my Life at St. Paul's Seminary - *Rev. Fr. Thomas Panakal* — 242
4. My Recollections about St. Paul's - *Rev. Dr. Cruz M. Hieronymus (Posthumously Published)* — 243
5. My Days at St. Paul's Seminary - *Bishop Dr. Joshua Mar Ignathios* — 245
6. St. Paul's Seminary: Centre of Transformation - *Rev. Dr. A.S. John Peter* — 247
7. Down Memory Lane... - *Rev. Dr. Paul C. Jesuraja SJ* — 249
8. My Reminiscences of St. Paul's - *Rev. Fr. A. Arul Maran SDB* — 250
9. Uniqueness of my Alma Mater - *Rev. Fr. V. Jesu Lourdu Wilson* — 252

B. "LIGHT FROM THE FIELD"

1. St. Paul's Taught me to Work for Integral Liberation.- *Rev. Fr. A. Soosai Manickam* — 254
2. Formation for Self-Transformation - *Rev. Fr. M.R. Regis* — 256
3. My Memories of St. Paul's - *Rev. Fr. R. Michael Joe* — 258
4. Igniting Inner Aspiration - *Rev. Fr. C. Jayanth IMS* — 260
5. My Days at the Seminary as a Student and as a Teacher - *Rev. Dr. V. Paul Leon* — 262
6. Thank You, *Alma Mater* - *Rev. Dr. T. Victor* — 264
7. Strolling Down Memory Lane… - *Rev. Dr. Metti Amirtham SCC* — 266
8. My Experience at St. Paul's Seminary (1994-98) - *Rev. Fr. A. Tharcius Raja OCD* — 268
9. My Days at St. Paul's Seminary - *Rev. Dr. M.C. Rajan* — 269

C. "INVOLVED IN THE DEVELOPMENT OF...."

1. Ministry to Children - *Rev. Dr. R. Mary John* — 271

2. Development of Youth - *Rev. Fr. M.F. Martin Joseph*	273
3. Development of Dalit Christians - *Rev. Dr. S. Boopathy Lourduswamy*	275
4. Basic Ecclesial Communities - *Rev. Fr. M. Joseph Justus (Posthumously Published)*	277
5. Family Apostolate – *Rev. Fr. P. Benzigar Lution*	278
6. Interreligious Dialogue – *Swmai P. Vincent*	280
7. Justice, Peace and Ecology - *Rev. Dr. A. Nithya Sahayam OFM Cap*	281
8. Social Work – *Rev. Fr. S. Alphonse*	283
9. Ministry to Fishers - *Rev. Fr. M. Stephen*	283
10. Ministry to Alcoholics - *Rev. Fr. I. Antony John Kennedy*	285
11. Communication Media - *Rev. Fr. V.M.J. Adaikkala Raj*	287
12. Theologising Through Folk Culture - *Rev. Fr. S. Arputha Arasu*	289
13. Involvement in Legal Cell - *Rev. Fr. S. Savarimuthu*	291
14. My Pilgrimage with *Uzhaikkum Makkal Viduthalai Iyakkam* - *Rev. Fr. S.A. Arul Jeeva*	293
15. *Irai Arasu Iyakkam* - *Rev. Fr. V. Hilarius*	295

PART- 5
CENTENARY CELEBRATIONS 2021-2022

A. MESSAGES

1. Message from His Holiness Pope Francis	301
2. Message from the Secretariat of State, Vatican	302
3. Message from the Congregation for the Evangelization of People, Vatican	303
4. Message from the Congregation for Clergy, Vatican	304
5. Message from the Superior General of the Jesuits, Rome	305
6. Message from the Apostolic Nuncio, Delhi	306
7. Message from the Chairman of St. Paul's Seminary & Archbishop of Madurai	307
8. Message from the Chancellor of St. Peter's Pontifical Institute, Bangalore	309
9. Message from the chairman of Vocation, Seminaries, Clergy & Religious, India	310
10. Message from the Bishop of Dindigul	311
11. Message from the Bishop of Kottar	312
12. Message from the Bishop of Tuticorin	313
13. Message from the Bishop of Palayamkottai	314
14. Message from the Bishop of Tiruchirappalli	315

B. CENTENARY CELEBRATIONS AT A GLANCE

1. Homily: Centenary Celebrations of St. Paul's - *Abp. George Antonysamy D.D., S.T.D.*	316
2. Presidential Address - *Abp. Antony Pappusamy D.D., S.T.D.*	323
3. Report: Centenary Celebrations of St. Paul's Seminary - *Bro. M. Johnbosco*	327
4. Centenary Committees	330
5. Photos of Centenary Celebrations	332

PART - 6
HUNDRED YEARS OF PRIESTLY FORMATION AT ST. PAUL'S SEMINARY DOCUMENTATION

A. PHOTO DOCUMENTATION 1921-2022

1. Photos of the Seminary 343
2. Archbishops and Bishops of Madurai Ecclesiastical Province 380
3. Present Bishops of the Board of the Administration 385
4. Paulists Raised to the Episcopal Dignity 386
5. Former Rectors 389
6. Present Teaching Staff 392
7. Present Non-Teaching and Domestic Staff 392
8. Present Students 393

B. STAFF OF ST. PAUL'S SEMINARY OVER THE YEARS 1921-2022

1. Teaching Staff 398
2. Visiting Staff 401
3. Non-Teaching Staff and Domestic Staff 405

C. STUDENTS OF ST. PAUL'S SEMINARY 1921-2022

1. Abbreviations
2. Students Enrolled for Rhetoric and Philosophy 1921-1933
3. Students Enrolled for Philosophy 1933-2022
4. Students Enrolled for Theology and Pastoral Course Students 1921-2022
5. Students Enrolled for Licentiate 1995-2022
6. Distribution Table of Students

PART I

UNEARTHING THE PAST

HUNDRED YEARS OF ST. PAUL'S SEMINARY
(1921-2021)

ST. PAUL
Our Patron Saint

THE SEMINARY COAT OF ARMS

- *'Segregati in Evangelium Christi'* - This Latin verse is taken from the letter of St. Paul to the Romans (1:1). In English it is rendered as 'Set apart for the Gospel of Christ'.
- From below on the left side is the Bible marked with the Cross.
- In the upper left is IHS – the first three letters (Capital) of the Greek word IHSOUS. It is the short term for Jesus. Later it was understood as an acronym in Latin: *Iesus Hominorum Salvator* = Jesus the Saviour of Humans.
- In the right side above are the scroll with stylus representing the writings of St. Paul and the sword which is the symbol of St. Paul's martyrdom.
- In the lower right is the chalice with host which represents the Eucharist, the ever-abiding sacramental presence of Jesus.
- In the middle is Jesus' heart from where flow the seven sacraments symbolized by the seven small lines.
- The whole coat of arms logo is crowned signifying the glory to be given to God by the presbyters who, following the model of St. Paul, continue the ministry of the Word and Sacraments.

Explained by

Rev. Dr. X.D. Selvaraj

HUNDRED YEARS OF ST. PAUL'S SEMINARY (1921 - 2021)
A BRIEF HISTORICAL ITINERARY

The joyous occasion of the centenary is a very significant event in the history of any institution in general and of a formation house in particular. St. Paul's Seminary which was started in Tiruchirappalli, Tamil Nadu, India, has completed its 100 years of service by June 8, 2021. It has nurtured so far under its maternal care the seminarians from 64 dioceses, 52 religious congregations of men and women, and 19 lay faithful. It has also trained 82 persons as scholars through the Licentiate programme. Over 2500 seminarians whom it has formed are serving as presbyters primarily in the ecclesiastical region of the Madurai archdiocese that includes today eight dioceses of South Tamil Nadu: Tiruchirappalli, Thoothukudi, Madurai, Kottar, Palayamkottai, Sivagangai, Dindigul and Kuzhithurai. It is surely a worthwhile exercise to trace the beginnings of the significant events and cast a rapid glance at the important milestones on its road to prominence during these hundred long years.

The first quarter of the twentieth century witnessed World War I (1914-1918). The conditions resulting from the world war and the epoch-making appeal of Pope Benedict XV brought out the paramount importance of formation of numerous native diocesan priests who would be more efficient in bringing the Gospel to their own peoples. Pope Benedict XV had just then called for special efforts towards the formation of the diocesan priests in the mission lands in 1919:

> Linked as he is by the bond of origin, character, mentality and inclinations to his compatriots, the native priest possesses extraordinary facilities for introducing the faith to their minds and is endowed with powers of persuasion far superior to those of men of other nations. It thus frequently happens that he has access where a foreign priest could not set foot (*Maximum Illud*, no. 14).

The warp and woof of national consciousness and aspirations which entered into the social and political fabric of the East during that period did not fail to have their beneficent effects on the natural religious yearning of the Catholics in India. The poignant cry for more indigenous priests came from all quarters of the mission fields.

Against this background, the candidates for priesthood belonging to the diocese of Tiruchirappalli were initially sent to seminary in Kandy (Sri Lanka) up to the year 1910. Then Kandy which had obligations towards other dioceses could not accommodate all the seminarians from Tiruchirappalli and it was decided that not more than 5 would be accepted there. The diocese of Tiruchirappalli which was not yet able to have its own seminary had to look elsewhere for help. So a decision was made to send their seminarians to Mangalore where there was already a very flourishing seminary. From 1914 till 1921 the authorities of the seminary generously gave shelter and training to the seminarians coming from Tiruchirappalli diocese.

The Diocese of Tiruchirappalli was certainly grateful to those seminaries for their brotherly help, but this situation could not last long. Not only because admissions to these seminaries was limited in number, but also candidates could not adequately prepare themselves for their future ministry in their mother tongue, Tamil.

The Most Rev. Dr. Augustine Faisandier SJ, the bishop of Tiruchirappalli (1914-1935), was a farsighted administrator. Not only would he not suffer a single applicant to be rejected but exhorted the missionaries to seek out vocations in their parishes and districts. It is he who took the momentous and memorable decision to start a major seminary for the diocese of Tiruchirappalli.

1. BEARS TWENTY FIVE-FOLD FRUITS (25 YEARS)

Fr. Henry Grange (1921-1922): The First Rector

On 8 June 1921 St. Paul's Seminary was inaugurated with the motto "to set apart for the Gospel of Christ" (Rom 1:1). It was started in Thiruchirappalli, and as the house chosen for it in the Cantonment area had first to be remodeled, the students and part of the staff were temporarily put up in the villa house of St. Joseph's College at Pandamangalam near Uraiyoor, Tiruchirappalli. The house was about three miles away from the town. Br. A. Kulandaisamy SJ was sent to the seminary to look after the needs of the inmates. Together with them he shifted the seminary after a few months to the Cantonment house and he remained there for three years. On 4 October 1921 the present seminary was blessed by Bishop Faisandier.

The new seminary was staffed by the Jesuits. There were 24 students – 18 students of Tiruchirappalli diocese (which then comprised the present territory of the Dioceses of Tiruchirappalli, Thoothukudi, Madurai, Palayamkottai, Sivagangai and Dindigul) withdrawn from Mangalore and six new entrants. Fr. Henry Grange was appointed the first Rector (from 1st May 1921) and the first professors were Frs. Christopher Houpert, Adrianus Sabathier, John Baptist Astruc and Joseph Vincent.

The First retreat to the seminarians was preached by Bishop Faisandier himself from 26th September to 1st October 1921 in the seminary and some seminarians were ordained sub-deacons. They were F.X. Singarayar and F. Savarimuthu. Others were given minor orders as Acolyte and Exorcist: J. Roche; Door-Keepers and Lectors: J. Mariasusai, G. Devotta and F. Pakkiam. Brs. S. Emmanuel, P. Rayappan, A. Samidorai, J. Susaimanickam and J. Yagappar received Tonsure.

On 8 December the first two deacons were ordained priests in the Cathedral of Tiruchirappalli.

Fr. Francis Varin (1922-1927): Admission of Canditates from other Dioceses

Fr. Varin served as the Rector of the seminary for six years (1922 to 1927). Guidance of the young clerics entrusted to his care won for him life-enduring friendship. He was very kind, forbearing, patient, and self-forgetful in the service of others. As the seminary obtained canonical status in 1922, the tide of vocations also continued to rise; and the community was augmented further by the admission of candidates from the neighbouring dioceses. More accommodation had to be provided and happily a generous person came to the rescue by making a gift of Rs. 24,000.00. Therefore in 1925 a new wing was added with a two-storied building – eight well lighted and well-ventilated rooms – for housing the professors. The rooms vacated by them were added to the living space allotted for the seminarians. Numbers began to increase. The calendar for 1927 showed 61 names – a phenomenal increase! This demanded more buildings and the Rector applied to the National Director of St. Peter's Works in Paris and received a sum of 200,000.00 francs as financial help. This sum helped to build another two-storied wing in 1927, accommodating the theologians' classrooms and study rooms on the ground floor, and their dormitories on the first floor. The seminary became, in fact, an inter-diocesan/national seminary with students from the dioceses of Tiruchirappalli, Thoothukudi, Mylapore, Changanacheri, Pune and Vizagapatanam. Fr. Varin, in a pithy report to the National Director of St. Peter's Works in Paris, remarks that his seminarians had a good appetite:

> It is an appetite not only for material things that were provided in the refectory but also for intellectual and spiritual things they were treated with both in the classroom and in the chapel. Here are seminarians of different places, castes and characters but they live together and make a true happy family. They are all united in one common bond and have one common goal.

The rule book, with which every seminarian was equipped, says that the object of the seminary is to educate young men (in extremely rare cases older men) for the clerical state and to ground them in solid virtue, learning and zeal for souls, essential for the successful exercise of the sacred ministry:

> Candidates for admission to the seminary should have passed the S.S.L.C. or matriculation examinations. Candidates who comply with this first requisite will further be examined in Latin. Those who will prove themselves fit to follow the course of rhetoric will be admitted at once; the others will be sent to St. Joseph's College, for at least one year, during which they will follow the I.U.C. Classes.

A new set of rules for admission to the seminary have been issued in the beginning of June 1922.

The course of studies till 1932 extended to seven years: one year of rhetoric, two years of philosophy and four years of theology. During the formation period, every Sunday the seminarians would go in groups to teach catechism to the children of the most neglected quarters of Tiruchirappalli and its surroundings. Therefore, St. Paul's Voluntary Catechists Association was formed. Our Catechists imbued with true Catholic spirit, systematically imparted religious knowledge to the children. In order to meet the expenses for catechism books, devotional articles and above all, for the annual prize distribution, a fund was started and named as St. Peter Canisius' Fund in aid of poor children in Thiruchirappalli.

In 1926 the seminarians were sent for prison ministry. They visited the prison every Sunday and instructed the prisoners. Another exercise, as a way of preparing the future apostles, was the course of native philosophy which was taught methodically and which was part of the examinations.

Fr. Paul Soufflet (1927-1933): A Good Shepherd

On 5 June 1927 Fr. Soufflet succeeded Fr. Varin as the Rector of St. Paul's Seminary. The number of admissions began to swell and the work initiated and organized by Fr. Varin was consolidated and developed during the rectorship of Fr. Soufflet. Three years later (1930) "Sedes Sapientiae Hall" and the "Deacon's Block" with single rooms were constructed. On 8 December 1927 Frs. M.J. Chinnapper, B. James Mendonça and J.X. Poobalarayan were raised to the dignity of sacred priesthood. Fr. James Mendonça was consecrated the first Indian Bishop of Tiruchirappalli on 25 July 1938.

Fr. Soufflet was indeed a good shepherd. He, like his Master, went in search of the lost sheep. Many priests remember him as a man always ready to console and advise, to encourage priests in need and to hear their confessions. Many old Paulists keep a grateful remembrance of Fr. Soufflet for his timely advice and support given to them at a critical juncture of seminary life. He vacated the office in January 1933, but the seminary was not going to be deprived of his fatherly care altogether; he came back as professor of moral theology and spiritual father.

In the meantime, the seminary began admitting students from the other dioceses of Tamil Nadu, the other regions of India, Sri Lanka, and from some religious congregations of men. In the year 1933 the number of seminarians increased to 95 from the Dioceses of Thiruchirappalli, Chittagong, Dacca, Galle, Bombay, Mylapore, Nagpur, Trincomalee, Thoothukudi and Vizagapatanam.

St. Augustine's Minor Seminary

A change had now to take place with regard to the post-secondary studies of the seminarians. The young seminarians, after their secondary course of studies, did one year of Latin and entered St. Paul's Seminary for ecclesiastical studies. In order to raise their standard of studies, St. Augustine's Seminary was opened in 1932 in the premises adjoining St. Paul's at a cost of Rs. 20,000.00 and the students were given a course of studies comprising two years of Latin and one year of Rhetoric. Fr. V. Arnault was placed as the head of that institution for the proper preparation of future priests both in learning and in apostolic virtue.

Fr. J. Peter Leonard (1933-1936): Freshness of Outlook

Fr. Soufflet's successor was Fr. J.P. Leonard. As the Rector of the seminary, his high sense of duty, strict discipline and devotedness won for him the esteem and administration of the staff and students. He carried on his task with his wonted diligence and enthusiasm. He was an indefatigable worker. His spiritual vigour, freshness of outlook and skills in administration were soon to raise him to the episcopate. On 24 May 1935 the founder of the seminary, Bishop Faisandier was no more.

Msgr. Leonard, his successor, the then Rector of St. Paul's Seminary, in his report to the Director of St. Peter's Works writes:

> The great event of this year is the death of His Lordship Bp. A. Faisandier, S.J. the founder and patron of the grand Seminary of St. Paul and of the petit seminary of St. Augustine. The venerable prelate had always displayed his most vivid interest for these two institutions. He was always present for every feast, he offered himself personally to preside at the examinations as well as at the monthly recollections. Many a time indeed has his paternal voice resounded in the chapel and in the festal hall, lavishing counsels, directions and encouragements. His death leaves a big gap in us. But from above his intercession will continue to do well, both to the actual generation and to the future candidates. The directions which he has left us will remain as the basis of the education to be imparted to our seminarians. His last message, sent together with his last blessings when, nailed on his bed of suffering, he saw the end approaching with hurried steps, was characteristic. 'Zeal and abnegation!'

The elevation of Fr. Rector to the episcopacy was a landmark in the annals of the history of St. Paul's Seminary. It is described in the seminary records thus:

> If the great event of the preceding year was the death of Msgr. Faisandier, that of the following year was to be the consecration of his successor. We waited for a long time and the waiting was so much more painful as the seminarians could not be ordained. The ordinations of June were put over to the following March. But when we heard on the 6th January that the future bishop was precisely the Rector of the seminary, all entered into festal spirit. There was a need for at least a day of holiday in order to calm the minds. The preparations for the consecration were forthwith begun. It is evident that all the work as regards the ceremonies (15 March 1936), chant and programme of the feast fell upon the seminarians.

In 1938, when the new diocese of Madurai was created, St. Peter's Minor Seminary, Madurai was also started to prepare the students for philosophy and theology.

Fr. P.M. Lemahieu (1936-1942): An Indefatigable Worker

Fr. Lemahieu gave the seminary his best years and in him the seminary saw a life of holiness and devotion to duty. It was in his time, the annual magazine *Home Review* was launched to serve as a link between the former and the present students in St. Paul's. Fr. H. Immel came from St. Joseph's College, Tiruchirappalli, as minister. He held the office just for two years. But he will be remembered for many more years to come for the valuable contribution he made to the corporate life of the house namely the very efficient orchestra which he founded.

In 1836, exactly a century ago, four stout-hearted Jesuits, Frs. S. Joseph Bertrand, Louis Garnier, Alexander Martin and Louis de Ranquet set their whole heart and soul in their efforts to establish the Church in what was then known as "Madurai Mission". Their dream for a diocese, manned by diocesan indigenous clergy and governed by a diocesan bishop, became an accomplished fact on 25 July 1938, with the accession of His Excellency Msgr. James Mendonça, a former Paulist, to the episcopal seat of Tiruchirappalli diocese.

On 29 March 1938, the seminary was made an inter-diocesan seminary for the dioceses of Tirchirappalli (erected as a Diocese in 1886), Thoothukudi (erected as a Diocese in 1923) and Madurai (erected as a Diocese in 1938).

On 29 October 1942, cholera visited St. Paul's Seminary and Sanitary Inspectors rushed in not too soon. The whole household was inoculated but it was too late for Br. Yago whose case was deteriorating and he passed away on the same day.

2. BEARS FIFTY-FOLD FRUITS (50 YEARS)

Fr. E. Ugarte (1942-1948): The Silver Jubilee Rector

Fr. Ugarte became the Rector in 1942 and gave an impetus to the zeal of the students for better grades in their studies. During the tenure of his office, the Silver Jubilee of the Seminary (1946) was celebrated on a grand scale based on the themes of prayer, study and love of neighbour. This made the mark of distinction in the history of St. Paul's. His dynamism, untiring service and overflowing concern for the seminarians were the factors responsible for nurturing vocation. He was painstakingly diligent in radically changing the curriculum of education. St. Paul's will not forget easily the one who had loved it so much and worked so strenuously for its uplift.

Fr. T. Lawrence Fernandez (1948-1953): A Dutiful Rector

The seminary is the apple of the eye of the bishop and the heart of a diocese. And for the seminary, the chapel is of paramount importance and is considered the pulse of the seminary. Recognizing this, it was Fr. Lawrence Fernandez, designated as Rector in 1948, who constructed the chapel which today stands as the library. He was very careful to maintain the same high standard of education achieved by his predecessor. He was a dutiful professor at the service of students. He was happy when he found them really interested in their studies, and not "getting themselves lost in matters of secondary importance" in their formative years. He enjoyed the company of the wise, by devoting all his spare moments to solid reading.

Fr. J. Chacko Marratukalam (1953-1958): Man of Motherly Concern

Fr. Chacko became the Rector in 1953. The number of seminarians was 149. It was during his time that an Infirmary cum dispensary and a separate wing for philosophy students were built. The philosophers' wing was constructed and blessed on 25 July 1955. In course of time it became the library. Everyone who studied under Fr. Chacko would show gratitude for his fatherly and motherly concern that touched and challenged many. All remembered his genial smile and bonhomie will. On 19 September 1953 the diocese of Madurai was raised as an Archdiocese with Tirchirappalli, Thoothukudi and Kottar (later in 1963) as suffragans to Madurai and all these dioceses sent their students to St. Paul's Seminary.

Fr. J. Dhanasamy (1958-1961): A Quick-witted Father

Fr. Dhanasamy who was familiar with the throbs of the seminary was appointed Rector in 1958. Right from the year 1942, he had served here as Spiritual Director, Procurator, Minister and Dean of Studies. The seminarians remembered him as a quick-witted father. In 1959 the seminary celebrated in a fitting manner the centenary of St. John Mary Vianney's death and one more floor (now the V.T. Hall) was built over the philosophers' wing which was officially opened during the centenary celebrations. It was used at first for the famous exhibition on priesthood prepared by the then Minister, Fr. Archambeaud. For days, outsiders came from all over Tiruchirappalli and Golden Rock to see the exhibition. A booklet on Cure d'Ars was published commemorating the celebration of J.M. Vianney who is the Patron and model of the diocesan priests.

Fr. T. Durairaj (1961-1965): An Affectionate Father to All

Fr. Durairaj came as Rector in 1961 and the seminary saw the revival of the Third Order of St. Francis and of different academies like the Tamil Academy and the English Academy and the Cine Forum. He encouraged visiting hospitals and prison as weekly ministries to be done by seminarians along with catechetical of ministry. Above all he was an affectionate father to all, consoling the dejected and encouraging all with a meek and quick smile which was always on his face. He was strict and

demanding with himself and from his demeanour any casual observer would call him an ascetic. Yet he was very generous, liberal and affectionate towards all and always encouraged the seminarians.

In 1963, the diocese of Kottar joined the Board of the Administration of the seminary.

Fr. James Andrew Loźe (1965-1971): The Golden Jubilee Rector

Fr. James Loźe had been serving the seminary in all possible capacities from 1956 onwards for 15 years: as a professor, Dean of studies, Catechetics-promoter, and spiritual father. In June 1965 he became the Rector. He was a man of great dynamism, contagiously active and a spiritual power-house charging everyone who came his way to action and self-dedication. He was a great model by his selfless and dedicated service and tickling humour, eliciting emulation from all.

With Fr. Loźe as the Rector, the golden era of the seminary began. Keeping abreast with the directions of Vatican II, he revised and remodelled the seminary in every way. Freedom and co-responsibility of students were the hallmarks of his training. He was a man of vision who planned for the years to come. He was indeed a harbinger of renewal in the seminary formation, as well as a great builder of most of the present structures of the seminary: a specious new dining hall (1968), a four-storied building with single rooms which forms part of the southern wing (1969), a three-storied quadrangle with single rooms for seminarians (1970), a reading room and the new chapel (1970).

Under Fr. Loźe's stewardship, St. Paul's made firm strides with remarkable changes in all spheres: the spiritual, intellectual, cultural and social. He took great pains at reorienting radically the curriculum, methodology and evaluation of activities in keeping the directions of Vatican II and reading the signs of the times. It was Fr. Loźe who laid the foundation for the freedom with accountability and who encouraged the formation of an able team of professors and students, and entrusted them with the stupendous task of translating the Documents of Vatican II into Tamil, which was completed in 1967. His students still recall his parting message: "Have deep faith in the Lord and fear nothing."

In the beginning of January 1966, Fr. Besses initiated the seminarians into film appreciation and criticism in a masterful manner. During the Christmas season (1966), Fr. Lozé permitted the choir of St. Paul's Seminary to participate in the Christmas Carol service with Protestants in All Saints' Church, Tiruchirappalli. With the twofold objectives of dialogue with non-Christians and missionary formation of the seminarians, the seminary inaugurated the I.H.S. Correspondence Course on 14 September 1966.

On 3 September 1967, the students participated in a public meeting at Holy Redeemer's Church ground organized by the Catholic Association to condemn and denounce the bill proposing compulsory sterilization which the central government was about to pass in the Parliament. The first social camp was organized during his period based on the doctrines *Rerum Novarum* and *Mater et Magistra*. During the December holidays in 1967, the seminarians worked with their hands for two weeks and put up the banks of a tank in the Jesuit's farm in Sempattu. A socio-economic survey of the Sempattu village was also taken by the seminarians under the guidance of Fr. Ceyrac SJ. It was an eye opener to the poverty of the poor people and kindled warm sympathy in the hearts of the seminarians.

In 1969, the celebration of Rector's Day was changed into Community Day to give more emphasis to the community. A new spacious and modern chapel was completed and blessed on 8 August 1970. On 25 January 1971, the seminary celebrated its Golden Jubilee. Almost 350 priests and 8 bishops participated in it.

3. BEARS SEVENTY FIVE-FOLD FRUITS (75 YEARS)

Fr. M. Maria Louis (1971-1974): Man of Well-knit Relationship

Another milestone in the history of St. Paul's started with Fr. Maria Louis who was appointed Rector on 16 June 1971. He was an able administrator. He won the hearts of the seminarians by his amiable qualities like simplicity, well-knit relationship with the students and his special attention to the education of the seminarians. He also took the initiative to induct the diocesan priests into the teaching staff. The first diocesan priests inducted into the seminary staff were Frs. S. Joseph Raj of Thanjavur and Cruz M. Hieronymus of Kottar in 1971, Fr. X.D. Selvaraj in 1972, and Fr. D. Alphonse in 1973. The esteemed faculty included, among others, the highly acclaimed theologian Fr. A.M. Lourdusamy SJ, the devout spiritual guide Fr. L. Chinnadurai SJ, the erudite moral theologian Fr. S. Ignatius SJ and the gentle minister Fr. Joseph Thekkumthala SJ.

In early 1970s the prominent theologian Hans Kung visited our seminary .

Br. Dhivianadhan won the first prize in the essay competition conducted by the Congregation for the Propagation of Faith on 26 November 1972 in view of 150th year of the Pontifical Mission Organizations in Bengaluru. The new diocese of Palayamkottai joined the Board of the Administration of St. Paul's Seminary in 1973. The philosophy department in St. Paul's was closed in the year 1973 and the students were sent to Christ Hall, Karumathur to do their philosophy. The philosophy department in St. Paul's was restarted after two years.

Fr. T.V. Joseph Thekkumthala (1974-1977): Modernizer of the Library

Fr. T.V. Joseph who had been working from 1971 as professor became the Rector on 5 June 1974. He was a man of great learning and profound reflection who stimulated the seminarians to think in tune with the times and yet in fidelity to Christian tradition. He also created a greenery atmosphere in the seminary by planting trees and rearing flower gardens.

It is a hallmark in the annals of St. Paul's that it was affiliated to the Pontifical Urban University, Rome, on 4 December 1975 in order to be able to confer B.Th. degree. If the library of the seminary is well-known among the researchers for its good collection of books (Over the years the library has a copious collection of books in English, Tamil, and other languages numbering over 69,100 and 129 periodicals) most of the credit goes to Fr. T.V. Joseph.

It is his inspiration and patronage that started 'Paulist' in 1976 and nourished, after the cessation of the *Home Review*. In 1977 the seminary also started publishing *Marai Aruvi*, which is a theological quarterly in the Tamil language. This is a significant step in the process of contextual theology to promote theological articulation in Tamil. The liturgical and devotional hymns composed by the staff and students of the seminary were published (1976) with musical notations in Western and Indian forms as *Isai Aruvi*.

In the subsequent years, several other diocesan priests were inducted into the seminary faculty. The list includes Frs. S. Sengole (1972) of the Archdiocese of Madurai, Felix Wilfred (1976) and V. Paul Leon (1978) of the Diocese of Kottar, Fr. Antony Pappusamy (1978) of the Diocese Tiruchirappalli – now the Archbishop of Madurai, F. Antonysamy (1978) of the Diocese of Thanjavur – Bishop of Kumbakonam, and I. Maria Raj (1978) and J. Susaimanickam (1980) the former Bishop of Sivagangai (of Madurai Archdiocese).

Fr. R.J. Raja (1977-1978): The First of Tamil Biblicists

After six years of teaching Scripture in St. Paul's, Fr. Raja was made the Rector in 1977. He was the first of the Tamil Biblicists and the first Indian to be appointed in 1990 to the Pontifical Biblical

Commission. He stressed on the intellectual growth of the seminarians.

It was he who established the Bible Museum which was later embellished and enriched especially by professors Fr. C.M. Hieronymus and J. Raymond Joseph with the creative assistance of the seminarians.

After a half-century of silent service as a driver of bullock-carts, Mr. Sebastian affectionately called "Kooja Sebastian" and Mr. Duraisamy, the head cook of the seminary for the past twenty-five years bid farewell to St. Paul's in 1977.

29 March 1978 recorded the remarkable historical event in the chronicle of St. Paul's. It was on this day that the Jesuits, who steered the running of this institution continually for 57 years, handed over the baton to the Bishops of Madurai Ecclesiastical Province. The Jesuits, however, continued to serve along with diocesan priests until 2002.

Fr. I. Kulandaisamy (1978-1984): The First Diocesan Rector

Fr. I. Kulandaisamy of Kottar diocese became the first Diocesan Rector of the seminary on 5 June 1978. He was indeed a very spiritual person, very much concerned about the welfare of the seminarians at all levels. Radical and novel approaches were introduced in all spheres during his tenure. More and more diocesan priests were taken into the teaching faculty after specialization in different fields both at home and abroad.

On 15 July 1979 the students participated in the procession from our seminary to St. Joseph's College, Tiruchirappalli against the Freedom of Religion Bill.

The seminary started to publish the translations of the Magisterial documents and the Papal encyclicals called *Thiruchabai Aasiriya Veliyeedugal* from 1980.

One of the most memorable events during his tenure was the meeting of the Catholic Bishops' Conference of India (CBCI) which took place here from 5th to 12th January 1982.

From June 1983 the philosophy section was gradually phased out, and in 1984 the philosophy department in St. Paul's was shifted to Christ Hall Seminary, Karumathur, Madurai. In June 1985, St. Paul's became exclusively a theologate.

Fr. Lambert Miranda (1984-1987): Tamil Medium in Theology

Fr. Lambert Miranda from Thoothukudi diocese was appointed Rector on 13 June 1984. As an excellent musician, he took keen interest in the formation of the seminarians in liturgical music. Full of energy and earnestness, he was a vigilant guardian and promoter of the interests of the seminarians. It is during his rectorship that Tamil was introduced as the medium of instruction in theological studies, and pastoral theology became a separate discipline for deacons. The fourth-year theologians were sent to their respective dioceses for pastoral experience for 6 months.

Fr. A.M. Lourdusamy started to teach (1981) his subjects in the native tongue, Tamil. Some other faculty members also followed his example. Language is not merely an instrument of communication with others; it contains also the rich cultural heritage which manifests the identity of a particular group of people.

A new experiment was launched in 1984 in the form of group living outside the seminary. Some theology students started to live with a staff member off the seminary campus. The members of the group together with Fr. X.D. Selvaraj stayed in Karumandabam village and came to the seminary by cycle to attend classes and returned home in the evening.

Fr. Renatus Bürk bid farewell (1987) to the seminary making an unbeaten history of 35 years of teaching. He was known for his angelic smile, simplicity, commitment and missionary zeal.

On 3 July 1987 Sivagangai was erected a new diocese and joined the Board of the Administration of the seminary.

Fr. M. Rajasekaran (1987-1990): Introduction of Month-long Camps

Fr. Rajasekaran (Sivagangai) who was the Vice-Rector became the Rector on 1 June 1987. A simple person, he wonderfully combined in himself seriousness and fatherly concern, untiring zeal for action and constant prayerful reflection, openness and commitment. Having experienced the hustle and bustle of parish life he laid great stress on the pastoral formation of the students. It was during his time that a month-long exposure programme for the first-year theologians and a two-week pastoral camp for the third-year students were introduced.

A course on "Social Analysis" in order to situate theology in the context was introduced in the first-year of theology. It was followed by "Anawim Experience" and "Social Exposure Camp" for one full month in a village, specially chosen to suit such an analysis. An "Ashram Experience" and a one-month retreat were also organized by the seminary for the first time to the third-year students.

It was also at this time that the vision of making the seminary self-reliant was adopted. A part of the farmland of the seminary at Karumandapam was sold out, and with that money the construction of a shopping complex was taken up.

St. Paul's aimed at spreading theological reflection far and wide. Therefore *Tamil Iraiyiyal Manram* (Forum for Tamil Theology) was started in 1987 for priests, religious and Christian faithful to foster reflection on theological issues and to involve in contextual theologization. Frs. D. Alphonse, X.D. Selvaraj, B. Wilson and Prof. S. Albert and others were the initiators.

Fr. S. Peter Fernando (1990-1993): Admission of Religious Sisters and Laity

Fr. Peter Fernando (Thoothukudi) took charge of the seminary as Rector on 8 June 1990. He was an expert counselor. In pursuance of the *Charter of Priestly Formation for India* approved by the Catholic Bishops' Conference of India, he introduced the "Moderator System" in the seminary in the academic year 1990-1991. Sound and integrated formation is best promoted when seminarians live and interact in small groups with a moderator as the facilitator of the group.

He helped the students shoulder the responsibilities of the seminary by creating different committees for different tasks. Ample chances were provided for a healthy relationship between the staff and students.

From 1991 women-religious and lay persons were also admitted to St. Paul's to do their theological studies.

The seminary portico was transferred from the original place to the Eastern side of the building for the women-religious and lay persons to have easy access to attend the classes. The second-year theologians were given a chance for a month-long retreat.

The lay-Brothers of the Society of Jesus, who had worked here from the beginning of the seminary, were called back and their valuable presence and service ceased to be available thereafter.

Different committees consisting mainly of students, but directed by a member of the staff for food, house maintenance, dairy farm, Biblical diary and screen printing were formed. It was a new height in the involvement of students in the running of the seminary administration.

The staff and the students wrote letters of petition to the Prime Minister of India, the Minister

for Social Welfare and the Deputy Minister for Social Welfare about the rights of Dalit Christians on 18 November 1991.

Severe cyclonic storm crossed on 12th and 13th of November, 1992 in Tamil Nadu. So, St. Paul's was at relief work at Vavarai in the district Kanyakumari, with 67 brothers and sisters under the guidance of the staff from 28th November to 5th of December, 1992.

Fr. E. John Kulandai (1993-1999): The Platinum Jubilee Rector

Fr. John Kulandai (Kottar) who was the Vice-Rector then succeeded Fr. Peter Fernando as the Rector on 11 June 1993. He is a musician and a man of conviction.

The women religious who were admitted to theological formation in the seminary were provided a separate building to stay within the seminary premises and thereby gain additional time for personal studies as well as spiritual exercises. A staff member was appointed as their moderator.

It is during his rectorship, liturgical diaries were published having in mind the pastoral need of the priests and people. Thanks to Fr. Augustine SJ, who initiated the seminarians into printing and publishing! The second and third year students were allowed to stay in the villages in order to do the weekend ministry effectively.

On 5 January 1994 the librarian of the seminary, Mr. Arockiaraj passed away. He had served 22 years with a smile and great efficiency.

A Tamil quarterly by name *Aruvi*, containing reflections on the daily and Sunday readings of the Mass, began to be published by St. Paul's, to enable the faithful to reflect profoundly on the word of God in today's context.

On 21 January 1995 the students and staff took part in the procession from St. Mary's Cathedral to the Collector's Office to submit a memorandum demanding inclusion of the SC Christians under the privileged section of the Indian constitution.

The Platinum Jubilee of St. Paul's was celebrated on 25 January 1996. The publication of a theological Quarterly in English was started with the name *Vaiharai* (The Dawn) in 1995. The purpose was evidently to enable theologians to pursue contextual and experience-based theological and biblical articles on themes of current ecclesiastical concern.

Still another significant milestone in the history of not only St. Paul's but also of the Church in Tamil Nadu was that the seminary started the Licentiate programme (M.Th.) in 1995 on the occasion of its Platinum Jubilee. Thanks to Archbishop Most Rev. Marianus Arockiasamy, the Chairman of the seminary for his support and encouragement! This Programme offered at St. Paul's has given the students an opportunity to specialize in the area of systematic theology.

On 8 February 1997 the seminary obtained the status of Institute of theology accorded by the Congregation for the Catholic Education and aggregated to Pontifical Urban University.

The process of evaluation of the formation of seminarians in St. Paul's Seminary was entrusted to Fr. Yvon Ambroise and Prof. P. Ramachandran and they later submitted the survey in 1998. Based on the report given by them and taking into account the recommendation, of the *Charter of Priestly Formation for India*, there was a shift from "Moderator System" to "Animator System" in which each faculty member would be in-charge of ten or fifteen students. As a result, each seminarian could receive personal attention and guidance, develop his character, and build up in team work and communion with others.

Mr. Devasahayam who had rendered his great and tireless service as dhobi for 50 years (1946-1996) retired in 1996. His dedication, sincerity and punctuality were commendable.

Fr. S. Jeyabalan (Palayamkottai) as procurator (1991-1997) oversaw the construction of shopping complexes namely *Thendral, Aruvi, Pavalam* and *Vaiharai.*

4. BEARS HUNDRED-FOLD FRUITS (100 YEARS)

Fr. J. Susaimanickam (1999-2004): A Bible Scholar and Millennium Rector

Fr. J. Susaimanickam (Madurai) after teaching scripture for more than 12 years in the seminary became the Rector in 1999. In the words of the Rector himself, "We are privileged indeed to witness during this millennium the definite changeover from one epoch to another, or from an epoch of change to a change of epoch. What are of major importance at this juncture are the dreams that give us hope. If so, what are our dreams? Would that Jesus' vision and dreams of the kingdom be a guiding force and light at this historic moment!" He was a diligent, amiable, agile and an outstanding person. A touch of concreteness and realism were manifest in his words and deeds.

On 30 October and 1 November 1998, an Apostolic Visitation of the seminary was held. In 2000, a computer lab for the students was set up.

The non-teaching staff who stay with their families were provided with separate quarters, adjacent to the seminary campus. It was blessed by Fr. Y. Irudayaraj on 8 September 2001. Another within the campus behind the philosophers' quarters was constructed for those who stay in the seminary itself.

The Apostolic Nuncio to India, Most Rev. Lorenzo Baldisseri visited the seminary on 12 February 2002. On 27 February 2002 Msgr. Jose Antonio Galvez, secretary general of POSPA, Rome and Fr. Siluvai Ignaci, the national director of the Pontifical Mission Societies (PMS) addressed the community.

An important event in the year 2003 was the Fifteenth Plenary Assembly of CCBI Meeting conducted in the seminary from 15th to 19th of January.

On 10 November 2003 Most Rev. Dr. Antony Pappusamy, the former professor and the former auxiliary bishop of Madurai became the first bishop of Dindigul. The new Diocese of Dindigul on its bifurcation from the diocese of Tiruchirapalli joined the Board of the Administration of the Seminary.

Fr. D. Alphonse (2004-2010): A Prominent Tamil Theologian

Fr. Alphonse (Kottar) became the Rector in 2004, after teaching systematic theology for more than 26 years at St. Paul's. He is one of the prominent Tamil theologians. He was very open to admit any change, which would better the formation of the seminarians.

In his first address to the students, he pointed out where our society really stands now and indicated the way-to-go forward. He indicated the touchstone of true theology: 1. Adequately responding to the cry of the poor. 2. Faithful to the scripture tradition. 3. Open to other religions. 4. Making us better human beings and more committed to making a better community and human society. This stance seems to be the best way to tackle the tension between the two extremes, namely relativism vs. absolutism in theology.

In 2005, "Theologizing on the Current Issues" once a semester was introduced into the academic programme. "Theological Integration" was also initiated in order to understand theology in the light of the intra and extra ecclesial realities and to integrate all the lessons that are taught in a semester.

The World's deadliest Tsunami giant waves swallowed thousands of people in the Eastern Coasts of Tamil Nadu on 26 December 2004. A one month camp from 25th March to 25th April 2005 was conducted by the seminary for the Tsunami relief counseling work at T.R. Pattinam, a parish in

Pondicherry Diocese. 29 brothers came forward to join hands in reorganizing and regrouping the strength and will of those affected by Tsunami. It was one of the unforgettable experiences of the students. Under the initiative of Fr. Hieronymus and under the guidance of Frs. William Lourduraj, Jeevaraj and Raymond, the students actively involved themselves in the relief work.

On 8 August 2005 Diploma Course in Theology for the lay faithful was started. This was a new initiative by which a two hour long class on theology was given to the laity every weekend. On 13 August 2005 the Tamil translation of the *Code of Canon Law* was released thanks to Fr. Y. Irudayaraj and his Canon Law companions.

Mr. Gurusamy, a domestic staff member, who rendered tremendous service for twenty-three years departed to heaven on 19 December 2005.

In 2006 the internet facility was provided to the students. On 26 January 2006 a new initiative was taken by those involved in weekend ministry. This was to celebrate "Cultural Day" for the youth and children of the ministry centres, with a view to promoting folk arts of our soil and to bring out the hidden talents of the children and youth in the slums of the city as well as of surrounding villages.

By way of celebrating the "Year of the Word of God 2006" a large Bible Exhibition was organized at our seminary for three days (August 25-27). The number of people who visited the exhibition amounted to 32,000. They were from and around Tiruchirappalli. For the meaningful celebration of the year of St. Paul, a course on the epistles of St. Paul was conducted for the laity; books, video and audio CDs were released; a symposium was organized; a mega sound and light programme for the public was arranged, and various competitions on the biblical themes for the students of the weekend ministry centres were conducted.

To promote contextual theology rooted in the fundamentals of the faith, the seminary was granted the aggregation with St. Peter's Pontifical Institute, Bengaluru, by the Congregation for the Catholic Education with effect from July 23, 2009.

Fr. P.S. Sebastian (2010-2016): Importance to Freedom with Responsibility

Fr. P.S. Sebastian (Sivagangai), after serving the CCBI as the Deputy Secretary General, came to the seminary to teach systematic theology in 2006. In 2010, he became the Rector. His emphasis was that the students grow in freedom with responsibility. In keeping with the past, he gave importance to integral and holistic formation of the seminarians. In line with that, he introduced bell-less culture in the seminary. Every year he visited the family of the seminarians even before they reach the seminary for the first year theology in order to understand and motivate them in their formation. The opportunity was given to the students to use what was known as the "Personal Programming Day." A day every week was set apart in which each seminarian would organize freely his own programme. He also introduced 'Staff Study Circle' among the staff members.

The Board of the Administration together with the staff decided to construct a multipurpose hall at Karumandapam. To execute this project Fr. M.S. Antonysamy (Palayamkottai) was appointed to be in-charge of properties of St. Paul's Seminary in 2015. Bishop Yvon Ambroise and the Rector visited some funding agencies abroad to mobilize funds for the project.

It is during his rectorship renovation work in the infrastructure of the seminary and introduction of solar energy system were undertaken.

The Silver Jubilee of *Tamil Iraiyiyal Mandram* was celebrated in the seminary for two days (31.08.2011- 01.09.2011).

On 24 October 2011 His Grace, Salvatore Pennacchio, the Apostolic Nuncio to India visited our seminary and celebrated the Eucharist.

The one-year Spirituality programme that was conducted in St. Peter's, Madurai, was shifted to St. Paul's in 2014. After a year it was again shifted to Christ Hall Seminary, Karumathur. The Philosophate that was earlier housed at Christ Hall Seminary, Karumathur was shifted to St Paul's in the academic year 2015-2016.

On 26 June 2014 Most Rev. Dr. P. Antony Pappusamy became the new Chairman of the Board of the Administration of the seminary.

On 24 February 2015, Fr. Jerome Dhas Varuvel SDB became the first bishop of the newly formed Kuzhithurai and Kuzhithurai joined the Board of the Administration of the seminary.

The students went to Chidambaram and Cuddalore from 17th to 20th of January to help the affected victims for their rehabilitation.

Fr. S. Arokiaraj (2016-2019): Changes in the Academic Curriculum

Fr. S. Arokiaraj (the present bishop of Tiruchirappalli) who was teaching liturgy from 2012 to 2015 in the seminary became the Rector in 2016.

On 19 January 2017, all the seminarians participated in the protest in favour of Jallikattu near the District Court in Tiruchirappalli.

On 15 February 2017, the foundation stone for the self-reliance project named SPS Mahal was laid in Karumandapam.

The eight-volume work on the Church History in Tamil coordinated by Fr. William Lourduraj, the coordinator of *Thedal Veliyeedugal*, was released on 9 July 2017 during the annual TNBC meeting at Vailankanni. *Kudos* to all the contributors and the editors: Fr. William Lourduraj, Fr. Santiago Raja and Fr. D. Alphonse.

In the academic year 2018-2019 some significant changes were introduced in the seminary. As instructed by *Veritatis Gaudium* (no. 74), the system of three-year theology and a year long pastoral programme was introduced. Further, in view of making the First Cycle of Theology, comprising of two-year philosophy and three-year theology was amalgamated with St. Paul's Institute of Theology from June 2018 onwards. Thus, St. Paul's Institute of Theology is now a higher Institute of philosophical and theological learning.

On 24 February 2019 Fr. Stephen Antony, our former professor of Scripture, became the bishop of Thootukudi and a new member of the Board of the Administration.

In order to prepare well ahead for the centenary celebration of our seminary in 2021 different committees were formed.

Fr. A. Andrew De Rose (2019-): The Centenary Rector

Fr. Andrew De Rose (Thoothukudi), who taught Canon Law from 2001 to 2009, became the Rector of the seminary in 2019.

Fr. Antonysamy Savarimuthu, appointed Bishop of the diocese of Palayamkottai on 20 November 2019, became a new member of the Board of the Administration.

The inauguration of the centenary year was held on 25 February 2020 with a grand Eucharistic celebration presided over by Most Rev. Antony Pappusamy and Most Rev. S. Antonysamy preached the homily on the theme of the centenary year namely **"இதயத்தில் இயேசுவாய்... பணியில் பவுலாய்..."** Other board members joined the concelebration. Soon after the Mass, the foundation stones for the

arch at the entrance of the seminary and a commercial complex laid by Most Rev. J. Susaimanickam, in the presence of all the members of the Board of the administration, the staff and the seminarians.

On 10 December 2020 a grand opening ceremony of "SPS Mahal" was held. All the members of the Board of the Administration and special invitees were present.

Due to Covid-19 Pandemic, the seminary conducted online classes to the students from 01.09.2020 to 20.12.2020. Due to the second wave of the pandemic, classes for the academic year 2021-2022 also were conducted online until the seminary reopened on 29 August 2021.

On 15 August 2021 Fr. Arokiaraj, our former rector, became the bishop of the diocese of Tiruchirappalli and became a new member of the Board of the Administration.

In the academic year 2020-2021, renovation work in the infrastructure of the seminary was undertaken.

The seminary celebrated its centenary on 29 June 2022. About 400 priests and 13 bishops participated in it.

Viva Alma Mater

As the seminary celebrates its centenary (1921-2021), besides its formation of the students for the ministerial priesthood, the students are grounded in solid virtues and noble qualities of mind and heart. More than anything they are infused with zeal and zest for pastoral ministry.

It is a privilege to draw your attention to the fact that St. Paul's has so far given birth to 25 bishops and 2010 priests for various dioceses of the Indian sub-continent as well as Sri Lanka. It is a matter of pride that the seminary has broadened its horizons to give theological training to 56 sisters from different Religious Congregations and 19 members of the lay faithful and that 82 persons were enrolled in the post-graduate programme of studies leading to Licentiate in Sacred Theology (S.T.L.) in St. Paul's, and they are at present engaged in various ministries.

All the priests, brothers, sisters and the laity who have done their philosophy/theology here would pay rich tributes to their *Alma Mater* and take pride in shouting in one voice: "*Viva Alma Mater*, St. Paul's!"

COMPILED BY

REV. DR. M. WILLIAM LOURDURAJ

DEACON A. JOTHIMANI

DEACON X. FRANCIS PRASATH

SOME MEMORABLE EVENTS

IN THE HISTORY OF ST. PAUL'S SEMINARY (1921-2021)

1921 St. Paul's Seminary was founded (June 8) by Most Rev. Augustine Faisandier SJ, Bishop of Tiruchirappalli for the canditates for priesthood belonging to the diocese of Tiruchirappalli. It was entrusted to the Jesuits of Madurai Mission and Fr. Grange was appointed as the first rector of the seminary. The students and staff were temporarily put up in the villa house of St. Joseph's College at Pandamangalam near Uraiyoor. After four months they moved to the present site (04.10.1921).

1922 Fr. F. Varin became the rector and the seminary obtained the canonical status.

The Voluntary Catechists Association was started to teach Catechism to the Children of the town.

1925 Fathers' residence was blessed and opened.

1926 The Visit to Prison was introduced.

1927 Theologians' Block was blessed and occupied.

1930 *Sedes Sapientiae* Hall and the Deacons' Block with single rooms were blessed and opened.

Tamil Academy was started.

1935 Bishop Augustine Faisandier, the founder of the seminary died (24.05.1935).

1938 In 1938 the seminary which until then belonged only to the diocese of Tiruchirappalli became an inter-diocesan seminary for the dioceses of Tirchirappalli (erected as the diocese in 1886), Thoothukudi (erected in 1923) and Madurai (erected in 1938).

1939 The first annual magazine *Home Review* was released.

1943 The staff and students participated (Jan. 3-5) in the South Indian Catholic University Federation Meeting held at St. Joseph's College, Tiruchirappalli.

1946 The students participated in the Catholic Conference of South India at Holy Redeemer's Church, Tiruchirappalli (Jan. 12-14).

Silver Jubilee of the seminary was celebrated (Jan. 23-25).

1950 The seminary celebrated India becoming a Republic (Jan. 26).

1952 19th centenary celebration of the arrival in India of St. Thomas (AD 52) and 4th centenary of St. Francis Xavier (1552-1952) were held on 16th-19th October.

1952 A terrible cyclone damaged (Nov. 30) the Philosophers' building, Refectory and Deacons' Block.

1953 The diocese of Madurai was raised (Sep. 19) to an Archdiocese with Tiruchirappalli and Thoothukudi as its suffragans.

1955 Vianney Hall was blessed and opened on 25th July.

Bible Museum was inaugurated (Sep. 14) by Fr. Chacko SJ, the rector.

The Silver Jubilee celebration of *Punitha Nallalosanai Nayagi* Tamizh academy (Dec. 12).

1958 The staff and seminarians took part in the penitential procession for the suffering Church in China, led by Bishop James Mendonça through the streets of Thiruchirappalli.

1963 The diocese of Kottar joined the Board of the Administration of the seminary (Sep. 8).

1964 Cyclone in Rameswaram Island. Some seminarians went for relief work (Dec. 28).

1966 Mrs. Indira Ghandhi visited (July. 3) Tiruchirappalli to inaugurate the Arms Factory. The Beadle honoured her with a garland in front of the seminary.

1967 The Tamil translation the Second Vatican Council documents was published.

Fr. Pedro Arrupe SJ, the General of the Society of Jesus, made his visit to our seminary on 19th January.

The seminarians participated in the social camp inaugurated by the Tiruchirappalli District Collector in the Jesuits' farm in Sempattu under the guidance of Fr. Ceyrac SJ.

The foundation stone of the students' Block was blessed (Mar. 15) by Most Rev. Dr. James R. Knox, the Inter-Nuncio.

The students participated (Sep. 3) in a public meeting at Holy Redeemer's Church ground organized by the Catholic Association of Tiruchirappalli to denounce the compulsory sterilization bill which the union government was planning to introduce in the Parliament.

The new Dining Hall was blessed.

1969 The new four-storied southern block with single rooms for the students was blessed and opened on 25th January.

Rector's Day was changed (Sep. 22) into Community Day to give greater emphasis for the aspect of community.

1970 The new chapel was blessed and opened on 8th August.

1971 The seminary celebrated its Golden Jubilee on 25th-27th January. Some 350 priests and 8 bishops participated in it.

1972 Br. Dhivianandham won the first prize in the essay competition conducted by the Congregation for the the Propagation of Faith (26.11.1972) in view of 150th year of the Pontifical Mission Organizations in Bengaluru.

1973 The diocese of Palayamkottai was bifurcated from the Archdiocese of Madurai. Most Rev. Iruthayaraj was appointed it's first bishop and thereby he became a member of the Board of the Administration of the seminary.

The philosphy programme was shifted to Christ Hall Seminary, Madurai and after two years it was shifted to St. Paul's.

1975 The theology programme was affiliated to the Pontifical Urban University, Rome.

1976 The *Home Review,* the annual journal of the seminary was renamed as *Paulist* under the guidance of Fr. T.V. Joseph.

For the first time day-scholars were admitted in the seminary.

The liturgical and devotional hymns by the staff and students of the seminary were published as *Isai Aruvi*.

1977 Archbishop Lourdusamy, the Secretary of the Sacred Congregation of to the Evangelization of Peoples, Rome, visited our seminary on 5th January.

The first issue of *Marai Aruvi,* a theological journal in Tamil was released on 14th January.

Most Rev. Easter Raj, the Bishop of TELC conducted the evening prayer service to conclude the Unity Octave on 24th January.

1978 The Jesuits handed over the seminary to the Bishops of the Madurai Ecclesiastical Province (Tiruchirappalli, Madurai, Thoothukudi, Kottar and Palayamkottai) on 29th March. However a few Jesuits continued to serve as staff. Fr. I. Kulandaisamy was appointed as the first diocesan rector of the seminary.

Fr. Raymond Panikar addressed the community on "The Place of Other Religions in the Christian Economy of Salvation" on 14th July.

Rev. Msgr. Maximilian Jezernik, the Secretary of the Pontifical Urban University, visited the seminary on 17th July.

1980 Kaviyarasar Kannadasan addressed the community on 1st August.

The meeting of the Commission for Seminaries of the CBCI was held in our seminary (Oct. 9).

The seminary started to publish a series of translations called *Thiruchabai Aasiriya Veliyeedugal*, thanks to the initiative of Fr. V. Paul Leon and his companions.

1981 Tamil was introduced as the medium of instruction in theological studies. Thanks to the initiative of Fr. A.M. Lourdusamy SJ!

1982 The plenary meeting of the Catholic Bishops' Conference of India (CBCI) took place in the seminary from 5th to 12th January.

1983 Inter-Seminary Colloquium was held for the staff members of St. Paul's, Tiruchirappalli, Sacred Heart, Poonamallee, and Good Shepherd, Coimbatore, the three Regional Seminaries of Tamilnadu.

Philosophy programme was gradually phased out and shifted to Christ Hall Seminary, Madurai.

1985 Fr. Joseph Ferech and Br. Edward, Representatives of Pontifical Mission Aid Societies, Rome, visited and addressed the community on 09th-10th September.

1987 One month of social-analysis camp for the first year theologians, one-month retreat for the second years and a two week pastoral camp for the third year theologians were introduced.

The first meeting of Tamil Theological Association (தமிழ் இறையியல் மன்றம்) was organized by Frs. D. Alphonse, X.D. Selvaraj, P. Wilson and Pro. S. Albert. About 40 theologians from all over Tamil Nadu participated.

The diocese of Sivagangai was bifurcated from the Archdiocese of Madurai. Most. Rev. Edward Francis was appointed its first Bishop and thereby became a member of the Board of the Administration of the seminary.

Fr. Peter - Hans Kolvenbach SJ, the General of the Society of Jesus, visited the seminary on 15th December.

1989 Students' Council was formed as a new venture to invovle everyone in the formation and to facilitate the sutdent-student and staff-student relationship.

1990 *Moderator System* in formation was introduced.

1991 Charity Department was started, thanks to the initiative of Fr. Francis Besses SJ.

St. Paul's Seminary opened its doors for the Religious sisters and laity to the courses in theology.

Students wrote letters of petition to the Prime Minister, the Minister for Social Welfare and the Deputy Minister for Social Welfare about the rights of the Dalit Christians.

1992 Dalit and other poor students attending the month-long summer preparation course for Medical Entrance Exam were accommodated in the seminary.

The new shopping complex at Bharathiyar Salai was blessed and opened on 10th June.

Severe Cyclonic Storm crossed on 12th and 13th of November, 1992. So, St. Paul's was at relief work at Vavarai in the district of Kanyakumari, with 67 brothers and sisters under the guidance of the staff from 28th November to 5th of December, 1992.

1993 Liturgical diaries were published having in mind the pastoral need of the priests and people. Thanks to Fr. Augustine SJ, who initiated the seminarians into printing and publishing!

The second and third year students were allowed to stay in the villages in order to do the weekend ministry effectively.

1994 Course on Contextual Theology for the Lay Faithful and the Religious was inaugurated.

Aruvi, a Tamil quarterly containing reflections on the daily readings of the Mass was launched.

1995 Students participated (Jan. 21) in the procession from St. Mary's Cathedral to the Collector's Office demanding to include the SC Christians under the privileged section of Indian Constitution.

Licentiate Programme was started, thanks to the support of Most Rev. Marianus Arockiasamy, the Chairman of the seminary and Archbishop of Maduai.

Vaiharai, a theological quarterly in English was launched.

Students participated in the procession in favour of the Tamils of Sri Lanka on 27th November.

1996 The seminary celebrated its Platinum Jubilee on 25th January.

Evaluation of the formation of seminarians in St. Paul's Seminary was entrusted (April 11) to Fr. Yvon Ambroise and Prof. P. Ramachandran and they submitted their report on 11.02.1998.

The petitions to protest against Beauty Contest - 1996 were signed by the students and staff and sent to the Prime Minister (18.11.1996).

1997 The Congregation for the Catholic Education elevated the seminary to an Institute of Theology, and aggregated it to the Pontifical Urban University, Rome.

1999 "Animator System" in formation was introduced.

2001 Domestic staff quarters were blessed on 8th September.

2002 The Apostolic Nuncio, Most Rev. Lorenzo Baldisseri visited our seminary on 12th February.

Msgr. Jose Antonio Galvez, the secretary general of POSPA, Rome and Fr. Siluvai Ignaci, the national director of the Pontifical Mission Societies (PMS) addressed the community on 27th February.

A new course on Bible for the Catholic Faithful and the religious was started.

Staff and students participated in the one day hunger strike organized by the diocese to protest against the TN Anti-Conversion Bill (19.10.2002).

2003 The Fifteenth Plenary Assembly of CCBI took place in the seminary on 15th-19th January.

Tamilnadu Sate level YCS/YSM convention was held in our seminary on 5th-11th May.

The new Diocese of Dindigul was bifurcated (Nov. 10) from the Diocese of Tiruchirappalli. Most Rev. Antony Pappusamy was appointed its first bishop and thereby he became a member of the Board of the Administration of the seminary.

2005 Two new programmes "Theologizing on the Current Issues" and 'Theological Integration' were included in the curriculum.

The World's deadliest Tsunami giant waves swallowed thousands of people in the Eastern Coasts of Tamil Nadu on 26 December 2004. St. Paul's was for Tsunami relief work at T.R. Pattnam, a parish in Pondicherry Diocese, with 29 brothers under the guidance of Frs. William, Jeevaraj and Raymond with the initiative of Fr. Hieronymus Cruz from 25th March to 25th April.

The Diploma Course in Theology for the Catheolic Lay Faithful was started.

The Tamil translation of *The Code of Canon Law* was published on 13th August.

2006 A Mega Bible Exhibition was organized in view of the Year of the Word of God - 2006 on 25th August. The seminarians were provided computers with internet facility.

A new initiative was taken by those involved in weekend ministry to celebrate "Cultural Day" for the youth and children of the ministry centres, with a view to promoting folk arts of our soil and to bring out the hidden talents of the children and youth.

2008 The seminary celebrated the jubilee year of St. Paul, our Patron Saint. A symposium and a mega sound and light programme were arranged.

2009 The seminary was aggregated to St. Peter's Pontifical Institute, Bengaluru.

2011 The Silver Jubilee of *Tamil Iraiyiyal Mandram* took place in the seminary. It conducted a seminar for two days (31.08.2011-01.09.2011).

On 24 October 2011 Most Rev. Salvatore Pennacchio, the Apostolic Nuncio to India visited our seminary and celebrated the Eucharist.

2014 Most Rev. Dr. Antony Pappusamy became the Chairman of the Board of the Administration of our Seminary.

The one-year Spirituality Programme that was conducted in St. Peter's Seminary, Madurai was shifted to St. Paul's Seminary and after a year it was shifted to Christ Hall Seminary, Madurai.

2015 The new diocese of Kuzhithurai which was bifurcated from the Diocese of Kottar joined the Board of the Administration of the seminary. Most Rev. Jerome Dhas was appointed as its first bishop.

The Philosophy Department of Christ Hall Seminary was shifted to St. Paul's Seminary, Tiruchirappalli.

2016 Our seminarians went to Chidambaram and Cuddalore from 17th to 20th of January to help the affected victims for their rehabilitation.

2017 The students participated in the protest in favour of *Jallikattu* near the District Court of Tiruchirappalli on 19th January.

Our seminary brought out a set of Eight-Volumes on the Church History in Tamil.

2018 Based on *Veritatis Gaudium*, the system of two-year of Philosophy, three-year of Theology and one-year of Pastoral Programme was introduced.

2019 Most Rev. Dr. Stephen Antony was appointed as the seventh bishop of Tuticorin and thereby became a member of the Board of the Administration.

Most Rev. Dr. Antonysamy Savarimuthu was appointed as the third bishop of the diocese of Palayamkottai and became a member of the Board of the Administration.

2020 The sacred relics of St. Faustina and St. John Paul II were received on 22nd January.

The centenary celebration of the seminary was inaugurated with the theme "*Ithayathil Yesuvai ... Paniyil Pavulai"* on 25th February.

SPS Mahal at Karumandapam was blessed and opened on 10th December.

Due to Covid-19 pandemic, we had online classes from September to December. The seminary reopened on 04.01.2021 for offline classes.

Renovation work in the infrastructure of the seminary was undertaken.

2021 Due to the second wave of Covid-19, the inauguration of the academic year 2021-2022 was done online. Diploma in Theology - Regular (Two years), Diploma in Theology - Online (One year) for the religious and Catholic faithful were started.

Most Rev. Dr. Arokiaraj Savarimuthu was appointed as the bishop of the diocese of Tiruchirappalli and became a member of the Board of the Administration.

2022 The seminary celebrated its centenary on 29th June. About 400 priests and 13 bishops participated in it.

COMPILED BY

BRO. A. PRAKASH

REV. DR. WILLIAM LOURDURAJ

4. A BRIEF HISTORY OF PROPERTIES OF ST. PAUL'S SEMINARY

REV. FR. M.S. ANTONYSAMY
ST. PAUL'S SEMINARY
TIRUCHIRAPPALLI

Foundation

Robert de Nobili, an Italian Jesuit, arrived in Madurai on 15 Nov. 1606 and began his missionary work and founded the Madurai Mission. Christianity entered the region of Tiruchirappalli in the year 1616. Since Muthuvirappa Nayak (1609-1623) transferred the capital from Madurai to Tiruchirappalli and several converts of Robert de Nobili who had worked in the court were forced to shift their residence from Madurai to Tiruchirappalli. Robert de Nobili took care of their spiritual needs. He was able to convert more people to Tiruchirappalli in 1627. After Robert de Nobili left Tiruchirappalli, missionary work was carried out by some of the neophytes like Kammalan, Yesu Adiyan, Muktiudeyan in the absence of missionaries.

A new type of missionary called Pandaraswamis, mainly for working among the low caste communities, was established in 1640 in Madurai Mission. The mission centre at Kandalur was established by Fr. Balthasar de Costa in 1654. Fr. Manuel Rodriquez had to flee from Kandalur and took refuge at Avoor in 1682. Fr. John De Britto and Fr. Constantine Joseph Beschi worked in Madurai Mission. In 1740 Fr. Beschi constructed a church and a residence for priests in Tiruchirappalli town. Pope Clement XIV, by the bull *"Dominus ac Redemptor"* officially suppressed the Society of Jesus on 21 July 1773. All the Jesuits were expelled from Portugal and its colonies and so the Madurai mission was very much affected. In 1776 the Congregation for the Propagation of Faith, Rome entrusted the Madurai Mission to the priests of the Paris Foreign Missionary Society (MEP). The suppression of the Society of Jesus was restored on 7 August 1814 by Pope Pius VII by his bull *Solicitudo Omnium Ecclesiarum.* In response to the mandate of the Holy See and as commissioned by the General of the Society of Jesus, four Jesuits belonging to the province of Lyons, France, landed in Pondicherry on 24 October 1937. Frs. Joseph Bertrand and Louis Garnier arrived in Tiruchirappalli on 16 March 1938. With the financial assistance from Propaganda Fide, a new church (St. Mary's Cathedral) was constructed and it was blessed by Msgr. Bonnand on 29 June 1841. Fr. Garnier wanted to found a college on St. Mary's Church campus but his plan did not materialize as it was decided to start the college at Nagapattinam. St. Joseph's College, founded in 1844 at Nagapattinam was shifted to Tiruchirappalli in 1883. Fr. Alex Canoz was appointed the Vicar Apostolic of Madurai Mission by Pope Gregory XVI on 25 May 1846. Tiruchirappalli became a diocese on 01.09.1886 and Msgr. Alex Canoz became the first bishop of the Tiruchirappalli diocese. After the death of Bishop Alex Canoz, Msgr. Barthe was nominated the second bishop of Tiruchirappalli on 21 March 1890.

Under the guidance of Rev. Fr. Louis Lacombe S.J. in 1894 Msgr. Barthe took efforts to found a preparatory seminary for the diocese but his dream was not materialized. The seminarians of Tiruchirappalli were sent to Kandy in Sri Lanka until the year 1910 for priestly formation. At Kandy,

only 5 seats were given for the seminarians of Tiruchirappalli. At this predicament, the major seminary at Mangalore extended its helping hand to give training to the seminarians of the Tiruchirappalli diocese from 1914 till 1921. Pope Benedict XV asked the Jesuits to take special efforts towards the formation of the diocesan clergy in the mission lands. Most Rev. A. Augustine Faisandier S.J. who became the third bishop of Tiruchirappalli established a major seminary in Tiruchirappalli on 8 June 1921.

St. Paul's Seminary was opened with 21 students (including Bro. James Mendonça who later became the bishop of Tiruchirappalli diocese) in a house at Pandamangalam lent by St. Joseph's College, Tiruchirappalli. In October 1921 St. Paul's Seminary was shifted to the present location which was a dry ground with thorns and bushes at that time. Fr. Henry Grange (1921-1922) was the first Rector. Frs. Houpert, Sabathier, Astruc and Vincent were the first professors of St. Paul's Seminary, Tiruchirappalli.

Lands/ Properties of St. Paul's Seminary

Seven Nuns of the Society of Marie Reparatrice from France came to Tiruchirappalli on 16 January 1860. On 18 August 1861 the Superior General of the Society of 'Marie Reparatrice' paid Rs. 8750.00 to a *chetti* and purchased a land extent of 36 acres in old survey no. 211 in Cantonment area, Tiruchirappalli in view of building a hospital. It was surrounded by a railway junction, central bus stand, head post office, telegraphic office, radio station, etc. Since the hospital project was not realized, the entire land was sold to the Society of Jesus on 29 September 1881, when the Sisters of Marie Reparatrice went back to France. The land was utilized by military authorities and the officers' mess was kept there until 1903.

In 1908 the Teacher-Catechist Training School, St. Joseph's Industrial School and St. Joseph's Press as a part of the Industrial School were inaugurated. St. Joseph's Orphanage was founded in 1909. St. Paul's Seminary was founded in 1921 for the formation of major seminarians. On 18 June 1932 St. Augustine's Minor Seminary was opened with 20 students. All these institutions were located in the vast land of 36 acres.

The entire land extent of 36 acres was registered in the name of the Rector, St. Paul's Seminary. In the year 1998, the Catholic Mission of Tiruchirappalli diocese asked the authorities to make a subdivision of the land where the diocesan institutions (R.C. School, Press, TMSSS, St. Augustine's Minor Seminary, Arungkodai Illam, etc.) were located within the entire land of the seminary. As per the order of the special Tahsildar dated 17.09.2004, the land in T.S. No. 1-20, an extent of 16.17 acres remained in the name of the Rector, St. Paul's Seminary. The land in T.S. No. 21-25 subdivided and registered in the name of the Procurator, Catholic Mission, Tiruchirappalli diocese. All the buildings used by St. Paul's Seminary, playground, workers' quarters, shopping complex, etc. are located in T.S. No. 1-20. A dispute arose when the Bishop of Tiruchirappalli diocese sent a letter dated 29.01.2017 asking No Objection Certificate from the Chairman of the Board of Administration regarding 450.80 sq. meters of land in T.S. No. 20. Based on the government records and survey report dated 01.09.2018 it was confirmed that the land (450.80 sq. mtr.) where the Tamil Literature Society building is located in T.S. No. 20 belongs to St. Paul's Seminary. The TLS Trust started paying rent from 01.02.2019 to the seminary for the ground. It was accepted by the diocesan authorities to pay for the vacant land to an extent of 879sq.ft. at the rate of market value. Also, a compound wall on the western and southern side of the TLS building, leaving 5 ft. for its maintenance, should be put up by the diocese. In and around the seminary, St. Paul's Seminary owns 16.17 acres of land as a permanent asset.

Lands of St. Paul's Seminary at Karumandapam

On 22.05.1943 and 24.04.1953 an extent of 22 acres of farmland at Karumandapam area was purchased by St. Paul's Seminary. The sale deed was registered by Doc. No. 1972/1943 and 1546/1953 in the name of the Society of St. Paul's Seminary. Rev. Fr. E. Ugarte (1942-1948) and Rev. Fr. M. Chacko (1953-1958) were the then Rectors of the seminary. Another fertile farm near the airport was purchased for the seminary when Rev. Fr. Le Mahieu (1937-1942) was the rector and it was well developed by Rev. Fr. Kalathil (Minister). Unfortunately, the details of this land are not available in the seminary. Both farms were the best financial assets and permanent sources of income to St. Paul's Seminary. At the time of handing over the administration of the seminary to the Madurai Ecclesiastical Province in the year 1978, the farm near the airport was attached to St. Joseph's College and the farm in Karumandapam was attached to St. Paul's Seminary.

Buildings

In October 1921, St. Paul's Seminary occupied the campus which was purchased by the Society of Jesus on 29 Sept. 1881 from the Society of Sisters of Marie Reparatrice. The old building which was used as a dancing hall by the former club up to 1904, was transformed into a chapel. By the year 1922, the old buildings were insufficient to accommodate a good number of students and staff and therefore Rev. Fr. Varin took the initiative to construct a new building in 1925 for accommodating the staff and it was enlarged in 1927 by adding four more rooms. The number of seminarians increased to 61 which demanded new buildings for accommodation. With the financial help of 'OPUS PETRI' the former theologians' block was constructed in 1927. Three years later 'Sedes Sapientiae Hall' and the Deacon's Block with single rooms were also constructed in 1930 when Rev. Fr. P. Soufflet (1927-1933) was the Rector. In 1948 Rev. Fr. Lawrence Fernandez (1948-1953) got financial help from Rome to build a chapel. Under the guidance of Rev. Fr. Chacko in 1953 infirmary, cum dispensary building was built and also the philosophers' quarters. The ground floor which is utilized as a living room by the dean of philosophy, dining hall, a chapel for philosophers and the Vianney Hall on the first floor was constructed and blessed on 25 July 1955. When Rev. Fr. Dhanasamy (1958-1962) was the rector, one more floor was built over the philosophers' quarters in 1959. Rev. Fr. James Loźe (1966-1971) took an effort for new buildings with single rooms and it was blessed on 25 January 1969. The old Chapel and the building used by the philosophy students were converted into a library. On 08 August 1970 new chapel, which is now used by theologians, was blessed. Planting trees and flower gardens made by the staff and students make the campus evergreen. These buildings speak volumes about the herculean efforts of the founder bishop, former rectors, ministers, professors and students to provide sufficient accommodation for the seminary in the past 100 years.

Source of Income for the Seminary

Since the ordinary subsidy given by Rome every year has dwindled the seminary was forced to find ways and means to become self-sufficient. Instead of compound walls around the seminary, some shops were built for regular income. When Fr. M. Rajasekaran was the Rector (1987-1990), a major portion of the farm at Karumandapam was sold and the money was invested in the construction of the shopping complex. At the time of Fr. S. Peter Fernando (1990-1993) and Fr. E. John Kulandai (1993-1999) the construction of shopping complex was completed. The commercial buildings were named as Thendral Block, Vaiharai block, Aruvi Block, 'A' Block and 'B' Block. All the commercial buildings around the seminary campus have become a permanent and regular source of income to the seminary.

Self-Reliance Project "SPS MAHAL"

We need to know a short historical background of SPS Mahal. From the remaining portion of the farm at Karumandapam, an extent of 1 acre of land was given to TNBC Commissions for vocation, youth and SC/ST called Deepam on 09.01.1989 by Doc. No. 126/1989. On 03.09.1990 an extent of 1 acre of land was given to the Immaculate Heart of Mary Convent by Doct. No. 4512/1990. The Catholic Mission of Tiruchirappalli diocese approached St. Paul's Seminary to give some land for school and church purposes. An extent of 2 acres of land was given to the diocese on 30.04.1991 by Doc. No. 2156/1991. But the entire land was utilized for educational purposes alone and the diocese appealed again in 1994 when Fr. John Kulandai (1993-1999) was the Rector to give more land for the construction of a church. The seminary was very generous to give 20,042 sq. ft. of land to the Diocese on 03.03.1994 by Doc. No. 918/1994. All these documents were registered as 'Perpetual Lease Agreement' to confirm that St. Paul's Seminary is the absolute owner of the entire land and TNBC, Tiruchirappalli Diocese and Immaculate Heart of Mary Convent can utilize the land as tenants only.

After constructing the 'Vidiyal Complex' in the front portion of the land at Karumandapam an extent of 2 acres was kept for Self-Reliance Project. The Board of Administration headed by Most Rev. Antony Pappusamy, Archbishop of Madurai, unanimously decided to construct a multipurpose hall at Karumandapam. To execute the project Rev. Fr. M.S. Antony Samy was appointed as in-charge of properties of St. Paul's Seminary in 2015. Bishop Yvon Ambroise and Rev. Fr. P.S. Sebastian as Rector (2010-2016) visited the funding agencies to mobilize funds for the project. 50% of the total cost of the project was donated by the following agencies on the condition that ordinary subsidy will not be granted from 2021: 1. Pontificium Opus A S. Petro Apostolo (POSPA) 2. Rottenberg-Stuttgart, Germany 3. The Archdiocese Köln, Germany 4. Missions Etrangeres de Paris (MEP) 5. The Jesuit Curia, Germany, 6. Diocese of Passau, Germany 7. Diocese of Bozen, Germany 8. Diocese of Münster, Germany. The Chairman got an interest-free loan from well-wishers and the seminary was able to contribute the balance amount and complete the project.

The foundation stone was laid on 15 Feb. 2017 when Fr. S. Arokiaraj was the Rector (2016-2019). Due to the lawsuit filed in the District Court, High Court, and the Supreme Court by some of the parishioners of Karumandapam the project was stalled for a long time and caused a heavy loss to the seminary. Based on the facts and documents the honourable High Court passed on a very strong verdict in favour of St. Paul's Seminary and made way to restart the work. Since the local ordinary, in support of the parishioners, referred the issue to Rome, a commission was appointed. Based on the report of the Apostolic Visitator Most Rev. Antony Ananda Rayer, Archbishop of Pondicherry and the statement signed by the Board of Bishops and the staff members, the Cardinal Prefect of the Congregation for the Evangelization of Peoples, Rome, sent the decree to put an end to the dispute. The Self-Reliance Project, named "SPS Mahal," was blessed on 10 December 2020 by the Chairman in the presence of the Board and all the staff.

St. Paul's Seminary is ever grateful to all those who have made it self-sufficient.

6. ST. PAUL'S SEMINARY
A TEMPLE OF LEARNING WITH ADMIRABLE CONTRIBUTION

REV. DR. M. WILLIAM LOURDURAJ
ST. PAUL'S SEMINARY
TIRUCHIRAPPALLI

Many generations of students have walked through the portals of this temple of learning, named St. Paul's Seminary, Tiruchirappalli, Tamilnadu, India. This seminary where Philosophy and Theology have been taught has reached a milestone in the year 2021 in its hundred years of journey. It has travelled for a whole century imparting relevant and scientific knowledge of the Christian faith enabling the students to walk the talk and to talk the walk. Students and Professors have had ample opportunities to taste in their hearts what their minds and hearts searched for. This historic moment, evidently, calls for an integrated celebration. However, due to the pandemic situation the Centenary celebration was planned to be modest and the date fixed was January 25, 2022 which has now been postponed to June 29, the feast of the Apostles Peter and Paul.

Since its inception in the year 1921, "Set apart for the Gospel of Christ" (Rom 1:1), taken from St. Paul, its Patron, has been the motto adopted by the seminary. Accordingly, the seminary has rendered significant service in forming over 2000 candidates to priesthood for the then diocese of Tiruchirappalli and later to all the dioceses of the Madurai province and many other dioceses in India and outside. The seminary has served the Church for the past hundred years and its sons and daughters are now working in 58 dioceses and 38 religious congregations through the length and breadth of India. Over these hundred years, the formation included not only the students for presbyteral ministry from the various dioceses and the Institutes of Apostolic Life but also many religious women and lay persons who have also benefited from its specially designed modules. Each of them would feel rejuvenated to learn about and join in this event with nostalgic memories flooding their minds as they review the history of their *Alma Mater.*

The history of St. Paul's is that of a mustard seed that has grown into an enormous shady tree, sheltering and feeding all those who came to it with pastoral and spiritual nourishment. Right from Vat. II to the present day, a lot of innovative programmes have been launched from here. St. Paul's has a singular name for taking initiatives boldly to make the Gospel better and more widely known and practised. Drawing inspiration from Vat. II and under the constant guidance of the Madurai Ecclesiastical Provincial Bishops, St. Paul's has been a launching pad for various contextualized courses of formation for seminarians and priests. It has also undertaken translations, publications, and researches. Overall, St. Paul's has been a portal of learning and a springboard for animation, pastoral vitality, and innovative thinking for the entire Church in Tamilnadu and several other States in India. This is obvious from the numerous initiatives the seminary has been promoting. The following pages seek to chart in brief the steady progress, growth and contributions of St. Paul's Seminary, and especially during the years after Vat. II

1. Contributions to the Development of the Church and Society

Jesus calls us "to read the signs of the times" (Mt 16:3). This means we are called to interpret our present realities and experiences in the light of the word of God and discern God's will and plan for us. This mandate is reaffirmed in the teachings of Vat II: "At all times the Church carries the responsibility of reading the signs of the times and of interpreting them in the light of the Gospel if it is to carry out its task" (*GS* 4).

Imbibing by the students of the teachings of Vat. II, especially those in *Gaudium et Spes*, and *Christus Dominus*, is observable in their activities. Liberation of humankind and the spread of the Reign of God are the bouts of breeze that constantly flow through the corridors of St. Paul's from the early post Vat II days to date. A deep-seated love for Jesus of Nazareth, the seed of priestly enthusiasm, sown at St. Paul's has had a great impact on the Church and society. Though ministries are different, their origin and destiny are the same i.e. Jesus Christ. Fidelity to Him and commitment to the values of the Reign of God, preached by Jesus, is the Spirit of our *Alma Mater*.

The ministries undertaken by the alumni of the Seminary could be divided into different categories: building up authentic ecclesial communities, charismatic prayer groups, apolitical developmental organizations, pastoral action-oriented groups, liberative political, social, and cultural movements etc.

Paulists in their Fields

The current context is characterized by post-modernism, advances in communication, secularism in its nuanced expression with God and without God, globalization, majoritarianism, decline of religious practice on the one hand and increased spiritual quest on the other which is manifested in the reversal of the past understanding of 'believe, behave and belong'. In these situations, the former students in their respective responsibilities are "seeing further" because they are standing on the shoulders of giants.[1] Far from "graduate certainty", they display a combination of practical wisdom in their initiatives and undertakings. So, we group the activities of the alumni of St Paul's into three sections.

(1). All God's People

Wherever they are and whatever ministry they are involved in, the Paulists have proved to be the best ammunition in the task of proclaiming the Gospel. The life of the priest is an edifice built up by the continuation of actions in communion with the Christian martyrs and saints. The situations may be different and the mooted actions varied. But according to the need and in right proportion, the Paulists are shedding their energy in the construction of the Reign of God, as per the vision of Jesus, both visibly and invisibly. They do not only act as pastors but build also successfully intra-personal and inter-personal relationships by witnessing to the death and resurrection of Jesus in union with him. Ministerial priesthood is pastoral by its very nature and a priest is a pastor, either by parish work or by an alternative ministry assigned by the Church. Paulists in general are well appreciated by the faithful for their effective sermons and other abilities for instruction. They are acclaimed as good pastors and administrators in the Church today. Their kindness, empathy, sincerity, creativity, cooperation, and hard work are duly acknowledged by not only the Christian communities but also the secular society at large.

Their ministries are not only manifold but also varied as per the needs of their context. Quite a few have become missionaries, ashramites, charismatic preachers, founders and promoters of ecclesial movements and other groups such as the charismatics. They have also organized various Christian devotions and built up centers of spirituality, inter-religious dialogue and ecumenism, health care, family counselling etc. They are also involved in family apostolate, children's welfare, youth movements, welfare associations, sodalities etc.

Anchored in the Gospel and well equipped with solid learning, they have responded to the signs of the times and have rendered outstanding service in whatever office they have held or ministries they are engaged in: Bishopric, office of Vicars General, Diocesan Administrators, Directors of Multi-Purpose Social Service Societies, Correspondents of Arts or science Colleges, Directors of Social Communication and Mass Media Centers, Principals, Headmasters and as Teachers in Educational Institutions, Rectors, Theologians, Formators and Professors in Major and Minor Seminaries, Retreat Preachers, Spiritual Counselors, Parish Priests, Animators of *Anbiams*, Secretaries of the diocesan or TNBC or National commissions for Biblical, Catechetical, Liturgical, Laity, Legal, Children's, Youth, Women, Family and Labour ministries.

As a minister of the Church, a priest has to build up his parish into an authentic Christian community. By organizing the people into Basic Ecclesial Communities, the priest constructs the parish as a community of communities. The mission of the Church and the priest, however, cannot be contained within the circles of "the people of God" or the baptized ones, but should include "all God's people," i.e. the people of the world and the priest is to fulfill his role as the builder of the communities of the reign of God including such a larger circle as well.

Former Paulists, through the meaningful sacramental and para liturgies they conduct as well as the insightful and inspiring homilies they preach, lead the people to a profound personal encounter with Jesus. They also do this through the evangelizing power of popular religiosity and person-to-person witness through the power of the Holy Spirit. However, to do full justice to the mission of the Church, some take up other roles also. In this regard our students have been inspired and motivated by the foundational and path-breaking missiological teachings of Vat. II's *Lumen Gentium* and Pope Paul VI's *Evangelii Nuntiandi.*

(2). Analytical and Critical Approaches to Life

The Church expresses its Catholicity in the "beauty of her varied face" (*Novo Millennio Ineunte*, 40). Some former Paulists, embedded in and guided by the analytical and critical approaches to life, promoted and periodically updated in their *alma mater*, have been involved as individuals/ and like-minded groups in challenging the oppressive systems, especially the caste hierarchy, which promotes and perpetuates graded inequality. They have also stoutly fought against the oppression of women and various other forms of societal and structural injustice and have worked for promoting probity in public life, collaborating in justice, peace, human dignity and better ecological conditions. Providing the opportunity to all, the Paulists have given priority to Dalits, Tribals, and Women because they have been and are the vulnerable sections of the society who have been pushed to the periphery in the process of development. Only if attention is given to all sections, and preference to the least and the last, the Church can truly become "a bride bedecked with her jewels" (Is. 61:10). In brief our students have worked with determination against various forms of "unseeability," "untouchability," and "unimaginability." [2] In all these some have joined hands with the political forces which aim primarily

to work for an egalitarian society as well as concerned citizens who have committed themselves to reclaim environmental rights and the sovereignty of the Tamils in Sri Lanka. Some of them have contributed significantly to the Tamil language and promotion of Tamil culture. A few have founded issue-based movements along with the people for working women, *palmyra* tree-tappers, fishermen, peasants, agricultural laborers and casual labors, ethnic refugees, prisoners, etc.

(3). Responses to Current Challenges

Evangelization, in other words bringing the people into the Reign of God, is the very reason for the Church's existence. People to be evangelized constitute five major groups: the active Catholics, the inactive Catholics, the unchurched, the separated, and the non-Christians. To evangelize them, one has to not only rightly understand the Gospel but also critically and clearly know the context with all its defining characteristics, contours and issues. Such clarity about the problems and possibilities of the pastoral context is evident in the activities of the priests, sisters, and lay persons trained here.

To assure a more relevant ministry, and inspired by the Vat. II's new vision of the Catholic priesthood, a few Paulists have re-shaped their ministries and shined in many fields. One such example is the field of the music. Their various compositions, down the years, of liturgical, devotional, and awareness songs, with music and the lyrics, have captivated most Tamil speaking Catholic congregations and some have even reached the people at the bottom of society. Many of such compositions have also been released as music albums and CDs.

2. Inter-Faith Dialogue and Ecumenism at St. Paul's

The second Vatican Council opened the doors of the Church to dialogue with believers of other religions in search of establishing a new society in solidarity with them. Inspired by the Vat. II's teaching on dialogue the seminary supported the initiatives in this regard by some of its staff members and sponsored regular dialogue meetings and served also as their venue. Professors Fr. Chacko Valiaveetil S.J., Fr. Ignatius Hirudayam and Fr. Xavier Iruthayaraj not only were in the forefront in organizing such meetings regularly but also they cultivated in the minds of many students interest and enthusiasm in such a ministry.

From 1973, with the enthusiastic collaboration of the students, a group of about 30 comprising various walks of life: doctors, professors, Government officers, agriculturists, writers, social workers, businessmen, etc. both men and women, young and old, contemplatives and active people, *advaitins* and *bhaktas*, Saivites, Vaishnavites, Christians, and Muslims constituted an interfaith forum and held periodic meetings.

In course of time, such dialogue meetings resulted not only in the deeper understanding and better appreciation of the scriptures, doctrines and practices of the religions of others but also there developed a bond of friendship and familiarity among the regular members. Their study and reflection together of a few striking passages from each other's traditions on themes like prayer, salvation, were learned mutually; study of sacred texts led the participants to a deeper awareness of God's involvement in the world. This regular activity has had a formative influence on the students who were exposed to genuine seekers, scholars, and devotees, and could listen to them and interact with them. Thus a large number of seminarians who passed through the portals of St. Paul's were guided to the practice of inter-faith dialogue. Much before John Paul Dialogue centre was opened in 1990 near R.C. School, Tiruchirappalli, it was at St. Paul's that inter-religious dialogue meetings were conducted. But once the dialogue centre was established the dialogue ministry, earlier organized by the seminary was taken

over by it and thereby duplication of the same was avoided. However, the seminary not only continues to collaborate in this ministry but also explores new ways of reaching out to the non-Christian brothers and sisters.

The same can also be said about Ecumenism. The staff and the students still today continue to explore new frontiers in these fields. Every year all the students participate in the ecumenical meeting in which pastors from various church denominations (TELC, CSI, Assembly of God, Orthodox, etc.) share. During the Unity Octave, preceding the feast of our patron, St. Paul, not only pastors from other denominations are invited to the seminary to conduct prayer service and preach but also our staff and students also join in the evening worship in nearby Lutheran or CSI churches. Thus, St. Paul's Seminary has paved the way for better ecumenical relationships and developed the sense of love, concern, solidarity and fellowship towards our fellow Christian churches.

3. Tamil Language as Medium of Theologizing

From the 1980s St. Paul's started to teach many theological disciplines in the vernacular language, Tamil. It was, evidently, a formidable task due to the scarce availability of equivalent technical terms used in Latin and English. But the professors showed competency and admirable creativity in finding, and if need be coining, theological terms in Tamil. Such an effort was seen as worthwhile due to the fact that the people to whom most of the students would later serve belong to Tamil culture, customs, and traditions.

Thus the age-old Latin textbooks, the only medium of instruction in the Major Seminaries all over the world, were no more used in St Paul's. Instead, fresh notes in Tamil or English, prepared mostly by professors, with the new perspectives and approaches of Vatican II, were followed. Doing theology in their mother-tongue made the students also more creative and relevant in their thinking and pastoral practice. Its impact showed up significantly in their initiatives in the fields like liturgical music, preaching, print media and catechetical ministry.

It was not mere switching over from one language to another, but almost a paradigm shift from one culture to another. It was a sincere effort to introduce and integrate the students with Tamil thought patterns, sacred books, and the rich cultural heritage with Catholic theology. In course of time, such integration reflected in the celebration of the liturgy, the practice of spiritual exercises, and celebrating Tamil festivals. In short, they became culturally rooted, contextual and incarnational. For instance, the staff exposed the students to the Bhakti traditions and a whole host of Tamil wisdom traditions and literature: The 2000 year-old *Thirukkural,* regarded as the apex of Tamil ethics, *Naaladiyaar, Siddha* Literature, etc. became familiar to the students. This became a great help for the staff and students to promote gradually a contextual Tamil Theology. St Paul's is a forerunner for this kind of theologizing in Tamilnadu. This enabled the students to appreciate and assimilate the riches of the ancient Tamil cultural heritage which not only pre-existed the Sanskrit language and culture but in many respects is more akin to Christian worldview and values. Even Max Muller wrote that only towards the end of his researches did he become aware of the Tamil culture which was far superior to that of Sanskrit.

4. Contextual Theologizing and/in the Priestly Formation

Based on the Second Vatican Council's decree *Optatam Totius*, St. Paul's had initiated an integrated approach to presbyteral formation that combines the spiritual, academic, and pastoral aspects with a social thrust. Positively responding to the importance of contextualized formation in the

light of *Pastores Dabo Vobis*, various courses on present-day concerns like feminist theology, socio-political theology, ecumenism, theology of dialogue, theology of religions, Dalit theology, and social analysis are given due importance in the curriculum of the seminary.

The Federation of Asian Bishops' Conference (FABC) also has made it very clear that priestly formation has to be rooted in the existential situations of each country and culture. Following this directive, integrated formation combining a high academic standard with a dynamic social outreach and thrust set the stage for learning and teaching at St. Paul's. The multi-religious context of India along with the enduring poverty that is ever aggravated by unbridled capitalism and the various voices against oppression provide the focus with which serious study and researches are undertaken by our students. It has furthered and promoted increasing social consciousness among them and has enabled them to carry on their ministry with evangelical discernment and contextual relevance.

A Forum for Theologizing on Current Issues was introduced already a couple of decades back. It takes up for multi-disciplinary analysis of a current issue that deeply affects people's lives and theologization is done in the light of the Sacred Scripture, the tradition, and the magisterium.

A Forum for Theological Integration has also been introduced to help the students acquire an integrated understanding of various theological subjects. The students discuss the following in the first session: the salient features of each subject taught in that semester, the inter-relatedness of various themes, and the challenges they encounter during their study. In the second session, all the professors who had taught the relevant courses sit with the entire class and clarify the challenges and doubts.

5. Inculturation in Liturgy and Music

Formed by the fertile, critical and creative spirit of the renaissance and humanism, the missionaries Robert De Nobili and Beschi (Veeramanivar) were the pioneers to appreciate the Tamil language and culture. In their footsteps, the seminary has sought to cherish and promote the values of authentic Indian spirituality. Many measures were taken up to make the seminarians get better acquainted with the cultural treasures of Indian/Tamil heritage.St. Paul's has contributed to the development of Indian Christian theology in Tamil by way of teaching Tamil music. The composition of liturgical lyrics and the music by the staff and students were theologically rich, linguistically pristine, and musically popular and appropriate to congregational singing. This was spearheaded by Fr. Amaladoss S.J., Fr. D. Alphonse, Fr. E. John Kulandai and others.

The liturgical and devotional hymns composed by the staff and students of the seminary were published (1976) with musical notations in Western and Indian forms as *Isai Aruvi*. It proved to be quite popular all over Tamilnadu and among the Tamil diaspora. Later, many elements of the 12 points of inculturation were approved, like *aarati* and singing of *Bhajans* and were used in the liturgy occasionally. In this way, the seminary helped the students to experience and to appreciate Indian forms of Christian Spirituality.

6. Theology for the Lay Faithful

St. Paul's aimed at spreading theological reflection far and wide. Thus, it started the *Tamil Iraiyiyal Manram* (Forum for Tamil Theology) in 1986 for priests, religious and lay faithful to foster reflection on the current and contextual theological issues in India/Tamilnadu and in particular the millennial issues. Responding to the following directive of Vat. II, "Let the laity (Christian faithful), therefore, diligently apply themselves to a more profound knowledge of revealed truth…" (*Lumen Gentium* 35), St. Paul's took a bold initiative in Tamilnadu in 1991 to admit religious sisters and lay

faithful as full-time students in the B.Th. programme. From 1995 qualified religious sisters and lay persons were also enrolled as full-time students for the Licentiate programme. St. Paul's has also started a Diploma course in Theology at the weekends for religious sisters and lay persons from 2004. This has been very successful and we are able to help the participants to broaden and deepen the understanding of the teachings of the Church. The Seminary has also been inviting the priests, religious and lay faithful of the local city every year whenever symposia and extension lectures are conducted to enlighten them on different current topics and to equip them for their future ministry.

Starting from its inception in 1921, the Voluntary Catechists' Association had become intimately interwoven into the life and history of St. Paul's and has done a wonderful service. Catechetical ministry is carried out by the students regularly in and around the city, mostly in the slum areas. Over time, it got extended to the whole of the weekend (from 4 pm on Saturday to 4 pm on Sunday) and therefore was named as weekend ministry. Every weekend the students go to the assigned places and teach catechism, visit houses, prepare the people for the liturgical celebration, take tuition, organize the youth and the women, invite them for the seminars conducted in the Seminary, give social awareness to the people and conduct street plays. Disseminating the teachings of Vatican II to the Christians is also done through seminars, programmes of distance learning, and leadership training at the diocesan and regional levels by the staff of the Seminary in collaboration with the Tamilnadu Laity Commission.

Studying theology, which until recently was a privilege to priests and religious, has now become accessible to also lay people through the outreach programmes of St. Paul's Seminary.

7. Theologizing through Folk Arts

"True shadow of God's creature is Art," says Michael Angelo. The experiences of men and women that profoundly affect them are articulated through various arts and cultural forms. The various cultural activities organized by the seminary help the students to develop and creatively express their experience of beauty and artistic talents. The Tamil and English academies as well as the Arts Day, Community Day etc. provide ample opportunities for the students to do the theologizing through folk arts.

Students were inspired by the concepts of folk forms and spontaneously formed a like-minded group named *Kalaikuzhu* (Forum for Arts). They came together, discussed, read books, and disseminated the insights and ideas to one another, and received ongoing guidance from the staff as and when it was necessary.

Against this background, the students organized awareness programmes and staged folk and other art forms for people living in the peripheries of the society during their weekend ministry. Even today, under the guidance of the staff, *Kalaikuzhu* functions to promote and spread awareness through folk-arts.

8. Licentiate in Theology

The licentiate programme, started in 1995, became another milestone in the annals of St. Paul's and in the wider history of the Church in Tamilnadu. This programme allows the students to specialize in the area of systematic theology. It enables them to master the methods of scientific research and helps them to deepen their knowledge of theology in select areas of current ecclesial concern and contextual relevance. Theologizing in the Indian / Tamil contexts, new trends in theological discussion, current biblical scholarship, and contemporary thinking on the theology of mission are the main focus of this

programme.

This programme prepares the students to teach in seminaries, faculties, and centres of religious learning and to effectively perform pastoral leadership roles as well as those that demand higher theological competence.

9. Prison and Refugee Ministries

Our seminarians have been engaged in prison ministry for more than 90 years. Every Sunday they go to the central prison in Tiruchirappalli with more than 2000 men and women prisoners and visit the Christians as well as non-Christians who are interested. They arrange liturgy and conduct prayer services for them, organize cultural programmes on Independence Day and during the Christmas season. If and when needed they also visit the homes of the prisoners and extend a helping hand to the family members of the inmates at prison and provide educational support to their children. This is how the students give a tangible witness to what our Lord has said, "I was in prison and you visited me" (Mt 25:36). Above all, they collect funds every year for the rehabilitation of the released prisoners and to provide the convicts with a special meal on Christmas day.

The ministry to the destitutes at the Mercy Home, Crawford and the refugees in the camp at Vazhavandankottai in Tiruchirappalli brings them consolation and compassionate help. On major festive days they are also entertained with cultural programmes organized by the seminarians.

10. Library - A Treasure House Open to All

It is Cicero who said that "A room without books is like a body without soul." Books are the invaluable treasures that our ancestors have bequeathed to us and it is needless to state that library plays a key role in the integral formation of the seminarians.

The library of St. Paul's Seminary is one of the best theological libraries in the whole of India. Over the years the library has gathered a copious collection of books in English, Tamil, and other languages numbering almost 70,000 volumes in various fields such as theology, philosophy, history, literature, art, and human sciences. 129 periodicals [English - 112 and Tamil – 17] focused on theological, religious as well as secular themes deck its shelves. It is also open to the professors and students of other seminaries, secular colleges and educational institutes as well as to anyone interested.

11. Visionary Stalwarts

It is fitting to remember our early Jesuit professors, Frs. Ignatius Irudayam, Colaço, Raja, M. Amaladoss, Chacko, Burke, Francis Besses, A.M. Lourdusamy and the later diocesan Frs. C. Hieronymus, Felix Wilfred, D. Alphonse, X.D. Selvaraj, V. Paul Leon, Bishop J. Susaimanickam, Y. Irudayaraj and Dr. A. Pushparajan, to mention a few. Their competence and contribution in their respective fields of specialization were stupendous! Some of them were responsible for the translation work of the Community Bible and Ecumenical Bible and others have been in the forefront of renewal in the various fields of theology. So outstanding are the services they have rendered and continue to render to the Church at large that they have won national and even international recognition. Frs. Wilfred Felix and D. Alphonse were elected presidents of the Indian Theological Association and it is our pride that Fr. Wilfred Felix is a member of the International Theological Commission and editor of *Concilium.* We still have some of them as adjunct faculty.

By their critical and profoundly insightful reading the signs of the time in the light of the Gospel they have quickened deep down within the hearts of the students a lively commitment to their

ministry and a sense of joy in their vocation and intensified their zeal for winning all men to Christ. It is really a boon for the students to have had such a great staff. Surely their exemplary commitment would continue to inspire their students for many more years to come and guide them in their dauntless march as those "Set apart for the Gospel of Christ".

12. Publications

Thedal Veliyeedugal (Publications of Sustained Search)

Thedal Veliyeedugal is an umbrella department to animate and promote the various undertakings of the seminary in print media and publications.

Sanga Edugal (Documents of the Second Vatican Council in Tamil): Soon after the Second Vatican Council (1962-1965), all the sixteen documents were translated into Tamil and published on October 11, 1967. This was the first and probably the only translation of all the documents of the Council in any vernacular in India. This was done with the view to make available the richness of the Council teaching in the native language and to disseminate the Conciliar teachings among the Tamil-speaking Catholics. The credit for such a stupendous achievement goes to our *Alma Mater* St. Paul's, and to the then Rector Rev. Fr. James Loże S.J. and to Fr. C.M. Hieronymus (late) and his collaborators most of whom were then our seminarians.

Thiuchabai Aasiriya Veliyeedugal **(Magisterial Documents)**: St. Paul's Seminary took yet another giant step to publish a series of translations called *Thiuchabai Aasiriya Veliyeedugal* from 1980. This concerns the publication of translations of the Magisterial documents and the Papal encyclicals, with comprehensive introductions. For example, *Redemptor Hominis* was translated and published as *Manithanin Meetpa*r (1981), *Dives in Misericordia* as *Irakkam Niraintha Iraivan* (1980), *Laborem* Exercens as Manitha Uzhaippu, *Familiaris Consortio* (1984) as *Kudumba Vazhvu*. The credit goes to Fr. V. Paul Leon and his collaborators. Another important publication which marked the 50th year of the end of Vat. II was *Sangam: Oru Thodar Payanam.*

Thedal Veliyeedugal has also brought out many major works in Tamil: *God Experiences* (a collection of articles on various dimensions of God Experiences), *Putthulaham Padaikkave* (Social Teachings of the Catholic Church) in 1991, *Thiruchabai Sattatthoguppu* (The Code of Canon Law) in 2005, a series 8 volumes on *Church History* in 2017, etc. (See the next article for the names of all the books published from the seminary).

Arul Vakku Manram **(Association for Promoting the Word of God)**

Inspired by the document, *Dei Verbum* (no. 25) of Vatican II and by a similar recommendation of the All India Seminar on *The Church in India Today* (October 1969), Fr. C.M. Hieronymus convened a meeting of a few enthusiastic priests (mostly former Paulists) from all over Tamilnadu and *Arul Vakku Manram* was formed on 29-30th of December 1969 in order to write and publish Commentaries **to** the books of the New Testament.

From then on St. Paul's has lent its support to Arul Vakku Manram. So far commentaries for the books of the New Testament have been published. Several books related to the Bible have also been published. Presently this association is engaged in bringing out inter-confessional commentaries in Tamil on all the books of the Bible.

Vivilia Virunthu **(Bible Banquet)*:*** *Arul Vakku Mandram* also has been publishing from 1994 a Biblical bimonthly called *Vivilia Virunthu* in Tamil, which deals with explanations for the books of the Bible and

related themes. Its first editors were Fr. Aloysius Xavier and Fr. Hieronymus of happy memory.

Paulist (earlier Home Review)

Home Review, the annual journal of the seminary was launched in 1939 when Fr. P.M. Lemahieu S.J. was the Rector. This annual journal aimed to serve as a bond of union not only between the *Alma Mater* and the alumni but also among the alumni themselves. It maintained a high standard in publishing the events of the seminary, the activities of the alumni and it carried the articles written by the then students. This was later changed (1976) into *Paulist*, published twice a year. The wider appreciation for the *Paulist* is wholly due to the efficient contributions by the seminarians. It helps to keep in touch with all the former students and also serves as a chronicle of the seminary besides offering ample opportunities for the students to develop their writing skills.

***Marai Aruvi* (Religious Falls)**

Marai Aruvi, a theological quarterly in Tamil was started in January 1977 in St. Paul's as a joint venture of the then major seminaries of the region – St. Paul's Seminary, Sacred Heart Seminary, Chennai, and St. Peter's Pontifical Seminary, Bengaluru – to promote theologizing in Tamil. Though today it is published by St. Paul's only it carries the contributions of the well-versed and budding theologians of the Tamil speaking world, and especially forms all the seminaries in Tamilnadu. This journal has played an important role in Tamilnadu for the past 44 years to foster relevant and contextual theological thinking on current issues in Tamil in the light of the Christian faith and particularly Tamil traditions.

***Aruvi* (Falls)**

Over the past many years liturgical diaries were published having in mind the pastoral need of the priests. St. Paul's also wanted to fulfill such a need and it brought out from 1995, a Tamil quarterly, named *Aruvi,* containing reflections on the daily and Sunday readings of the Lectionary to enable the clergy and faithful to reflect on the Word of God in today's context. The reflections were written by erudite and insightful exegetes, theologians, pastors as well as students. Its publication was stopped (2018) due to the influx of similar publications in the region.

***Vaiharai* (Dawn)**

St. Paul's also began the publication of another theological quarterly, Vaiharai in 1996, in English. Its main scope is not only to foster contextual theological reflection on current issues but also to make available the best of the theological contribution of the region to the readers of the non-Tamil speaking regions. From 2006, *Vaiharai* is coming out as a biannual journal. This journal, with its scholarly and contextually relevant content contributed mostly by our professors, is recognized as the best of its kind in the region.

Conclusion

St. Paul's Seminary, our *alma mater*, proudly proclaims that some of her children over the hundred years, are like St. Paul, others like St. Peter but all of them the disciples of Jesus.

Let the missionary-discipleship of St. Paul continue to inspire the students of this august institution of higher learning. May the full blossoming of the Reign of God be hastened by the activities of its sons and daughters wherever they are placed and in whatever ministry!

As we recall the hundred years of the existence of the seminary, our hearts are literally brimming over with a song of praise and gratitude to the Almighty for His merciful blessings, and innumerable gracious gifts received through the constant intercession of St. Paul our Patron. May all of us, the staff and the students, past and present, co-workers and collaborators walk hand in hand to make the noble motto of St. Paul's Seminary as the destiny for us: 'Set apart for the Gospel of Christ'!

END NOTES

1.Cf. "If I have seen further it is by standing on the shoulders of giants" - Isaac Newton. Here it is their professors and their understanding of fundamentals.

2 These three key terms explain the predicament of the problem and the efforts to do away with their entanglements viz the unseeability denotes how some sections of our Tamils were kept by dominant castes. So also the untouchability is the caste taboo in our society. The unimaginability refers to the subjection of women in much enslavement.

LEAD ME OH LORD

From the world of killing
To the world of life
From the world of pain
To the world of happiness
From the world of lock
To the world of no lock

From the world of walls
To the world of no walls
From the world of stealing
To the world of sharing
From the world of despair
To the world of hope
From the world of revenge
To the world of forgiveness
From the world of authority
To the world of service
From the world of hatred
To the world of love
From the world of worry
To the world of providence

Lead me oh Lord!

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PART II

FORMATION OF DIOCESAN PRIESTS

1. TRAINING OF DIOCESAN PRIESTS IN THE 21ST CENTURY: READY TO LEAVE THE SECURITY ZONE?

REV. DR. P.S. SEBASTIAN
DIOCESE OF SIVAGANGAI

In 2014 All India Major Seminary Rectors' Meeting was held in the Sacred Heart Seminary, Chennai. Paul Parathazham presented the findings of a survey he had done on the formation of the candidates to priesthood and religious life. He concluded his presentation by saying that neither the formees nor the formators nor the bishops were happy with the existing formation system, but none of them is prepared to leave the security zone. Presuming that all stakeholders of formation are prepared to leave the security zone, I present my reflections on the topic given. The intent of this reflection is not to come up with a blueprint for the training of the diocesan priests for the 21st century. It is neither possible nor is it desirable that a single person does this job for the entire century. Rather, the intent is to indicate the direction in which the formation ministry should move forward in future.

1. Core Identity: A Spiritual Leader and a Community Builder

Over the last twenty centuries, the core identity of the priest took many twists and turns in response to the historical vicissitudes and theological developments. The role and function of the priest also evolved accordingly. Finally, the Council of Vatican II, returning to the sources of the Christian community, that is Scripture, delineated the core identity of the priest, calling him a presbyter, a pastoral leader or a community leader. A pastoral leader in the early Church had a variety of functions in the community such as preaching, teaching, instructing, encouraging, reproving, supervising, conducting worship and founding new communities. Hence presiding over the liturgy was one of the functions of a presbyter. Aloysius Pieris articulates the role and function of the presbyter thus: "the presbyter's ministry is not per se liturgical or cultic; the presbyter's ministry is pastoral leadership proper to a shepherd, overseeing mutually reconciled people of God engaged in the priestly mission of reconciling humankind with God and one another. But it is only as the leader of the community he presided over the liturgy of the Word and the Eucharist. The liturgical role of the presbyter is the consequence and not the purpose of his ordination. The direct purpose of his ordination is leadership ministry" (*Give Vatican II a Chance*, 165). Thus, the core identity of a diocesan priest is a community builder. He is called to animate and build the community he is entrusted with in and through faith in Jesus Christ, helping it to become a Kingdom Community, playing the role of the salt and light of the earth.

2. Needs of 21st Century

The 21st century, as of now, is called the era of 4th Industrial Revolution (IR) or industry 4.0. The 1st IR is marked by the mechanisation of production using water and steam. With the advent of electricity, the 2nd IR enhanced and transformed the production process into mass production.

Using electronics and information technology, the 3rd IR made the production yet easier and faster, automating it. Building on the Third Industrial Revolution, the 4th IR converges and fuses different technologies blurring the line between physical, digital and biological. It is embedded in all sectors and agents of the society such as business, government, civil society and so on. Consequently, changes and advancements are taking place at lightning speed making everything unpredictable. Its watchword is Artificial Intelligence, where computers are able to read, recognise, analyse, process huge data and patterns and come up with recommendations with an amazing speed.

We foresee the unavoidable and inescapable impacts, industry 4.0 (4th IR) is going to make at all sectors of society. We realise the inadequacy of the present education system in preparing the students to face the future. Marked with an exponentially faster rate of change, researches and proposals are already being made to transform the education system making it relevant to the future. Without sacrificing the basic identity of the subject being taught in the seminary – for example, theology as an interpretative science – and the identity of the diocesan priest as a pastoral leader of a community, one can draw inspirations from the findings of those researches for the formation of the seminarians in future. Let us here discuss the proposals of one such research studies.

Organisation for Economic Cooperation and Development (OECD) is pursuing a project called "OECD Future of Education and Skills in 2030". As said earlier, it laments that the present education system is inadequate to prepare the students to face the challenges of the future and become responsible citizens. The current education system looks on a student, primarily from the viewpoint of the market economy and its job market. Accordingly, a student is viewed as a potential labourer to be exploited later to maximise the profit not as capital in whom investments should be made so that he/she may contribute to the inclusive and sustainable development of the society and the planet. Its curriculum model is static, linear and standardised for all students irrespective of the unique background of each student. It has mostly a single type of assessment. Each school is an independent entity insulated from the larger eco-system in which it operates and is administered by hierarchically organised agents of education – principal, teachers and students – with a well-defined division of labour.

*The education system for future as proposed by OECD, which is already experimented in a few countries, considers schools "**as part of a larger eco-system** to which they contribute and by which they are influenced. In line with this shift, a sense of **shared responsibility** for the education system and stakeholder engagement has also evolved: decision-making is no longer controlled by a select group of people, rather it is shared among stakeholders of the education system, e.g. parents, employers, communities and students. Additionally, all stakeholders increasingly work together and assume responsibility for a student's education, including the student. Rather than students being acted up by the education system, they have become active participants and change agents in the system alongside teachers and principals, and are **learning to be responsible for their own learning** (p. 13).*

*In addition, "approaches to curriculum design and learning progression is shifting from a "static, linear learning-progression model" to a "**non-linear, dynamic model**", which recognises that each student has his/her own learning path and is equipped with different prior knowledge, skills and attitudes when he/she starts school. And, student assessment has thus also shifted from standardised testing only to **different types of assessments for different purposes** (p.13). Accordingly, the curricula "will have to be more flexible and **personalised** to ensure that each student's unique talents are developed so that all students can realise their full potential". (p.11)*

The proposals of OECD regarding the new education system are called OECD Learning Compass 2030. It has seven components: Core foundations (prerequisites for further learning), transformative competencies (managerial competency), student agency/co-agency (mutually supportive and enriching relationship with other stakeholders), knowledge (theoretical concepts and ideas together with the practical knowledge gained from having done a task), skills (ability to apply knowledge to achieve the goal), attitudes and values (beliefs that influences one's decisions, judgment and action) and interactive learning (an unending process of learning). Let us see below how OECD Learning Compass 2030.

Relevance of Priestly Ministry in the 21st Century

Attempts are already being made to read the impact of industry 4.0 on future society. The projections suggest that it will certainly bring in new opportunities in the industrial world and subsequently in the job market. But a thin minority who are highly talented and constantly update their knowledge and upgrade their skills will increase their wealth. It is feared that many ordinary skilled workers will lose their jobs. In short, the divide between the rich and the poor will widen, unless the State intervenes and ensures minimum income to all families. In addition, the physical labour of humans will be replaced by machines; humans will have more free time. They will have time to ask the fundamental questions on life, seeking meaning for their life. They will have time to engage in non-economic activities. Though machines are going to do much of the works done by human beings today and computers may function at unimaginable speed, finally it is human beings who are going to handle it. Therefore, humanisation of human beings on sound ethics and morality making them responsible for building a just, peaceful and inclusive human community will be an important task to be done by agencies like religions. In this context, the ministry of the diocesan priest as a community builder will be much more relevant and important than in the past.

Managers of the industry should read the rapid changes taking place due to industry 4.0 as opportunities and constantly update their knowledge in the subject and upgrade their skills. Therefore, the managers will have to be highly adaptive, innovative and continuous learners. For this, depth in subject knowledge and proficiency in technical skills will be mandatory. But that is not sufficient. They should also develop their managerial competency, that is the skills to manage people. It involves problem-solving, conflict management, decision making, communication skills, analytical skills, entrepreneurial undertakings and the ability to work in a team. In short, industry 4.0 requires employees capable of constant and innovative learning, highly adaptive to new situations and interdisciplinary cum entrepreneurial thinking. Industry 4.0 demands not only the managers and top-level employees to be knowledgeable and skilful, but also every employee at all levels according to every employee roles and functions. That is why it is said that the job market in industry 4.0 will be knowledge-centric and skill-centric. It is claimed that in the future, knowledge and talent are going to be more critical in the production sector, not capital. In short, the 21st century will witness more knowledgeable and talented people.

The pertinent question is whether our priests are adequately competent in cognitive skills to articulate to the modern minds and convince them of the faith-vision that provides meaning to the people? Are they reasonably equipped with met cognitive skills to transmit the faith-vision to the people using different platforms? Are they self-confident to face the challenges posed by the pastoral field in the 21st century? Are they continuous and innovative learners in the pastoral field? Are they learning to be responsible for their own continuous learning?

Proposal

It is a shocking revelation found in a survey done by Paul Parathzham that after many years of training in the seminary, many seminarians lack confidence in life compared to their own peer groups in their own villages. Why? There will be many answers to this question. One answer is that there is a lack of coordination between different stages of formation to ensure constant updating of one's knowledge, upgrading of the skills and deepening of attitudes and values and making the seminarian responsible for his own learning. Passing on a brief report in a single sheet of paper from one stage of formation to the next is the existing practice. This has to be reviewed and better coordination has to be ensured. Hence, here is my proposal.

Formation Manual and Graded Formation

Formation Manual is a personal guide that would assist the seminarian in his personal growth all through his formation period, facilitating him to become increasingly responsible for his own learning. It should spell out expressively and unequivocally what he is expected of in the sphere of knowledge, skills and attitude before he is promoted to ordination to diaconate. It should contain skill inventory, knowledge inventory and attitude and values inventory with performance standards and indicators, clearly articulating what should be acquired and how much should be acquired at each stage of training. The formation manual is not merely a perspectival document but primarily prescriptive. We have enough and more ecclesial documents on the formation of the seminarians which are perspectival. The perspectives found in these documents should be translated into prescriptions and the document with such prescriptions for formation is called formation manual.

One file should be opened for each seminarian in the minor seminary, mapping out a growth-chart on all areas of formation, particularly knowledge, skill and attitude and values. This file should be forwarded to the successive stage of formation, up to the final stage of formation. The seminarian also should possess a copy of the same file. One's promotion to the next stage of formation depends upon how he performs in all three areas consistently. In the current system of formation, besides following the rules and regulations of the seminary, mostly it is enough that a seminarian scores pass mark in every subject for his promotion to the next level. This system of evaluation does not help the seminarian to bring the best out of himself.

Familiarity with the Scripture is one of the most crucial factors in the life of a priest. I present here, as an example, how we can ensure progressive learning of scripture to become familiar with the biblical events and personalities even before beginning theological studies. But the current state of affairs on this parameter is far from satisfactory. Aloysius Pieris' highlights this issue thus: "Unfortunately, the Religious and the seminarians take to the scripture studies only when they begin their theology, which last only three years today, the fourth year being utilised for pastoral experience. Besides, during the short period of three years, the Scriptures are studied as one subject among many. This is an absolutely insufficient preparation for the ministry of the Word, as required by Vatican II" (*Our Unhidden Agenda: How We Jesuits Work, Pray and Form our Men,* 165*).* Having said how the Religious and the seminarians are not adequately prepared for the ministry of the Word, he suggests how the biblical formation should happen to the scholastics in the Society of Jesus. "Therefore, a Jesuit's biblical formation should begin already at the Novitiate…should continue with a more systematic study of the Scriptures in the Juniorate. At this stage, the Bible has to be studied simply as *a library of various kinds of literature*… It would be helpful to assign biblical themes for their written and oral

exercises as well as for research studies" (*Our Unhidden Agenda,* 164*).*

Drawing inspiration from the thoughts of Pieris, I would suggest that the seminarians, besides using the Holy Scripture for their meditation and spiritual renewal, from the Minor Seminary onwards up until the end of Philosophy studies, should study the Bible as one of the classical literature and get familiarised with the biblical events, episodes and personalities. In theology. they are expected to theologise those events and personalities. The proposed Formation Manual should ensure this progressive familiarisation with the Bible.

Graded formation with formation manual is not the panacea for today's ills of formation of the future priests. Many other elements and agencies will have to play a vital role in the process of formation. But if graded formation with formation manual is earnestly implemented, accompanying the seminarians closely, it will certainly teach them to become responsible for their own learning. They will continue to update their knowledge, upgrade their skills, enhance their attitudes and values. Thus, they will acquire some standards set by the era of industry 4.0.

Conclusion

The Church is at a critical juncture. Convergence of technologies in the era of the 4th IR has penetrated in every branch of knowledge and every sphere of life. The 21st century will soon step into the 5th IR wherein robots and human beings will work together. Industries are preparing themselves to meet the challenges of the 5th IR. The Church cannot sit on its laurels. It should not hesitate to invest its resources to train its future leaders and to equip them with knowledge, skills and attitudes to be able to talk to the modern minds and to build Kingdom communities. Any tinkering work with formation pattern will not be helpful to raise the capacity of the future leaders to meet the challenges of the rapidly changing world. We need to think out of the box and daringly experiment with new ways regarding the pattern of formation. The proposals given here are only indicative of the direction we have to travel. They are neither exhaustive nor blueprints. The concerned agents of formation will have to come together and prepare a roadmap, leading us beyond the security zones and to the road less travelled.

POPE PIUS X ON THE NEED OF THE DAY

Happening to be one day amidst a group of Cardinals, Pope Pius X said to them, "What is the thing most necessary at the present time to save society?"
"Build Catholic Schools," said one,
"No." "Multiply churches," replied another,
"No" again. "Increase the recruiting of the clergy," said a third.
"No, no," replied the Pope:
"What is most necessary at the present time is to have in each parish a group of laymen at the same time virtuous, enlightened, determined and really apostolic."

- Dom Jean-Baptiste Chautard

2. CHALLENGES CONCERNING PRIESTLY FORMATION IN TAMILNADU

RESOLVING THE ISSUES AND FINDING NEW DIRECTIONS[1]

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It was a firm which was performing very well. After a few years, the firm could not perform well. A trainer cum researcher was called in to analyse the situation. He called for a meeting to ask what could be done to improve the performance of the company. The staff of the firm expressed their varied concerns. Soon he realised that the problems lay with the staff. One of the staff from the back row shouted out, "We need to find out the challenges that the company faces!" It struck the trainer at once. He took all the staff into a company where he had put up a mirror. He had written on the mirror: "You are the challenge." He made the staff pass one by one in front of the mirror.

When it comes to priestly formation, 'the formees' and 'the formators' are the challenges. The challenges from within are more threatening than the challenges from the formative space, i.e., outside.

This present paper has three aims: (i) It explores the challenges 'within' and 'without'; (ii) It points out the various ways by which the issues could be resolved; and (iii) It proposes new directions for priestly formation in Tamil Nadu. Though the context of the paper is Tamil Nadu, some issues are national and international.

1. Priestly Formation and Training Involves Three Agents

We may classify the agents of formation into three groups or categories:

(i) *Formee*. The seminarian is the formee. He is the recipient and principal agent of formation. In the present formative program, it is the seminarian who is in-charge of his formation.

(ii) *Formator*. The formators include the administrative staff such as the rector, vice-rector, bursar, minister, spiritual director, animator, the faculty members, the visiting staff, et al. They are direct facilitators of formation because they often stay close to the seminarians, often live in their premises, accompanying them in almost all the activities and the formative programs. The indirect formators are those who do not live in the seminary premises but have a great impact on the seminarians. The parents of the seminarians, the parish priests of the parishes or the heads of the institutes, to which the seminarians are sent for their pastoral ministry, the siblings, the friends, the benefactors, and the well-wishers are the indirect formators.

(iii) *Formative Space*. This refers to the forum of formation. In a proximate context, the seminary is the formative space. In a remote context the home, the parish or the ministry centre, and the world at large is the formative space. The formative space is not static. It constantly imposes on the seminarians' different ideologies, mindsets, beliefs, and philosophies, that affect them.

2. Issues Concerning the Formee

The document *Ratio Fundamentalis* (1985)*, The Gift of Priestly Vocation*, views formation in four dimensions, viz., (a) Human Formation, (b) Spiritual Formation, (c) Intellectual Formation, and

(d) Pastoral Formation.

Formation, as the Church understands it, is not equal to a secular sense of schooling or, even less, job training. Formation is first and foremost cooperation with the grace of God. All priestly formation takes place within the context of the Church as the Body of Christ and in relation to the mission of the Church. The seminary and its programs foster the formation of future priests by attending specifically to their human, spiritual, intellectual, and pastoral formation – the four pillars of priestly formation developed in *Pastores Dabo Vobis*.

(a) On Human Formation

Pastores Dabo Vobis asserts that human formation is the 'necessary foundation' of priestly formation. Pope John Paul II in *Pastores Dabo Vobis* in no. 43 lists out the qualities that are needed for a priest: "These qualities are needed for them to be balanced people, strong and free, capable of bearing the weight of pastoral responsibilities. They need to be educated to love the truth, to be loyal, to respect every person, to have a sense of justice, to be true to their word, to be genuinely compassionate, to be men of integrity and, especially, to be balanced in judgment and behaviour." Through human formation, a candidate becomes an apt instrument of God's grace. He needs "to be a free person; a person of solid moral character with a finely developed moral conscience, a man open to and capable of conversion; a prudent and discerning man; a man of communion; a good communicator; a person of affective maturity; a man who respects, cares for, and has vigilance over his body; a man who relates well with others without prejudice; a good steward of material possessions; a man who can take on the role of a public person."

The challenges that evolve from the formees as far as human formation are the following: (i) Lack of right motivation: the candidates in the seminary are at times without motivation or right motivation; (ii) Doing things for duty's sake: studies, works, library visits, etc. are done for duty's sake; (iii) Lack of openness or trust: the candidates seem to play safe with the formators. Even with the spiritual directors, where they are supposed to form the internal forum they play games; (iv) Lack of time management: the candidates find it difficult to manage time when left to themselves; (v) Bad habits and attitude brought from home: calling names, swearing, groupism, and prejudices are brought from home; (vi) Lack of personal hygiene and cleanliness: they are not able to keep their rooms and their environment clean. Often they are not pleasant and presentable; (vii) Mistaking laziness for simplicity: wearing the same dresses, or not taking care of oneself evolves from a narrow understanding of simplicity; (viii) Fraternal correction is being met with denial, accusation, and anger: when the formator points out a mistake to the formee he is often met with denial, accusation, and anger. The candidate becomes unresponsive and indifferent. In a few places, there have been instances where the candidates physically assault the formator or cause damage to his goods; (ix) Insensitivity to the needs of others: at the refectory, it is easily observable that the candidates are self-centred as they rush to fulfil their own needs; (x) Groupism or ghetto mentality: groups are formed based on caste, locality, diocese, and religious congregation; (xi) Low self-esteem: the students suffer from lack of self-esteem. This is because of their lack of self-knowledge; (xii) Pornography and masturbation: this is an expression of their self-centredness. The smartphones bring the pornographic materials into their palms and no monitoring can be done on this; (xiii) Living with masks, insincerity, and bitterness: the candidates seem to wear different masks. They are not sincere in reporting their mistake to the formator. Some students grow with bitterness towards their families, siblings, formators, and the diocese. (xiv) Misunderstanding by the formators: there is a fear of simplification and exaggeration

when the students are caught committing mistakes.

(b) On Spiritual Formation

"For every priest his spiritual formation is the core which unifies and gives life to his being a priest and his acting as a priest" (*Pastores Dabo Vobis*, no. 45). The basic principle of spiritual formation is "to live in intimate and unceasing union with God the Father through his Son, Jesus Christ, in the Holy Spirit" (cf. *Pastores Dabo Vobis*, no. 45). Programs in spiritual formation in the seminary include the following: Holy Eucharist; Sacrament of Penance; Liturgy of the Hours; Spiritual direction; Reading the Bible; Retreats and days of recollection; Personal meditation; Devotions and pious practices; Asceticism and penance; Celibacy; Simplicity of life; Solitude; and Solidarity with the suffering.

The challenges that emerge in the dimension of spiritual formation are: (i) Too many pious activities but too little spiritual depth or groundedness; (ii) Scrupulosity or moral laxity; (iii) Superstitious uses of devotions; (iv) Ignorance of or dissent from basic Catholic teachings; (v) Narrow liturgical or theological preferences; (vi) Lack of zeal for evangelization; (vii) Inability to sit quietly in prayer; (viii) Sense of boredom in spiritual activities; and (ix) Lack of integration of faith.

(c) On Intellectual Formation

The intellectual life nourishes the spiritual life, but the spiritual also opens vistas of understanding, in accordance with the classical maxim *credo ut intelligam* ('I believe in order to know'). Intellectual formation is integral to what it means to be human. "Intellectual formation . . . is a fundamental demand of man's intelligence by which he 'participates in the light of God's mind' and seeks to acquire a wisdom which in turn opens to and is directed towards knowing and adhering to God" (*Pastores Dabo Vobis*, no. 51, cf. *Gaudium et Spes*, no. 15). The basic principle of intellectual formation is: "For the salvation of their brothers and sisters, they should seek an ever-deeper knowledge of the divine mysteries" (*Pastores Dabo Vobis*, no. 51). The intellectual formation programs include the following stages: (i) Minor Seminary (English Foundation Course, Introduction to Christian Doctrine); (ii) College Studies; (iii) Philosophy; (iv) Spirituality; and (v) Theology.

The issues that arise in this area are: (i) Lack of extra reading; (ii) Vianney Syndrome: students tend to think that studies don't matter; (iii) Lack of sincerity and honesty: copying in exams, cheating with assignments, plagiarism, misappropriation of library books; (iv) Striving for high grades in exams at any cost; and (v) Lack of communication skills.

(d) On Pastoral Formation

The pastoral formation is the culmination of the entire formation process. "The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the Good Shepherd. Hence, their formation in its different aspects must have a fundamentally pastoral character" (*Pastores Dabo Vobis*, no. 57). The basic principle of pastoral formation is enunciated in *Pastores Dabo Vobis*, no. 57, in its citation of *Optatam Totius*, no. 4: "The whole training of the students should have as its object to make them true shepherds of souls after the example of our Lord Jesus Christ, teacher, priest, and shepherd." The skills in pastoral formation include training in the proclamation of the word, administering the sacraments, exposure to different ministries, skills in social analysis, initiation to various practical experiences in parishes, and sensitivity to the poor, the women, the children, and the differently-abled.

The challenges which surround this dimension of formation are the following: (i) No to intellectual training but yes to pastoral ministry: Candidates are more interested in pastoral ministry but are not

ready to listen to the lectures; (ii) Inability to correlate studies and ministry or compartmentalisation of studies and ministry; (iii) Lack of courage to face the people and interact with them with pastoral prudence.

3. Issues Concerning the Formator

The formator in a seminary plays three roles: (a) First and foremost he is a person with his own background, worldview, and understanding of the world, human persons, and God; (b) Second, he is a formator proper. He is involved in forming candidates to priesthood. He might have been a trained formator or might be undergoing training himself; (c) In the seminaries of Tamil Nadu, and in a few other places, the formators are as well the faculty members or the teachers. In this section let us analyse the challenges that emerge from these three roles they adopt.

(a) As a Person

(i) Ill-health: a formator may suffer from temporary or chronic illnesses. He may fall sick due to ageing. (ii) Pressing responsibilities outside the seminary: preaching, teaching, diocese, family, friends, travels, and celebrations. (iii) Ideological inertia: a formator may be fixated with an ideology or a worldview which he does not want to give up or change despite it being outdated.

(b) As a Formator

(i) Lack of conviction about being a formator: since a few formators are forced into the formation ministry or arrive in the seminary unprepared they do not have the conviction in being a formator; (ii) Unwillingness to sacrifice personal predilections for the sake of common goal: they tend to keep their personal whims and fancies in the forefront; (iii) Role conflict between being a teacher and formator: since the formators are the teachers as well they are frustrated to set the boundaries between these two roles they play; (iv) Lack of authenticity or credibility: the formators do not practise what they teach; (v) Lack of care for the students; (vi) Indifference to the students' needs; (vii) Rigidity: the formators are rigid in their opinions and views; (viii) Being hypercritical or over-expecting: they criticize the candidates who perform poorly or expect too much from the students; (ix) Lack of intellectual upgrading: the formators are not ready to upgrade themselves in their fields or areas of specialisation; they don't publish in the academic journals; (x) Favouritism: a few formators tend to show partiality to the students on account of their locality, social and economic background, and performance in studies; (xi) Spying, news-gathering, creating stereotypes or prejudices; (xii) Lack of availability and accompaniment: though quantitatively available, the quality of availability is lacking; and (xiii) Fear in decision-making on a student: a decision is deferred or withheld or suppressed because the formator is afraid to burn his fingers on the issue.

(c) As a Teacher

(i) Lack of academic upgrading; (ii) Lack of scholarly contribution; (iii) Lack of interaction in the class or lack of pastoral application; (iv) Feeling burnt-out; (v) Work of ministry is repetitive: to teach the same subjects, to correct the same mistakes, and to enforce the same rules; (vi) Being an idealist or perfectionist; (vii) Dealing with mediocre and unresponsive students; and (viii) Trying to gain the recognition of the students or being student-pleasers.

4. Issues Concerning the Formative Space

(i) The lack of touch with the life situation of the people: the seminary is cut away from the real-life situation of the people. Even the traffic jam in front of the seminary does not have an impact on the seminary; (ii) Largely irrelevant curriculum to the pastoral needs of Tamil Nadu: there is a high

demand from the aggregating institute to follow the syllabus from Rome. The subjects are at times not relevant to suit the pastoral needs of the neighbourhood; (iii) Lack of exchange programs between seminaries, dioceses, and parishes: all the seminaries in Tamil Nadu region, though meet once a year for a colloquium, do not entertain any exchange program between the faculty members; and (iv) The heavy academic slant that aims to make seminary professors, not parish priests.

5. Resolving the Issues

(a) For the Formees: The formees today need to be trained to make use of their time by learning a few skills on their own. They have to grow in logical thinking, rhetorical skill, creativity, note-taking, research mindset, understanding the lectures and applying them to the pastoral problems. And they must be more enthusiastic and zealous. They have to be exposed to the political and social realities of the world and must be ready to play a key role in changing and challenging them. In the current marketplace of LGBTQQAAK and the current sexual promiscuity market place the formees must be able to integrate their life and love in a manner worthy of the commitment they would make at the moment of their ordination.

(b) For the Formators: They are to be life-giving and growth-promoting; since every action of the formator is either formative or de-formative he must be very careful; need to treat the students as adults; need to walk the talk or be inspiring and exemplary role models need to be persons of integrity, fairness, and competence; need to have a real concern for the formees. 'He is mine and I am his,' giving them a sense of entitlement. Since the formator is being formed every day he must see this duty as an ecstasy, never as an agony.

(c) For the Formative Space: The curriculum is to be reworked; courses need to be combined so that extra time is availed for learning life skills. The laypeople must collaborate directly with the formation of the seminarians. Often the laypeople are contacted via questionnaire to express their expectations from the priests; or they are approached for financial assistance.

6. New Directions

The recent trends in formation assert incarnational approach or Emmaus Accompaniment or Ruth model as an ideal model to be employed in the seminaries: 'Where you go, I will go; Where you dwell, I will dwell' (cf. Ruth 1:16).

Seminary has to make persons for 'professional ministry' as a spiritual leader. Three levels of equipping the formees can be done: (a) Head: to upgrade, update; (b) Heart: to be enthusiastic; and (c) Hands: to cultivate skills

Three types of formators: (a) Selfish (1 - 0). The formator is '1' who knows everything, while the formee is '0' who knows nothing. Here the formator becomes aggressive; (b) Servant (0 - 1). The roles are reversed here. In this model, the formator yields to the formees and may become submissive and in the end feels burnt out or exhausted; and (c) Spirit (1 - 1), where the formator and the formee work and walk hand in hand, for they know that formation is God's work. This model lets God take charge of the work.

In conclusion, the challenges and the issues that are enumerated here are mere pointers to a big scenario. Each challenge and issue must be taken seriously and be managed well so that the formees, the formators, and the formative space do not become the challenges themselves.

END NOTE

1. In this article the author, recalling from various inputs, seminars, and presents, attempts to enumerate different issues and challenges that arise in priestly formation.

3. PHILOSOPHICAL ANALYSIS OF FORMATION

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The term formation is a buzzword which a seminarian hears in his day-to-day life. The ongoing formation is a term which priests and religious employ now and then. In a broader and real sense, each parish priest is more engaged in the formation of the people in the parishes. What priests, religious and seminarians should realize is that formation does not pertain only to the religious sphere or for those who engage themselves in the spiritual quest and that they may seek for a wider conception of formation/ education which occurs in every human being in this world. The purpose of this article is to understand the nature and act of formation utilising some philosophical concepts and to evolve some fundamental understanding regarding formation.

The first part traces out the direct and indirect influences on the act of formation of a human person. The second part comes out as a critique of the factory model of formation/ education. The third section finds out two underlying assumptions of formation that formation is becoming as well as purposive. The fourth section analyses the concept of freedom in the context of formation. The final section uses the philosophical categories such as intellect, will and inner core in the better understanding of formation.

Direct and Indirect Influencers of Formation

The formation is a diffuse process which consists not only of formal activities in seminaries such as spiritual activities, philosophical-theological classes and other institutional programmes but a variety of influences from catechism and early childhood church activities, family upbringing, school and college training, social media, etc. Every encounter one has with various situations from early childhood onwards influences the formation of human beings. We all must observe that every relationship is an educative/ formative relationship in the world.[1] In every act of relationship, there happens the act of formation. For instance, the relation with the divine makes a person to form him/ herself in a particular way submitting to the will of God which tells us vividly the formative nature of the human-divine relationship. The relationship of the mother with the child forms him/her and thus this relation is also formative. The relationship of someone with the peer group friends also contains formative elements which is seen in the learning of attitudes and behaviour. All these can be categorised as direct influences in the formation of human beings. Thus there are visible influences in the ambit of formation of human beings.

Besides these direct human contacts which are formative, there are other impersonal influences. Invisible influences need to be considered during the formation of human beings. Human beings, besides having the universal structure by virtue of being human beings, are influenced by various impersonal and structural factors. One such important background structure to be noted is the capitalistic structure in which they are born and being brought up. Being in a capitalist society, the class in which one is born also forms and shapes his/her behaviour. If one is born in a proletariat class, s/he is formed accordingly inhabiting certain characteristic traits and if s/he is born a bourgeois then s/he is oriented to form in a specific way.

The capitalist structure would strive to form persons to serve its ends namely the production and consumerism. One is formed and valued in this context based on the contribution to this capitalistic agenda by reducing human beings to a producer with forgetfulness of the full flourishing of the human beings. The assets s/he possesses in the consumeristic world falsely determine the worth of human beings in general and students in formation. Media and television shows would form human beings in this direction. Thus one notices the negative formative influences of human beings which are invisible and structurally hidden which forms human beings with consumeristic interests. This materialistic reductionism of the social and religious life is to be overcome in each phase of formation with the vision for an integral nature of human beings and society.

Another major invisible influence in the Indian context is the caste structure. Needless to say, the caste system would influence the formation of an individual and a seminarian/religious. A person of a particular caste is formed in a particular way that s/he is trained to understand that some of the other groups as superior to their own caste and some as inferior. The caste system makes one unconsciously accept the graded inequality, that there are people superior to him/her and that there are people inferior to him/her. These structures which are against fundamental Christian and human values form human beings negatively. And also social stigmatization could be a difficulty in the formation of students of subordinated castes. In this context, the question raised here is whether students from the so-called lower castes deserve special attention in the realization of their vocation.

If one were to be born and brought up in a feudalistic society, s/he would be most likely to be formed in accordance with the feudalistic expectations. And if one is brought up in a theistic background, s/he has a different orientation from that of atheistic background. Thus we see multiple and hegemonic influences which may not be directly visible for our perception in the formation of a human being but are extremely significant.

Factory Model of Formation: A Critique

There can be wrong assumptions regarding formation among educators and formators. Seminary/ School/ University is unconsciously presumed to be a factory. It is worth quoting a statement by educationist Manish Jain here regarding factory-schooling: "The modern factory-schooling education system is one of the greatest crimes against humanity. One hundred years from now, we will look back at the violence of schools and ask how we could have done this to innocent children." It is wrongly assumed that formation in a seminary or in an educational institution is similar to the formation of a product in an industry. But we should understand that formation of human beings is different from a formation of a car in a manufacturing company. In the formation of a car, one is forming a material object. A material object can be formed according to the will of the manufacturer in the car industry. But it is not the case in a seminary with regard to the formation of a seminarian/ education of a student in a seminary/ educational institution. The formator or educator is not forming a material object. S/he cannot impose his/her will on the students as they are not just material objects. But s/he engages with human beings possessing subjectivity, sensation, rationality, freedom, potency, inner life, etc.

If the seminary system functions in a mechanical way or in a disciplined manner like a factory, which has established order and regulations and the seminarians are made to participate in routine activities like going for classes and prayers regularly without appealing to the active involvement and commitment of seminarians, it can be attributed that formators have a reductionist understanding of seminary and formation, that is, reduction of a seminary to a priest producing machine. Just because one seminarian functions in the seminary mechanically and regularly in all the classes and liturgical activities with a discipline similar to a huge factory, it is not at all guaranteed that formation happens. But it is through the sincere dialogue between the educator/formator and educand/formee that formation

and real education happens. We can take inspiration from the great radical pedagogue Paolo Freire who mentions that "Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers."[2] The reciprocity of roles means that students teach teachers as teachers teach students. The intellectual humility of the teachers becomes more significant here. In the seminary context, can it be also said that the seminarians form formators as the formators form seminarians? "Authentic education (formation) is not carried on by 'A' *for* 'B' or by 'A' *about* 'B,' but by 'A' *with* 'B'…"[3]

Two Basic Assumptions of Formation

Taking into consideration the above-mentioned direct influencers on the agents of formation and the background conditions and socio-political-cultural factors, we need to underline one of the underlying assumptions behind the very act of formation that human beings are in the state of becoming. We also easily understand that all the above-said factors are not permanent and fixed forever. This implies that they are modifiable. If every aspect of our lives is pre-determined and fixed, there is no scope for change and thus no act of formation. This means that though there are psychological, genetic, social or cultural determinations to a certain extent, there are also elements of change, becoming and formation in human beings.

Another significant assumption underlying the act of formation is that human beings are purposive beings. We find the purposes in our lives and based on these purposes, we form ourselves. The clarification and discernment of purposes result in better formation of a human person. These purposes are to be envisioned for self-development and collective liberation which cannot be forced. Emile Durkheim would say: "Ideals cannot be legislated into existence; they must be understood, loved and striven for by the body whose duty it is to realize them."[4] Pope Pius XI declared that the aim (purpose) of education (formation) was to form the true and perfect Christian cooperating with the divine grace. Voluntary cooperation on the part of students/ formees become important with attention on the elevated purposes in the ambit of formation.

Freedom in Formation

If human beings are conscious of their purposes, the question arises regarding the spontaneity and freedom. There are people who do not realize the purposes in their lives and thus enjoy no inner freedom. People who can achieve their goals only by bowing and scraping to their masters must be seen as less free than people who can achieve those goals unconditionally.[5] And when there is a one-sided insistence on the spontaneous nature of human life, there at times comes the problem of forgetfulness of the purposive nature of human lives on the part of the teacher as well as students. In the formation of human beings as persons, there should exist a dialectical balance between the spontaneous nature or freedom and the purposes of human lives.

Freedom is not just negative freedom, that is an absence of interference from others but positive in nature. If and when realization of purposes happens in human lives, the moment of positive freedom arises. In the Aristotelian perspective, real freedom consists in self-mastery or self-realization in a community with others.[6] Thus real freedom is realized through the active involvement in the communities to which one belongs. In other terms, freedom is not being in self-isolation but self-development and self-mastery which occurs in active involvement in the community life. Here human beings are understood not only as what they are but also as what they should become or ought to be. Thus one understands here that human beings, in all stages of life and formation, has two dimensions namely what they are actually now and what they are capable of. Real freedom operates in the realm of these two dimensions not just what they are but also what they ought to become.

Formation of the Intellect, Love and Inner Core

Continuing the discussion on freedom, let us note that in scholastic philosophy, one sees the formation of will, which is a neglected dimension, at times in formation. Traditional scholastic philosophy in understanding the human person highlights the role of intellect in the understanding and definition of personhood. Formation of understanding and intellect is not in any way secondary to the other dimensions of formation. Formation of intellect in a proper manner ends in the development of will or in other terms 'love'. Flourishing with good-will and love becomes significant in formation. The universal characteristics of human persons namely intellect and love are to be nurtured with care in all human persons.

Each person is unique and is not a replica of someone else. This implies that every being has individuality with specific potencies and capabilities. St. Edith Stein would call for understanding the 'inner core' or inner nucleus of the person which is unique and special to each one. There should be scope to let this inner core unfold itself.[7] The core prescribes how a person ought to become. The core is that which makes this person as this particular person, and not anyone else. A person becomes himself/ herself when s/he actualizes the potencies of the core. And if there is musicality in the inner core of the person, it has to be recognised and appreciated and given opportunities to flourish. The inner core is to be respected. The seminarian who is involved in formation should trace out this inner core and nurture it. This becomes an important responsibility of a seminarian who is involved in the formation. "It is the seminarian … who is the agent of his own formation."[8] Here each one is a responsible agent of formation and others, and in the context of seminary the formators, are just facilitators which should be understood by both formators/teachers and the seminarians. For Gramsci true education/ formation is the organization, the disciplining of one's inner self; the mastery of one's personality; the attainment of a higher awareness, through which people can come to understand their value and place in history, their proper function in life, their rights and duties.[9]

Conclusion

We have understood that formation is not a simple affair as it seems but very complex with influences of the various structural and personal factors. Formation/ education is not just about the teaching of given materials. True education and formation mean more than the pursual of a certain course of study. Let us remember here, from Christian perspective, the formation has got redemptive value. According to Ellen G. White the co-foundress of Seventh Day Adventists, in the highest sense the work of education and the work of redemption are one. Here formation and redemptive works are closely interrelated. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to a human being. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the higher joy of wider service. We must humbly always remember that all human beings are forming ourselves and others irrespective of what we are and where we are.

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4. JESUS' WAY OF FORMING THE DISCIPLES

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> The priest (who is configured to Christ) is, therefore, called to form himself so that his heart and his life are conformed to the Lord Jesus, in this way becoming a sign of the love God has for each person. By being intimately united to Christ, he will be able: to preach the Gospel and become an instrument of the mercy of God; to guide and give correction; to intercede and care for the spiritual life of the faithful entrusted to him; to listen and welcome, while also responding to the demands and the deep questions of our time (*Ratio Fundamentalis Institutionis Sacerdotalis, The Gift of the Priestly Vocation*, no. 40).

These words from the *Ratio Fundamentalis* imply that a priest, who is configured to Christ and intimately united to Christ, has to be 'formed' at Jesus' school of discipleship. The process is 'already' and 'not yet.' A priest by virtue of his ordination is 'formed', but needs to be in constant process. The Document continues: "The disciple is the one whom the Lord has called to 'stay with Him' (cf. Mk 3:14), to follow him, and to become a missionary of the Gospel. Each day he learns how to enter into the secrets of the Kingdom of God, living a deep relationship with Jesus … The experience and dynamics of discipleship lasts for the whole life" (nos. 61, 62). The present article (i) clarifies the terms 'formation,' and 'discipleship,' (ii) analyses the challenges that Jesus had to deal with in forming his disciples, and (iii) draws lessons from Jesus' school for our priestly formation today.

A Word about the Words

It is right that we, at the outset, clarify 'formation,' and 'discipleship'. We are always apprehensive about the verb 'to form' and its derivative 'formation.' A mundane example of this could be: 'forming a line of the group of individuals.' 'Formation' is done from something which is 'deformed' or 'unformed.' Therefore, 'formation' presupposes disorder and chaos. But when it comes to Jesus' forming the disciples, the meaning was different, for Jesus did not take the disciples from 'deformation' to 'formation.' The disciples were formed by Jesus in a type of formation which is parallel to the 'formation' of a foetus (cf. Jer 1:5; Isa 49:5; and Ps 139:13). In priestly formation, we must understand 'formation' in terms of its latter meaning. Though a certain degree of 'formation from deformation' is possible, by and large, we may not be able to set everything right.

The Gospels often use these three words interchangeably – 'followers,' 'disciples,' 'apostles' – to refer to the group that followed Jesus. Wherever Jesus went there was a throng of people. The gospel writers define this group with the verb akoloutheō ('to follow'). Though this verb refers to the physical action of 'going after someone,' it can also imply a 'going after in one's mind' or 'to follow someone's principles and values.' The second group is called 'disciples' (*mathētēs* in singular). The verbal root of this word is *manthano* ('to learn'). In secular Greek, it refers to the pupil of someone in contrast to the master or teacher (*didaskalos*). The word implies that the person not only accepts the views of the teacher but that he is also in practice an adherent. In the widest sense it refers to those who accept the teachings of anyone, not only in belief but in life (cf. the disciples of John the Baptist, Mt 9:14; Lk 7:18; Jn 3:25; of the Pharisees, Mt 22:16; Mk 2:18; Lk 5:33; and most commonly that

of Jesus, cf. Mt 10:42; Lk 6:17; Jn 6:66). In the Gospels, the word 'disciples' refers to the 'Twelve Apostles' (cf. Mt 10:1; 11:1; 12:1). Matthew uses mathētēuō ('to disciple someone') as the verb (cf. Mt 27:57). The 'apostles' (*apostolos* in singular) is applied by Jesus to the Twelve in connection with that mission among the villages on which He dispatched them at an early stage of his public ministry (cf. Mt 10:1; Mk 3:14; 6:30). Combining these groups, let us define for our practical purpose, that a disciple is 'one who was called by Jesus to follow him, and who remained with him in his mission, and who was sent out for the same.' The formation of the disciple takes place in all these three instances: when they are called, when they remain with Jesus, and when they are sent forth.

Scope of Discipleship

Jesus' intent, scope, and purpose in calling the Twelve are clarified in Mk 3:13-14: "Jesus went up the mountain and summoned those he wanted, and they came to him. He appointed twelve, whom he also named apostles, to be with him, to send them out to preach" (3:13-14). The Greek conjunction, iva (often translated 'so that'), used twice in 3:14, denotes a twofold purpose in Jesus' calling of the Twelve: (1) "to be with him" and (2) "to send them out." The order is significant - the call to be with Him comes first in sequence and priority. We are called first to a relationship, not an activity. However, our relationship with Him exists not for our sake alone but for the sake of those who do not know Him. Jesus made his disciples clear about the scope.

In the Johannine Gospel, the scope of discipleship is defined in terms of 'being' and 'becoming' a disciple. Jesus in his address says, "By this all people will know that you are my disciples, if you have love for one another" (Jn 13:35). According to this 'discipleship' is a product. Here, discipleship involves 'witnessing before the people,' through love, which is the hallmark. In other words, a disciple 'is' (Greek root, *eimi*) a witness before the people in love. However, there is a flip side to this. Jesus adds, "My Father is glorified, that you bear much fruit and become my disciples" (Jn 15:8). What is emphasized here is the 'becoming' (Greek root, *ginomai*) dimension of discipleship, where it is implied that discipleship is a process, where a disciple turns his/her vertically by glorifying the Father, and horizontally bears fruits in front of people. Therefore, according to John, the scope of discipleship lies in both the existential levels – 'being' and 'becoming' – of human life.

Dimensions of Discipleship

Building on the scope of discipleship let us consider the two dimensions of discipleship, viz, 'rootedness,' and 'openness.' Jesus was keen on forming his disciples for these two ends. 'Rootedness' would refer to the 'essence' of discipleship, while 'openness' would refer to its 'manifestation.'

The Johannine metaphor of vine and branches brings out these two dimensions. In the farewell discourse, with a key 'I am statement' – "I am the vine" – Jesus invites his disciples to 'abide in him' (cf. 15:4). While the nuance here is in imperative and an invitation, in Mk 3:14 it is a statement ('He called them to be with him'). The verb 'to remain' (menō in Greek) means, 'to remain or stay' (Jn 7:9), 'to live or dwell' (Lk 8:27), 'to abide' (Jn 6:56), 'to continue to live or exist' (Mt 11:23). The verb implies a stay of a long duration, where an establishment of a relationship is possible. When the tree is rooted it establishes a relationship with the earth. The tree needs the earth for its support and standing, and the earth accommodates the roots. The rootedness becomes dynamic as there is constant growth. When the first disciples follow Jesus in Jn 1:35-42, the disciples 'stay with Jesus' (cf. Jn 1:39). 'Staying' or 'abiding' becomes the starting point of discipleship.

The flip side of rootedness is openness. In the same line Jesus continues: "… that you bear

much fruit and so prove to be my disciples" (cf. Jn 15:8). It is expected that the vine should bear fruits. 'Bearing fruit' is emphasized by Jesus in the parable of the fig tree (cf. Lk 13:6-9) as well. A tree that does not bear fruit wastes the soil. In the pastoral epistles 'bearing fruit' is mentioned as 'doing good works' (cf. 2 Tim 2:20-21). In the synoptic gospels, Jesus sends the disciples on a mission (cf. Lk 10). The preaching of the good news, the proclamation of the kingdom, and the working of miracles are means of bearing fruit. The metaphor of the lamp placed on the lampstand (cf. Mt 5:15) is a teaching on bearing fruit.

Jesus was rooted in his Father and bore fruits through his words and mighty deeds. He expected his disciples that they be rooted in him and the Father, and bear fruits, fruits that last (cf. Jn 15:16).

Challenges that Jesus Faced

From the Gospel narratives where Jesus and the disciples interact, we can deduce four challenges that Jesus faced in terms of formation. These challenges could be classified according to the dimensions of formation proposed by Ratio Fundamentalis:

(i) Essential Inconsistency (x Human Formation): Here we use the word 'essential' in terms of the philosophical 'essence' (i.e., 'being'). The disciples of Jesus were by and large inconsistent when it came to their emotions and expressions. Peter, who confesses Jesus to be the Messiah, rubs shoulders with Jesus when he forbids his suffering (cf. Mk 8:33). When the ten disciples hear about the request of James and John they are indignant (cf. Mk 10:41).

(ii) Epistemological Incomprehensibility (x Intellectual Formation): According to the Gospel of Mark, Jesus all along his ministry had to put up with the epistemological incomprehensibility of his disciples. They were hard-hearted (cf. Mk 6:52), slow to perceive and understand (cf. Mk 7:17), and afraid (cf. Mk 16:8). In the end, all betrayed and denied Jesus.

(iii) Existential Alienation (x Spiritual Formation): Jesus had to constantly exhort his disciples to be firm in the faith. Due to their fear and familiarity, they somehow could not believe in Jesus. This alienated them from having God-experience in the person of Jesus.

(iv) Experiential Insensitivity (x Pastoral Formation): The disciples, despite knowing Jesus' compassion for the hungry crowds, turned out to be insensitive to the needs of the people on a few occasions (cf. Mk 6:30-44; 8:1-10). In those instances, Jesus had to push them to action.

Challenges as Opportunities

In the background of the episodes narrated in Mark 6, which is the second-longest chapter in the book, let us infer how Jesus formed his disciples with the following. From the point of view of the formation of the disciples, we may that the Gospel moves in three phases: (i) Calling the disciples (Mk 1:17; 2:14); (ii) Choosing the disciples (3:14); and (iii) Forming the disciples.

Personal Dispensability: A disciple is a vulnerable person. In Mk 6 we have three rejection stories: (a) Jesus being rejected at his hometown (cf. 6:1-6a); (b) The disciples being rejected in the cities (cf. 6:11); and (c) John the Baptist rejected by the authorities (cf. 6:14-29). In all these stories the disciples were directly or indirectly involved. Jesus taught them to handle rejection. Often the priests, the modern disciples of Jesus, tend to believe that we are indispensable. This belief makes us involved in administrative, financial, and sexual abuses. A person who realizes that he is dispensable will not yield to the entitlement. In Mk 6:30, when the 'apostles return to Jesus and tell him all that they have done and taught,' Jesus immediately sends them to a desolate place. The desolate place will make them feel that they are dispensable. The disciples had to realize that the world will exist even without them.

Pragmatic Intentionality: the second quality or lesson that Jesus wanted to inculcate in his disciples is 'intentionality.' Intentionality and time are related to each other. Anything which is done intentionally is not a time-waster. In 6:32 Jesus and his disciples arrive at the desolate place only to see a great crowd thronged there. Jesus never felt that their time was wasted now. He immediately has compassion for the people and begins to teach. Jesus wanted his disciples to learn that it is okay to change the plans as long as the intent is clear.

Transpersonal Integration: In Mk, we find Jesus alone in two places: one, in Mk 6:7, after sending the Twelve on a mission; and two, in Mk 6:45-46, after dismissing the crowds and sending the disciples away. These two instances have a very strong message to the disciples, i.e., to be integrated to the Father. Mark portrays in various places the disciples' struggle to believe in Jesus. Faith is possible only when a disciple is able to integrate himself with the Father.

Pastoral Accountability: In Mk 6:30 the disciples 'report' everything to Jesus. This is pastoral accountability. The disciples go not for themselves, but for Jesus. Therefore, they must come back and report to him. When the disciples misunderstand Jesus when he warned them about the leaven of the Pharisees and Herod (cf. 8:14-21), Jesus calls into account the details of the multiplication of loaves.

Significance for Us Today

The analysis of the challenges and the opportunities in Jesus' school of discipleship helps us draw inspiration for our seminary formation today. First and foremost, the *unum necessarium* of discipleship is 'to sit at the feet of the Lord' (cf. Lk 10:42). Jesus' disciples were always 'with him' throughout his life. This togetherness is emphasized as accompaniment in Ratio Fundamentalis (2016). The formation has to make a seminarian consistent in integrity. Out of this consistency flow all the human virtues such as simplicity, humility, honesty, and accountability. The formation also must help the students reduce their incomprehensibility. It is not enough that the doctrines of the Church and the texts of the Bible are made comprehensible. The hard-hitting realities of the world around us must be comprehended by the seminarians. Jesus set a model for his disciples when it came to integration with God. The formators need to set models. As Saint John Paul II said, 'the modern man needs more witnesses than teachers.' Finally, Jesus insisted that his disciples were sensitive to the needs of the people. The seminary formation must make the students sensitive to the people. Jesus kept this as the vision statement of his school of discipleship, that 'all will have life and life in abundance' (cf. Jn 10:10). The seminary formation needs to learn from Jesus at all times and under all circumstances what is to be promoted is life and life in abundance.

"The world looks to the priest, because it looks to Jesus!
No one can see Christ;
but everyone sees the priest,
and through him they wish to catch a glimpse of the Lord!
Immense is the grandeur of the Lord!
Immense is the grandeur and dignity of the priest."
- Pope John Paul II

5. PAUL'S WAY OF FORMING THE DISCIPLES AS DISCIPLES OF CHRIST

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Christian priestly formation in the New Testament emerges with and from Jesus Christ. The disciples of Jesus who later became the Community Leaders received from Jesus personal, individual as well as community education which is concomitantly a multi-dimensional formation. At the Last Supper, Jesus instituted the new priesthood. This is by washing the feet of the disciples and by breaking the Eucharist. These two acts are the symbols of self-gift and a call for a social mission. At the commissioning of Jesus and at the descent of the Holy Spirt, the apostles emerged as faithful disciples and thus ardent leaders to establish Communities based on this faith even in alien soils. One exemplary disciple and missionary in the early Church is the Apostle Paul. Besides forming himself as a committed disciple basically, Paul did the same with his companions and formed many disciples and thus eventually formed them as disciples and pastoral leaders.

In this article, I would like to enumerate in detail the multifaceted dimensions of St. Paul's discipleship and leadership to see how he was formed first as a disciple and then how he formed others as found in his epistles and Acts of the Apostles. We shall study briefly the different stages of his call on the way to Damascus and later his emergence as an Apostle of Christ for the Gentiles. The following sections in this article will discuss the important influences and formative strategies that made Paul an exemplary disciple and an edifying missionary. It will also then elucidate implications from Biblical and theological foundations for the formation of Christian Disciples today.

1. Formation of Paul Himself: The Encounter with a Person - Jesus Christ

While we focus on Paul's formation of Christian disciples, it is quite important to know how Paul was formed in Christian Faith and how he qualified himself to be a disciple, apostle, and leader of the early Church after his encounter with the Risen Christ. The first time we encounter Paul then known as Saul of Tarsus, in the Book of Acts, was during the stoning of Stephen in Acts 7. We are told in Acts 8:1 that Saul approved of Stephen's execution and later ravaged the Church (Acts 8:3). The importance of Paul's conversion, his turnaround from persecuting Jesus to preaching Jesus, cannot be underestimated. Jesus calls Saul as he was on his way to Damascus, and chose him to be the one to take the Gospel to the Gentiles. Before his conversion, Paul was a well-to-do, highly educated Pharisee who hated and even persecuted Christians. The Lord showed him how much he would suffer for the Gospel (Acts 9:10-16). The most important influence that was formative on his life before he began his mission work was his encounter with the Lord Jesus Christ. Paul mentions this encounter with the Lord many times (ref. 1 Cor 9:1; 15:8; Gal 1:12-17). The Damascus road experience was both a conversion and a call. It was a conversion away from his previous life as a zealous persecutor of Jesus' followers and it was a call to a new life advancing the cause of the new movement with even more

vigour he had shown before. Now, with boundless energy, Paul preached the Gospel of the Christ. The importance of the Damascus account is not lost in Luke as he records the early Church history. Luke refers to the event three times in Acts 9, 22, and 26, and thus for Paul these narrations as explained become the basics of his call and mission. Paul himself in a fascinating passage explains this as a resurrection appearance of Jesus (1 Cor 15:8-10).

1.1. The Damascus Event: "Not Conversion but Transfiguration"

On the road to Damascus, Paul's life changed dramatically. In many places of his letters, Paul speaks of his former life; but following the appearance of Jesus, he sees himself as a different person (ref. Rom 5:9; 2 Cor 5:16; Gal 4:9) above all a disciple of Christ. The Damascus event becomes the peak experience for Paul as he encountered the Risen Jesus himself. This is best displayed in his autobiographical confession in (Phil 3:4-11). On the road to Damascus, Paul experienced Jesus Christ in a completely overwhelming way. Augustine as well as Christian thinkers from the medieval period believed that Paul's rebellious will had been humbled. Paul as one toppled from his horse was humbled by his experience with the Almighty One. Paul's conversion was a time of sudden grace when the light of God surrounded him unexpectedly (ref. 2 Cor 4:6). His conversion experience was significant.

Besides radically transforming his life, Paul's encounter on the Damascus road, and the experience of the crucified Lord also changed his mission. Instead of persecuting the Church, his call focused on being an apostle and servant of Jesus Christ. At times in his writings, he even refers to the Damascus Road experience as the basis for his mission (cf. Gal 1:15-16; Acts 26:16-18). Then Paul's stay in Arabia for almost three years becomes the next stage of formation for Paul himself becoming a Christian Disciple. Paul gives us a brief description of what happens after his experience on the Damascus road. He says that he didn't go to Jerusalem immediately but that he went off to Arabia. Arabia would be quite close to the northern part of Damascus and so he had gone over there to reflect on what had happened. It was a kind of novitiate formation for Paul (cf. Gal 1:17-18). Its purpose was to interiorize as well as to personalize Christ and his values in the formation of Paul to become a disciple of Christ (cf. Phil 3:8-11). For another seven years – that is, till Barnabas introduced him to the Jerusalem Church, he was not accepted by both Jewish and gentile Christians, and met with opposition. It was a period of "Dark Night of the Soul."

1.2. Paul's Personalisation of Christ as His Peak in Formation

There was a God-ward orientation to the discipleship of St. Paul because he knew that he had been appointed by God to do a task of his choosing, through his enabling, under his direction, and for his glory (Rom 11:36; 16:27; 1 Cor 10:31; 2 Cor 4:15; 2 Tim 4:18). Paul always believed that both his apostolic appointment as his 'being' and his apostolic task as his 'doing', came from God as it was assigned and was accomplished by God. This was the result of both heavenly commission and inner compulsion. But his faithfulness to that task did not depend entirely on him, because all his efforts had their ultimate source in the work of God (Rom 15:18-19; Gal 2:8; 2 Tim 4:17). This is why Paul's letters are filled with thanksgiving, prayers, and doxologies praising God. As Paul says: "For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel!" (1 Cor 9:16). In Paul's words: "For this I toil, struggling with all God's energy that he powerfully works within me" (Col 1:29). In other words, his discipleship was "in weakness and fear and much trembling" and his speech was a "demonstration of the Spirit and

power", not impressive human arguments or techniques (1 Cor 2:3-4). Worse still, he lived a life, not of triumph and power, but shame, weakness, and foolishness (1 Cor 4:11–13).

At the same time Paul demonstrated humility, for example in 1 Cor 15:9, by describing himself as the least of the apostles, unworthy to be called an apostle. In Eph 3:8 he called himself the very least of all the saints, and in 1 Tim 1:15, he called himself the chief of sinners. In Acts 21 he went to Jerusalem to see James and the rest of the disciples, he said, "For I am ready not only to be imprisoned but even to die in Jerusalem for the name of the Lord Jesus." He explained about his ministry to the Gentiles but obeyed their authority, judgment, and the instructions given to him. He sought the blessing of the other apostles with all his humility and obedience to then leaders and authorities.

2. Preaching Christ: Formation of Disciples

Paul was called to be sent out to preach the Gospel especially to the Gentiles (cf. Gal 1:15-16). The very purpose of Paul's call is to form Christian Disciples and Communities (cf. Gal 4:19). The Christian experience for Paul was formative and of utmost importance. St. Paul claimed that he had received his apostleship through Jesus Christ (Rom 1:5), and had been 'called' and 'set apart by God' for the special task of taking the Gospel to the Gentiles (Rom 1:5; 11:13; Gal 1:16). The discipleship of St. Paul was principally exercised through preaching, and his preaching had to be true to the Gospel, the message of 'Christ crucified'. The Gospel of Christ crucified was his passion and *raison d'être.* This meant faithfulness to the 'word' of the Gospel Paul had received by revelation (Gal 1:12; Eph 3:3), and to the God-inspired Scriptures. His life was a life of words, whether spoken or written and primarily words about the cross of Christ. The ongoing knowledge of his Lord and Savior through pain and suffering becomes significant for the communication of his Gospel message. The knowledge that comes from suffering sets him apart from others with secular practices in 1 Cor 4:8-13. The experience of knowing Christ's glory revealed through pain then becomes the "revelatory vehicle of Christ's glory" to the Corinthians (Ref. 2 Cor 2:14-16; 4:7-12; 6:3-10; 11:23-33; 12:9-10; 13:4).

We should not confuse the respect Paul shows with timidity in his message. Paul never shrinks from boldly proclaiming the truth, wherever the chips may fall. After being beaten by a Jewish crowd who in Jerusalem falsely suspects him of bringing a Gentile into the temple, he preaches a sermon to them that concludes with the Lord Jesus commissioning him to preach salvation to the Gentiles (Acts 22:17-21). He tells the Jewish Council in Acts 23:1-8, "I am on trial concerning the hope of the resurrection of the dead" (Acts 23:6). He proclaims the Gospel to Felix (cf. Acts 24:14-16) and tells Festus, Agrippa, and Bernice, "I stand here on trial on account of my hope in the promise made by God to our ancestors" (Acts 26:6). The book of Acts ends with Paul "proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance" (Acts 28:30-31).

In his letters, Paul emphasizes that he was under divine compulsion to preach the Gospel (cf.1 Cor 9:16), 'For necessity is laid on me. Woe to me if I do not preach the Gospel.' Let us consider the descriptions and titles St. Paul uses for himself and his ministry. Seven of Paul's thirteen letters begin introducing himself as 'an apostle of Christ Jesus' (1 Cor 1:1; 2 Cor 1:1; Eph 1:1; Col 1:1; 1 Tim 1:1; 2 Tim 1:1; Titus 1:1), referring to himself as an apostle in all but three letters (Philippians, 2 Thessalonians and Philemon). He is an apostle (Rom 1:1; 1 Cor 1:1, 4:9), a herald and teacher (1 Tim 2:7; 2 Tim 1:11), a father 'in the Lord' to the Churches (1 Cor 4:15; 2 Cor 6:13; 12:14-15; Gal 4:19; 1 Thess 2:11) and to individuals such as Timothy, Titus, and Onesimus (1 Cor 4:17; Phil 2:22; 1 Tim 1:18; Titus 1:4; Phlm 10). He shared a mutual identity and bond with all believers as both sinner

and saint. As the encounter with the Risen Christ becomes the basis for his emergence as an apostle, he insists the same also to his companions and co-workers whom he formed basically as Christian disciples.

2.1 Formation of Disciples by Relationships and Human Bonds

Paul frequently locates himself within relationships that are based on the closest of human bonds, the family. Most notably, he has mutual 'sibling' relationships with brothers and sisters, who with him are all equally children of God (Rom 8:29). And there are other family-shaped relationships: Timothy and Titus are his 'sons' (1 Cor 4:17; Phil 2:22; 1 Tim 1:18; Titus 1:4). The mother of Rufus was a mother to him (Rom 16:13). The Galatians were his 'little children, for whom he was in the pains of childbirth' (Gal 4:19). He was a 'father' to the Corinthians and Onesimus (1 Cor 4:15; Phlm 10). He was like a 'nursing mother' and a 'father' to the Thessalonians (1 Thess 2:7, 11). These were relationships with familial affection, in which Paul acted for the benefit of others, often at personal cost. Gospel relationship is the basis of his formation of companions.

2.2. Paul's Formation by His Concern for Other Disciples

Paul accepts the burden of leadership not to make his life better, but to make others' lives better. His very willingness to travel to hostile places to preach a better way of life is proof enough of this. Yet we also see his concern for others in concrete, personal ways. He heals a boy who is severely injured by a fall from an upper-floor window (Acts 20:9-12). He prepares the Churches to carry on after his death and encourages them "with much weeping" (Acts 20:37). He attempts to preach the good news even to those who are trying to kill him (Acts 22:1-21). Leaders should both have mentors and be mentored by others. Paul mentored Timothy, whom he calls his true child in the faith (1 Tim 1:2). Their relationship, which serves as an excellent model for mentoring, evolved to the point wherein Rom 16:21 refers to Timothy as his fellow worker. Several Churches also gave material support for the mission of St. Paul (Phil 4:15–16; cf. 1 Cor 16:6). We see Paul giving directions for the public reading of his letters (Col 4:16), and arranging for the collection of aid for the Christians in Jerusalem (1 Cor 16:3). They helped him through their prayers and generosity (Rom 16:2; 1 Cor 16:6; 2 Cor 1:11; Phil 2:30; 2 Tim 1:18). Paul's example is more nuanced: for them, he serves as an inspiring example of discipleship, not as an exact role model to follow. This was and is impossible because of the uniqueness of Paul's call, the circumstances of his ministry, and his unique equipping by God. Paul's special commission by the risen Christ, his exemplary obedience, and his endless efforts regardless of personal consequences were the core of his formation. Others also know of God's grace in his life that he had been equipped and motivated by the goal set before him. Paul the apostle had expanded the Church far and wide, flinging open the doors to the Gentiles, strenuously fighting for his conviction that the Gospel was for all people and that no barriers should be put in the way of Gentiles.

2.3. Formation by Personal Influence on the Companions and Co-Workers

In these descriptions and titles, we see significant aspects of Paul's discipleship. It involves social influence on the Christian community. Yet these descriptions and titles sit alongside others with a different perspective: he is a brother to all believers (Rom 16:23; 1 Cor 1:1; 8:13; 16:12; 2 Cor 1:1; 2:13; 8:22; Phil 2:25; 1 Thess 3:2); a menial manual labourer (1 Cor 3:6), placed last in line by God (1 Cor 4:13, 15). He is like a nursing mother (1 Thess 2:7); he knows the frailty of old age (Phlm 9),

the vulnerability of being a prisoner of Christ (Eph 3:1; 4:1; 2 Tim 1:8; Phlm 1, 9); he regards himself a debtor to the Greeks and barbarians, the wise and the foolish (Rom 1:14); he is a slave of Christ and all other disciples (Gal 1:10; 2 Cor 4:5); the chief of sinners (1 Tim 1:15); the least of the apostles (1 Cor 15:9); the very least of all the saints (Eph 3:8); and the scum of the world (1 Cor 4:13). Thus informing others as heralds of good news, he sets a model of a servant than master. Paul's discipleship encompasses far more than the four factors of courage, suffering, respect, and concern for others, and it is visible far beyond Acts 20-27. Yet these factors as presented in these chapters form one of the most stirring demonstrations of leadership in the Bible and remain as much of an example as they did in Paul's day.

3. Paul's Formation of Himself and Others is but the Imitation of Christ

As Andrew Clarke says, "Paul's model of leadership is his own, albeit imperfect, 'imitation of Christ'". Paul's close nexus between lifestyle and leadership (style) is well worth pondering. In this understanding, leadership involves more than a set of techniques that can be acquired and put into practice. Paul's leadership discussion refers to servant leadership, namely, the ability to listen, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community. Paul refers to his lifestyle and not to his achievements or his competence, although he would have had much to offer in this regard. For him, lifestyle is more important than competence. Imitation of Paul as a Christian Disciple is an imitation of Christ (1 Cor 11:1; 4:16; Phil 3:17). Imitation of Christ leads him in Christ and in Spirit. The heart of Christian leadership is to be like Jesus, and the extent to which both the disciples and Paul do and teach what Jesus did and taught makes this clear. Such following in the way of Jesus includes servanthood (e.g., Lk 22:24-27; Acts 20:19), for Jesus, his disciples and Paul serve others at the cost of themselves, including past and future personal suffering (e.g., Lk 12:4, 11; 22:15, 28, 31-32, 37; Acts 20:19-21, 22-23, 27). This is why Paul calls the elders to such costly, watchful service (Acts 20:28-31). Jesus, his disciples and Paul served in humility (e.g., Lk 22:26-27; Acts 20:19), valuing others' needs above their own (Lk 22:26-27; Acts 20:19, 21, 22, 24, 28, 34-35). They taught and testified faithfully (e.g. Lk 9:2; 12:1-53; 21:13; 22:14-38; Acts 20:20-21, 24, 25, 26-27, 31).

St. Paul's leadership is expressed by the expression of his zeal and love for the faith communities in terms of "until Christ is formed in them…" (Gal 4:19). He also says: "Be imitators of me, as I am of Christ" (1Cor 11:1) and this becomes the leadership model for Paul in his formation of faith communities as well as pastoral leaders for the same communities. Moreover, Paul valued relationships. Paul presents other people as worthy models for imitation. It undermines the charge that his calls for imitation were manipulative and self-seeking (2 Cor 8:1–7; Phil 3:17). As an Apostle, when Paul arrives in Jerusalem, he respects the Jewish Christian leaders there and complies with their odd request to demonstrate his continued faithfulness to the Jewish Law (Acts 21:17-26). He speaks respectfully to a crowd that has just beaten him (Acts 21:30-22:21), to a soldier who is about to flog him (Acts 22:25-29), to the Jewish Council that accuses him in a Roman court of law - even to the point of apologizing for inadvertently insulting the high priest (Acts 23:1-10), to the Roman governor Felix and his wife Drusilla (Acts 24:10-26), to Felix's successor Festus (Acts 25:8-11; 26:24-26), and to King Agrippa and his wife Bernice (Acts 26:2-29) who imprison him. On his journey there, he treats with respect the centurion Julius (Acts 27:3), the governor of Malta (Acts 28:7-10), and the leaders of the Jewish community in Rome (Acts 28:17-28).

There are many other relationships in which he locates himself with other apostles (1 Cor 4:9, 9:5, 15:9; Gal 1:17), male and female co-workers (Rom 16:3, 9; Phil 2:25; 4:3; Col 4:11), and fellow ministers or servants (1 Cor 3:5; 2 Cor 3:6; 6:4; Col 1:7). He has patrons or benefactors (Rom 16:1-2), and together with all believers, he is one of the saints (1 Cor 1:2; Eph 3:8). Significantly, all relationships also had elements such as father, apostle, worker, and servant. Those he was in a relationship with brought him joy (2 Cor 2:3; Phil 1:4), and great comfort and encouragement (Rom 1:12; 2 Cor 7:6–7; Col 4:11; Phlm 7). They were a source of pride, and grief (2 Cor 7:4, 8, 14; 1 Thess 2:19), and the subject of his prayers (2 Cor 13:7; Eph 1:16; Phil 1:4). In all the above-said models, Paul considers the "Imitation Model as the fundamental and foremost model" in the formation of pastoral leaders. This shows that while his leadership was not manipulative, he did understand people, and adapt his leadership to fit different situations. The portrayal of Paul's leadership in Acts needs to be placed in the wider context of Paul's statements regarding leadership, such as, 1 Cor 4; His letters indicate that he presented himself as an example for others to emulate. Without further reflection, he confidently calls believers to imitate him ('I urge you, then, be imitators of me'), as he imitates Christ ('Be imitators of me, as I am of Christ'; 1 Cor 4:16; 11:1).

4. Formation of the Disciples by Living the 'Gospel' of Christ

From the Acts of the Apostles and his epistles, we see that Paul was bold in his proclamation of the Gospel. In Rom 1:16, he stated: "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek." As a leader, he did not worry about pleasing people or being liked. Paul's leadership was not simply adopted from contemporary pagan models, but was distinctively Christian, in purpose, content, manner, and method. Paul's leadership, then, was the antithesis of the leadership models prevalent in Graeco-Roman society. Indeed, Paul's ability to understand different cultures and contexts gave him the adaptability he needed to target his life and the needs of those he led (1 Cor 9:20). He changed his leadership style to meet different needs. For example, he wanted to deal with the Galatians' face-to-face so that they could know the full force of his apostolic concern (Gal 4:20); but he spared the Corinthians a painful visit, preferring to write (2 Cor 1:23-2:4). Indeed, it is based on this necessary comparison with Christ that the super and false apostles were exposed as impostors. They were leaders in terms of social influence, but their message and lifestyle indicated that they were not Christian leaders but servants of Satan (2 Cor 11:13-15).

Paul travelled the then world taking the gospel from Asia Minor to Macedonia, Greece, Rome, and beyond. Paul's leadership was gospel leadership: speaking it, spreading it, defending it, explaining it, helping it grow among the unknown people and unknown places. Paul uses the Greek word for 'gospel' eighty-four times in his letters. Among them sixty-four relate to his ministry. He was ambitious to preach Christ (Rom 15:20), unashamed of the gospel (Rom 1:16), and willingly became "all things to all people… for the sake of the gospel" (1 Cor 9:22-23). He explicitly agrees that gospel proclamation is his chief task. He mentions that he was not sent to baptize (1 Cor 1:17), or even to minister to the existing Churches where others had preached, but he was sent to break new ground for the gospel (Rom 15:20) to all especially to the Gentiles. He tried not to offend the Jews or Greeks and not seeking his advantage, so that many may be saved (1 Cor 10:32-33). Thus, he is an apostle for everyone. Not everyone returns Paul's respect with respect, of course. Some vilify, reject, threaten, and abuse him. But, in general, he receives far more respect from people than do the masters of the Roman

patronage system among whom he operates. The exercise of power may command the appearance of respect, but the exercise of true respect is much more likely to earn a response of true respect.

The goal of his missionary journeys was not simply to preach but to establish relationships, relationships in which he was a genuine participant. Paul believed in leadership and exercised it in person in the Churches he visited and established, and in absentia through sending his letters or his co-workers (1 Cor 4:17; 2 Cor 8:18; Eph 6:22; Phil 2:23; Col 4:8-9; 1 Thess 3:2; Titus 3:12). His letters were themselves a means of being present with those from whom he was physically absent. More broadly, his letters were written to specific people in specific Churches in specific locations and different cultural settings. Firstly, there is the historical fact that his letters gained the significance they did in the early Church. Secondly, there is the evidence of the letters themselves: in that Churches experienced his discipleship first hand as he lived, worked, and preached among them (1 Cor 1:16; 2:2-3; 1 Thess 2:9; 2 Thess 3:7-9). Thirdly, these Churches also turned to Paul to answer their questions and to give them advice (1 Cor 1:11, 7:1). We see him sending people on errands (1 Cor 4:17); asking and accepting support for himself and his mission (1 Cor 16:6; Phil 4:15; 2 Tim 4:11-13); and warning, disciplining, and shaming his readers to change their conduct (1 Cor 4:14; 5:3; 6:5). In his style of formation, the gospel is the source of life which is true ever.

5. "*Cor Pauli Cor Christi*" - The Heart of Paul is the Heart of Christ

Paul has suffered much in his life for the proclamation of the Gospel of Christ. Paul could not conceive his apostolic mission without suffering. This fact is made clear by a number of passages in the letters of St. Paul. In discussing Christian identity, we must remember that Paul viewed the gospel as the witnessing activity of both apostles and the Church. For him, it is impossible to have Church and apostles away from the gospel and sufferings. And when the Church and apostles bore witness to the Gospel, they were persecuted and suffered for Christ. Paul's faith is an enduring gift amidst all the suffering (2 Cor 4:13). Faith and hope are the spirituality of Paul. Paul sees the sufferings as tools to be in the hands of God. The present affliction is regarded as slight compared to the glory to follow. This suggests that the place of suffering in the life of the apostle Paul is genuine. Even amidst suffering, God of all peace and consolation comforts Paul and enables him to comfort others.

Paul's afflictions are so vitally related to the suffering of Christ. He has also understood that the more he shares of Christ's suffering, the more he is able to give others his encouragement. When Paul speaks of God as the comforter, he is speaking of something from his own experience. He witnessed that he can testify that on every occasion when he had been in tribulation, he had been so sustained and strengthened by the hand of God. He has been able to endure by drawing the blessings from the God in whom he had his faith. Thus, Paul finds a source of mutual comfort in Jesus. The suffering of every Christian is undoubtedly of the same kind as that of the apostles. Whenever Paul narrates his suffering, he would end by referring to the power of intercessory prayer. Though God's mercy does not depend only upon the intercessory prayers, he desires that people must be united with Jesus also in prayer. For Paul suffering and glory are inseparable. Through his physical hardships, Paul has enacted the sufferings of Christ. Thus he confronted men with the resurrected power of the living Christ. Therefore, Paul is entrusted with the treasure of the Gospel, which is bearing witness to Christ by enduring one's sufferings and passion.

In Rom 15:16, Paul states that his mission was to be a minister of Christ Jesus to the Gentiles. He journeyed into areas that had not yet heard the Gospel (Rom 15:20), planting Churches and appointing

leaders for those churches. Some have estimated that he may have started close to 20 churches himself, with many more Churches started by those he mentored. Paul's discipleship was word-based and cross-centered. Paul realized the value of suffering which later made him preach the crucified Messiah. Paul calls for the Corinthians to imitate his cruciform life of shame, weakness, and foolishness, and to forego personal rights for the sake of the salvation of others (1 Cor 4:16, 11:1). After the conflicts in Philippi and Ephesus, Paul receives threats of imprisonment (Acts 20:23; 21:11) and death (Acts 20:3, 23:12-14). These threats are clear, for indeed two attempts are made on his life (Acts 21:3; 23:21). Paul is taken into custody by the Roman government (Acts 23:10) and a suit is brought against him (Acts 24:1-9), which, though false, ultimately leads to his execution. Paul emphasizes that he served the Lord with all humility and great personal involvement and sincerity, including tears. His ministry entailed trials and suffering which he bore for the sake and benefit of his followers. Paul fully accomplished the task set before him - applying one consistent standard to all of his followers. Paul was not seeking his financial advantage. Rather, he supported himself and others through his work. Paul earned his own living wherever he went. Luke says that he was a tentmaker (Acts 18:3) and Paul often talks about how he combined his preaching of the Gospel with working with his hands (see 1 Cor 9). Paul embodied in a perceptible and exemplary manner the values which he conveyed to others and demanded of them.

5.1. Formations Means Sharing in the Sufferings of Christ

By his admission and intention, his leadership reflected the weakness, foolishness, lowliness, humiliation, self-sacrifice, self-denial, and suffering of his Lord. Paul speaks highly about Christ's death for sins, bodily resurrection, and heavenly ascension (Rom 1:4; 1 Cor 1:23, 15:3-8; Eph 1:20; 1 Thess 1:10). Following the way of 'Christ crucified', Paul sacrificed his rights for the benefit of others. This is what in 1 Cor 9, dealing with the Corinthians' insistence on their rights to the detriment of others (1 Cor 8-14). Paul sacrificed his apostolic 'rights' to material assistance, and any comfort or prestige they might have brought him, for the sake of others and the gospel. Though he was free from all, he made himself a servant to all, to win them for Christ (1 Cor 9:19). In Philippians, it is the cross-shaped life of suffering lived in hope of future glory that Paul urges (Phil 3:17). Yet through it all, Paul maintains an act of extraordinary courage. He continues his work (preaching) despite the threats, and even dares to preach to his captors, both Jewish (Acts 23:1-10) and Roman (Acts 24:21-26; 26:32; 28:30-31). In the end, his courage proves decisive, not only for his work of preaching but for saving the lives of hundreds of people amid a shipwreck (Acts 27:22-23). His own words sum up his attitude of courage as those around him shrink back in fear. "What are you doing, weeping and breaking my heart? For I am ready not only to be bound but even to die in Jerusalem for the name of the Lord Jesus" (Acts 21:13).

Also, as the chief of sinners, Paul provides an example of the extent of the mercy of Christ (1 Tim 1:16). However, it is only the correspondence between Paul's life and the way of Christ that provides the basis for imitation - a link he makes explicitly on several occasions (1 Cor 4:16–17; 11:1; Phil 2:5-11; cf. 3:10; 1 Thess 1:6; 2 Cor 8:9; Rom 15:2-3). He only imitated Jesus all his life. With the Thessalonians, imitation involved self-sacrificial faithfulness to Christ in the face of opposition and resulted in both the gospel going forth (1 Thess 1:6; cf. 2:14) and in productive living for the sake of others (2 Thess 3:7-9). The point, however, is not that Paul is a man of extraordinary courage, but that the Holy Spirit gives each of us the courage we need to do our work. Paul credits the Holy Spirit for keeping him going in the face of such adversity (Acts 20:22; 21:4; 23:11). Serving the Lord, Paul

eagerly follows the prompting of the Holy Spirit, even when this includes suffering. In selfless service, Paul finished the course set before him by divine will, not his agenda.

Paul's own life and ministry were an object lesson of the way of the cross, where God's strength and wisdom were demonstrated and his purposes achieved through what the world judged to be weak, foolish, and lowly. Moreover, as a messenger of the gospel of the suffering Christ, Paul's experience was also one of suffering. He was afflicted in every way, perplexed, persecuted, imprisoned, beaten, often near death, lashed, stoned, shipwrecked, hungry, cold, and without shelter (2 Cor 4:8-9; 11:23-27). "The Holy Spirit testifies to me in every city that imprisonment and persecutions are waiting for me," (Acts 20:23) he says. He is kidnapped (Acts 21:27), beaten (Acts 21:30-31; 23:3), threatened (Acts 22:22; 27:42), arrested many times (Acts 21:33; 22:24, 31; 23:35; 28:16), accused in lawsuits (Acts 21:34; 22:30; 24:1-2; 25:2, 7; 28:4), interrogated (Acts 25:24-27), ridiculed (Acts 26:24), ignored (Acts 27:11), shipwrecked (Acts 27:41) and bitten by a viper (Acts 28:3). Almost everywhere he went he faced opposition and threats from the Jews, Gentiles, and governing officials (1 Cor 16:9; 2 Cor 11:26-32; 2 Tim 4:15).

In all Paul regarded himself as a captive, a former enemy of Christ being led in Christ's triumphal procession (2 Cor 2:14), daily being given over to death for the sake of Christ (2 Cor 4:11). Accordingly, he rejoiced and boasted in his sufferings (2 Cor 11:30; 12:10; Phil 1:19-26). Such experiences were proof of his apostleship (Gal 6:17; 2 Cor 11:23-29; 2 Tim 1:11-12; 2:9), a role that necessarily entailed sharing in the sufferings of Christ (2 Cor 1:5; 4:10; Phil 3:10-11; Col 1:24). Thus the style of formation of Discipleship by Paul is to build upon the Word and Cross. Thus, the Cross of Christ and Paul as a Christian Disciple continue as inseparable. "*Cor Pauli Cor Christi*" – The heart of Paul is the heart of Christ.

Conclusion

While we have studied in detail the formation of Christian Disciples as pastoral leaders for the then world of Paul, he more than his words formed them by his life of cross and suffering which we understand as "Servant leadership and Imitation of Christ." The encounter experience with Christ before we function as disciples and leaders of the local communities is important all the more in our context and this can never be minimized or overlooked. Encounter with Christ in our formation and formation of servant leadership through imitation of Christ will never fade away in the commitment of the Church to train disciples and animators of the Gospel even for today.

"Do not be afraid to give your life to Christ!
Nothing will ever replace the ministry of priests at the heart of the Church!
Nothing will ever replace a Mass for the salvation of the world!
Dear young and not so young who are listening to me,
do not leave Christ's call unanswered"

- Pope Benedict XVI

6. FORMATION OF DIOCESAN PRIESTS IN INDIA: A HISTORICAL VIEW

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The formation of the diocesan priests has come through a long history. Ever since the foundation of the Church until the time of the Council of Trent, the formation of priests had seen a recurrent feature of alternate decline and reform process. Many a time the reform of clergy training was superficial, localized and sometimes a failure which damaged the Church throughout much of its history. That the clerics up to the period of pre-Reformation were not adequately trained in theology as of post-conciliar period was an accepted common knowledge. Therefore, the priestly formation has been a grave concern of the Catholic Church, particularly after the Tridentine seminary legislation promulgated to form well-qualified ministers of Christ to work in his mission. In the formation of priests, a shift with the emphasis on the threefold ministry of Jesus which took into account the intellectual, psychological, socio-cultural dimensions was the significant innovation of the Council. In the post-Vatican period, the crisis of priesthood played a crucial role in shaking up the Church to a great extent by introducing innovative and creative modes of formation in the Church. Although the title of this article refers only to the history of formation in India, for a better understanding of the subject matter we must begin our discussion here with a short prelude on the history of clerical training up to the pre-Reformation period. Then, we can move on further to historically deal with the pre-Portuguese period of priestly formation until the formation programme in the Latin Church was introduced, followed by the emergence of various indigenous seminaries in India.

Formation in the Early Church

Jesus primarily chose his apostles to preach the Kingdom of God. He taught them various aspects of their ministry through instructions and personal associations with them. In the New Testament period, we see, under the head of the bishop who is a successor of the apostle, numerous new ministries springing up depending on the needs of the Christian community. A group of presbyters and deacons assisted the bishop in governing, facilitating and accompanying the community. With the expansion of the Church into the rural areas, those "Presbyters" or "Deacons" exercised more of liturgical function. The epistles of St. Paul enumerate the moral and spiritual virtues in priests as prerequisites to become credible presbyters or deacons but nothing much is said about their training. Indeed the early Church did not have any specific institution for the training of priests.

When he founded a school in Rome in the second century, Justin did not have the intention of making it a training centre for priests. The schools of Alexandria and Antioch were not primarily intended to impart clerical training to the priests, rather they offered the knowledge of all disciplines. Only very few priests seem to have graduated from those schools. Their education primarily remained as of catechetical one such as reading and explaining the Holy Scripture, preparing the catechumens for baptism, administering the sacraments and so on. Occasionally, through private study, they obtained

training under an able teacher who knew philosophy and other sciences. Otherwise, there were no special institutions as such founded exclusively for the training of the clergy. In course of time, the education or training of the clergy gradually became special and imperative, as this was required for the service of a particular Church. Together with the bishop, the presbyters or deacons, while catering to the needs of the faithful simultaneously looked after the Church and its ministration. In fact, Eusebius, the bishop of Vercelli, was the first one who combined the monastic discipline with the common life for the parochial clergy. The bishop lived with them. The conferring of Minor Orders began now as significant preparation for the priesthood. Paulinus of Nola established a similar system in his See in 395 and accompanied his clergy in a special way.

Augustine of Hippo played a very special role in the formation of the clerics. He created a model for the seminary in his residence where his priests and those desiring were obliged to live and absorb the spirit of vocation. Men were drawn to his small monastery and received training from his episcopal palace. He lived with his clergy and strictly introduced a life of prayer, discipline and study which were the obligatory requisites for ordination. His residence was the training centre to many who turned out to be the future superiors of several monastic houses or diocesan bishops. His clerical training became a real model for imitation in other places.

Monastic and Episcopal Schools

Pope Gregory the Great showed much interest in the priestly life and ministry, and hence instructed in his *Liber Pastoralis* the essential qualities for being a priest and urged the reform of the clergy. Throughout the entire Middle Ages, his treatise served as the basis for the training of priests. In subsequent centuries, two important types of institutions emerged for clerical formation, namely, Monastic and Episcopal schools. Many clerics received their education from these institutions. The monks in varied places educated the candidates with a view to recruiting them to their monasteries. The Episcopal schools like the school of Augustine gradually set the stage for the rise of similar types of formation houses, which came to be known as Cathedral schools. A Cathedral school was attached to the principal Church (Cathedral of a diocese) and was supervised by the individual bishops. However, those schools in the succeeding period underwent dissolution due to the breakup of the feudal system and European civilization. Western Europe in the 11th century vouched for the cultural, social, artistic and economic renaissance. The sophisticated agricultural methods and the renewal of the old trade route brought commercial revolution. Further, the Cathedral schools were eclipsed by the rise of universities where only a few clerics were able to pursue their theology, a ruling science. In the university studies, they truly lacked character formation and practical preparation for pastoral ministry. Moreover, a vast majority of the clerics were not exposed to such studies due to various reasons, and above all, in the 15th century the burst of anticlericalism set a platform for the Tridentine seminary legislation.

In the wake of the Council of Trent, Cardinal Charles Borromeo was the first bishop who swiftly began to implement the Tridentine Seminary legislation in his diocese regarding the formation of priests. In 1564, he opened in Milan the first residential seminary with an initial faculty of 14 Jesuits and 34 students, while about 100 students from outside regularly attended the classes. In 8 years, the seminary grew bigger with a strength of 140 students, but around 60 students got admitted to another seminary which the bishop started for the students with low IQ. He instilled confidence and discipline into candidates. The foresighted Borromeo drew a set of regulations for the formation of his seminaries in 1569 which, a half-century later, became the guiding principles to many seminary pioneers.

The Conventional Method

The first-century Christian communities in India were known as St. Thomas Christians. Tradition holds that the Apostle Thomas ordained bishops and priests in Kerala to shepherd the Christian communities. Unfortunately, we lack any documentary evidence to substantiate this claim. However, the works of Western travellers attest that the Church of Thomas Christians had a conventional way of forming priests. It was known as the *Malpanate* method. *Malpan* is a Syriac word meaning a 'learned priest or teacher'. *Malpanate* was the place where the candidates lived with *Malpan* (the teacher) for their training. Numerous candidates received their formation in the *Malpanate*. This was very similar to the Indian traditional *Gurukula* system where the disciples lived with the *guru* or master. The *Malpan* taught them the fundamentals of pastoral ministry such as saying Mass, assisting marriages, conducting funeral services and reciting prayers. Importantly, he was to acquire the rudimentary knowledge of Syriac language and the Holy Scriptures. A fixed timetable was set for reading, praying, working and studying. The life of the *Malpan* itself is a role model to the candidates. Some prominent *Malpanates* attracted more candidates and educated them to the priesthood. The ceremony of the ordination was held in two stages: the first one was the gradual conferring of the Orders up to the diaconate and the second one was the rite of ordination to Priesthood. They called those ordained to priesthood *Cathenars* or *Casanars* (elder or presbyter) and the clerics lower to the priest's rank were known as *samas* (deacons). The priests were generally married. They were held in high esteem and occupied a prominent position in society.

Seminaries by Missionaries

The arrival of the Portuguese in India had a deeper impact on various aspects of life among the Thomas Christians. There were no seminaries in India until the arrival of the Portuguese. The Portuguese wanted to introduce the seminary system of the European style for the Thomas Christians. The Franciscans made their first start in 1541 and introduced a formation method as of the West in contrast to the *Malpanate* system. The people resented it as it appeared fully foreign to them. Then the Jesuits opened a seminary in Vaipicota in 1581 for the Syrian Christians but prudently did not thrust their western mind on the local candidates. It was efficacious because the Syriac language was used in education. Francis Donati, a Dominican missionary, started a seminary in 1624 at Kaduthuruthy. In the subsequent years, several seminaries were established by the missionaries. The Carmelites started one in Verapoly in 1624 but closed and restarted in 1764 for the training of Syrians and Latins. A seminary attached to the Mannanam monastery was established in 1833 by the Syrian Carmelites for the secular and religious clergy (Dharmaram College). Meanwhile, the Provincial Councils of Goa enforced the Tridentine Decree throughout India, thus abolishing the *Malpanate* system. The abolition of the *Malpanate* system resulted in the pure westernization of the Indian Church, and thus the local traditions, history and uniqueness were submerged. Thereafter many seminaries for the Latins and Syrians in the succeeding period were founded in tune with western thinking. The seminary legislation of the Council of Trent, without any doubt, was the key force in the evolution of the programmed seminary formation.

Formation of the Indigenous Clergy

For the formation of priests, the Portuguese initially did not find seminary in India but sent suitable candidates to Portugal for the training. A centre of Confraternity of Holy Faith was started in Goa by Diogo da Borba and Miguel Vaz, the Vicar General of Goa in 1541. It was then converted

into a seminary for the training of priests and entrusted to the care of Jesuits. This seminary, named St. Paul's College, ran for a lengthy period until the suppression of the Jesuit Order. Meanwhile, the Jesuits started another seminary at Rachol in Goa under the patronage of the local bishop which, after the suppression of the Jesuit Order, became the central seminary of Goa. A few Religious Orders also set up their colleges and formation centers in their own style which were placed under *Propaganda* or *Padroado*.

The *Propaganda Fide* resolutely began to give prominence to the progress of local Churches and encouraged the formation of indigenous clergy, but then the conflict situation of the *Propaganda* with *Padroado* miserably stunted the growth of this initiative. The first *Propaganda* seminary in the Vicariate of Bijapur under the jurisdiction of Bishop Matheo de Castro did not shine much due to this conflict. The seminary founded in Verapoly in 1764 by the *Propaganda* tried its best to form a native clergy but it was less effective. In Pondichery a seminary was started by the *Propaganda* entrusting it to the care of the Foreign Missionaries of Paris (MEP) in 1778 which was later shifted to Bangalore known as St. Peter's Pontifical Seminary. The Synod of Pondicherry in 1844 and subsequently the Instruction of *Propaganda* in 1845 seriously upheld the prominent standing of the native clergy who were to be equipped with intellectual, spiritual and moral potentials. The Apostolic Visitation of 1859-62 discovered the sad plight of the seminaries which was found to have failed in yielding the intended fruits, and this prompted *Propaganda* again to promulgate the second Instruction in 1869. *Propaganda* then envisaged a model seminary for priestly formation which resulted in the founding of the Papal Seminary in Kandy in 1893 and it became the central seminary for India. This Papal Seminary got later shifted to Pune. In course of time, many other seminaries were established in India which became actively involved in priestly formation.

The Jesuits in the New Madurai Mission set up a Minor Seminary in St. Joseph's College, Tiruchirappalli in 1893. The candidates, after the Minor Seminary formation, were sent to Kandy for their theological formation but Kandy restricted the number. Then the students were sent to Mangalore Seminary which also had some practical problems. As a result, Bishop Faisandier founded St. Paul's Seminary in 1921 with 21 students staffed by the Jesuits. Candidates from other states as well as from Sri Lanka came to St. Paul's for their priestly formation. The seminary now is prepared to celebrate the centenary of its inception.

With extraordinary foresight and apostolic zeal, Archbishop Louis Mathias started a seminary in 1936 to train the future priests in Chennai and handed it over to the administration of the Salesians from its foundation. Students from other states and Sri Lanka came here for their training.

In 1992, for the Archdiocese of Pondicherry-Cuddalore and for its suffragan dioceses, a seminary was set up in Coimbatore with a view to training priests contextually to work in the dioceses of Tamilnadu. Then other seminaries run by Religious Orders and diocesan bishops came up.

Vatican II gave a clear and decisive understanding of priestly ministry which was brought out in the following four documents: *Lumen Gentium* (Church), *Christus Dominus* (Bishops), *Presbyterorum Ordinis* (Ministry and Life of Priests), and *Optatam Totius* (Training of Priests). The Council upheld the Tridentine seminary system that would ensure a regular and a reliable formation of seminarians, and further, in Vatican II by the introduction of the threefold ministry of Jesus, that is, as a teacher, priest, and pastor, as a model of all ministry in the Church, the Council stressed that the formation given should absorb the spirit of Jesus and his mission. The Charter of Priestly Formation of India in 1988 has provided a comprehensive programme of priestly formation in India with valuable

recommendations, that is, formation in small groups, the establishment of participatory structures in seminaries and emphasis on human formation of seminarians and so on. The Latin Hierarchy in India in 2004 has also come up with the formulation of a new programme of priestly formation. *Pastores Dabo Vobis*, the post-Synodal Apostolic Exhortation of the Synod of Bishops in 1990 felt a pressing need for change in the style and substance of the formation. It clearly articulates in the exhortation of Pope John Paul II "On the Formation of Priests in the Circumstances of the Present Day" the quality of priestly life and the need for ongoing formation. Many seminaries, it is gratifying to note, did not lose the essential spirit of the Church in forming their candidates by taking into account their integral spectrum of growth.

Conclusion

It is not only priestly formation which is confronted by the complex situations of society but much more the Church itself is being challenged by the new developments of the world. In response to the evolving situations, the Church is in dire need to offer proper orientations and appropriate training for the formation of future priests. We will have to face incalculable consequences if the formation were to be obsolete, and therefore, we need to think seriously about the constant revamping of our seminary formation oriented to the mainstream of the larger community. Seminaries are to be more aware of the challenges posed by the world today, and they are to explore new models of formation in tune with the Church teachings which will offer seminaries enough strength to deal with concrete life situations in the multi-religious and multi-cultural context of India. A radical reorientation and constant reshaping of the formation of priests will certainly give the required resource and strength to proactively respond to the challenges of the world.

Digging into the seminary Archives means patience and labour but what an instructive and comforting experience that can be!

Inexhaustible is the vital vigour of those records of the past –
dry figures and statistics, diaries and reports, long lists of names and achievements,
simple descriptions of trials and conquest…

And what of the unwritten history which all that implies and supposes?
The real drama of the souls goes on behind the scenes,
left unrecorded because only visible to eyes divine.
We feel it there at every page and keep wondering….

They are enough, however,
as they stand, those dusty files of our Seminary
throbbing with all the joy of fulfilled hopes or t
he tragedy of uncertainty and of failure –
yes even of failure; passing, temporary, salutary failure –
and lovable is their tale of daring and optimism,
of steadfast faith in God and in man.

7. THE TEACHING OF THE CHURCH ON THE HUMAN FORMATION OF DIOCESAN PRIESTS

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The word 'Formation' refers to personal preparation offered to people with a defined mission. The period, programme, pedagogy and content of formation vary according to the mission assigned. There is no profession or mission which has a longer period of formation than the Catholic priesthood. It makes one nosy to fathom the need and content of this formation. The formation of secular clergy gains its significance, importance and inexorableness from the fact that it is the formation of those who in turn will be formators. It is primarily the clergy, who, like the shepherds, have on their shoulders the burden of leading the flock on the right track. The clergy have the obligation to cater to the human, spiritual, psychological and social needs of the people. That is why, in *Pastores Dabo Vobis (PDV)*, Pope John Paul II says: "The formation of future priests, both diocesan and religious, and lifelong assiduous care for their personal sanctification in the ministry and for the constant updating of their pastoral commitment is considered by the Church one of the most demanding and important tasks for the future of the evangelization of humanity" (2). Taking into consideration this serious obligation, the Catholic Church has come out with many documents giving shape to this formation programme. The most important and quite recent among them are the conciliar decrees *Optatam Totius*, *Presbyterorum Ordinis,* the Apostolic Exhortation *Pastores Dabo Vobis*, the *New Ratio Fundamentalis Istitutionis Sacerdotalis* (*RFIS,* 2016), the revised *Charter of Priestly Formation for India*, *Evangelii Gaudium* and *Gaudium Veritatis*.

1. The Purpose and Dimensions of Formation

The purpose of the formation journey is to take on a healthy priestly identity for the service of the people of God, what the *RFIS* calls the "configuration" to Christ, a transformation that renews the heart and mind of the person to discern the will of God. "The priest is, therefore, called to form himself so that his heart and his life are conformed to the Lord Jesus, in this way becoming a sign of the love God has for each person" (*RFIS*, 40). "Formation then is a sharing in the work of the Father who, through the Spirit, fashions the inner attitudes of the Son in the hearts of young men and women" defines *Vita Consecrata* (no. 66). The documents of the Church indicate human, spiritual, intellectual and pastoral as the four dimensions of formation.

2. Human Formation

2.1. Human Formation is the Foundation of all Priestly Pormation

"The whole work of priestly formation would be deprived of its necessary foundation if it lacked a suitable human formation" argues *Pastores dabo Vobis* (no. 43). It is based on the often-cited statement of St. Irenaeus: "The glory of God is humans fully alive and the life of humans is the vision of God" and of St. Thomas Aquinas: "Grace builds upon nature....Grace does not supplant nature, but perfects it" (Thomas Aquinas, *Summa Theologiae*, I, q. 2, a. 2 ad 1 and I, q. 1, a. 8 ad 2). *Presbyterorum Ordinis* already asserted: "They cannot be ministers of Christ unless they be witnesses

and dispensers of a life other than earthly life. But they cannot be of service to men if they remain strangers to the life and conditions of men" (3). It is an established fact that it is almost impossible for one to be divine without being fully human. That is why *RFIS* emphasizes that "the divine call engages and involves the 'concrete' human person.... A correct and harmonious spirituality demands a well-structured humanity." (no. 93)

2.2. The Christological Foundation of Human Formation

The foundation and the paradigm for human formation are found in "Christ, the perfect man, model and source" (*RFIS* 93), in his mystery of incarnation, the Word made flesh. *PDV* expresses clearly the Christological foundation of human formation: "The priest, who is called to be a 'living image' of Jesus Christ, head and shepherd of the Church, should seek to reflect in himself, as far as possible, the human perfection which shines forth in the incarnate Son of God and which is reflected with particular liveliness in his attitudes toward others as we see narrated in the Gospels" (no. 43). It goes without saying that a priest who is an *'alter Christus'* should be fully human and fully alive as Christ himself.

2.3. Human Formation Promotes the Integral Growth of the Person

To the question 'what essentially is human formation?' *RFIS* answers: "Human formation promotes the integral growth of the person and allows the integration of all its dimensions" (no. 94). *Optatam Totius* laid down: "By a wisely planned training there is also to be developed in the students a due human maturity. This will be made especially evident in stability of mind, in an ability to make weighty decisions, and in a sound evaluation of men and events" (no. 11). According to the Church documents, the integral growth of the person has the following dimensions: physical, psychological, moral and aesthetic.

2.3.1. Physical: "Physically, this means an interest in health, nutrition, physical activity, and rest" says *RFIS* (94). *Charter for Priestly Formation for India* adds: "One of the signs of human maturity is to take care of one's personal well-being without being a victim of egoistic preoccupation. Personal well-being is built up by regular physical exercise, taking care of personal hygiene, developing a simple yet neat dress code, learning the etiquette of speech, being faithful to manual labour, applying oneself to hard work, etc" (5.1.1). In other words, a seminarian should be formed to be a man who respects, cares for and has vigilance over his body.

2.3.2. Psychological: The psychological dimension of integral growth consists of whatever constitutes a stable and mature personality such as:

Self-acceptance:

It means learning to know, accept and respect oneself with all his strengths and weaknesses. As *Priestly Formation for India* puts it: "He will become aware of his feelings and learn to deal with them appropriately. He will develop a positive self-image, which enables him to face criticism and failure without self-pity, discouragement or resentment" (5.1.2). To grow in this regard and to have clear self-knowledge and self-awareness, *RFIS* suggests:

i) Every seminarian should be aware of his own life history, and be ready to share it with his formators. Such information will help choose the most fitting pedagogical means, both for an assessment of the journey thus far and for a better understanding of any moments of regression or of difficulty (94).

ii) Every seminarian should be aware of his own weakness, which is always present in his personality. Formators, confessors, spiritual directors and the seminarians themselves should be aware that moments of crisis if adequately understood and addressed, with a willingness to learn from life, can and must become occasions of conversion and renewal (96).

Acceptance of Others:

"A sign of the harmonious development of the personality of seminarians is a mature capacity for relations with men and women of various ages and social conditions" observes *RFIS* (94). He has to be a 'man of communion'. "This demands that the priest not be arrogant, or quarrelsome, but affable, hospitable, sincere in his words and heart, prudent and discreet, generous and ready to serve, capable of opening himself to clear and brotherly relationships and of encouraging the same in others, and quick to understand, forgive and console" (*PDV* 43). The documents give special consideration and emphasis for formation in the following relationships:

i) First of all, in the community life in the seminary, a cordial and fraternal relationship between the seminarians through mutual appreciation and concern should be built and maintained. Healthy community life is essential for integral human growth. Learning to respect and accept others as they are with their limitations, differences and talents is an important aspect of formation.

ii) Seminarians should be guided on gender sensitivity, equity and respect for women in all their ministries and activities. *PDV* calls it *affective maturity*, which is the result of an education in true and responsible love and considers it as a significant and decisive factor in the formation. The candidate, who is called to celibacy, will find in affective maturity a firm support to live chastity in faithfulness and joy (nos. 43, 44). So to have a healthy relationship with the opposite sex, it is important that a seminarian understands the psycho-spiritual, emotional, sexual and physical dimensions of a life-long commitment to celibacy. In order to make a free and informed choice, *Priestly Formation for India* recommends that "the future priest must foresee the essential implications of a celibate life, and must enjoy psychological freedom and affective maturity" (5.2.8). Thus, priestly celibacy will not be viewed as something that has to be given up for God or as a burden to assume but as a gift received from his mercy, as a liberating grace (*A Guide to Formation in Priestly Celibacy,* n. 16; n. 58; *RFIS* 110). The seminarians must also be taught to behave with due prudence in relation to persons whose company can be a danger to their obligation of preserving continence (*CIC*, Can. 277).

iii) A cordial relationship between the seminarians and the formators is another aspect of human formation and it should be based on genuine mutual love, trust and respect for one another. In the exercise of authority, responsible freedom and enlightened obedience should be fostered in the context of a community of faith, acknowledging the right of the superior to take the final decision (*Priestly Formation for India,* 5.1.9). This would also lay a strong foundation for an amiable relationship with the bishop and other authorities, having a filial love and obedience.

In order to grow in intra-personal and interpersonal relationships, the seminarian has to develop the capacity to listen with empathy being sensitive to the views of others and to communicate his ideas and perceptions with clarity and firmness. It is also important that he cultivates the social graces, such as politeness, good manners, gentleness and consideration (*Priestly Formation for India,* 5.1.4).

2.3.3. Moral: "The human maturity of the priest should include especially the formation of his conscience. In order that the candidate may faithfully meet his obligations with regard to God and the Church and wisely guide the consciences of the faithful, he should become accustomed to listening to the voice of God, who speaks to him in his heart, and to adhere with love and constancy to his will" (*PDV* 44). Arriving at a well-formed conscience means "that he will become a responsible person able to make the right decisions, gifted with right judgement and able to have an objective perception of persons and events" (*RFIS* 94). This will lead one to act according to one's inner convictions and to be assertive taking a stand.

2.3.4: Aesthetic: The aesthetic sense is cultivated in human formation, by offering opportunities for an appreciation of various modes of artistic expression, cultivating in him the 'sense of beauty'. He ought to be aware of the social environment, and be helped to improve his capacity for social interaction so that he can contribute to building up the community in which he lives (*RFIS* 94).

2.4. Human Formation and Evangelization

"Human formation is a necessary element for evangelisation, since the proclamation of the Gospel takes place through the person and is mediated by his humanity" reiterates *RFIS* (97). Pope Benedict insists: "Using new communication technologies, priests can introduce people to the life of the Church and help our contemporaries to discover the face of Christ. They will best achieve this aim if they learn, from the time of their formation, how to use these technologies competently and appropriately, shaped by sound theological insights and reflecting a strong priestly spirituality grounded in constant dialogue with the Lord" (Benedict XVI, *Message for the XLIV World Communications Day* [16 May 2010]: *AAS* 102 [2010], 115-116). This need was very much felt during the lockdown days when all the Churches were closed due to Covid-19.

At the same time, the Church is not unaware of the risks involved in the digital world. *RFIS* warns: "It is necessary to pay prudent attention to the inevitable risks that come with frequenting the digital world, including various forms of addiction, which can be addressed with suitable spiritual and psychological supports" (no. 98).

3. Whether Seminaries Provide the Needed Human Formation?

The news we hear now and then in social media about the scandalous misdemeanours and even suicide of some priests makes anyone raise an eyebrow with the question of whether the priests of today are given enough human formation in the seminaries. The surveys and studies conducted on formation also sadly reveal the lack of such formation. The Consultation on "Human Formation of Priests – Challenges in the Asian Context" by the Office of Clergy of the Federation of the Asian Bishops' Conferences notes: "Current formation programmes in seminaries are not sufficiently holistic. While importance is given to the intellectual formation of seminarians, attention given to human and spiritual formation is inadequate". In the National Survey of the Formators conducted by Fr. Paul Parathazham of Jnana-Deepa Vidyapeeth, Pune, it is stated: "Human formation, which is the foundation of priestly formation, is arguably the most neglected aspect of formation in India. We seem to be concentrating all our efforts on building a spiritual 'superstructure' without the human 'base structure', thus rendering the entire enterprise tenuous and futile. Every other aspect of formation, be it intellectual, spiritual, or pastoral, is institutionalized in seminaries with a specific programme, designated personnel and prescribed activities or exercises. But for human formation, there is no such programme in place. It is largely taken for granted".

Conclusion

Despite the many sincere attempts taken in the seminaries to provide a solid human formation, there are many factors and trends that make all the efforts go in vain. Dysfunctional family backgrounds of the seminarians negatively affect human formation very much. The onslaughts of secularism, materialism, relativism, tendency to opt for a comfortable and easy-going lifestyle and religious fundamentalism undermine the value system of the seminarians. Proper accompaniment of seminarians with problems related to sexual and affective maturation is inadequate. The lifestyle of some formators and parish priests seem to influence the seminarians negatively. Hence, the need of the hour is a deliberate and programmed effort to reinforce human formation in the seminaries so that "their human personality becomes a bridge and not an obstacle for others in their meeting with Jesus Christ" (*PDV* 43).

8. SPIRITUAL FORMATION OF DIOCESAN PRIESTS

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In the seventies and eighties of the last century, there was great enthusiasm among the Catholic Christians in Tamil Nadu to send their sons as candidates for the priesthood. Interestingly, the parents wanted very much to send them to religious congregations rather than to their native dioceses. There were reasons for them to do so: 1) the religious priests were thought to be more spiritual than the diocesan priests; 2) the religious priests from many congregations and orders had chances to work in schools and colleges, which was considered to be an honour to the family; 3) the religious priests had more opportunities to travel abroad than the diocesan priests; and 4) the religious priests were thought to be well qualified and competent in various fields.

Such thoughts of those parents were not in any way improper. The low esteem of both the spiritual life and the intellectual status of the diocesan priests is not something new in the universal Church. If you look into the realities, 1) the duration of the formation training for a diocesan was a few years less than a religious; 2) acquiring a bachelor's or master's degree from the university was not in the scheme of the education system of the candidates who wanted to become diocesan priests (This is the case even now in many of the dioceses in India); 3) during the Lenten season the religious priests were invited regularly for mission preaching in the parishes, so that the faithful are spiritually prepared to celebrate Easter as if the diocesan priests were neither capable nor qualified to prepare the faithful spiritually; 4) even for preaching retreat and recollection in parishes or elsewhere it was the religious priests who were sought for which also could have created the opinion that the diocesan priests are not spiritually motivated.

The above views of the faithful were certainly because of the misconception that the call of the diocesan priest is something inferior to that of religious.[1] It is true that such scenario has changed very much in recent times. Even the statistics released by the Vatican regarding the total number of both diocesan and religious priests all over the world gives an interesting picture of contrast to the general opinion of the faithful. The total number of diocesan priests worldwide, according to the statistics in the year 2019, was 2,81,810. It is 21 less than the previous year. The total number of the religious priests according to 2019 statistics was only 1,32,772.[2] So worldwide there is an attraction to become diocesan priests.

Regardless of the steady growth in the number of diocesan priests all over the world during the last 40 years, the opinion of the faithful about the spiritual life of the diocesan priests is still the point of discussion. Does it mean that the diocesan priests do not have a specific spirituality? Or does the spiritual life become an appendix in the life of the diocesan priests? Vatican Council II in its dogmatic constitution on the Church, *Lumen Gentium,* makes it clear that every priest, whether religious or diocesan, is called to holiness following the model of Jesus, who is the model of all perfection and

thereby the priest has to preserve the bond of priestly communion, and to flourish in every spiritual good and thus present to all a living witness to God.[3] This clarion call of Vatican Council II reveals that the Church is serious about the life of holiness and the spiritual formation of the diocesan priests. *Pastores Dabo Vobis,* the Post-Synodal Apostolic Exhortation of Pope St. John Paul II, while naming the four dimensions of priestly formation in the seminaries, namely, the human, intellectual, spiritual and pastoral, emphasizes that every dimension of formation is not only rooted but also finds its completion in spiritual formation.[4] It gives an impression that spiritual formation is paramount in the formation of the seminarians in the seminaries. In this context, a thorough study of the identity of the spirituality of the diocesan priests, the teaching of the Church in the recent past concerning the spirituality of the diocesan priests, and a critical analysis of the spiritual formation of the seminarians in the diocesan seminaries could help us to get a clear view of the spiritual formation of the diocesan priests.

The Identity of the Spirituality of the Diocesan Priests

Seminary formation aims to form shepherds. In other words, the seminary must form missionary-disciples and shepherds[5] for the people of God. Those who are in-charges of the formation in the seminary must be aware that the seminary is not meant to form only intellectuals, though the intellectual preparation of the seminarians should be taken very seriously. Seminary is also not a place to give a monastic type of formation, although prayer and the sacramental life find a central place in the day to day life in the seminary. It is also not the purpose of the seminary to form excellent organizers who can excel in the pastoral ministry, although it is certainly important for the formators to offer seminarians the best preparation for pastoral activities. Finally, it is also not the concern of the formators to form the seminarians to be cultic and ritualistic ministers, although care must be taken to offer seminarians the best possible liturgical formation.

If the purpose of the seminary is to form missionary-disciples and shepherds, then the seminarians must be guided to find their identity in the life and mission of Jesus who was a true missionary and a shepherd. That is to say, the spirituality of the diocesan priest consists essentially in relationship of friendship with Jesus who has called him "to be with him" (Mk 3:13). This intimate relationship of the diocesan priest with Jesus is his actual identity which stems from his specific participation in the priesthood of Christ, whereby he who is ordained becomes, in the Church and for the Church, a real, living and faithful image of Christ, the Priest.[6] In short, it could be explained that the spirituality of the diocesan priest has to be moulded in the model of the spirituality of Jesus.

Jesus identified himself with the figure of the servant of Yahweh of the prophet Isaiah as well as with the image of the shepherd, and declared that "the son of Man came not to be served, but to serve, and to give his life as a ransom for many" (Mt 20:28). The diocesan priest, who is configured[7] by the sacrament of Holy Orders as another Christ, must always act according to this spirit, making his ministerial exercise a path of humble service and personal self-giving for the good of the people of God. Therefore, any form of authoritarianism or clericalism is contrary to the spirituality that he has imbibed from Jesus, his master. Consequently, seminarians must be educated in the giving of themselves, guided by the spirit and spirituality of Jesus, the shepherd, and the servant leader.

This is expressed in the prophecy of Jeremiah: "I will give them shepherds after my own heart" (Jer 3:15). The entire formation of the diocesan priests is oriented to this end: to form shepherds who love and serve the people of God with his same love, which we call "pastoral charity".[8] Therefore, the diocesan priest is neither, firstly or mainly, a boss nor an authority, but a humble minister among the

faithful, who will be ready to sacrifice his life as a spiritual offering pleasing to God.

Spiritual Formation of Diocesan Priests through the Prism of the Teachings of the Church

Spiritual formation of the diocesan priest is the process of being conformed to the image of Christ for the glory of God and for the service of others (2 Cor 3:17-18). The focus of the spiritual formation of the diocesan priest is the Holy Spirit, who guides him in his ongoing journey. Spiritual Formation is an organic, life-long, and holistic process. Educating the mind of the diocesan priest alone is not enough. His heart and will also need spiritual formation. Spiritual disciplines such as labyrinth walking or contemplative prayer or *lectio divina* or retreat or recollection or meditation that are employed in the formation process of the diocesan priest, are only the tools of spiritual formation. Such practices or tools need not necessarily result in the real spiritual growth of the candidate. Only the Spirit can bring about spiritual formation in the life of a diocesan priest.

1. Opinions of the Fathers of the Church

From the time of the Apostles to the early Church, the ministers (Period of Apostles - *Sacerodos* in Latin meaning *holy ones*; Period of Early Church – *Presbyteroi* in Greek meaning *the elder*) of the word of God were understood that they represent Christ and through him God. They were called to the life of holiness and perfection. In his letter to Titus, Paul exhorts the elders that they are to grow in the following spiritual qualifications, namely, "hospitable, a lover of good, self-controlled, upright, holy, and disciplined" (Titus 1:8) which would be the result of their spiritual oneness in the spirit of the Lord. The early Fathers of the Church also emphasized the necessity of holiness in priests.[9] John Chrysostom, the fourth- century Church Father, instructs that the consecrated priest ought to be as pure as if he was standing in the heavens themselves amid the angels.[10] In the beginning of the middle ages, Pope Gregory the Great who was responsible for the origin of the distinctive concept of diocesan clergy, gave great stress to the necessity for personal holiness in the life of a priest.[11] Immediately after the Council of Trent, in the middle of the sixteenth century, it was John of Avila, who through his writings, highlighted the high dignity and vocation to holiness of the diocesan priest.[12]

2. The Teaching of Second Vatican Council

Indeed, the Second Vatican Council does not give an absolutely clear definition of the identity of the diocesan priest. But a distinctive understanding about the diocesan priest (cf. *LG* 41; *PO* 8)[13] and the importance of the spiritual formation in the formation of the diocesan priest are very much spelled out in its various documents.

Presbyterorum Ordinis (on The Ministry and Life of Priests) speaks elaborately about the priest's call to perfection and the special spiritual requirements needed for the diocesan priest.[14] The document instructs the diocesan priests to seek for perfection, according to the exhortation of Christ, who said, "You therefore must be perfect, as your heavenly father is perfect" (Mt 5:48) and to grow in the grace of Christ who is "holy, innocent, unstained, separated from sinners" (Heb 7:26). When the document speaks of the spiritual requirements, it emphasizes that by learning to be a humble servant like Jesus and by inculcating the spirit of obedience in him for the service of God and the fellow human beings, the diocesan priests conform themselves to Christ. According to this document, another spiritual quality which will be a sign and a stimulus for pastoral charity and a special source of spiritual richness in the world for the diocesan priests, will be celibacy. Celibate life of diocesan priests indeed

helps to dedicate themselves more freely to the service of God and neighbours, and to minister more expeditiously to God's kingdom. Yet another spiritual virtue that is essential in the life of the diocesan priests, according to the document, would be to embrace voluntary poverty by which they are more manifestly conformed to Christ and become eager in the sacred ministry.

Optatam Totius (on Priestly Formation), another second Vatican Council document, speaks on the priestly training. It allots the fourth chapter entirely for the spiritual training in the seminaries.[15] The document undoubtedly clarifies what really is the spiritual formation all about. It explains that the practices of piety that are commended by the long usage of the Church should be zealously cultivated; but care should be taken lest the spiritual formation consist in them alone or lest it develop only a religious pretention. The true spiritual formation should lead the candidates to priesthood to live according to the Gospel ideal, to be strengthened in faith, hope and charity, so that, in the exercise of these practices, they may acquire the spirit of prayer, learn to defend and strengthen their vocation, obtain an increase of other virtues and grow in the zeal to gain every one for Christ.

3. *Pastores Dabo Vobis*

Pastores Dabo Vobis, the post Synodal Apostolic Exhortation of Pope St. John Paul II which is a path-breaking document, allots the whole second chapter covering Nos. 19-33, for the spiritual life of priests. The document affirms that by the vocation to priesthood, a priest is called to holiness.[16] The holiness of a priest is characterized by the way of thinking and acting proper to Jesus Christ, which he will exercise through his pastoral charity.[17] It is this pastoral charity, the total self-gift of the priest to the Church, which is the internal principle that animates and guides the spiritual life of the priest in as much as he is configured to Christ the head and shepherd.[18] Thereby the document not only emphasizes the importance of the spiritual life of a diocesan priest, but also asserts that the spiritual life of a diocesan priest has to be motivated for the intrinsic and vital purpose of the threefold ministry of word, sacrament and pastoral charity for which he is called for and in turn the spiritual life of a diocesan priest would grow through such exercises of his ministries.

4. The Gift of Priestly Vocation

Another document which clearly speaks on the spiritual formation of the priest is the *Ratio Fundamentalis Institutionis Sacredotalis: The Gift of Priestly Vocation* of Pope Francis. This document going in line with the *Pastores Dabo Vobis,* categorizes the formation into four dimensions and elaborately speaks on the spiritual life of the formees and the priests under the heading Spiritual Dimension.[19] This document emphatically speaks that the formation of the seminarians should not be compartmentalized segregating each dimension of the formation, rather the formation of the formees should be integral connecting all the dimensions of formation available to the formees in the seminary.[20] Going in line with the other Church documents in emphasizing the sustaining communion with God and with our brothers and sisters, in the friendship of Jesus the Good Shepherd, and with an attitude of docility to the Holy Spirit for the spiritual growth of the priest, the document also enumerates the various tools like, deep study of word of God, living faith in the Eucharist, prayer life, spiritual direction, annual retreat, obedience, chastity, spirit of poverty, devotion to Mother Mary, meditation on the fathers of the Church, and pious devotions and practices which will help for the growth of the spiritual maturity of the priests.[21]

When we speak of spiritual formation of the diocesan priests, who are doing their pastoral

ministries in the Indian context, we cannot bypass the *Charter of Priestly Formation for India,* which is now in the form of a final draft. This final draft speaks on the spiritual dimension in the formation of formees and priests in its 5th chapter. It pronounces that the spiritual formation is the axis on which the other aspects of formation revolves.[22] It asserts that the spiritual formation for the priesthood demands the growth in priestly virtues and dispositions, in particular, poverty and simplicity, celibacy, obedience and love of creation. The document also states that the spirituality of a diocesan priest is characterized by selfless dedication to the diocese to which he belongs or in which he will exercise his ministry.

A Critical Analysis of the Spiritual Formation of the Diocesan Priests

The critique about the formation in general and spiritual formation in particular in the seminaries is that the formees who are regular for spiritual activities and other pious and devotional practices during their seminary days seem to behave differently after their ordination to priesthood as far as their approach towards spiritual exercises is concerned. Even the values and virtues which are the fruits of spiritual formation that are identified already in the day to day life of the formees in the seminaries appear to vanish like vapour within a few days after they get ordained. This has led the bishops, senior priests and sometimes even the faithful to question the way spiritual formation is organized in the seminaries. It is true that the seminary is not a place to deliver finished products. One should also be aware that the spiritual formation is an ongoing process. But at the same time the formators in the seminary must know that the formees must gain maturity in spiritual life during the seminary formation itself.

Spiritual maturity requires a radical reordering of one's priorities, changing over from pleasing self to pleasing God and learning to obey God. The key to spiritual maturity is consistency, perseverance in doing those things we know will bring us closer to God. One of the important reasons for the laxity in doing the spiritual exercises among priests after the ordination could be the habitual and compulsive approach with which the formees are doing the spiritual exercises and practices during the time of formation in the seminaries.

The spiritual disciplines such as Bible reading and study, study of theology and philosophy, prayer, retreat, meditation, liturgical life, etc., must rather help the formees to grow in spiritual maturity. According to St. Paul, one can have such experience of spiritual growth if he is able to "walk by the Spirit" (Gal 5:16). Being filled with the Spirit, one learns to walk under the instruction of the Holy Spirit. As we submit more and more to the Spirit's control, we will also see an increase in the fruit of the Spirit in our lives (Gal 5:22-23). This is the characteristic of spiritual maturity. Spiritual formation in the seminary must help the formees to inculcate in their hearts and minds the spirit-filled experience which will motivate them to lead the life of spiritual maturity even after their ordination.

Another point of criticism in the formation in the seminary is the approach of compartmentalization of all the four dimensions of formation. In the major seminaries the intellectual and pastoral formations take more priority than the human and spiritual formations. This relegates the spiritual formation in the seminaries knowingly or unknowingly to a second place. The solution to this problem is the suggestion given by the recent document of Pope Francis, *The Gift of Priestly Vocation,* which speaks of an integral formation in the seminaries. The formators are to adopt an integrated pedagogical model, so that a proper balance between the different dimensions of formation is ensured in the formation of the formees who in cooperation with the action of the Holy Spirit could reach the objective of becoming

an integral person.[23] It is an integral person who will be interested in seeking spiritual maturity.

Added to this is the choice of spiritual directors in the seminaries. Priests who are competent and experienced in spiritual direction have to be chosen as spiritual directors in the seminaries. They must be capable of accompanying the seminarians in guiding them in their spiritual life. The spiritual director must be a true master of the interior life and of prayer.[24] The failure of appointing proper spiritual directors will certainly affect the spiritual formation in the seminaries. If the standard of the spirituality of seminarians is be measured only with their participation in the spiritual and liturgical activities rather than their inner spiritual awareness, then it will in turn result in producing priests with spiritual emptiness only.

Yet another critique about the spiritual formation in the seminaries is the failure to inculcate missionary spirituality among the formees. It is this missionary spirituality that actually gives identity to the diocesan priests. In such a situation the diocesan priests try to identify their spiritual life with a few religious exercises which can offer a certain comfort but which do not encourage encounters with others, engagement with the world or a passion for evangelization. Pope Francis says in Evangelii Gaudium, "As a result, one can observe in many agents of evangelization, even though they pray, a heightened individualism, a crisis of identity and a cooling of fervour."[25] The missionary zeal of the diocesan priest is another characteristic of spiritual maturity.

Conclusion

A spiritual person is one who is guided and led by the Holy Spirit. After 40 days of wilderness experience, Jesus was filled with and led by the Holy Spirit (Lk 4:14). By the power of the Holy Spirit Jesus went about doing good (Acts 10:38). In order to be a spiritual person, one need not run away from the worldly activities and hide himself in a cave or a monastery. Jesus prayed to his Father that his disciples are in the world and that they are not of the world (Jn 17:11, 16). A diocesan priest is living in the world. But his spiritual ability or capacity is judged in the way in which he is able to handle worldly materials. A diocesan priest who is an integral person, having spiritual maturity, spiritually consciousness will be able to overthrow the fatigue in his pastoral ministry, his identity crisis, losing the joy of priesthood, losing the feel for others, careerism, casteism, etc. Then only he can be called that he is out of the world. The spiritual formation in the seminary has to create the ambience that the future diocesan priests are able to grow in the Spirit who is able to guide them constantly all through their future ministries to the faithful without losing the spiritual fervour. The low esteem and the high esteem of the diocesan priest can be measured not on the basis of his intelligence or his authority or money power, but on the basis of his spiritual integrity. Such spiritual integrity or maturity is the spirituality of a diocesan priest.

END NOTES

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"I never told my own religion nor scrutinized that of another.

I never attempted to make a convert, nor wished to change another's creed.

I am satisfied that yours must be an excellent religion to have produced a life of such exemplary virtue and correctness.

For it is in our lives, and not from our words, that our religion must be judged."

- Thomas Jefferson

9. AN INTEGRATED DIOCESAN PRIESTLY SPIRITUALITY

SWAMI GNANAJYOTHI A. LOUIS
ANJALI ASHRAM
MYSURU

"All you who are thirsty come to the water, you who have no money, come, buy grain and eat. Yes, without money and at no cost, come, buy wine and milk" (Is 55:1). A priest is basically human, by baptism a Christian, by the call a priest. The three dimensions make a priest a spiritual person, an integral person to witness, to live, to share, and to serve the children of God. The movement of the spirit is towards freedom amidst the people of God, possessed and permeated by the spirit of the Risen Lord, being aware always of the in-dwelling spirit (*atman*) and the all-pervading spirit (*Brahman*), coupled with all-round detachment and continuous transcendence till the realization of the ultimate goal.

The Experience We Face

Taking into account the past and the present and the future each region in India is invited to examine personally and collectively. Let us consider the positive, not to focus on the negative and thus grow to be what the Risen Lord wants us to be. The diocesan priests are to be faithful to themselves, other priests, the people of God and the local Bishop. The Religious priests are to be faithful to the vows and their community and what matters in the life of the priests is not the theory but the practice of the call in the day to day life and service.

Indian Christian Guru

The priests in India, first and foremost are to be faithful to the age-old culture of the Nation and to be faithful to the Christian faith. The faith vision officially provided by the second Vatican council, is to be founded on kingdom values of truth, love, sharing, forgiving, etc, thus relevant and just structures with a simple lifestyle after the example of the Risen Lord within the Church and the powerful witness in the world revealing to others that our homes are with God rather than with the world.

According to the Indian thought pattern, priests should be called gurus which implies the experience of God in the heart and expressing it outside. In the context of the modern world, people want examples rather than preaching. Examples have got more impact than any amount of theory in word and sound.

The Risen Lord Model

God is offering His own son as a model for all the children of God, especially the baptized persons in the Church. Although the wounded human nature is divided on various grounds, the Catholic Church is struggling and succeeding to some extent to preserve one, catholic, apostolic, holy Church today. All the Catholics especially the clergy and the religious instead of relying on the way of worship such as Latin, Syro-malabar, Syro-malankara, the bishops will have to take a strong decision to have

"INDIAN CATHOLIC CHURCH" as one rich rather than accidental differences. Variety in unity and unity in variety is the foundational truth based on the blessed Trinity. In the Risen Lord we have all the aspects of being human and divine excepting sin.

Spirit Guided Church

If the Church members want to be faithful to the grace of creation, liberation and sanctification we have to focus on the spirit of God, the spirit of the Risen Lord and the Holy Spirit rather than the creation, the body and the senses. That is why God sent His Son through our Blessed Mother Mary to lead humanity back to God and celebrate life as in the Reign of God.

The invisible spirit of the Lord has to be seen in all the priests instead of any other factor as mentioned above. We are the breath of God; we are to be filled with the spirit of the Risen Lord, guided by the spirit as St. Paul would insist in all his epistles to the different Churches. As we are priests in India we are expected officially through the decree on non-Christian religions to be faithful to the meaningful traditions of India especially experience (*anubhava*), the mystery of being (I am He), presence (I am with you always) mysticism which is the outcome of asceticism and prophetism. The *ashtanga yoga* is an integral approach to have the experience of *atman* and *paramatman* with abstentions (*yama*), observances (*Nyama*), *asanas* (postures), *pranayama* (regulation of breath), *pratyhara* (withdrawal of senses), *dharma* (fixation of the mind), *dhyana* (contemplation) and *Samadhi* (complete quiet).

Therefore, in our country where the clergy and the religious stay are to be called "ashrams" rather than with the western terminology as convents, presbyteries, congregations, etc. First, we need to get incarnated as immanent reality and then raise them up towards resurrection with the spirit of the Risen Lord. We need to be fully Indian and fully Christian leading all to the Reign of God.

Revolution of the Spirit

The power of God is in us as involution, it has to evolve through evolution and be expressed as a revolution in our day to day life and service. The spirit is one and the same always in all. Even the spirit we have is divided in various ways. Let us be united in the spirit and bear meaningful witnesses. The priests are the guides with ten to twelve years of formation in the minor, major seminary and pastoral training in the parishes. Jesus will always look at us positively and invite us with His grace to be like God our loving parent. As our Blessed Mother Mary and Jesus, the only way to success is "FIAT" or "AMEN" at all times. In all humility, all the priests are to be simple in their lifestyle, humble and simple like Jesus. The Church has to be constantly renewed, recharged and relaunched into the world. May we be blessed by our Lord and Mother Mary.

"Hope without risk
is not hope
which is believing
in risky loving,
trusting others
in the dark
the blind leap
letting God take over."

- Dom Hélder Câmara

10. AN EXTREMELY RIGOROUS INTELLECTUAL FORMATION THE NEED OF THE HOUR

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"*And Jesus grew in wisdom and stature, and in favour with God and man*." (Lk 2:52)

Human mind today is turned more toward the material world, concrete things, and human knowledge is reduced to empirical sciences. Hence, study on the highest truths is often not appreciated by the seminarians. Moreover, the modern spirit of technology tends to reduce *homo sapiens* to *homo faber* – human as the makers, the makers of instruments and the makers of their own life. As a result, the seminarians are not worried about metaphysical realities. And, modern culture too shuts itself off more to the problem of transcendence and is adverse to any philosophical thought, particularly to metaphysical thought. Thus, there is a decline of interest among the seminarians to study philosophy or in some extreme cases study of philosophy is thought to be useless and is to be avoided. Besides, the seminarians are sometimes perplexed with a multiplicity of contradictory philosophical thoughts; they too develop an aversion towards fixed systems of thought; they do not find any close connection between philosophy and theology and so they question the need for philosophical studies for their further theological studies; they do not see any close link between philosophy and pastoral activity which they desire to prepare themselves for. Hence, there arise among them some doubts on the value and use of philosophical studies.

Coming to the field of theological studies, many seminarians question the very existence of God on the following grounds: In the midst of human suffering and pain where is God? In the midst of political repression, economic recession, cultural domination, military oppression, where is God? On the issues of injustice, violation of human rights and women subordination the Church has not spoken much; instead, the Church has sometimes promoted unjust social structures and has made religion as the opium of the people and in this context can we speak of God? In the name of God and religion many wars have taken place and in this context can we speak of God? In the post-modern era, there is an insistence on the autonomy of self and God does not play a major role in the life of many individuals. Science attempts to explain the realities of the world and life of the people in a naturalistic way and there is an attempt to distance itself from God. Christian views such as God, miracles, the providence of God, life after death are unintelligible to the new generation today. Practical atheism – not the denial of the existence of God, but complete godlessness of action – is very common even among the believers including priests and religious. In this context the relevance of theology is at stake and the seminarians merely study theology as a subject required to receive the Order of Priesthood. In the background of aforesaid context let us see in this article the need for philosophy and theology for the seminarians in the light of the magisterial teachings.

1. The Need and Importance of Intellectual Formation

Today there is a steady and fast growth in the literacy rate among the lay faithful. On the contrary, when we look at the quality of the candidates for the priesthood who are admitted in the

seminary, more than two-third of them belong to the category of those who have passed the 10th standard or matriculation with the second or the third class. Moreover, the background in which the seminarians are brought up, the exposure and the facilities they have received play an important role in their intellectual growth. As a consequence of poor intellectual capacity, there is a serious loss of credibility of the priests particularly among the educated laity. Nevertheless, today the very nature of ordained ministry and the challenge of new evangelization demand an adequate intellectual formation. In this context, *Pastores Dabo Vobis*, underlying the need for what it calls "an extremely rigorous intellectual formation" for candidates to priesthood, states, "If we expect every Christian … to be prepared to make a defense of the faith and to account for the hope that is in us (cf. 1 Pt. 3:15), then all the more should candidates for the priesthood and priests have diligent care of the quality of their intellectual formation in their education and pastoral activity." (*PDV*, 51) The present situation of the world "strongly demands a high level of intellectual formation, such as will enable priests to proclaim … the changeless Gospel of Christ and to make it credible to the legitimate demands of human reason" (*PDV*, 51). In this context, the formators/the teachers of philosophy and theology have to bring out the best in the seminarians in terms of intellectual formation.

2. The Purpose of Intellectual Formation

Care should be taken that the intellectual formation is not confined to a successful completion of mere academic requirements. It has to instil the vision of God, the world and of human beings in the life of the seminarians. Primarily, the intellectual formation must awaken in the life of the seminarians a healthy restlessness of heart that opens the human spirit in the search for God (*Ratio Fundamentalis Institutionis Sacerdotalis*, 186). It is in this line that *Veritatis Gaudium* says that human heart is restless "until it encounters and dwells within God's Light, and shares that Light with all people" (*Foreword*, 1). So *Pastores Dabo Vobis* rightly says that gradual configuration to Christ, the Head, Servant and Shepherd, is the overall aim of priestly formation (*PDV*, 21) and so the seminarians are invited to lead a life of union with Christ, to see the world through his eyes and to serve the people as he did. It is towards this purpose that intellectual formation must focus its attention. Besides, the seminarians should have solid competence in the field of philosophy and theology so that they are able "to hear, distinguish and interpret the many voices of our age, and to judge them in the light of the divine word, so that revealed truth can always be more deeply penetrated, better understood and set forth to greater advantage" (*Gaudium et Spes*, 44). And, intellectual formation ultimately must aim at deepening the faith of the seminarians, so that they may wholeheartedly commit themselves to the service of the Kingdom of God and of the Church.

3. Relation between Philosophy and Theology

Though philosophy and theology are two different disciplines, a properly integrated approach towards them is essential. *Fides et Ratio* stresses the need to rediscover the intimate connection that exists between philosophy and Christian theology (*FR,* 20). This document says that considering philosophy to be totally self-sufficient is erroneous (*FR*, 84*)* and so both philosophy and theology should walk together in the process of discovering the truth. Philosophy is a "way to come to know fundamental truths about human life". It is an "indispensable help for the deeper understanding of faith and for communicating the truth of the gospel to those who do not yet know it" (*FR*, 21). Thus the seminarians must be exhorted to have a good grounding in philosophy so that they have a right appreciation for a correct understanding of theology. Moreover, to be able to spot intellectual errors in whatever garb they appear, the seminarians are required to strike the right balance between faith and reason.

4. Philosophical Formation

Philosophical formation plays a significant role in priestly formation. Philosophy should primarily be taught in such a manner "that the students are first of all led to acquire a solid and coherent understanding of man (*human beings*), of the world and of God" (*Optatam Totius*, 15). Genuine philosophy illuminates that the human mind is to be correctly used in order to attain universal and absolute truth not only about empirical facts but also about metaphysical questions. Nevertheless, together with an honest recognition of the limits of human knowledge, the seminarians must constantly be taught to seek for the ultimate truth that is revealed in Jesus Christ: Pope John Paul II, in his Apostolic Exhortation *Pastores Dabo Vobis* writes, "A proper philosophical training is vital … because only a sound philosophy can help candidates for the priesthood to develop a reflective awareness of the fundamental relationship that exists between the human spirit and truth, that truth which is revealed to us fully in Jesus Christ" (*PDV*, 52). The same Pope returns to this theme at several points in his encyclical *Fides et Ratio*. He, in this encyclical, explains clearly the close relationship between philosophy and theology and states how they are very important for the seminarians: "I wish to repeat clearly that the study of philosophy is fundamental and indispensable to the structure of theological studies and to the formation of candidates for the Priesthood" (*FR*, 93).

Philosophy can be studied in any of the following three aspects: in isolation from faith, in a context of faith, or in the service of theology. In the first of these aspects, it exists as a purely human effort, without significant interaction with positive revelation. In its second aspect, philosophy receives an additional stimulus from being conducted in an atmosphere affected by faith in revelation; nevertheless, philosophy still operates here by the light of reason. In its third state, philosophy puts its skills and achievements at the service of theology to understand the nature and content of faith. Thus, philosophy at the rational level serves as a stepping stone towards faith. Philosophy helps the seminarians to priesthood to deepen their faith with a rational foundation. And, it is with this aspect that philosophy must be taught to the seminarians.

5. Theological Formation

Faith is the point of departure and the point of arrival of theology. If theology is understood as "faith seeking understanding" and a critical reflection on the content of faith, then the seminarians are led to ask questions about their own faith with the aim of reaching a deeper understanding of faith itself. Hence, "theology strives to clarify the teaching of revelation with regard to reason and gives it finally an organic and systematic form" (*PDV*, 55). So, faith and reflection are intimately connected. And true theology consists in the co-ordination of these two aspects.

In order to plunge into the task of evangelization, it is necessary that the seminarians are equipped with the study of Sacred Theology and Sacred Scripture so that they are able to impart religious and spiritual instruction to the people. It means the ability to articulate one's faith derived from the word of God, the Sacred Tradition and the Magisterial Teachings in the context of the realities in which one works and witnesses. In the study of theology, the seminarians must give a special emphasis to the study of Holy Scripture – "the soul of sacred theology" (*Dei Verbum*, 24); a special note needs to be given of the challenges Moral Theology faces; a thrust needs to be given to the study of Canon Law which will enable the seminarians to deal with the ordinary ecclesiastical issues in the course of their priestly ministry.

Optatam Totius stresses, "pastoral concern… ought to permeate thoroughly the entire training of the students" (*OT*, 19). Thus, theological formation aims at transforming the seminarians into more committed pastors. Hence, theology has also to be oriented to transforming the world in response to God's initiatives in setting up the Kingdom which has been already inaugurated in this world.

Thus St. Paul's Seminary attaches much importance to intellectual training consisting of lectures, discussions, seminars, symposiums, study camps, academies, use of the library, consulting the professors, study hours, etc. Positively responding to the present day issues, the seminarians are introduced to various courses on modern-day concerns like feminist theology, contextualized socio-political theology, ecumenism and dialogue, theology of religions, Dalit issues, and social analysis. The seminarians are taught to make research in various subjects in a scientific manner. They work out certain subjects by their own efforts by means of assignments, under the guidance of a professor. During the study of theology, opportunities are given to the seminarians for guided exposure, reflection and action.

The aspect of inculturation is very important in the theological studies. "In the present circumstances in which, in a number of regions of the world, the Christian religion is considered as something foreign to cultures (be they ancient or modern), it is very important that in the whole intellectual and human formation, the dimension of inculturation be seen as necessary and essential" (*PDV*, 55). Hence, the process of inculturation must permeate the various courses offered in the theological programme: "Christian theology enriches itself as it draws on the customs, traditions and wisdom of the local community" (*Ad Gentes*, 16). "The cultural atmosphere in which a human being lives has a great influence upon his or her way of thinking and, thus, of acting. Therefore, a division between faith and culture is more than a small impediment to evangelization, while a culture penetrated with the Christian spirit is an instrument that favours the spreading of the Good News" (*Sapientia Christiana*, 1). Thus, the actual religious, social, economic, political, cultural and historical conditions of the community also form a *locus theologicus* understood in a broad sense. In this process of inculturation, the culture of the subaltern people must be given a special place.

Conclusion

In seminary formation, the need is not just to have mere degrees and diplomas for name's sake, to get through the courses of Philosophy and Theology. Serious application to intellectual work is very necessary for a seminarian to be a man of God, to know the context of the world and the need of the people. However, the existing pattern of teaching does not sufficiently promote the personalization of philosophy and theology. There is a lack of interiorization of the philosophical and theological education. The teaching practice is by and large the age-old lecture method, of course with the modern means of communication now and then. Moreover, the same old notes are being used by the professors without much updating and revision. Our system of study is memory-based. The seminarians are happy with little inputs which they are expected to reproduce at the time of exams. Hence, the seminarians do not cultivate the habit of personal study and reading habits. Today the seminarians are offered many courses within the stipulated time. As a consequence, they get only a superficial knowledge of the subject, which is at times insufficient to exercise their pastoral ministry effectively. Hence, there is a need for a paradigm shift in our teaching. Intellectual formation must enable each seminarian to draw a vision-mission statement. Intellectual formation should not aim at providing information on the subjects rather it should lead to the transformation of the lives of the seminarians. It is a transmission from head to heart. Theological studies must enable the seminarians to have a personal experience of God. Intellectual maturity can happen through proper accompaniment, where the seminarian is motivated to study with a goal-oriented mind. Seminarians need to study not merely for marks but rather to equip themselves in all spheres of life to deal with people in future ministry. Hence along with the intellectual knowledge, implementation of the same in the pastoral context is to be given more emphasis. Such a kind of motivation can only be provided through the formator's accompaniment.

END NOTE

1. *Pastores Dabo Vobis*, No. 51.

11. PASTORAL FORMATION AS THE KEYSTONE OF PRIESTLY FORMATION

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Pastoral Formation forms an essential and integral part of priestly formation. In fact, the priestly formation in its different aspects must have a fundamentally pastoral character as it is stated in *Pastores Dabo Vobis.* This simply means that all the priestly formation should be pastorally oriented. The Second Vatican Council's decree *Optatam Totius* clearly states that the whole training of the students should have as its object to make them true shepherds of souls after the example of our Lord Jesus Christ, teacher, priest and shepherd. Therefore, the pastoral concern has to permeate thoroughly the entire training and formation of the seminarians.

The teachings of the Church make it clear that pastoral formation plays a vital role in preparing candidates for the priesthood. This article is an attempt to present the concern and vision of the Church regarding the pastoral formation of the candidates for the priesthood. In this regard, some of the key points found in the magisterial teachings especially in *Pastores Dabo Vobis* (I Shall Give You Shepherds)*, Ratio Fundamentalis Institutionis Sacerdotalis* (The Gift of the Priestly Vocation) are highlighted. Against this background, the pastoral formation given at St. Paul's Seminary in the light of the teachings of the Church is presented.

Pastoral Formation according to *Pastores Dabo Vobis*

Pastores Dabo Vobis speaks of the different areas of priestly formation – Human, Spiritual, Intellectual and Pastoral – in the fifth chapter. It says that all these different areas or dimensions of formation should be directed to a specific pastoral end which should unify and give specificity to the whole formation of future priests. Therefore, the document identifies the pastoral dimension of formation as the unifying element of all other aspects of formation.

According to St. John Paul II in *Pastores Dabo Vobis*, the aim and purpose of the pastoral formation is to enable the candidates to enter into **communion with the charity of Jesus Christ** the Good Shepherd. They should have the mind and heart of Jesus. They should be able to represent Christ to humanity, who came to serve and not to be served. Thus they should become the servants of all. In simple terms, it only means that priests must draw inspiration for their life and ministry from the charity and service of the good shepherd.

Pastoral formation does not mean equipping the candidates with some pastoral skills and techniques. The document rightly warns that 'the pastoral formation certainly cannot be reduced to a mere apprenticeship, aiming to make the candidate familiar with some pastoral techniques. The seminary which educates must seek really and truly to initiate the candidate into the **sensitivity of being a shepherd**, in the conscious and mature assumption of his responsibilities, in the interior habit of evaluating problems and establishing priorities and looking for solutions on the basis of honest

motivations of faith and according to the theological demands inherent in pastoral work.'

The document also speaks of the importance of pastoral formation being contextual. It speaks of the **evangelical discernment of the socio-cultural and ecclesial situation** in which the particular pastoral action has to be carried out. While speaking about the priestly training in different countries, the Second Vatican Council's decree *Optatam Totius* says that owing to the wide diversity of peoples and countries, each nation or rite should have its own programme of priestly training which will answer the pastoral requirements of the particular area in which ministry is to be exercised. The Asian bishops also have made it very clear that priestly formation has to be rooted in the existential situation of each country and culture. Therefore seminarians and religious should not be taken out of their cultural environment, but be in continual contact with their living traditions.

Pastoral Formation according to *Ratio Fundamentalis*

Ratio Fundamentalis divides formation into two stages as Initial Formation and Ongoing Formation. Initial formation refers to the formation given in the seminary and the time leading up to priestly ordination. Ongoing formation refers to the formation one receives after becoming a priest as he exercises his priestly life and ministry. The document further subdivides the period of Initial Formation into four different stages: i) Propaedeutic stage ii) Discipleship stage (the stage of philosophical studies) iii) Configuration stage (the stage of theological studies) and iv) Vocational synthesis stage (the pastoral stage). Without going into the details of each stage, we focus on the pastoral stage which is our concern here.

According to the document 'the pastoral stage, or vocational synthesis, is the time from leaving the seminary until the subsequent priestly ordination, which obviously is brought about by conferral of the diaconate.' It further explains the purpose of this pastoral stage: 'This stage has a twofold purpose: on the one hand it is about being inducted into the pastoral life, with a gradual assumption of responsibilities in a spirit of service; on the other hand it is about making a suitable preparation, with the help of a specific accompaniment, in view of the priesthood.' Considering the importance and significance of this period of pastoral training, the document asks the local Conferences of Bishops to decide upon the formative programmes relevant to the context and the needs of the local Church.

While speaking in particular about the pastoral dimension of formation given in the seminary, the document states that the seminary should prepare seminarians to be shepherds in the image of Christ. In line with the teachings of *Pastores Dabo Vobis* which stated that the candidates should enter into communion with the charity of Christ, this document says that the seminarians should acquire **pastoral charity**. By pastoral charity, it means the ability to demonstrate the same compassion, generosity, love for all, especially for the poor, and the zeal for the Kingdom that characterised the public ministry of Jesus.

The seminary should also prepare the future priests as experts in the art of **pastoral discernment.** By pastoral discernment, it refers to the ability of the candidate to listen deeply to real situations and be capable of good judgement in making choices and decisions. He should be able to read the lives of others without being superficial or judgemental by listening to others closely, respectfully and without prejudice. He should be able to respond to the life of the faithful and the socio-cultural context in which they live. He should be able to exercise his ministry with a disposition of serene openness without falling into legalistic or rigorist obsessions. He should be able to provide attentive accompaniment to the faithful in all situations.

The pastoral formation should enable the candidate to cultivate the **ability to cooperate** with the faithful and guide the communities of believers. He should be able to cooperate and collaborate with the laity, religious and permanent deacons. He should be aware of the specific vocation each one has and their respective place and role in the Church.

The document emphasises that seminarians should also learn how to **enter into dialogue** and how to proclaim the gospel of Christ to all. In today's context especially in the multi-religious and multi cultural context of India, dialogue should become the mode of evangelisation. The Asian bishops also view dialogue as something intrinsic to the very life of the Church and its evangelising mission. According to them, the dialogical model of the Church is the new way of being Church in Asia.

In order that the seminarians may cultivate the above mentioned pastoral qualities during their period of pastoral formation and prepare themselves to be shepherds in the image of Christ, the document proposes that the seminarians are introduced to some apostolic experiences throughout the period of formation, in the most suitable times and ways, according to the prudent judgement of the bishop. The document also emphasises that when it comes to choosing places and services in which candidates can obtain their pastoral experience, the parish should be given particular importance. Because the parish is a living cell of local and specialised pastoral work in which the candidates will find themselves faced with the kind of problems they will encounter in their future ministry.

In this regard, we can even think of parish-based models of formation, where seminarians live in a parish supervised by a local parish priest /mentor and take their academic formation in a nearby Theological Institute.

The document describes the entire journey of formation in terms of configuration to Christ. The candidate is called to form himself so that his heart and his life are conformed to the Lord Jesus. In this way he becomes a visible sign of the merciful love of the Father in the Church and in the world.

Pastoral Formation at St. Paul's Seminary

The Second Vatican Council's decree on the Training of Priests (*Optatam Totius*) states that students must learn the art of exercising the apostolate not only in theory but in practice and should be able to act on their own initiative and in cooperation with others, and to this end, they should be initiated to pastoral work as a part of their course of studies.

Keeping in line with the teachings of the Church, all the courses are taught here at St. Paul's Seminary with a pastoral dimension and orientation so that the seminarians are convinced that the knowledge given to them is useful and applicable to concrete situations. Moreover, St. Paul's Seminary provides ample opportunities for the seminarians to exercise their apostolate during their years of formation here in the seminary. The weekend ministry is one such opportunity.

Pastoral Ministry for the Philosophy Students

Ratio Fundamentalis states that the seminarians should be taught, during their period of formation, to create new 'spaces' and new pastoral opportunities. It also particularly states that special attention must be given to preparing seminarians for the particular requirements and methods of pastoral accompaniment for children, young people, the sick, the elderly, the disabled, those who live in situations of isolation or poverty and so on.

In view of fulfilling the expectations of the document, St. Paul's Seminary exposes the students to explore new pastoral opportunities and prepares them for particular pastoral accompaniment for different groups. The students of philosophy go to different centres and care homes meant for the

elderly and children who are special and differently-abled. They go to the following centres: i) Shanthi Villa, Home for the Aged, in Puthur; ii) St. Antony's Home for the Aged in Kattur; iii) St. Thomas' Home of the Aged in Crawford; iv) Leprosarium and AIDS infected Children Centre at Fathimanagar; v) Vidivelli, a Centre for the Mentally Challenged Children at Chathiram; vi) Dolours Hearing and Speaking Impaired Children Centre at Ponmalaipatty; vii) Intact Special School in K.K. Nagar; viii) Home for the Aged and Physically Challenged Children House, J.M.J. Convent, at Puthu Theru and ix) a slum at Sempattu.

The students of philosophy go for their ministry on Sunday afternoons. They go in a group of three or four and spend the whole afternoon with the people in the centres they visit and come back in the evening. During their visit, they conduct prayer service, give counseling to the aged people, conduct games for the children and help them in their studies. The valuable presence of the seminarians with the elderly people and children is very much appreciated. This provides an opportunity for the seminarians to have empathy and concern for the vulnerable, the weak and the neglected.

Pastoral Ministry for the Theology Students

The fourth-year students of theology, who are deacons, are sent to different parishes for their weekend ministry. They are provided with ample opportunities to exercise their ministry as deacons at various levels in the local parish context with the guidance and accompaniment of local parish priests.

The first three year students of theology are sent to different villages (not to main parish stations) for their weekend ministry. They go to nearly twenty-two villages in the diocese of Tiruchirappalli. All these villages are particularly chosen as they are socially and economically backward with a majority of the Dalit population. Thus, in and through the weekend ministry, the students are given a chance to interact with the life realities of the people from the lower strata of the society. This enables the seminarians to have a comprehensive pastoral outlook with a special concern and commitment for the poor Dalits and the marginalised.

The Different Activities of the Seminarians

i) ***Spiritual Ministry:*** The seminarians are involved in various activities in their respective ministry centres. Of all the activities, spiritual ministry gains prime importance. The seminarians arrange for the celebration of the Holy Eucharist and when they do not have a priest for Holy Mass, they do conduct para-liturgical services. The formation of Anbiams (Basic Christian Communities), conducting them every week in various places, visiting the families, praying with them and for them, conducting 'Children's Parliament,' and making the people aware of the current social issues are their regular programmes. Catechism classes for the children and Bible classes for the youth are also conducted.

ii) ***Educational Ministry***: The seminarians help the school-going children to perform better in their studies by way of conducting special tuition and spoken English classes. The seminary also awards small incentive scholarships to those who score high marks. The seminarians also help the poor students to find accommodation in various hostels and orphanages to help them get good education. The seminary also offers further financial assistance to deserving students who want to pursue their higher studies.

iii) ***Cultural Team*****:** The seminarians who have a special interest for folk arts come together and form a cultural team. They perform cultural programmes in various villages as a means for evangelization. This is also a great means to create social awareness among the people. The seminarians also use important occasions like Christmas celebrations to evangelise the non Christians through

various cultural programmes. The gospel values are inculcated through different folk songs and dances. The seminarians also try to give training to the youngsters who are interested in folk arts.

iv) ***Prison Ministry*:** Some of the seminarians are also involved in the prison ministry. Along with the religious and lay volunteers, the seminarians regularly visit the prisoners on Sundays. To the prisoners, the seminarians offer counseling, guidance and assistance in legal matters, motivation to face the social challenges, contacting their family members and connecting with them, providing educational assistance to their children and so on.

Thus, St. Paul's Seminary gives great importance to the pastoral dimension of formation and is committed to preparing the future priests with zeal and zest for pastoral ministry instilling in them a special love for and commitment to the sick and suffering, the poor and outcasts, the marginalised and downtrodden.

Conclusion

Seminary formation, in general, is a process of continuous personal growth and development of a candidate aimed toward the goal of priestly ordination. The seminary forms future priests by attending to their human, spiritual, intellectual, and pastoral formation, which are outlined in *Pastores Dabo Vobis* as the four pillars of priestly formation. All the four pillars of formation have got their own importance and significance and are closely related to each other. Of all these four, pastoral formation offers the integrating element within the entire process of priestly formation. Therefore pastoral formation becomes the keystone and the culmination of the entire formation process.

St. Paul's Seminary, with its history of hundred years, has been trying its best to give an integral formation to the seminarians through various means which has been dynamically evolving from time to time. Every tree is known by its fruits. The seminary can boastfully claim that it has produced many successful pastors who have contributed to the growth of the Catholic Church in India and Sri Lanka by their dedicated services and creative pastoral strategies. However, formation to future priests is a dynamic process which always needs constant reviewing and refreshing suited to the context. As the seminary marks its hundredth year it is the duty of every formator and formee to suggest novel ways to make the future priests of India authentically human and Christ-centred. Let the words of Pope Francis be an inspiration for all pastors both present and future: 'I am here as a pastor but above all as a brother to share your situation and make it my own.'

"I know a priest who likes to shake hands with

the trash collectors when they are loading the refuse onto the truck.

They try to clean their hands on their clothes.

The priest, rightly, says: 'No work stains human hands.

What makes hands dirty is stealing, or greed, or the blood of our neighbors!"

- Dom Hélder Câmara (1909-1999), Archbishop of Recife, Brazil

12. PROPAEDEUTIC STAGE IN THE FORMATION OF DIOCESAN PRIESTS

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ARCHDIOCESE OF MADURAI

It gives me great joy to know that efforts are being made to document different stages of formation on the occasion of the Centenary Celebrations of St. Paul's Seminary, Trichy, my beloved *alma mater.* I belong to the 1982-1986 batch of students of Theology at St. Paul's Seminary. Our batch mates, as well as our immediate seniors and juniors, were privileged to have the best of professors and a very good time of priestly formation at St. Paul's Seminary. We had the opportunity to interact with the first two diocesan Rectors, Rev. Frs. Kulandai Samy and Lambert Miranda of happy memory. There was the best blending of all the dimensions of priestly formation – the intellectual, human, pastoral and spiritual. Our weekend ministries gave us a foretaste of our future ministry. My first year Sunday – Catechism ministry at Marsingpet, a sub-station to Trichy Cathedral, second and third year Prison ministry in Trichy sub-jail and the fourth year diaconate ministries in the dioceses of Trichy and Kumbakonam opened up a whole lot of complexity of priestly ministry, threw open the challenges and offered a great optimism that we could work as the catalyst of change as the ordained ministers of God in the future. Our stay at home exposure at Sammanasur in the first year of Theology and the Basic Christian Community Experience in its beginnings in Tamilnadu at Pallam, Kottar diocese in the fourth year of theology had a life-long effective impact in an in-depth understanding of priestly ministry. The intellectual formation we received in various branches of theology, such as Systematic Theology, Scripture, Moral Theology, Canon Law and Pastoral Theology guide us even today. I am proud to call myself a former Paulist and I offer my respectful homage to my beloved *alma mater*, St. Paul's Seminary, its former teaching and non-teaching staff.

The Vocation to Priesthood

Our vocation to priestly life and ministry is rooted in the person of Jesus Christ and his mission. Our Lord Jesus, "whom the Father has sent into the world" (Jn 10:36) is the primordial sacrament of the Father. He has brought us all to be in communion with the Father. Our relationship which was ruptured was reconciled, and we are able to call God our Father. This mission of reconciliation and communion is to continue till *parusia*, the second coming of Jesus. Hence he instituted his Church as the sacrament of redemption in the world. The members of the Church, who through baptism for the common priesthood and who are called specially to partake in the ministerial priesthood have this mission. Jesus said, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember I am with you always, to end of the age" (Mt 28:19-20; cf. Mk 16:14-18; Lk 24:36-49; Jn 20:19-23; Acts 1:6-8). Although all the baptized have the mission of carrying out Jesus' prophetic, sanctifying and shepherding offices, it becomes a lifetime duty and obligation of all those who are ordained priests.

Thus those who are called to the ministerial priesthood have to be formed to be worthy of the office they are to exercise.

The Stages of priestly formation

The Church lays great importance to priestly formation. The Church's documents such as *Optatam Totius* (Decree on the Training of Priests, Paul VI, 1965), *Presbyterorum Ordinis* (Decree on the Ministry and Life of Priests, 1965), *Pastores Dabo Vobis* (on the Formation of Priests in the circumstances of the Present Day, John Paul II, 1992), *Ratio Fundamentalis Institutionis Sacredotalis* (The Gift of Priestly Vocation, 2016), *Veritatis Gaudium* (on Ecclesiastical Universities and Faculties, 2018) etc. have clearly brought out the spiritual, intellectual, human and pastoral dimensions of priestly formation all over the world. 'The Charter of Priestly Formation for India' presents concrete guidelines for different stages of priestly formation in India.

The priestly formation in different dioceses in Tamil Nadu reflects to a great extent the form and method of priestly formation in the rest of India and the Universal Church. There could be a slight variation depending upon the situation of the Church in Tamil Nadu. The Tamil Nadu dioceses have for the last 50 years followed the stages of formation as follows: Apostolic school, Minor Seminary, College studies, Spirituality year, Philosophy, Regency, Theology, Pastoral year.

All these eight stages can be brought under three heads: i. Preparatory formation which includes Minor Seminary and College Studies. ii. The Propaedeutic year which is called spirituality year. iii. The Major Seminary formation which includes the study of philosophy, regency, theology and pastoral year.

In Europe priestly formation begins with the Propaedeutic year. They do not have the preparatory stage of formation as it is here. In Tamil Nadu the Apostolic Schools where the students did their High School or Higher Secondary School studies have been the nurseries of priestly vocation. Most of the middle-aged priests today working in all the dioceses in Tamil Nadu come from these Apostolic schools. Later, about 15 to 20 years ago, the Apostolic Schools were closed as the students to priesthood were expected to have their early formation as fully grown human beings in their own families. Now there are again voices in favour of Apostolic Schools as we have a scarcity of vocation.

There are three ecclesiastical provinces in Tamil Nadu, namely, Madurai, Madras-Mylapore and Pondicherry-Cuddalore. In the ecclesiastical province of Madurai there are three minor seminaries. St. Augustine Minor Seminary, Tiruchirappalli is for Tiruchirappalli diocese. Little Flower Minor Seminary, Tuticorin is for Madurai, Sivagangai, Dindigul, Palayamkottai and Thoothukudi dioceses. St. Aloysius Minor Seminary, Kottar is for Kottar and Kuzhithurai dioceses. The Minor Seminaries for the dioceses in the ecclesiastical provinces of Madras-Mylapore and Pondicherry-Cuddalore are in the respective dioceses. The college-going students do their college studies from their own dioceses.

The spirituality year or propaedeutic formation for all the dioceses of Madurai ecclesiastical province is held at Christ Hall Seminary, Karumathur, Madurai, for the dioceses of Pondicherry -Cuddalore province at Good Shepherd Seminary, Coimbatore and for the dioceses of Madras-Mylapore province at Veppur in the diocese of Vellore.

The Charter of Priestly Formation on Propaedeutic Stage

Here below I summarise what the Charter of priestly formation for India on Propaedeutic Stage presents (4.2.1):

No one should be allowed to join the propaedeutic stage without having completed the minor seminary or orientation programme.

The propaedeutic stage should not be less than one year and not more than two tears (*RFIS* 59).

It precedes philosophy and provides the candidates with a good foundation in Christian doctrine, instruction in various methods of community and personal prayer, and introduction to general liturgical prayer, as well as offering an introduction to the scriptures.

The principal objective is to provide a solid basis for the spiritual life and to nurture greater self-awareness for personal growth.

The focus at this stage is to cultivate interiority and basic orientation to spiritual life.

This could be achieved through the practice of sacramental life, the liturgy of the hours, familiarity with the word of God, silence, mental prayer, spiritual reading and spiritual direction.

Care is to be taken to ensure that the students acquire a sufficiently broad knowledge of the doctrine of the faith by studying the Catechism of the Catholic Church (*PDV* 62; *RFIS* 59, 156).

Introducing the candidates to the concept of freedom of choice, an honest and prayerful discernment of one's vocation and training in study habits are of paramount importance.

It is a time for forming the seminarians in the concept of "community" and instilling in them positive attitudes towards selflessness, manual labour and charity.

The formators for this stage should be qualified and trained in all aspects of this particular type of formation where the emphasis is more on spiritual and human growth, and less on academic performance.

Evaluation of the Charter of Priestly Formation

Here we attempt to make a short evaluation of the Charter of Priestly Formation for India. It is valid that only the students who have completed the minor seminary or orientation programme should be allowed for the propaedeutic stage (no.i). The students without the minor seminary or orientation programme will not get much out of the propaedeutic year as it demands a higher level of understanding and maturity. To my knowledge, there is no minor seminary in Europe. The propaedeutic course is all that the seminarians have before their philosophical-theological studies. But I think, for India minor seminary is a must prior to propaedeutic year. The propaedeutic programme less than a year has no much sense (no. ii). The Charter of Priestly Formation says that the propaedeutic programme is not supposed to exceed two years (no. iii). In addition, in the context of total number of years of Formation in India, two years for the spirituality year will add one more year. This should be avoided as when students are ordained already they are in their mid-thirties. If an intensive programme for the whole year were to be planned, it is quite sufficient, as the experience shows.

I would strongly suggest that the spirituality year is taken to after philosophy and regency. No.iii of Charter of Priestly Formation says that it should precede philosophy. The students benefited from the programme a hundred per cent when it was offered after philosophy and regency in the Ecclesiastical Province of Madurai. Now while we have it before philosophy, the seminarians seem to be intellectually and emotionally not fit for this programme. I personally stopped going for classes as students were not prepared to receive the inputs of the subjects offered in this propaedeutic year. Hence, it should be revised and brought after philosophy and regency for the whole of India, if not at least for Tamilnadu. We shall speak about it once again in the next section as it is of importance.

The spirituality year is supposed to concentrate on spiritual formation as nos. iv, v, vi of Charter of priestly formation insist. It is the spiritual and human formation which has to receive its focus in the propaedeutic year. It is in fact done. But it has to be systematically and in a planned manner arranged

and offered. We shall see more of it in the next section.

An Evaluation of the Propaedeutic Formation in Tamil Nadu

It is Madurai ecclesiastical province which started the propaedeutic year in the name of spirituality year in 2004 at St. Peter's Seminary, Madurai. The students came here for the spirituality year of formation after the minor seminary, college studies, philosophy and regency. In 2014 it was shifted to St. Paul's Seminary, Trichy. Then again after a year in 2015, the spirituality year was shifted to Christ Hall Seminary, Karumathur, Madurai. Since 2017 the system of sending students after philosophy and regency is changed in line with the Church and the other two of the ecclesiastical provinces of Tamil Nadu. On completing minor seminary and college studies students come for the propaedeutic year.

Experience of the past and present shows that there is a greater impact and effect when students undergo the programmes of the spirituality year after philosophy and regency. Philosophy courses offer the intellectual space to understand the input of the courses and the Regency brings in the need for resolving the personal problems. Thus they get the maximum benefit from this year of formation. An example to prove the validity of this point, Christ Hall Seminary has cancelled Group therapy as students seem not to benefit from it. Hence to make the spirituality year hundred percent useful, TNBC may discuss and make an exception for Tamilnadu. Here a point of *Charter of Priestly Formation* (no. vii) and *Ratio Fundamentalis* that a broader knowledge of Christian faith by teaching the Catechism of the Catholic Church must be imparted, should be attended to, and CCC should be part of the courses offered in the spirituality year.

The curriculum and programme of the propaedeutic formation is well arranged according to the recommendations of the *Charter of Priestly Formation for India.* The whole year is divided into three terms. In the first term courses on psychology and counseling (Developmental Psychology, Enneagram, Intensive journal, Transactional analysis, Emotional Maturity, Psycho-sexual Maturity, Psycho-spiritual Integration, Inner healing and *Pastores Dabo Vobis*) are offered followed by Group therapy. In the second term courses on eco-spirituality and other schools of spirituality (such as Eco-spirituality, Praying the Psalms, Evangelical Counsels, Human Virtues, Gandhian spirituality, Vocation to priesthood, Lectio Divina, Schools of spirituality, Mariyan spirituality, Charismatic spirituality, Spirituality of Communication) are offered followed by Ashram experience. In the third term integration of psycho-spiritual maturity is worked out. Courses of this kind, (Pastoral Leadership, Neuro-Linguistic Programme, Diocesan Spirituality, Discernment, Spirituality of Commitment, Kenotic Spirituality) are offered. The third term and the propaedeutic year ends with one-month Ignatian retreat.

It looks, in course of time, the order of courses are arranged according to the convenience of the resource persons. As I have pointed out, the courses for every term are neatly designed. The first term should not be mixed with courses on spirituality. The first term need not start with Charismatic retreat. First, we make the students travel into their psyche and the inner travel is completed with inner healing through Group therapy. The second term exposes the students to different schools of spirituality and it culminates with the Charismatic retreat. The third term works at the integration of different spiritualities and it is meaningfully ended with the one-month Ignatian retreat. This logical order must be strictly followed by the staff and it should be supervised by the bishops**.**

Human and Spiritual Dimensions of Priestly Formation

There is no other 'profession' in the world which has so many years of training and formation as for priestly ministry. The priestly formation aims to build up the young men who aspire to become

priests in the human, spiritual, intellectual and pastoral qualities. All these four dimensions are to be integrated and care is to be taken that at any stage of formation, no dimension falls out or is shortened. While accepting this point, at every stage of formation emphasis must be given to one or the other dimensions according to every stage of formation.

The human and spiritual dimensions of priestly formation have to continue from the beginning to the end. However, a solid and firm foundation of the human and spiritual character has to be built up at the preparatory and propaedeutic stages and mainly at the propaedeutic stage. As a professor of Systematic Theology for more than 25 years and having been the Rector of propaedeutic seminary for a term, it is my experience that if the students do not lay a strong foundation in the human and spiritual arena of their person at the early stage, then it is difficult to build it up at a later stage.

The emphasis on intellectual and pastoral formation is legitimately given in the major seminaries. As I have already suggested, the emphasis and concentration should be on the human and spiritual formation at the earlier stages, mainly at the propaedeutic stage. It is disheartening to find pastors occasionally lacking in basic human qualities such as respect for others, acceptance of others' opinion, collaboration with fellow priests and parishioners. There cannot be any compromise or lacuna which can be permitted in the area of human and emotional maturity.

Similarly, a strong spiritual formation has to be laid at the early stage of priestly formation. A priest is not in the first place an academician, or an organizer, or a social worker, but he is *alter Christus*, the other Christ. People should see Christ in the priest. All the official documents including *Ratio Fundamentalis* insistently say that the priesthood is configuration into Christ. This is to become a matter of conviction of the candidate and the early formation is to help him to achieve this goal. The students to priesthood have to learn "to live in intimate and unceasing union with God the Father through his Son Jesus Christ, in the Holy Spirit. Those who are to take on the likeness of Christ the priest by sacred ordination should form the habit of drawing close to him as friends in every detail of their lives" (*Optatam Totius,* 8*).*

Conclusion

The clergy becoming objects of scandal in different parts of the world has really wounded and damaged the holy mother Church in the recent past. Celibacy as a way of life of priests is the replica of Christ's life on earth and a witness to the eternal life (Lk 20:36) which is going to be the future of everyone in heaven. The priestly life which reflects the Christological, Ecclesiological and Eschatological dimensions have to be fully imbibed by the candidates to priesthood. The propaedeutic stage of priestly formation has to help the candidates achieve this goal in its entirety.

"We received this world as an inheritance from past generations, but also as a loan from future generations, to whom we will have to return it!"

- Pope Francis

13. PHILOSOPHICAL TRAINING IN THE FORMATION OF DIOCESAN PRIESTS

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To be a Christian is an event; but to be a disciple means a lifelong process. Discipleship is not something instantaneously given; it is a gradual process by which the goal of discipleship is achieved. This process in the context of priesthood is what we call formation or priestly training. The priestly training offered at the Centre for Philosophy of St. Paul's Seminary consists in this that the seminarians, the would-be priests, can grow at all levels, particularly, in intellectual, emotional, spiritual, physical and pastoral levels, imbibing in their personalities the apostolic ethos which can witness the Gospel of Jesus Christ to all peoples, in particular, to the people of Tamil Nadu with its openness to multi-faiths and multi-cultures. Keeping in mind this vision, this article deals with the philosophical formation offered here, under two broad headings: (1) Philosophical formation according to the mind of the Church and, (2) certain healthy practices for the growth and maturity of the seminarians

1. **Philosophical Formation according to the Mind of the Church**

1.1. What is Philosophy?

Pope St. John Paul II in his encyclical, *Fides et Ratio*, no.1, writes, "Philosophy is directly concerned with asking the question of life's meaning and sketching an answer to it. Philosophy emerges, then, as one of the noblest of human tasks. According to its Greek etymology, the term philosophy means 'love of wisdom'".

Given this understanding, Philosophy can mean that "it is both an experiment and a search, and is reflective and critical wisdom and truth, by means of reason. Philosophy's starting point is experience, the experience of reality in all its breadth and depth, and it leads to an active engagement with life. It implies a radical and creative questioning of the foundations of reality. It enters into the ultimate meaning and causes of the real, lays bare the inter- relations of realities, reflects on and constructs, value system based on the real, and challenges all to enter into the planning and building up of a more human, and a more reality centred universe (Peter Fernando, ed., *Inculturation in Seminary Formation*, p. 36) ".

1.2. Importance of Philosophy in Priestly Curriculum.

The Centre for Philosophy offers courses on Philosophy keeping in mind that its students are mostly would-be-priests from the various dioceses of Tamil Nadu and also the would-be-religious priests. The syllabus, formed by the highly knowledgeable Church authorities and approved by St. Peter's Pontifical Institute, Bangalore, the institute of our affiliation, faithfully has taken into consideration what The Second Vatican Council's " *Degree on Priestly Formation"*, and the Popes' Encyclicals like "*Pastores Dabo Vobis*" (John Paul II), "*Fides et Ratio*" (John Paul II) "*Aeterni Patris*" (Leo XIII) and "*Veritatis Gaudium*" (Pope Francis), have written on the nature and function of Philosophy, and on the importance of Philosophy in the formation of the candidates towards priesthood.

1.3. The Second Vatican Council: *Optatam Totius* (Decree on Priestly Formation)

Philosophy, as *Optatam Totius* (no. 15) puts it, helps one to acquire a genuine sense of reality, and the ability to discern the truth wherever it is found. Through Philosophy, the students are led to acquire a solid and coherent understanding of man, the world and God. The learning of the Indian Philosophical system enables one to comprehend the worldview of an Indian: his outlook of life, of his world and of God. Philosophy creates a sense of purpose in life, personal convictions and maturity of mind that is required for the understanding of the problems of today. Philosophical studies are complemented by Social Sciences to help the students get a scientific knowledge of man and the society he lives in (no.15). The personality development through the studies such as Psychology and Counselling, and Foundational Courses and Moral Philosophy is very much emphasised by the *Decree on Priestly Formation* (no.11).

1.4. Role of Philosophy in the Priestly Formation: Different Popes

1.4.1. Pope Leo XIII: *Aeterni Patris* (On the Restoration of Christian Philosophy)

Emphasis on philosophical study was encouraged by Pope Leo XIII in 1879 through his encyclical letter: "*Aeterni Ptris*" (4th August 1873). He believed that philosophical thinking contributes in fundamental ways to faith and theological learning. He particularly emphasized the Thomistic philosophy seeing in it a pearl of extraordinary wisdom (*Aeterni Patris,* 17). In St. Thomas Aquinas, the Church's Magisterium has seen and recognized the passion for truth, and, precisely because it stays consistently within the horizon of universal, objective and transcendent truth, his thought scales " heights unthinkable to human intelligence"(*Aeterni Patris,* 109*)*.

1.4.2. Pope John Paul II: *Pastores Dabo Vobis* (I Give You Good Shepherds)

In *Pastores Dabo Vobis* (no.52), John Paul II writes on the importance of Philosophy. First, Philosophy is a science which provides the methods of critical thinking, of logical analysis and of interpreting our every day realities around. It helps us seek for ultimate truth, to form a value system and to lead a community on the way of fullness of life.

Second, in order to teach/learn faith/Theology, a priest needs Philosophy because most of the Dogmas in the Catholic Church are strongly founded on Philosophical categories and concepts like the Dogma of Purgatory and of the Immaculate Conception. For instance, the Dogma of Transubstantiation of the Holy Eucharist cannot be explained to the people without the help of certain philosophical principles or categories like Aristotle's Hylomorphism: "Form and Matter" theory. It is the same with other Christian doctrines like 'the Theology of Creation,' 'Trinity,' 'Grace,' 'Existence of God,' and 'Life after Death.' Therefore, solid knowledge of Philosophy enlightens our mind on the meaning and message of Theology.

One needs to learn Logic because it is the art of reasoning and grammar of philosophy. Moral philosophy is the basis for moral theology. Hermeneutics (Philosophical hermeneutics) leads to theological hermeneutics. This helps for the interpretation of the Bible (various Biblical Criticisms). Thus Philosophy becomes *"Ancilla Theologiae"* which means "Handmaid of Theology."

1.4.3. Pope John Paul II: *Fides et Ratio* (Faith and Reason)

Pope John Paul II's famous Encyclical letter, *"Fides et Ratio"* (14th September 1998) contends that Philosophy is a powerful lamp which offers light to the darkened experiences of humanity. It critically looks at problematic situations and attempts to offer solutions as a way out towards a consistent, convincing and peaceful life, all in the context of the mission of the Church.

The Church, while exercising its mission of spreading Jesus' Good News to the World, faces a lot of challenges and hardships. In this context, Pope John Paul II wishes to emphasize the need for Philosophy: to advance in the knowledge of the truth, to shift chaffs from the seed and to render earthly

existence evermore human (in the midst of war, weapons, developments).

The Pope has rightly observed that the crisis of post-conciliar theology is in large part the crisis of philosophical foundations. When philosophical foundations are not clarified, theology loses its footing. Thus, philosophical formation is a crucial stage in intellectual formation for future priests. The Pope is certain that only a sound philosophy can help candidates for the priesthood to develop a reflective awareness of the fundamental relationship that exists between the human spirit and truth which has been revealed to us fully in Jesus Christ. In fact, the study of Philosophy is fundamental and indispensable to the structure of theological studies and to the formation of candidates for the priesthood. It is not by chance, the Pope says, that the curriculum of theological studies was preceded by a time of special study of Philosophy.

1.4.4. Pope Francis: *Veritatis Gaudium* (The Joy of Truth)

While describing the Ecclesiastical Faculty of Philosophy, Pope Francis, in his Apostolic Constitution *Veritatis Gaudium* (8th December 2017), says that it, " has the aim of investigating philosophical problems according to scientific methodology, basing itself on a heritage of perennially valid philosophy" (Article 81, no.1). So, as the Pope further states, the main aim of philosophical studies is searching for solutions to the philosophical problems in the light of natural reason and demonstrating their consistency with the Christian view of the world, of the human person, and of God.

1.5. Main Courses Offered on Philosophy at this Institute

The courses offered on Philosophy, in general, are divided into seven sections.

i) **History of Western Philosophy (13 credits**): It consists of five courses starting from ancient Western Philosophy to Post Modernism which deal with the great personalities and ideologies of the whole West, enabling the students to situate these in the present context and interpret them critically and pastorally.

ii) **Systematic Philosophy (26 credits):** This division, comprising mainly Metaphysics, Epistemology, Logic, Philosophy of Human Being, Ethics and others, helps evolve an integrated world vision, possibilities and limitations of human knowledge and thus leads the students to understand and evaluate human and social action ethically and pastorally.

iii) **Indian/ Tamil Philosophy (15 Credits):** Through the History of Indian Philosophy, the students are motivated to appreciate the rich traditions of India, in particular Tamil Nadu, enabling them to dialogue with Western philosophical systems. Noteworthy importance is given to Tamil thinkers.

iv) **Humanities (12 credits):** Under Humanities are taught Introduction to Sociology and Social Analysis, Political Philosophy, Philosophy of Education, Philosophy of Communication and Modern Technology, Philosophy of Liberation.

v) **Christian Studies (5 credits):** Students are also given orientation for theological studies and diocesan spirituality through the Christian studies such as Christian Doctrine, Background to the Bible, Introduction to Liturgy and Catechetics.

vi) **Languages (10 credits)**: English language training is conducted for three hours a week throughout the academic year for the first year and in the first semester for the second year. And a basic course on Ecclesiastical Latin is also taught to the first-year students. Thus our students are duly prepared to be effective preachers and teachers now, and as priests in future.

vii) **Music (4 credits):** To introduce and motivate the students to acquire theoretical knowledge of music with practice, weekly keyboard classes for the first years and vocal carnatic classes for the second years are arranged.

2. Healthy Practices for Healthy Formation

2.1. For Spiritual Maturity

2.1.1. Spiritual Exercises

Seminarians regularly pray the liturgy of the hours in the morning, midday and evening. On all Mondays and Thursdays, the Eucharistic celebration is held in animation groups with their animators. On Mondays, the students in a special way pray for the various needs of the people whom they encountered during their weekend ministries. They also reflect upon their ministry experiences in the light of the readings of the day. On Tuesdays, Wednesdays, Fridays and Saturdays the community Eucharistic celebration takes place in the main chapel. Immediately after the Mass, they make their personal meditation for 30 minutes. On Sundays, they go to the cathedral at 6.30 a.m. Mass in order to have some pastoral exposure.

On all Saturdays, the philosophers have their common rosary in their chapel. On the important Marian feasts they recite their common rosary at the Grotto of Our Lady. As future priests who are going to work in the dioceses, the seminarians are motivated to develop a special devotion and reverence to Blessed Mother Mary. During Lent, on Friday nights the traditional practice of praying and meditating the Way of the Cross is kept up. Every Saturday night, the adoration of the Blessed Sacrament, a brief reflection on the day's gospel and benediction of the Blessed Sacrament take place.

Every month the seminarians are given a spiritual conference by the Spiritual Director. In this conference the problems and challenges faced by the seminarians in their spiritual journey as diocesans are addressed and also the lives of the saints are presented to them as a source of inspiration for their lives. Every seminarian has his own spiritual director who accompanies him in his spiritual journey by meeting him regularly.

2.1.2. Liturgical Formation

The seminary considers the liturgical formation very important because the practice of spiritual life of a diocesan priest follows the movements of the liturgical year and the movements of the journey of his people whom he shepherds. To monitor the liturgical celebrations in a worthy manner, Liturgical Committee has been constituted which meets on special occasions in order to evaluate the liturgical celebrations already done and plan for the future.

2.2. For Talentwise Maturity

2.2.1. Academies and Oratories

Every Monday afternoon is dedicated to academies and oratories. There are two academies viz., John Chrysostom English Academy and *Meypporul Thamizh Ilakkia Manram* functioning under the aegis of two faculty members. Most of the diocesan priests are called to be parish priests, and so they are called to journey with the people of God throughout their lives with the mission of preaching and teaching. Thus the prime objective of these academies is to enable the seminarians, future diocesan priests, to develop language skills through the creative exhibition of their talents in the form of elocution, singing, acting and dancing. The Tamil and English academies are conducted once a month.

The Tamil and English oratories are also taking place regularly every month. In order to guarantee greater participation, the seminarians are divided into three groups and three members of the staff are guiding them. The oratories provide ample opportunity to develop the oratorical skill of the seminarians.

2.2.2. Study Workshop

Study workshop is one of the significant events of the academic programme in which the students involve in discussion and practical work on a particular subject, for instance, subjects like Media Education and Journalism. Through such subjects, the seminarians are invited to appreciate the richness and values of the local soil.

2.2.3. Students Seminars

Along with the instructional method followed in the regular classes by the professors, the seminar enables a learner-centred activity. Every year we have seminar in which every second-year student presents a paper on the theme which he has chosen for his dissertation. The seminar has paved the way for the students to sharpen their philosophical thinking and to express themselves in public with confidence.

2.2.4. Philosophising on Current Issues

In view of developing the capacity to philosophise the current issues, the Centre for Philosophy conducts the programme called "Philosophising on current issues." "National Education Policy 2019: A Critical Evaluation" and "Rereading Gandhi in Today's Context" are such issues recently taken for philosophising. This programme sharpens the minds of the seminarians to work as effective pastors in their respective ministry places.

2.2.5. Philosophical Symposium

Once in two years, the Centre for Philosophy organises a two-day philosophical symposium. The articles presented in the symposium and other articles written by the scholars are edited and published as a book on this occasion.

2.2.6. Arts Day

Every year the Arts Day is celebrated on a day. This day paves the way for the students to exhibit their various talents giving particular reference to local folk arts and cultures, mainly found in the local dioceses.

2.2.7. Library

A library plays a major role in the philosophical pursuit of the candidates to priesthood. To meet this need, St. Paul's Institute of Theology has a well-equipped library, with books and journals procured from different areas, to enrich our seminarians with knowledge and wisdom pertaining to the life and cultures of the global as well local soil.

2.3. For Human Maturity

2.3.1. Formation in Smaller Groups

The Revised *Charter of Priestly Formation for India* underlines the importance of formation of the seminarians in smaller groups under the guidance of animators (3:1.6). As such, in order to inculcate the values of freedom, responsibility, self-awareness, accountability, honesty and sincerity the seminarians are grouped into small groups. The philosophers have four groups effectively animated by four animators from the Centre for Philosophy.

2.3.2. Philosophy Seminarians' Council

The Seminarians' Council is a very significant body that voices the concerns of the seminarians. The seminarians are motivated to express their views so that the formation-given fits to the seminarians who are going to work as diocesan priests in various parts of Tamil Nadu.

2.3.3. Community Pilgrimage cum Picnic

One-day community pilgrimage cum picnic for the seminarians of Philosophy is arranged once a year. This enables the seminarians to explore the geographical richness of our country and also to have exposure to various religious places and shrines in it.

2.4. For Physical Maturity

2.4.1. Manual Work

To appreciate the value of manual work, our seminarians commit themselves to sweeping and cleaning for half an hour in the morning. On Thursdays, they work for an hour in the evening. Through the manual work, the seminarians learn to keep the whole house neat and tidy and thus learn the value

of cleanliness. The value of manual work is essential for our seminarians because, as would-be priests, they are going to be chiefly rooted in the lives of the common people in the parishes.

2.4.2. Gardening

To keep our seminary green, our seminarians are committed to a 30-minute garden work in the evening. Again, this exercise is a good training for our seminarians as they are going to work mostly in rural areas.

2.4.3. Sports and Games

Sports teach a person discipline, the value of teamwork, time management, the importance of sacrifice, striving for goals and most importantly how to deal with setbacks. Our philosophers are given enough opportunities to involve themselves in sports and games. They are regular for games like football, volleyball, basketball and table tennis. They also make use the gym to be physically fit and brisk.

2.5. For Pastoral Maturity

2.5.1. Sunday Ministries

The Decree on Priestly Formation exhorts in no. 21 that "the Seminarians need to learn the art of exercising the apostolate not only in theory but also in practice". In fulfilling this directive, the Centre offers practical training to the seminarians through Sunday Ministries. Philosophy seminarians go to ministries on Sunday afternoons which include Homes for the Aged, Hospitals, Nursing Homes and Mentally Retorted People's Home and such places. They conduct prayer services, counselling to the aged people, games to the children and help them in their studies. Those who are going for hospital ministry, attend to the need of patients such as washing their clothes, cleaning their wounds, etc. The valuable presence of the seminarians with the sick, elderly and children is very much appreciated. Pope Francis once said, "Priests, have the smell of the sheep." Sunday ministries effectively enable the diocesan seminarians to achieve this end in their formative period itself.

2.5.2. Exposure Camps

The fundamental objective of the exposure camps is to make the seminarians acquire the knowledge and skills indispensable to the pastoral ministry as future diocesan and religious priests. Ten days are allotted for the exposure camps. The first years are given 10 day-folk arts training where they are introduced to different folk arts. In the evening they visit the houses and are in touch with the socio-cultural and political realities of the people in their day today life. As a culmination of this training, the students stage a cultural programme reflecting the realities of the local people. The second-years are provided with 10 days of Youth Animation Camp where themes dealt are normally to do with life, challenges and formation of the youth. During the evenings the students go for house visiting with the view of getting acquainted with the youth.

In general, the exposure camps, done in a parish set up, expose our seminarians to the socio-political and cultural realities, in particular, of Tamil Nadu.

Conclusion

Man is constituted of three faculties: Body, mind and soul. The holistic growth of man implies harmonious development of these three levels: physical, intellectual and spiritual (religious). The vision of this Institute is to facilitate the holistic development of a seminarian, and it exercises all possibilities to arrive towards this target, that is, holistic development. The distinctive feature of this Institute is its priestly formation by catering to the intellectual growth of the seminarians. This Institute is gratefully remembered and wholeheartedly appreciated for exercising this responsible role of forming the would-be-priests for dioceses and for religious congregations, intellectually and spiritually, to become effective pastors, and thus to become the heralds of the Good News of Jesus to the people, in particular, to the people of Tamil Nadu.

14. THEOLOGICAL TRAINING IN THE FORMATION OF DIOCESAN PRIESTS

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In his book "Quest for God: Doing Theology in India," Amaladoss defines theology as "believers searching for an experiential understanding of God as relevant to transforming their lives in the world." In order to obtain this objective, the theological faculties should focus on a constant building up with the biblical and the ecclesiastical tradition in their historical totality on the one hand, and with the contextual realities, challenges, and needs on the other. In other words, theological training should be primarily centered on forming the students to have a personal encounter with Jesus himself that in turn will make them effective instruments of the new evangelization and social transformation. This training, hence, needs to be grounded on a sound theological basis with a contextual rigour, ever aiming at promoting a community of scholars and students with academic and pastoral quality and excellence.

The theological training of diocesan priests in Tamil Nadu moves in the direction stated above. The three diocesan theologates of Tamil Nadu i.e., St. Paul's Seminary, Tiruchirappalli; Sacred Heart Seminary, Chennai; and Good Shepherd Seminary, Coimbatore, have made up-to-date didactic changes in their formation programme, especially in the light of the recent Apostolic Constitution on Ecclesiastical Universities and Faculties *Veritatis Gaudium*, in view of forming the students to be men/women of God and humanity. The Intersem Colloquium, which is an association comprising of all the members of the staff of the above mentioned three theologates, periodically gathers and plans out for an effective imparting of theological training in Tamil Nadu. The present article discusses briefly the various tools made use of by these institutes in their theological formation.

Curriculum

During the three years of theology, a number of credits suited to three years of full-time university studies are taught at all the three diocesan theologates of Tamil Nadu. The courses offered there for the three-year theological programme could be classified into three categories, i.e., basics, electives, and seminars.

The basic courses, which include Sacred Scripture, Systematic Theology, Moral Theology, Liturgy, Church History, Canon Law, and Pastoral Theology, are given much importance as they contain the essential teachings of the Church on various fields of theology. These subjects are taught in such a way that the students get a firm adherence to God's word and due deference to the Church's Magisterium. The students are enabled here to discern the truths of revelation, thus to live and to "always have an answer ready for people who ask you the reason for the hope that you all have" (1 Pet 3:15). The staff teaching these subjects are expected to pay special attention in their lectures to those theological questions that touch on the Church's work of evangelization, empowerment of the marginalized, the life and doctrine of the Christians not in communion with the Catholic Church, and the religious and cultural treasures of the people of other religious traditions. The ability of the students in these basic courses is tested by oral or written exams. Besides the exams, they are also

given scientific assignments in certain subjects every semester.

With regard to the electives, the courses are offered in various areas such as Hermeneutics, Religions, Human Sciences, Culture, Politics, People's Movements, Personality Development, Soft Skills, Media Education, Languages, etc., with special relevance to the contemporary context. These courses help the students acquire knowledge in areas that are related to theology. These elective courses are evaluated in the form of assignments, and oral or written exams.

Concerning the seminars, they provide ample chances to the students to widen their theological knowledge on a specific field of theology. For the seminar, the students are expected to undertake a theological theme and do their research. They present their research in the group and then they present the research paper in the form of a written assignment. For the seminar, each student is guided by a professor.

Besides these course requirements, the students in their fifth semester write a dissertation on a theological theme for about 60 pages under the guidance and supervision of a professor. This exercise helps the students to get a deeper theological focus over a specific area of theology. Moreover, by the end of the sixth semester, in order to assess the comprehensive theological knowledge, the students have comprehensive oral and written exams of all the Sacred Scripture, Systematic Theology, and Moral Theology subjects.

The academic nature of these studies demands not only that the students acquire a sound knowledge of the subjects taught, but also that they are introduced to the scientific methods of study. This will enable them, under the guidance of their teachers, to use the knowledge they acquire to contribute to the scientific progress of theological thought.

The pastoral aim of the academic formation given at these institutes demands that the programme and method of studies adopted here equip the students for the effective communication of the Gospel to the people of India and especially of Tamil Nadu today through a balanced blending of theory and practice, theology and life.

Homiletics

Apart from the curriculum, homiletics, the art of preaching, is one of the special focuses of the theological formation in these institutes. It includes preparing and delivering Mass introduction, reading practice for daily readings, and preaching in Tamil and English on the days of feasts and on ordinary days. The students are divided into different groups, which are guided by the animators, who are the tutors on the theory of homiletics and the facilitators of the practice of the same. There are nearly 10 sittings in a year. The homilies are video-taped and evaluated by the group. And at the end, the students are exposed to different styles of preaching and public speaking through multi-mediated TED talks and the like.

Academies

The institutes offer the seminarians a lot of opportunities to grow skilled persons through academies too. Tamil and English academies are held separately, and in a year, like homiletics, there are nearly 10 sittings. The academies focus on various aspects of skills like the art of speaking, folk arts, dramatic skills, music, etc. Both Tamil and English academies have got their respective moderators. Oftentimes, the students are divided into small groups and each group is assigned the responsibility of organizing a session. The students would then discuss among themselves and choose the topic for their academy, with special reference to the current events. After getting the approval of the moderator, they together plan and prepare the agenda of the academy. Once the agenda is prepared, they divide the works among the group members. Those who would be delivering talks are expected to submit the text

minimum of one week before to the moderator to get it corrected. At the end of each academy, brothers from the other groups evaluate the programmes and the moderator also expresses his observations. These sessions help the seminarians to develop their skills given their formation towards being future pastors.

Study Camps

Theological study is not complete with acquiring knowledge of Bible and other disciplines, unless it is merged with the practical experience of the society where the Church carries out its mission. Hence, all the three institutes offer various study camps, mostly with fifteen days of exposure every year. The mode of the camps could be brought under three categories: i) Social Analysis Camp; ii) Social Intervention Camp; and iii) Pastoral Camp.

i) Social Analysis Camp

The first-year students sent for this camp are, first of all, equipped with the tools of social analysis, and sent to a rural village of multi caste and religious people. They live, work, eat with the people, and analyse microscopically the social order, caste system, religious practices, economic organization, power structure, level of education, political influence, cultural impact, and status of women. Further, they are initiated towards theologizing the social issues they have identified during the field study. This camp experience remarkably changes the perception, thinking pattern, and the conviction of the students, and subsequently motivates them to commit to the cause of the marginalized sections of the society.

ii) Social Intervention Camp

In view of enabling students to make social interventions effectively in their future ministry, a social intervention camp is also organized for the second-year students to study the formation and functioning of an NGO. The students are exposed here to the various activities of the NGO like empowerment of women, upliftment of Dalits, forming labour union, organizing the unorganized workers, making legal interventions, helping the victims of human right violations, caring the migrant women workers, and promoting organic farming. Through this camp, the students are motivated to involve in the life situations of the people.

iii) Pastoral Camp

The pastoral camp is organized for the third-year students in order to train them to study the current situation of a parish, to develop a vision, to set a goal, to find resources, and to create supportive structures necessary to attain the goal. In this process, they visit and have a dialogue with the Basic Christian Communities, Parish Pastoral Council, Parish Finance Council, Catechism Classes, Liturgical Group, Bible Study Group, Youth Movement, Children Movement, Widows Movement, Young Christian Students, and the Pious Associations. This camp challenges the students to commit themselves to encouraging lay participation in building the parish community and promoting the mission of Christ.

Study Workshop

The institutes also organize for all a study workshop for three days every year. It is being conducted in order to train the students to develop a specific skill that pertains to their pastoral work. In deciding upon the title for the workshop, the opinion of the students is taken into serious consideration, for their collective opinion is considered to be reflecting the need of the hour in a much better manner.

Efficient persons or teams are invited for conducting the workshop. The experience gained through this programme never goes in vain.

Extension Lecture

At least twice a year, the institutes also organize extension lectures on theological themes that are relevant to the people of today. It is normally held in the evening from 6-8 p.m.

Symposium

Once a year, the institutes organize a symposium too, mainly for the sake of the inmates, but for which the priests, religious nuns, and laity are also invited. The aim of the symposium is threefold: (i) to orient the participants into a new realm of thinking; (ii) to address a current socio-political, religious problem in Tamil Nadu or India; and (iii) to enable the staff and the students to theologize on these current issues and to arrive at concrete solutions. The papers are welcome from other seminaries and universities as well. The symposium comprises (i) paper presentation; (ii) group discussion; and (iii) preparation of the plenary statement.

Theological Integration

In order to help the students acquire an integrated understanding of various theological subjects taught, towards the end of each semester, two sessions are arranged for each batch for theological integration. For the first session, the students of each class are divided into four groups, and each group is allotted certain subjects of that semester. The concerned teachers who taught those subjects also join the concerned groups. They discuss together the following: the salient features taught in each subject, the inter-relatedness of various themes, and the challenges they encounter in those subjects. In the second session, all the course professors sit with the entire class and discuss with them the consolidated reports of all the groups that are prepared on the discussion of the first session.

Theologizing on Current Issues

In an academic year, two sessions are arranged to theologize the current issues. In each session, a current issue that affects the society is taken up for discussion in the light of the Sacred Scripture, the Tradition, and the Magisterium. At the outset, one of the students will give a speech on the background of the issue chosen, and the guest speaker will enumerate the details of the same. Towards the end, one of the teaching staff will theologize the issue, while also attempting to propose viable solutions for the same issue.

To conclude the discussion done thus far on the theological formation of the diocesan seminarians, it would be fitting to quote the letter to seminarians written by Pope Benedict XVI who tells us there, "that the most important thing in our path towards priesthood and during the whole of our priestly lives is our personal relationship with God in Jesus Christ." He continues, "that we listen to God as the Scriptures are read; that we share with him our desires and our hopes, our joys and our troubles, our failures, and our thanks for all his blessings, and thus keep him ever before us as the point of reference for our lives" (*Letter to Seminarians,* 2010, n.1). Taking this into account, the diocesan theological institutes of Tamil Nadu exercise their responsibility in fidelity to the faith and the pastoral needs of the Church.

14. ONGOING FORMATION OF PRIESTS: SOME REFLECTIONS AND PROPOSALS FOR RENEWAL

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Priestly formation begins in the seminary but it does not end there. It is a life-long process. Since the time of Vatican II, the ongoing formation of priests is considered to be an area of importance to each diocese. The document *Presbytorium Ordinis* had only given some broad outlines on the topic of ongoing formation, emphasizing especially on spiritual and intellectual dimensions of formation. Pope John Paul II placed greater stress on the fourfold dimensions, namely, human, spiritual, intellectual and pastoral formation for priests in his apostolic exhortation *Pastores Dabo Vobis* (1992) and *Directory on the Ministry and Life of Priests* (Congregation for the Clergy, 1994). This was revised once again during the reign of Pope Benedict XVI and the revised version of 11 February 2013 has a section on the ongoing formation of the Clergy. In recent times, the Congregation for the Clergy has once again reaffirmed the previous teachings on the integral formation and proposed a few new ways and means for ongoing formation of priests in the document *Ratio Fundamentalis Instiutionis Sacerdotalis* published in 2017. In this article, I would like to attempt to highlight a few reflections on the Need, Significance and Proposals for the ongoing formation of priests.

1. Problems and Challenges: Need for Ongoing Formation

There is a greater expectation placed upon priests to respond to a call for more effective collaboration with the laity in carrying out the mission of the church and also to provide a courageous spiritual and moral leadership of the faith community in engaging the modern world. Indeed, much more is being demanded of our priests today, both within the Church and in society as a whole. Many studies have been undertaken in various parts of the world on the psychological and developmental aspects of ordained priests (Hedrick and Hoge, 1991: Dwyer, 1990) in recent years. These studies confirm that over the two to three decades an ever-growing number of priests have serious problems that affect their life and ministry in several ways, in the spheres of their life – personal, social, pastoral, communitarian, etc. After some years of pastoral experience, new challenges easily emerge in the life and ministry of the priests. The need for ongoing formation arises from the challenges they face in their priestly life after their ordination. Hence, in order to show the seriousness of the urgent need of the ongoing formation here based on the documents on Priestly Formation I would like to put forward the various problems and challenges that the priests undergo even after ordination.

Personal Weakness

Ratio Funadamentalis Instiutionis Sacerdotalis reveals that the conflicts that may remain in one's personality can emerge and these need to be addressed. The experience of his own weakness can lead the priest to a greater humility and trust in the merciful action of the Lord – whose "strength is shown most fully in weakness" (2 Cor 12:9) – as well as a generous understanding of others. The priest must not become isolated. Instead, he should be supported and accompanied in spiritual and or psychological areas to be aware of his weakness and enhance his own abilities to overcome his own incapacities.

During the long years of priestly formation, a lot of insights are being assimilated and accumulated by the ordained priests. One may be intellectually outstanding and proficient in studies. But knowledge of one's own self is lacking. Personal awareness of one's own knowledge of the self and the emotional self is very much important. Most of the priests do feel that these issues were not dealt with sufficiently during the initial formation. Hence it is important that during the ongoing formation one gets the opportunity to enhance oneself.

Impact of Unresolved Conflicts of the Past

Most of our personal emotional problems reflect back to childhood wounded experiences. The faulty parenting, negative influence of the significant people could be some of the root causes. The overprotection, the strict disciplinarian attitude, the physical, verbal, emotional abuse by the parents and significant people do cause a lot of harm to children and they grow up into emotionally imbalanced adults. The anger, aggression, withdrawal, passive aggressive attitude, the distorted thought pattern do have roots, which could be traced back to their childhood environment, and comparison will contaminate their adult life. Many a time the loss of parents in childhood creates a vacuum in their life. Childhood sexual abuse could be one more issue that needs to be addressed and the person needs to be healed and reconciled to be an effective priest. We can't say that all these issues were dealt with properly during the initial formation. Hence the person needs help and guidance on a priority basis during ongoing formation.

Unmet Needs and Fixations

Priests as they start exercising their ministry, their needs begin to surface in their lives. Satisfying unmet needs will play an important role in motivating much of adult behaviour. The hierarchy of human needs is – "physiological needs (food, water, shelter), acceptance needs (security, stability, freedom from fear), affection needs (having love, friends, intimacy, feeling part of their lives), esteem needs (feeling important, useful, competent, needed), self-actualizing needs (being able to reach one's potential, developing one's gifts, a sense of integration and self-transcendence (genuine holiness). It is difficult to reach this stage genuinely unless other needs have been adequately met" (D'Sa, 2006). If the physiological needs are not met in a reasonable way one cannot jump into esteem needs. That is why we see sometimes a fifty years old priest behaves or lives like a teenager to satisfy his needs. This phenomenon is depicted as fixation and stagnation. In the ongoing human formation, a priest realizes this fixation and transforms himself by integrating those needs.

Losing the Heart of the Shepherd

With time, an ordained priest can acquire risk of thinking of oneself simply as a dispenser of sacred things without the heart of a shepherd. This is dangerous. Pope Francis in his letter to the participants in the Extraordinary General Assembly of the Italian Episcopal Conference has remarked that "there is no need for functionary priests who, while playing a role, seek their consolation far from Him. The only one whose gaze is fixed on what is truly essential can renew his 'yes' to the gift received. One who lets himself be conformed to the Good Shepherd finds unity, peace and strength in obedience of service" (8 November 2014). That is why in his Chrism Mass homily at St. Peter's Basilica he said "Be shepherds with the smell of the sheep" (March 28, 2013).

***Challenge of Contemporary Culture**:* Cultures change and cultures are complex. Traditional apostolate is a matter of the past. The need of the time is to respond to the signs of the time. This requires a lifelong commitment to cultural learning. *Ratio Fundamentalis Instituionis Sacerdotalis* tells that the appropriate involvement of the priestly ministry in the culture of today, with all the complex problems that it brings in its wake, requires openness in priests and that they remain up to date (no. 83c). Cultivating cultural competence is very important in the priestly ongoing formation.

***Hunger for Power and Riches**:* The place of ongoing formation is crucial to overcome material

attachments. While addressing the Roman Curia at Clementine Hall on December 22, 2014 Pope Francis spoke about the disease of hoarding and the disease of worldly profit. According to him, accumulating goods and money only burdens and inexorably slows down the priestly journey and accumulating power does great harm to the Body of Christ because it leads priests to justify the use of any means to attain their selfish goal. *Ratio Fundamentalis Instituionis Sacerdotalis* observes that "the allure of power and riches may take the form of attachment to a position, obsession with marking out space exclusively for oneself, careerism, the emergence of hunger for power or the desire for wealth, with the consequent lack of openness to the will of God, to the needs of the people entrusted to his care, or to the requests of the Bishop" (no. 84e).

The Challenge of Celibacy*:* Priestly celibacy is the highest expression of the discipleship of Jesus. The celibate has a deep love for the Church. It is a gift and it has to be freely accepted. The document *Ratio Fundamentalis Instituionis Sacerdotalis* states: "How to live celibacy for the Kingdom in a context where new stimuli and the tensions of pastoral life, instead of assisting the growth and maturing of the person, can lead to emotional regression. Influenced by strong social pressures, this can lead to giving undue priority to one's own needs and seeking out forms of compensatory behaviour, thus hampering priestly fatherhood and pastoral charity". (no, 84e). Celibacy is not a one-time decision but it is a lifelong effort. Each stage requires its own motivation and has its own rationale. Thus, to live a celibate life one has to undergo continual conversion; one needs ongoing inner motivation.

Disinterest in Total Dedication: After some years of pastoral experience, due to several reasons some priests may lose interest in their total dedication. With the passage of time, tiredness, natural physical weaknesses, and the first manifestations of frail health, conflicts, disappointments over pastoral expectations, the burden of routine, the fatigue induced by change, and other socio-cultural elements can dampen apostolic zeal and generosity in giving oneself to the pastoral ministry. So, continual renewal may be a good solution to keep them alive and active.

2. Significance of Ongoing Formation

Ongoing formation develops the spiritual life and affective maturity of priests. It is a process involving and enabling them to be critically aware of the integration of priestly life and ministry at all stages of their development. It is an invitation to accept ourselves as we are and accept the brokenness of our family background, cultural, religious, social, personal and educational identity. It is a learning process which involves change, growth and transformation of the person. Here briefly I explain its significance.

Continual Rebirth

Ongoing formation is in reality the very living out of the priestly vocation which, for the priest, is the way in which he will live the fullness of his union with Christ. It refers to the fact that it is a constant personalization or interiorization of Christ's life. It is necessarily a lifelong process of ever-deepening personal incorporation into Christ. For it is our shared belief that Jesus, the Son of God, by his crucifixion, and resurrection has transformed our lives in a way most wonderful and yet not easy to understand. We have been reborn, made anew, redeemed from our sins and brought into union with the life of the triune God. What seems most amazing is that like the first disciples (Rom 6-8), we too are truly reborn and yet we are still in the process of being reborn. Like all priestly formation, it is a work of God's Spirit within the life of each individual priest, calling him to evermore complete and continual rebirth in Christ.

Constant Renewal

Through ongoing formation, priests insert themselves with constant openness into the changing realities. They are formed in Gospel freedom to learn from every age, experience, person, environment and culture. As the Church herself is in a state of continual renewal she encourages the same renewal

in her members. In fidelity to their vocation, always over the centuries. the priests have been open to conversion. The difference in our times is that they perceive ongoing formation with an urgency which is precipitated by the frequent and rapid cultural changes. Regular exercises would keep an athlete or a sportsman fit. A doctor, a scientist, an IT professional need to update her/his knowledge to fit into her/his profession on a regular basis. Likewise, a priest does need to undergo some renewal courses to avoid stagnation and enhance the process of growth. Many priests personally do lack this insight. The problem of 'ego' that, it is below one's own dignity to attend seminars/courses, a narcissistic feeling of clericalism not to seek any help might stand in the way and distort one's mental set up. Unless a priest sheds his false ego, gives up the pride, the chances for an ongoing formation are bleak. So the priests need to renew themselves continuously to say 'yes' to God.

The programmes of ongoing formation designed in each diocese needs to include these four essential dimensions of formation – the human, the spiritual, the intellectual and the pastoral. The integration of these four aspects of formation must be carried out in such a way that it can assist each priest in the development of a full human personality matured in the spirit of service to others, intellectually nourished by his communion with Jesus Christ and his love for the Church, and engaged with zeal and dedication in the pastoral ministry to which he is assigned.

Uninterrupted Discipleship

Ratio Fundamentalis Institutionis Sacerdotalies no. 80 states that the term 'ongoing formation' is a reminder that the one experience of discipleship of those called to priesthood is never interrupted. The priest not only 'learns to know Christ' but, under the action of the Holy Spirit, he finds himself within a process of gradual and continuous configuration to Him, in his being and his acting, which constantly challenges the person to inner growth. This is what Pope Francis explained at the Plenary Assembly of the Congregation for the Clergy, on October 3, 2017: "Jesus did not say to those he called: 'Come, I will instruct you' or 'Follow me and I will teach you'. No! The formation that Christ offers His disciples is carried out, on the contrary, through His words: 'Come, follow me'. 'Do as I do'. This is the method that the Church wants to adopt for her priest today. The formation we are talking about is the experience of being a disciple, which brings us closer to Christ and allows us to be more and more configured with Him. Precisely because of this, it cannot be an assignment that ends, because priests never cease to be disciples and followers of Jesus".

Pastoral Charity

Pope John Paul II in detail explains pastoral charity in *Pastores Dabo Vobis.* The essential content of pastoral charity is the gift of self, the total gift of self to the Church, following the example of Christ in his self-giving and service. It is not just what we do but our gift of self, which manifests Christ's love for his flock. Pastoral Charity determines our way of thinking and acting, our way of relating to our people. It makes special demands on us. It is in this total gift of himself to the Church through his growth in pastoral charity that the priest bears witness to his consecration and becomes a living image of Jesus Christ. (*PDV*, nos. 21-23).

The priests' continuing formation is not simply a matter of developing professional techniques. Rather, its aim must be that of promoting a general and integral process of "constant growth, deepening each of the aspects of formation – human, spiritual, intellectual and pastoral – as well as ensuring their active and harmonious integration, based on pastoral charity and in reference to it" (*PDV,* no. 71). Hence the Church defines a very specific and well-focused goal; that is, "ongoing formation presents itself as a necessary means to the priest of today in order to achieve the aim of his vocation; the service of God and of his people" (*Directory on the Ministry and Life of Priests*, 1994, no. 71). Programmes of ongoing formation, whatever their particular focus and format, are intended to assist the priest in developing his identity and vocation within the church, and in sanctifying himself and others through

the exercise of his pastoral ministry. Ongoing formation is intended to ensure fidelity to the priestly ministry in a continuing journey of conversion, in order to rekindle the gift received at ordination. This journey is the natural continuation of the process of building up priestly identity begun in Seminary and accomplished sacramentally in priestly ordination, in view of a pastoral service that causes it to mature over time. That is why the document *Ratio Fundamentalis Institutionis Sacredotalis* beautifully states that one must constantly feed the 'fire' that gives light and warmth to the exercise of the ministry, remembering that, "the heart and form of priest's ongoing formation is pastoral charity" *(RFIS* , nos. 80, 81).

3. New Means and Measures in Ongoing Formation

In these circumstances what is needed today is a systematic programme of ongoing priestly formation with a full support system. These programmes must take into account all four aspects of formation namely, human formation, spiritual formation, intellectual formation and pastoral formation. In the light of the fourfold dimensions of priestly formation I would like to suggest a few personal and pastoral proposals here as a new means and measures of ongoing formation. This formation may be promoted by individual priests themselves and priests' fraternity as well. It is also the responsibility of the diocesan bishop and the diocesan administrative bodies at various levels.

Orientation Programmes

"Well begun is half done" goes the old saying. The dioceses and the congregations need to chalk out an orientation programme before the priest begins his ministry. Right direction, right intention and right focus will help the newly ordained priest to begin the ministry with the right note.

Well Planned Renewal Programme

Having realized and being aware of the scandals and unfortunate incidents that have taken place in the Church, the dioceses need to be prompt enough to plan a programme for priests. The batch of the priests who have finished five years, batch of ten years, fifteen years, and twenty years could be organized to attend the renewal courses. Here in this programme one can realize one's flaws and failures and makes a new beginning.

Clergy Welfare Commission

Each diocese needs to set up a clergy welfare commission. For this purpose, the respective diocese has to train qualified people and in case of need, the commission could include a qualified person from another diocese also. These commissions need to have a fraternal approach, providing their support and having concern for the priests rather than being judgemental. If the commission for clergy welfare systematically organizes ongoing formation through renewal programmes on a regular basis, many unpleasant situations could be avoided. Also, the Clergy Welfare Commission should give proper guidance and assistance to attend renewal programmes and skill formations at the regional and national levels.

Setting up a Good Library

Ongoing formation is a daily process. Wherever one may be and whatever ministry one may undertake, keeping oneself well equipped and updated is essential. Each diocese needs to build up a library with necessary books. Unless one updates oneself there is a danger of stagnation which jeopardizes personal growth. The priests need to set apart a certain amount of time to develop the reading habit, and they could have access to this library. In order to update and expand theological knowledge and develop ongoing reading habits the Clergy Welfare Commission should motivate the priests to subscribe to theological and pastoral journals.

Fraternal Meetings

Some priests organize fraternal meetings for prayer, developing their understanding of some

theological or pastoral themes, sharing a ministerial endeavour, helping one another or simply spending some time together. In some dioceses not only do they pray together, they also play together. These meetings in their various forms are the simplest and most common expression of priestly fraternity.

Spiritual Direction and Confession

The Survey by the CCBI Commission for Vocations, Priest and Religious, made during the Year of Priests (2008-2009) revealed that one of the areas in which the priests both diocesan and religious – fail in the area of spiritual direction and the Sacrament of Confession. Sacramental fraternity becomes a particular valuable help when it takes the form of spiritual direction and confession, which priests ask one another to provide. Maintaining a regular schedule in this type of meeting helps keep alive the "striving for spiritual perfection on which, above all, the effectiveness of their ministry depends."

Retreats

Ratio Fundamentalis Institutionis Sacerdotalis states that retreats are of fundamental importance in the life of priests since they lead to a personal encounter with the Lord in silence and reconciliation. They are a privileged time of personal and apostolic discernment for a gradual and profound review of priests' life. When offered as a group experience for priests, they can favour a wider participation and the strengthening of fraternal communion *(RFIS,* 2017, no. 85c). In the place of traditional forms of priestly retreats in batches of priests irrespective of their age, a new form of age-wise grouping for retreats might prove more fruitful. Retreat groups might be small in number, say to a maximum of 20, for more effectiveness.

A Common Table

"When they share meals, priests come to know one another, to listen to and to appreciate one another. This also gives them the opportunity for worthwhile friendly exchanges" (*RFIS*, no. 85d).

Common Life

"Some priests share a common life as a personal initiative, out of pastoral necessity, or through custom or local arrangements. Sharing the same house becomes a true 'common life' through community prayer, mediation on the Word of God and other opportunities for ongoing formation. Moreover, this arrangement allows for sharing of ideas about pastoral endeavours of each priest. A common life also seeks to support the emotional and spiritual balance of those involved and can encourage communion with the Bishop" (*RFIS*, no. 85e).

Working together with the Laity

Working together with the laity in all areas can be very useful for the ongoing formation of priests. Pope St. John Paul II has said that good families and faithful couples can teach a lot of lessons to the celibates too. If priests can be useful formators to the laity why not then the laity too in their turn be effective ongoing formators for priests? Hence, we need to involve them also in the ongoing formation.

Conclusion

The fourfold model of ongoing formation – the human, spiritual, intellectual and pastoral give priests an opportunity of increasing their knowledge of pastoral methods and theological knowledge, and at the same time strengthen their spiritual life and share their pastoral experiences with their brother priests. The ongoing formation of our priests and the full realization of their priestly calling will only be complete with this final redemption of the whole body of Christ which is the Church. It is a lifelong process by which we discover the emptiness that is ours when we think that we are self-sufficient and the fullness that comes to be when we open that emptiness to the Lord and allow him to fill it.

16. TO MINISTER IN THE CHURCH WITHOUT CHURCHES

FUTURE TRAJECTORIES OF PRESBYTERAL FORMATION

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St. Paul's Seminary, Tiruchirapalli, has not only an illustrious record of having formed more than seventeen hundred presbyters during the past one hundred years but also it has been in the forefront of introducing timely innovative measures in its formation programme, especially in the decades after Vat. II.

Thus, already in the 1960s, it had encouraged the students of theology to take up the monumental task of translating the Vat. II documents into Tamil which were published in 1967, the first in any of the languages in India. From the 70s a month-long social exposure and analysis camp was made part of the curriculum of theology; in the 80s a group of students with a staff member was allowed to stay in a rented house outside the seminary right amidst ordinary people, sharing their conditions, and study theology as day scholars; and pastoral course in the parish set-up, ashram experience and one-month retreat were introduced; in the 90s a camp for working with a successful NGO was introduced for the second year students of theology to enable them to learn the techniques of effective social intervention and another camp for the third years to do parish ministry analysis and planning. Also in the same period, catechism ministry by the seminarians to the children in the city slums on Sunday evenings was expanded into full-fledged weekend village ministry.

However, as the Seminary looks back with profound gratitude and immense joy over its past achievements, it has to also take up a serious review of its formative processes and programmes so as to more effectively respond to the challenges arising from the swiftly changing socio-cultural conditions that are slowly but steadily calling the Church to a new way of being and missioning. Such changes gaining momentum, especially in the second half of the last century, have reached a crescendo with the onset of Covid-19. They have revealed to us some of the serious fault lines in the Church's self-structuring and ministry. "What the Spirit is saying to the Churches" (Rev 2:29) today, resounding through such signs of the times, is surely to rediscover its authentic nature and mission as articulated in the New Testament and to reshape its structures, styles of functioning, including the formation of its members and ministers, both lay and clerical, according to the demands of the context.

Covid-19 & the Irrelevance of the Imperial Church

The Covid-19 situation had paralyzed the Church, arguably as never before in its history. Our basilica type churches had remained closed for months together. Our solemn liturgies there had been stopped and our faithful had to remain content with viewing the holy mass on their TV or cellphone screens. Thus, most of our faithful were reduced to becoming sheer distant viewers of the Eucharistic celebration. Others were left with the feeling as though there was a total shut down on their entire spiritual life. Such a plight cannot simply be dismissed as a one-time phenomenon after which we can

return to business as usual. Rather, the liturgical, pastoral and spiritual semi-paralysis that the Church was reduced to, calls upon all concerned Christians to do a profound rethink in order to identify ecclesial and ministerial structures that have led us to such a helpless passivity and inaction and search for innovative structures and styles of functioning that would enable it to effectively carry on its mission even in such confounding situations.

One of the most evident lessons that the pandemic has taught us is that the present imperial model of the Church has become irrelevant. The fact that most of our populous parishes had been reduced to inactivity and our basilica-type churches have remained closed when people needed them the most, is a clear indication that they are not essential to ecclesial life and mission. In this context what must be noticed is the fact that Christianity flourished never later in its history as in the first three centuries when there were no such huge parishes and massive churches which in later times have become not only essential for Christian worship but also central and basic to the Church's life and self-organization.

Also what Jesus inaugurated was the people's movement of the reign of God, whose core constituencies and primary evangelizing agents were the small counter-cultural communities he established in the villages and towns of Palestine. They were the "little flock" (Lk 12:32), marked by fraternity and radical equality in contrast to the prevalent imperially imposed hierarchically structured society. It is such communities that, after his death and resurrection, his disciples also went about founding and fostering in and out of Palestine. Ministries in them were not the monopoly of a higher group or a separate class of clerical super Christians but were pluriform and shared by many ordinary men and women, either voluntary or appointed, according to each one's charism and the community's needs.

It is only later when the Roman Empire embraced Christianity which also reciprocated, the latter easily adopted the imperial hierarchical model of self-organization with large dioceses and parishes having thousands of members. Huge churches modelled on the imperial basilicas were built. The large crowds who gathered there were little more than mere audiences of spectacular liturgies performed by an elitist clergy in an elevated sanctuary at one end, often richly adorned and with glittering gold-gilt vestments and vessels, befitting Christianity' status as the imperial religion. Such a celebration in royal style, with the crucified naked figure of Christ overhanging the altar, has continued until today with the irony of it having gone mostly unnoticed except by a few like the early monastics and later exceptional figures like St. Francis of Assisi. The main actors of such a liturgy, the pope, bishops, presbyters and the deacons, became also a separate and higher group called 'the clergy'.

Even today, our parochial congregations with hundreds of members who gather together for worship in their large hall-like churches have remained mostly impersonal assemblies who rarely experience or live genuine fellowship. In them, believers mostly come together without knowing one another, worship God without loving one another and go away without caring for one another. For, the huge churches by their very structure, and their large congregations by their sheer size, cannot but end up making a good many of those assembled feel marginalized or as outsiders despite being inside. Mega congregations and churches tend also to make everything about them mega and magnificent, grand and glittering, so contrary to the reign of God, and festive extravaganza becoming often a substitute for meaningful and experiential participation and life of fellowship. The clergy who preside over such large parishes also tend to easily become elitist and bureaucratic in their attitudes instead of relating and functioning as brotherly leaders at the service of faith and fellowship. Their ministry also

often gets reduced to being mostly cultic and monopolistic and their administration remains mainly focused on institutions, buildings, grand celebrations and the needed finance.

Needless to say that they are so contrary to the greeting of Jesus to his believers: "Blessed are you who are poor" (Lk 6:20). He also went on to prophesy about the destruction of the magnificent temple in Jerusalem which was a marvel to the beholders but had become the symbol of the High Priests' exploitive and anti-poor regimes. No wonder he said, "destroy this temple" (Jn 2:19) which he accused them of having made into "a den of robbers" (Lk 19:46) and promised to build a new and living temple, i.e. the fellowship communities of his followers who constitute his mystical body of the resurrection.

Outdated Seminary Formation

The seminary model of the formation of future presbyters originating from the Council of Trent was aimed at training primarily such elitist cultic specialists who were celibate and doctrinally sound. It ended up by creating in the Church not fraternal ministers but a clerical higher class, entitled to special respect and privileges. Young men, mostly in their late teens, with little clarity about the ministry they were volunteering for and very limited ability to discern their suitability for such a vocation, were selected and boarded in seminaries which were mostly religious hothouses with a lot of medieval monastic spiritual exercises. Most of them also got alienated because they were mostly shielded from the everyday joys and pains, struggles and challenges of the life of ordinary people in a society where they would soon be working. Even their pastoral involvement was minimal. Overall it failed to form presbyters who would deal with the emerging new pastoral challenges in creative and effective ways. That is why with so many of such long and much-trained clergy that the Church lost in Europe and elsewhere the intellectuals from the 17th, progressive social and political leaders from the 18th, the working class from the 19th and all sorts of its members from the 20th centuries.

The same can be said about also the present-day presbyteral formation. It remains Tridentine with its spirituality mostly monastic, academic studies de-cultured, pastoral formation reduced to a side-show and the seminary set up very much secluded and secure from the everyday living context of people. It spans for over six long and leisurely years, not counting the one or more years in the minor seminary and the additional years spent in college studies and regency. Though it is probably the longest basic one for any profession it seems to produce, of course with some exceptions, a class of men most of whom are engaged in little else than cultic activities and management of institutions, elitist in their attitudes, privilege-conscious in their interactions, bureaucratic in their ministry and consumerist in their preoccupations. The inadequacy of the present-day elitist presbyteral formation is evidenced by the alarmingly large number of Catholics who are leaving for the neo-Pentecostal groups, citing as important reasons the non-availability of ministry by their presbyters as well as their authoritarian attitudes and scandalous conduct.

What is urgently needed, therefore, is a new paradigm not only in the Church's mode of being but also in its ministering. The new paradigm would include the following shifts: decentering ecclesial life and ministry from large parishes to neighbourhood fellowship communities, liturgy celebrated by neighbourhood communities in homes or prayer halls than in huge basilica-type impersonal churches, clerical elitist and monopolistic ministry giving way to pluriform ministries carried out mostly by a large number of lay ministers.

Neighbourhood Communities as the Base of Ecclesial Ministries

The Church, as envisaged and inaugurated by Jesus Christ, is primarily not a multinational mega institution consisting of extensive dioceses and large parishes but a people's movement of the reign of God centered on the counter-cultural fellowship communities of the believers (Acts 2: 42-47; 4:32-35). Such communities would consist of neighbours who know one another, worship together as active participants sharing different roles in one of their homes or prayer halls, experience the love of Abba God in and through their fraternal love and fellowship in their everyday life, and perform their ministry in various ways according to their charisms and the needs of their communities and society. Vat. II also envisions ministry, not as the monopolistic privilege of the clerics but the call and duty of all the believers arising from their primal ordination received at baptism.

This implies that first and foremost we decenter our ecclesial activities, including worship, from churches to neighbourhood communities. The major reason why BCCs, despite their existence for quite a few decades, have failed to become the new way of being Church, as they were expected to be, is that the traditional parishes, with their massive churches, still remain as parallel and even predominant centers of ecclesial life and activities. So we have to put a stop to one of the first and major temptations of all Christian communities, i.e. to build huge and grandiose churches. Thereby we might also be avoiding the fate of the European Cathedrals and huge churches some of which have become museums and some others sold off and turned into concert halls or put to some such secular use. Besides, the Churches that flourish and grow today are not the highly institutionalized denominations with their large-sized parochial congregations that crowd together in mega-churches but the neo-Pentecostal communities which gather as small groups in houses or simple prayer halls. Congregational churches are mostly stagnating despite, or may be because of, their elitist clerical leadership, spectacular liturgies, erudite preachers and pompous celebrations.

Pluriform Ministries and Plentiful Ministers

Such a Church would also necessitate a new ministerial structure. The current elitist, bureaucratic and clerically monopolized ministry, primarily oriented to maintaining our large flocks, will have to metamorphose itself into manifold and multiple ministries carried out primarily by the ordinary members of the communities themselves according to their charisms. Thus, as in the early Church and as needed today, ministries would be more diverse and carried out by a larger number of voluntary, and mostly part-time, lay ministers with proven faith commitment and leadership qualities. These base level ministers would be the *viri et mulieri probati* who may be young or older, male or female, married or single, secularly employed or retired. Among them, the ones permanently commissioned by the community could be ordained deacons whose roles could be expanded to include a greater variety of ministries. Enough of them would also be ordained presbyters so that there is no paucity of ministers to preside over the sacraments at the level of the smaller neighbourhood communities. As E. Schillebeeckx has pointed out, the right of the Christian communities to have the Eucharist and other sacraments and the ministers to preside over them enjoys priority over having a celibate, elitist clergy.

All of them should also be given further formation which would upgrade their qualities and abilities into that of ecclesial leaders with the attitudes and approaches of Jesus Christ and equip them with basic knowledge of the Bible and other ecclesiastical subjects. Anyway, the present system of overly long formation for the clerics and minimal training for other ministerial personnel needs to be

corrected. For those who come forward to take some ministry or other on a temporary basis, short term formation programmes could be organized in their dioceses. For those who are permanently commissioned as deacons and presbyters, apart from such basic common formation for one year, provision should also be made so that they can acquire adequate training in their chosen one or more special fields of ministry such as preaching, evangelization, catechetics, prayer, ministry to the sick, family, youth, children, dialogue, eco care, counselling, etc. This would take at most another year.

In this regard, Jesus himself has provided us with the right model. For, with little more than two years of his ministerial accompaniment with his disciples those ordinary men and women turned out to be the most successful ministers of all times. As the gospels testify, he took time not only to explain privately to them his parables and paradoxical teachings but also instructed them as to how they should go about doing their ministry. Besides, with a couple of years of formation many of the ministers of other Churches as well as many of our catechists, trained at the TNBCLC, Tindivanam, have done excellent ministry with sometimes equal or even greater competence and dedication than a good many of our much and long trained presbyters.

Of course, there is also the model of Paul who with his long years of rabbinic higher education under Gamaliel and later learning from the Apostles became the greatest evangelist travelling far and wide preaching the Gospel among the Jews and Gentiles, engaging them in discussion and debate to defend and establish it, as he did in Athens, the city of great philosophers. He was also the founder of so many new Churches which even after leaving them in the care of the local ministers he supervised and coordinated by his personal visits and letters. We would also need ministers and presbyters like him with long years of formation. But they would be far fewer than at present and would not be tied down to small parishes. Apart from being modern day (new) evangelists they would also be the zonal catalysts and coordinators of all the base level ministers of at least one hundred base Christian communities. They would be chosen from the base level minsters on the basis of their age, experience and excellence in pastoral commitment and leadership qualities as well as intellectual ability. Such persons would be given additional formation for another three years or more, as needed, in theological institutes.

Pastorally Immersed and not Segregated

Anyone who even superficially glances through the formation programme of any seminary today would easily note that the academic concern and curriculum dominate it with the seminarian's pastoral commitment and activities mostly shunted to the sidelines by way of weekend ministry and a few pastoral courses in the final year of formation. This is even more evident in the latest decree from the Vatican Congregation for Catholic Education, *Veritatis Gaudium* (Dec. 27, 2017), directing theological institutes to divide the final four years of presbyteral formation into the first three years entirely devoted to academic theological courses and the final year to an entirely pastoral programme. The three-year programme of theological studies, with its overload of academic courses, would be to a very large extent disconnected from the pastoral context and commitment. Besides, it is a degree programme and as such is mostly examination-oriented.

Such a presbyteral formation, with its heavy emphasis on academic excellence, is to a large extent a left-over of the post-Tridentine period when there was an urgent need of combating the heretical teachings of the Reformers. But certainly, it has long outlived such a purpose. Today it might be needed only to zonal presbyters. But even they are primarily pastoral persons and their specific role

is that of serving as the catalyst and coordinator of various ministers of the base communities.

Formation for any ministry can be effectively achieved only in the context of ongoing pastoral engagement with people in their everyday life. Only it can make the future ministers humanly more sensitive, pastorally more caring, and spiritually more profound. Such lived experience of everyday realities and pastoral involvement, instead of keeping their theological studies merely academic and oriented to examinations, would make them a genuine religious quest that would enable them to confront their faith with not only the basic issues and questions of life and personalize it with a more profound understanding but also learn to deal with them in its light. Thus, what would take place is an effective integration of their personal lives, ministry and studies with their faith and spirituality.

The Shift from Eurocentrism to Contextuality

The theological faculties of most of our seminaries, either autonomous or affiliated, operate under the strict and elaborate directives of the Vatican Congregation for Catholic Education. Their entire syllabus of studies is prescribed by the said congregation with a Eurocentric focus which leaves little room for the inclusion of themes and issues of local significance. The sad consequences are there for anyone to see. The seminarians spend so many precious years studying so much of European interpretation of scriptures, European theology and morals, liturgy, spirituality and Church history, not to mention the couple or more early years learning mostly Western philosophy. Such knowledge may be useful. But is it needed for all candidates for ministry, especially those who would mostly be working with ordinary people who are struggling not with obtuse philosophical and theological questions but with issues of everyday life? Does all this learning help them to become better human beings, more convinced Christians and persons who are sensitive to "the joy and hope, the grief and anguish of the men (and women) of our time, especially of those who are poor and afflicted in any way" (Vat. II, *Church in the Modern World,* no.1) and capable of interpreting the everyday realities of life around them in the light of the Gospel (Vat. II, *Church in the Modern World*, no.4)? Unfortunately, the answer to these questions is not even a hesitant 'yes'.

Such a curriculum with its overemphasis on orthodoxy has resulted in the ecclesial amnesia of some of the most radical and revolutionary teachings of Jesus which are essential to any authentic Christian community life. They include, among others, the fellowship and equality of all human persons and especially women, authority understood as love and practised as service, economic sharing and poverty and simplicity in all religious expressions coupled with concern and commitment to the poor. Losing sight of such elements, essential to Christian faith praxis, had often turned Western Christianity into a mute witness to and sometimes even an active collaborator for centuries with some heinous crimes such as slavery, subjugation of women, clericalism, colonial conquests and exploitation, despotism of monarchical regimes, capitalist excesses, etc. of the Western countries. Such same lack of emphasis on orthopraxis inherited from the West by Indian Christianity has at least in part contributed to its failure to be a counter-cultural community of genuine fellowship and sharing devoid of caste, patriarchy, clericalism, grandiose churches and pompous celebrations, etc. for which even the poor are often exploited.

So what is urgently needed today is a contextualized curriculum of all ministerial formation including that of the presbyters. It will first and foremost focus on the present day life issues of our people, and in particular, those among them who are poor and victimized in any way, and seek to contribute with the light of the Gospel to the full and integral blossoming of their lives as God's

children. Of course, it would also draw from the ecclesial heritage of two thousand years as well as the contemporary experience of liberative praxis and scholarship from the West and East. But it should primarily be rooted in the Bible interpreted in the light of the immense wealth of God-given wisdom in the local culture.

This is all the more true of our Tamil culture with its rich literature, classical and more recent, varied religious traditions and folklore. Their philosophical and religious perspectives and insights on God, man and, woman, society, meanings of human life on earth and above all the ethics they present, though quite different, are as sublime and subtle as those of the Greco-Roman culture. It is also interesting to note that they are also in many respects more akin to the teachings of Jesus. The greatest tragedy of the presbyteral formation in Tamilnadu, in the past and even today, is that the curriculum of our presbyteral formative institutes does not include them as a major component. With most of the European-trained teachers in such institutes who are not adequately familiar with them, no wonder most of the presbyters trained there fail to present to our people the Christian faith in a way that is interiorly touching and personally and socio-culturally transformative.

Another vital component of the curriculum is the human sciences such as psychology, sociology and cultural anthropology. From being viewed with a lot of suspicions, they have now come to be accepted as allies to religion and the theological enterprise. In fact most theologians today find in them very valuable analytical tools, enlightening insights and interpretive categories to understand, explain and critically re-appropriate many religious realities and truths. They also offer effective tools and techniques which could be very beneficial to presbyters and other ministers in their pastoral work.

Conclusion

The vision of the Church and ministry presented above may seem to be far ahead of the times and unrealistic. However, the signs of times do clearly indicate that the path the Church has to take in the future lies in that direction. So in the light of the above perspectives, I conclude with the following concrete suggestions for the formation at St. Paul's Seminary, and other seminaries as well, which may be progressively implemented:

The practice of selecting teenagers for presbyteral formation, currently practised in almost all dioceses of Tamilnadu needs to be discontinued. Rather, candidates for formation to presbyterate as well as other ministries in the Church should be recruited from the committed and capable young adults and older volunteers, male or female, celibate or married, who are actively involved at the level of the neighbourhood communities, apostolic associations or Christian movements or even in secular fields and who have proven qualities and aptitudes for such ministries. In this regard, the archdiocese of Bombay has set an interesting example.

Monopolization of ministries by the clergy should give way to the recognition and establishment of many and varied ministries, mostly part-time, as required by the needs of the various neighbourhood communities. Thus, the number of full-time ministers can be significantly reduced and the situation of the glut of long trained full-time presbyters, faced by many dioceses of Tamilnadu, which has compelled them to erect parishes with even as few as fifty families or less, can be avoided

Seminaries should also offer multiple formative programmes for shorter or longer periods for various ministries: a two year programme (one year of theological courses and another year of pastoral courses) for the future deacons and presbyters who would be ministering at the level of the neighbourhood communities. An additional three-year formation programme should be available for

the would-be zonal presbyters.

To start with, the pastoral year programme, planned at the end of the theological studies, could admit to some of its courses lay candidates as well. Such pastoral courses, instead of being brief introductions to various ministries as is the practice now, should be held for a much longer period, with theory and practicum, so that participants, lay or clerical, would become at least minimally competent to do such ministries in the field.

All formative programmes, though short or long, would be intensive, and not as leisurely as it is often today. They would also have a profound pastoral orientation. Such pastoral orientation can be realized only in the context of constant interaction with and involvement in the pastoral situation. One way of ensuring it is to allow students, especially the candidates for diaconal and presbyteral ministries, to stay in groups outside the seminary right amidst the people, of course with a moderator, sharing their joys and struggles, joining in the pastoral ministries in the parish as well being associated with the various groups and movements, religious or secular, which fight for justice and peace in society.

All formators and especially professors in Tamilnadu need to have adequate knowledge of Tamil culture, literature as well as exposure to contemporary social realities and current issues of the Tamil people. So mere academic degrees, either from foreign or Indian universities, should not be considered as qualification enough for appointment as staff in our seminaries.

The bishops of Tamilnadu could appoint a team of experts to revise all our ministerial formative programmes and academic syllabi in order to make them truly contextual. Such a creative effort would also serve as a shining example for other regions of India and elsewhere to emulate.

Being a pioneer in India to teach theology in the vernacular Tamil, St. Paul's should persist in and pursue vigorously such a great venture which has tremendous potential to contribute to the effective presence and mission of the Church in the Tamil speaking world. For the Church can be authentically universal only to the extent it is also truly particular.

Taking inspiration from its own glorious past when its staff and students contributed so creatively by way of writing and productions in various fine arts, St. Paul's should continue to provide such an atmosphere and encouragement so that its staff and students develop their talents and achieve even greater heights in such fields at the service of the Gospel in India.

WEDDING RING AND EPISCOPAL RING

Besides being holy, popes are human too, even joyfully funny, which is part of being Godlike.

When the future Pope St. Pius X (Giuseppe Melchiorre Sarto, 1835-1914), just named a bishop (1884, Mantua), went home (Riese, Venetia) for a brief vacation he showed off his episcopal ring to his mother. He was proud of it, and rightly so. However, mother's forever mother, so Mrs. Margarita Sarto decided to teach her "little boy" a lesson. She took him by his ear, pointing to her wedding band and said, "Giuseppe, if it wasn't for my wedding ring, you would not have your episcopal ring!"

Her son responded to the motherly reminder with a smile, saying, "Yes, Mother!"

PART III

FORMATION FOR TRANSFORMATION

1. THE SPIRITUALITY OF DIOCESAN PRIESTS

REV. DR. R.K. SAMY
DIOCESE OF THANJAVUR

Overture

The spirituality and the ministry of the diocesan priests are essential to the life of the Church. The diocesan priests lead and offer sacramental ministry in the parishes, and there is no Church without parishes and the sacraments. We the diocesan priests are increasingly conscious of contributing to the articulation of a distinctive spirituality. Many of us feel that it has been our responsibility to develop a unique spirituality appropriate both to our status of life and to that of the laypeople who are entrusted with our pastoral care. The following pages contain the questions faced and answered at various times by figures of the stature of Charles Borromeo, Vincent de Paul, or the Curé d'Ars with contextual and contemporary examples.

In the sacramental activity, the diocesan priests repeatedly lead the congregation to discover the meaning of the corporate existence, in proclamation and realization in the social and political spheres. The values and relevant application of our doctrines like the triune God, and the newness of Jesus into time, and in contexts (parishes) become the culmination point of the ministry. Thus, the parish priests are the chosen instruments for the transmission of sacramental grace into the warp and woof of society; in one line, they are called to be sacramental in society *par excellence*. They are also architectonic for the emerging Church of Communion.

The background for the special spirituality is: there is a thirst among the people of all communities in all the dioceses for a "trusty standard" among the clergy. We are happy to note that there is a contingent of a committed clergy in all the dioceses and Religious Congregations. They are like A-grade priests having A+ parishes. There are also indifferent clergy who deplete the confidence of the people. They are, like C- grade managers having D-grade reports. This comes about due to similar grades for the family situations. Further, the changing scenario of the parishes also notes the observation about some people who belong to the Church without believing. Some believe without belonging as well. So also, there are priests who are enrolled or incardinated without developing TASKS[1] for the Gospel. The loss of focus and lack of the development of TASKS proper causes the all-pervading "entitlement mentality"[2] and "hotel mentality" among some clergy. For a remedial measure, we need a constant comeback to the original purpose of our calling.

In all, the spirituality of the diocesan priest must contain at its core an effort for a finding of God. When the priest heals the sinner, feeds the hungry, and blesses the sick, he not only meets the triune God and copies his way of being, he also co-operates with the Spirit in presenting his world to the Son and the Father in/through a parish. In other words, the priest partakes in the liberating mission of the Trinity in history and context. Thus, they act with the Spirit to complete what has been formed and reformed, but which awaits, the final transformation when the Spirit and the Son cede all things to the Father.[3] May this narrative enrich the spirituality of the diocesan priests and make a mark of appreciation of their lives and ministries in their uniqueness of situations.

Spirituality of the Diocesan Priests is a Participation in the Blue Martyrdom[4]

According to the Apostolic Exhortation *Pastores Dabo Vobis*, four dimensions interact and intersect simultaneously in the Way (*iter*) of formation and the lives of priests. They are human, spiritual, intellectual, and pastoral dimensions.[5] All four dimensions continue to interact also in the ministries of the diocesan priests much as variations in the contexts. In this integration, the entire Church is the mother and teacher with grace and responsibility to accompany the ministers.[6] In a "synodal journey" the Church is saturated and permeated with two key components. They are discernment and search for the will of God, not only on a personal basis but as a Christian community. This is in alignment with the suggestion of St. John Chrysostom: "Church is the name for Synod."

For any ministry, to have the dynamism of the diocesan spirituality: (i) it has to reach out to people in their individual puzzlement and peculiarities; (ii) it has to gather the people into communities; (iii) it has to reach beyond the narrowness of *neo-ghettos* (caste and clique) for the fullness of the Kingdom. This dynamism must be present in the spirituality of the preaching or other ministry to be sacramental. These three elements were followed by Jesus even in the Last Supper. Added to them, the spirituality of the diocesan priests is also an experience in implementing dialogue, participation, and co-responsibility and thus participation in Blue Martyrdom.[7] White-collar workers work in a clean and posh environment; blue-collar workers work in dirt and sweat. Most of the priests as blue-collar workers work among the poor and needy, thus ensuring a clear option for the gospel values.

Like the victim in the parable of the Good Samaritan, the diocesan priests will be found among the beaten and the broken. Like the elder brother in the parable of the Prodigal Son, they will be envied for welcoming the "sinners," and for optimizing the capacity of the people in the periphery. Like the victory over the temptations of Jesus as dramatically and powerfully portrayed in Luke 4:1-13, the ministry of the diocesan priests is also victory in so far as they are not a platform for amusement, will not be a drive to power, or will not be an engagement for pleasure. The diocesan spirituality is an outreach program or a shepherding program in spiritual discovery for the recovery of the lost likenesses in real persons who are created as/for personifications of the Beatitudes.

Pearls of the Seminary

Ministries are as vast as the blue sky without any limit. There are myriad areas of involvement. Such vastness includes both the infinite opportunities and courage of the individuals, the complexity in the assignments, and intricacies in the involvement of service. Such a vision of "blue" has been visible, in the testimonies of Fr. Stan Swamy SJ who died in police custody, and Fr. Jeyaseelan who was attacked for the agitation against the Sterlite in the diocese of Tuticorin. In this context, many of us see the contributions of Fr. Xavier Arul Raj (Legal Cell, TNBC) and Fr. Lourdusamy Bupathy (Laity Comm.) as *magnum opus* in their respective fields of ministry. There are several more who are meritorious and are participating in this blue martyrdom. Their legendary commitments are proverbial. Some of them have left the priesthood, but there is no denying the fact that they are members of *viri probati* (men of proven virtues). They all continue the Kingdom-Building. I must mention (YCS) Irudayam and Simon Arockiam who demolished the separation wall in a Catholic cemetery in Trichy though there were legal ramifications, and Victor who organized a mega Bible Exhibition at Thanjavur. Fr. S.M. George of Kalai Kaviri, Fr. Arul Irudayam, and Fr. M. Hieronymus is the reminiscence of a vast group of un-stoppable priests noted for their lifetime achievements. This only proves that the life histories of priests are the history of a diocese. Their contributions create the "sabdha" for the articulation of this spirituality proper.

Most diocesan priests have artfully proved to be the creators and custodians of high culture, imbedded and cultivated in liturgy, preaching, and other construction of infrastructures. Many have given voice to the voiceless, fermenting society, and fighting for justice overtly or covertly through research, print, social media, and art forms.

The criterion for *blue martyrdom* consists mainly in creating holy space to God in life and ministry by a sustained involvement in the liberating struggles of the people. They create thinning veil between the divine and human milieus, due to their ministerial priesthood. To do this they breathe with green lungs (prayer) in the world as the creative minority. The Church gratefully acknowledges such bishops, priests, and people amidst us as examples of this spirituality. This is a new kind of martyrdom. The martyrdom in the sense of suffering due to prejudices, personal vendetta, and people being critical and saying derogatory things about them.[8] However, this priestly spirituality aims only at a partial victory. It is partial because, in this incarnational spirituality, we experience our limitedness by our sinfulness; we also experience limitedness by the sinfulness of others (people, companions, and bishops) affecting our ministries. Certainly, there is a progressive movement forward from *victimhood to survival* amidst hurdles of various types.

Arguing for a Genuine Cause is not Disobedience

The boldness to insist on a point in a sustained manner is not to be frowned upon. Rather this unique attribute augers well and is also God's gift today in Society and the Church. One cannot fail to notice that sometimes priests enter into arguments with people and with superiors. Pope Francis once said that a nurse saved his life by arguing with the supervisory doctors, by demanding more aggressive antibiotics to treat a lung infection. The nurse was Cornelia Caraglio, a Dominican nun from Italy. According to the Pope, she is a great woman, and courageous to the point of arguing with the doctors for the welfare of her patient. There are priests with high capability of problem-sensitivity and uncompromising attitudes in their care in the ministry. Many of our priests' demands for life support and other help for the people to alleviate their sufferings of them are akin to a mother who always puts up a fight for her child.

Priests argue, not for themselves, but others; to protect and promote fundamental human dignity and need. Every day such priests are at the crossroads of hundreds of relationships, involving the sick, dying, problem families, belligerent lawyers, worn-out doctors, nurses, and demeaning government and even ecclesial systems. Such a service environment to build the Jesus Kingdom is certainly challenging but sustained only in this spirituality of *kenosis.* St. John Paul II in *Novo Millennio Ineunte* (6 January 2001) said, "All pastoral initiatives should be set about holiness …praying before meals … an examination of conscience, and an act of contrition before going to bed at night, so the whole day is colored with the sense of being in contact with God."

For us diocesan priests, the People are Our Masters. This is something like saying 'May our tongues cling to the roof of our mouths if we do not remember *you* if we do not consider Jerusalem, our highest joy' (cf. Ps 137:6), the diocesan priests cannot but live and serve in constant awareness of people. Jerusalem for them is the People and so the people are the highest joy of ministry.

Many among us are Disturbingly Prudent

It is wrong to take shelter in false prudence which may be a synonym for inaction, selfishness, indecision, and indifference. Nietzsche would say: "Cowards are prudent!" Many wish to be prudent in this sense on vital issues. Some priests may be 'enemies' to bishops, some bishops likewise to

priests, so also some people to priests, and bishops alike. In such involved ministries, the odium is unavoidable. There is a popular joke in Prague, which subsists in a conversation and mutual trading of complaints between an Israeli and a Czech: "feel sorry for us, says Israeli, we are surrounded by enemies. The Czech replies, ah! but that is not so bad, it is much worse for us – we are surrounded by friends." There are times priests in the parishes are also surrounded by such friends. So, such situations call for treatment of humour than seriousness.

The spirituality of the diocesan priests pulsates between tension and harmony, due to the overemphasis of any of the following: the prophetic, the cultic, and the systemic dimensions. Moreover, in ministering in this spirituality individuals, society, religion, are also important. Losing sight of even one of the dimensions of these Church's fundamental characters will result in a stunted view and impact our ministries adversely. An ancient adage goes like this: "If someone is holy let him pray; if someone is intelligent let him teach; if someone is prudent let him govern." Today the diocesan spirituality combines all three qualities concomitantly in any office, while praying, while teaching, and while governing. "The experience of one's weakness, the risk of thinking as a mere dispenser of grace, the challenges of contemporary cultures, the allure of power and riches, the obvious burden of celibacy will deter us from total dedication."[9]

Integral Spinning and Dual Turnings

The seven key concerns of Pope Francis set the parameter for a vision of priesthood today. They are also very important for the spirituality of the diocesan priests. They are: (1) growing in union with Christ; (2) becoming shepherds, not wolves; (3) staying connected with the poor, (4) being sacramental in life; (5) living the life of simplicity; (6) staying as Shepard; (7) being the oil of gladness.[10]

To do the above, we need to do what Mary of Magdala did. She had two "turnings" (Jn 20:14 and 16) to see Jesus as Rabbouni and Master after his resurrection. The first turning consists in the continued searching; perennial opting to optimizing with life skills and TASKS. The second turning pithily is said by St. Augustine: *conversa est, non corpore sed corde*, (not in the body but with the heart). The first turning is a deeper study and analysis which is a necessity for this fundamental and final turning (*conversa)*. The same can be explained like the following: the first turning is to have the prophetic thread. The second *conversa* is to have the contemplative thread. Both turnings/threads are integrally spun in the Spirituality of the Diocesan Priests. The contemplative life of living always in the presence of God, and the prophetic life of preaching and bearing testimony to the Gospel are a constant, uninterrupted *Magnificat* to God. This spirituality is also seen in three dimensions: vision is the *vue densemble*, mental vision, physical vision, and heart vision. The priest in the parish encounters the people and the world in all three visions: in assimilation, in integration, and in inverse influence.

The Spirituality of the Diocesan Priests are:

1). *Magnificat to the Father*, who is the absolute beginning, the origin of humanity, the universe and the theocentric evolution, compassionate and rich in mercy (Eph 2:4); *to the Son*, the lord of glory, the sole mediator, and the universal Saviour; *to the Spirit*, the source of life, the divine fire, and wind, the soft still whisper. Such magnificent spirituality transforms the diocesan priests into the catalysts of change and service to humanity.

2). *Rigorous* in its use of sources, open to new approaches to ministry such as the way of beauty in the liturgy, the experiential, theological narrative, inter-cultural gatherings, and dialogues of life at multi-levels.

3). *Relational*: It illuminates the intrinsic character of the bond we have with God and fellow human beings. Pope Francis writes More than rules and obligations, the choice that Jesus sets before us is to follow him as friends follow one another, seeking each other's company and spending time together out of pure friendship.[11] The diocesan priest sees that his life and the life of those entrusted to his care fulfill the logic of holiness. God is in every situation.[12] It is difficult to say no to holiness in a direct, definitive, and exclusive way.

Often the relationship with one's bishops is a murkier issue in many lives of the diocesan priests. What St. Faustina tells adds a grammar to this lifestyle: "You are always inspired in obeying the superiors; the superiors are not always inspired in commanding you." This relational spirituality helps us to fight the battle against prejudice in the ministry against each other.[13] The caste division is not the divine plan and so the restoration of the *Imago Dei* has to go on. While the image was intact, Christ restored the likeness. We continue it through sacraments and other related acts and ministry.

4). *Attentive to the Liturgy:* It makes us aware of the fact that liturgy is composed of immutable elements divinely instituted, and of elements subject to change (*SC* 21).[14] The priest represents Christ offering himself to the Father and praying with his community of believers in the world. The important difference is this: The Eucharistic prayer is proclaimed to God the Father by the whole assembly. Here God is in *active listening*. When the readings are proclaimed it is God who speaks and the Church is in receptive listening. In both modes, the celebrating priests only lend their lips to God and the people respectively.

5). *Open to the Values of Popular Piety:* Popular devotion[15] is a vehicle for divine insights. They do not stem from a certain naivete of religious deformations. At the same time, these devotions must caution us against false irenicism alien to real ecumenical dialogue. So, there are limits to popular piety. We need to avoid every tendency, true or apparent which could present the Virgin Mary and the Saints in isolation from the ecclesial contexts. Some priests are adept[16] at making their sanctuaries lucrative for purely mundane motives without intelligent catechesis.

6). *Sensitive to the Human Rights and Ecological Movements*: The Spirituality of the Diocesan Priests leads us to object to the many forms of violence inflicted on creation such as the environmental pollution causing erosion of nature, and erosion of human dignity.

7). *Sacramental and Inclusive*: Priests are to be the images of God's infinite mercy in a particular situation of life. With Jesus, we honour and respect everyone especially the weak, the downtrodden, and the vulnerable. Isabel Wilkerson has dedicated her bestseller *Caste: The Origins of Our Discontents*, to Albert Einstein with his quote: "If the majority knew of the root of this evil, then the road to its cure would not be long." The paradox in our context is that many in India after knowing its root and means of cure, the caste never leaves them. So, with the sighs and hopes of this spirituality,[17] we need to interpret the signs of the times (*HS* 4).[18] There are three major categories of signs of the times: *primordial*, *perennial,* and *episodic*. The Christ event in its totality is the *primordial* sign of the time; all other signs must be interpreted in its light. In a spiritual interpretation of the signs of times, Pope Francis has put migrants at the top of the list of urgencies, both exhorting us to commit ourselves to them and to take this commitment personally.

8). *Seeking God:* The anchorites of the early Christian era and certain monks of today shut themselves in solitude alone with God (*fuga mundi*); They are examples of the life of contemplation even if they have not fled the world. The worker priests of the 20th century sought their vocation right amid people's ordinary living and working conditions. For the diocesan priests, there is a viable third

option, to seek God in solitude and also share his presence and grace in and through social contacts. Priests in the parishes are like the ebb and flow of the tide along a beach. They have to repeatedly draw themselves into the ocean of God only to bring his shells of love to the shore. The *shore experience* always sends them back to the ocean again.

Diocesan Priests are Leaders with/without any extra Titles

Cardinal Martini, who is considered one of the mystics of the 20th century, said that the Church is 200 years out of date.[19] Such an assertion from an eminent prelate takes us to another pertinent "Gallup Poll" too. The poll states that 70% of those surveyed thinks that being a good Catholic is not dependent on going to Sunday Mass. The extraordinary shift in perception and practice warrants a new kind of leadership.[20]

Another study[21] states that 81% of Indians are religious, 13% are non-religious, 3% are convinced atheists, and 3% are unsure or did not respond.[22] Such studies must help us discern what the spirit of God tells us today. Such studies call for proper discernment to give birth to new Church leaders. This is what is highlighted forcefully in "Archbishop Quinns Consultations." John Quinn the Archbishop Emeritus of San Francisco spoke about the emerging New Situation in an address at Oxford University on June 29, 1996.

This new situation is not only political, economic, cultural, and technological. It is marked as well as by new psychology. People think differently, react differently, have new aspirations, a new sense of what is possible, new hopes and dreams. In the church, there is a new consciousness of the dignity conferred by Baptism and the responsibility for the mission of the church rooted in Baptism.[23]

The Actions of the Priests - the Criteria for Governance

In promoting future Church leaders in these situations, Cardinal Martini offers some criteria: (i) they must have taken initiatives, (ii) they must have worked at the periphery of dioceses; (iii) they must have been closer to youth. I may add a few more qualities for church leadership in Tamilnadu: (i) they must have been scrupulously integral in money matters and ensured transparency in whatever position they had ministered, (ii) they must not have joined in any radical-leftist-caste groups in the dioceses or in the Societies of Apostolic Life (even the doubly vulnerable Dalit brothers and sisters must have avoided such cliques – because what unites us is stronger than what divides us); (iii) they should have boldly and amicably voiced their opinions in the diocese; (iv) they should have clarity of wisdom and resolve on affirmative actions; (v) They should have lived a life far from vain sanctimonious pretensions, and orientation to Jesus while not bypassing the overall good of the Church. With the above fundamentals, similar criteria may be drawn based on *loci* for Church governance.

Pope Francis is often quoted as saying that we must take life as it is found, just like the soccer goalkeeper: he has to stop the ball from whatever direction it is kicked. Sometimes it goes in this direction, sometimes in that.[24] In the entire missionary Church, the priests in the parishes are the goalkeepers. The players are the peoples. Though the work of evangelization is the fundamental duty of all the people[25] the *onus* is usually on the shoulders of the diocesan priests. Hence the diocesan priests invite people to find their own "Emmauses" wherein their hearts meet Jesus. Jesus himself becomes an unknown pilgrim; each parishioner is an unknown Jesus. In their ministry, the parish priests lead people to meet the Risen Christ through Scripture, Eucharist, and Community. The village of Emmaus is each of our parishes. Frequently even the non-Catholics (Jn 9:41), join the parish Emmaus-event.

The quintessence of what Jesus added by his coming is specified very clearly In *Jesus of*

Nazareth by Pope Benedict XVI,[26] which is the essence of Christianity. In the above book, Neusner who is a Jew continues the dialogue and concludes: the master added only Himself as something new. The Master is Jesus.

A Relevant Theological Education[27]

Being fully aware of the above situations in the field, theological education needs to be programmed to suit these contexts,[28] namely multi-cultural milieus, pluralism, fanaticism, and communalism. There have been relentless quests for the Absolute but there have been marked differences between *Vedic* and *Tamil*[29] Spiritualities.[30] This calls for expansive study, thinking, and tolerance. Knowing the neighbours in their religious persuasions, working for peaceful coexistence through dialogue, tolerance, mutual appreciation, and collaborations at all levels are the necessary paths for a genuine *dialogue of life*. Christian spirituality moves towards the Kingdom in three manners: while experiencing it, is witnessing it, and proclaiming it.[31] At the same time, such spirituality is influenced and shaped among many factors by the living environment and culture. The constitutive element of culture is to adapt to the characteristics and spirituality of a people in a particular time and place.

The guidelines by John Paul are illuminating.[32] The world is no more a place for absolute claims. This is the reason Saint John Paul II said in Delhi to the then Prime Minister of India A.B. Vajpai: We only propose and not impose. In a possible dialoguing spirituality, Jesus is the model. Jesus praised the faith of Syro-Phoenician women (Mt 9:22) and that of the Roman centurion (Lk 7:9), both of them were not acceptable to the Jews.[33] The theological methodology today has to be action-reflection– action in the light of the *Word* and life. The point of our departure is the revelation, our life, our present experience around us. The goal of theological education then is to equip the students with *TASKS* and to find more tools to change the world around them so that the total transformation of society becomes the reign of God. Hence theology's approach and focus must be ortho-praxis. The post-Synodal Document *Church in Asia* stresses the importance of a critical awareness of the diverse and complex realities of Asia.[34] The encyclical letter *Fides et Ratio* praises the great spiritual impulse of Indian thought …to draw from this rich heritage the elements compatible with their faith, to enrich Christian thought.[35]

Hence an inclusive theological education[36] will have the following elements: becoming aware of the need to encounter the realities of the world (*sravana*); personalizing, de-personalizing, and re-personalizing the experience (*manana*); interpreting the experience through reflections (*nidhidhyasana*). This will lead to theologies: of *anubhava* (experience), of *sakssatkara* (realization), and *tota-pulchra* (total beauty). Such a theologizing process and experience do not end within the seminary walls but continue in life and ministries. But the contexts will be different. The teachers and classrooms are different. Consequently, the experience will be also different. But destiny is the same namely the glory of God in the living man.[37]

Closure

In fine, the core content of the Spirituality of the Diocesan Priests consists in: asking proper questions, finding appropriate solutions and in doing the solutions in a context. What do we do with these Greek speakers? (Acts 6:1). The same question pops up in the Church every day. Today's *Greek Speakers* are fisherfolk, Dalits, farmers, immigrants, environmentalists, landless labourers, sex workers, transgenders, etc. The emergent human- rights activists are more than the syntax of language and communication. There is no place for exclusion and exclusive approaches for understanding and

action; summarily these situations call for new ministries. This synodal response has been the hallmark of Church leadership from the beginning. Here the phenomenon of cultural memory has a twofold semantic character: sometimes it refers to a *diachronic axis* (generation across time), sometimes to a *synchronic axis* (the generational group at one point in time). Both *axes* are important to determine the pedagogy of the diocesan ministry.

Let this narrative end in a reflection from a dialogue between Telemachus and Athena in *Odyssey*. To the goddess Athena, who urges to search for his father, Telemachus replies, my mother says that I am his child, but I know not, for never yet did any man of himself know his parentage *gonos* (*Odyssey,* I, 215-216). In her reply, Athena observes, not without disillusionment, "few sons are like their fathers; most are worse, few better than their fathers" (*Odyssey,* II, 276-277). Our *alma mater*, St. Pauls Seminary says to her innumerable children over the hundred years, that "some are like Paul, some are worse, but all of them are my sons and consequently the disciples of Jesus."

The kernel or the essential centre of the Spirituality of the Diocesan Priests is on the two hinges: 1. Every person we meet in our parish life is an *ante lucem*. This Latin term means "the vigil of light." There may not be stage or amplifiers for our good acts. There will be unnoticed opportunities. Though they are small stuff, very meritorious in the sight of God. As Francis of Assis said, 'eventually who you are before God matters and nothing else!' So, each person is a light before we meet the great Light. 2. The second essential center is: the loneliness in the spirituality of the diocesan priest is to be converted into solitude. "Even when I cannot get out to join the community in prayer, God remains present, as Saint Augustine wrote, 'in my deepest interiority.' However lonely I feel, I am not alone, for at the core of my very being is Another."

It is up to the diocesan priests to turn the priesthood into gifts and constructive experiences. Though the following philosophical maxims such as "I think therefore I am," "I doubt therefore I am," and "I trust therefore I am," etc. are important, in addition, the diocesan priests need a new *creed* which is: "I improve therefore I am, or I am because I improve." May similar sentiments are the guiding principles for the parish priests: I am because I did. I am because I have contributed. I am today what I am because I improved.

END NOTES

1. The acronym TASKS is an abbreviation of various dimensions of capabilities. They are Talents, Attitudes, Skills, Knowledge, and Styles.
2. The entitlement mentality is I am the Bishop, I am the parish priest, I can only coast while all are working. Hotel Mentality is somebody else must do everything for me.
3. THE SPIRITUALITY OF THE DIOCESAN PRIEST By PHILIP ROSATO,
the spirituality of the diocesan priest - The Way https://www.theway.org.uk › back
4. See, Letter of His Holiness Pope Francis to Priests - Vaticanhttp://www.vatican.va › francesco › letters › documents 04-Aug-2019 — Letter of His Holiness Pope Francis to Priests on the 160th anniversary of the death ... "I have seen the suffering of my people" (Ex 3:7). The blue martyrdom incorporates the seven pillars the Pope speaks.
5. *Pastores Dabo Vobis*, nn. 43-59: AAS 84 (1992), 731-762. See also Fr. Abraham Kadapalackal, *The Spirituality of the Diocesan Priests*, (St. Paul: Mumbai, 2007). See also *LG* 41; *PO* 8; *CD* 34.
6. *Pastores Dabo Vobi,* n. 65.
7. St. Jerome had used the term white martyrdom for those such as desert hermits who aspired to the condition of martyrdom through strict asceticism. Green martyrdom, on the other hand, is more specific and focuses on extreme penance and fasting out of love for God. These martyrdoms are usually associated with the hermits of Egypt and monks of Ireland. Red martyrdom refers to giving one's physical life, bearing witness unto death. Red in this case is associated with the shedding of blood as a witness to Christ. These four spiritualities represent different but inter-linked paths to God. There is one thing

in common: a heart on fire with the love of God and love of neighbours.
8. See, Bishop Paprocki: Proclaiming the Truth of Jesus Christhttps://www.spesinchrist.com › bishop-led-evangelization, 21-Oct-2016 - His second letter, *Ars crescendi in Dei gratia,* goes together with his first as he explains that it "is about growth." Accessed on 24th December 2021.
9. The Gift of the Priestly Vocation, *Ratio Fundamenalis Institutionis Sacerdotailis*, Congregation for the Clergy, No. 84.
10. See, Pope Francis and the Seven 'Pillars' of Priesthood - Indian ...https://www.indiancatholicmatters.org › pope-francis-an... 11-Jul-2018. Accessed on 24th December 2021.
11. *Christus Vivit,* n. 290.
12. *Gaudete et Exsultate*, n. 15.
13. See, Allport W. Cordon, *The Nature of Prejudice*, (London: Addison Wesley Publishing Company, 1950). This book helps us understand the incarceration of prejudices we suffer from among ourselves on a caste basis.
14. See, the adage "*legem credenda lex statuat supplicandi.*" Prosper of Aquitaine, *Praeteritorum sedis apostolicae episcoporum auctoritates, de gratia dei et libero voluntatis arbitrio*, ch. 8. *PL* 51, col. 0209c.
15. *Varietates Legitimae*, nn. 17, 49,
16. Similar to Tetzel whose preaching of indulgences provoked Luther and hastened the Reformation.
17. Wilfred Felix, *Religious Identities and the Global South: Porous Borders and Novel Paths*, (Switzerland: Springer Nature, 2021).
18. "Signs of the times" was introduced into the official Catholic terminology by Pope John XXIII in the 1961 apostolic constitution *Humanae Salutis* (*HS*).
19. Cf. G. Sporschill – F. Radice Fossati, "Chiesa indietro di 200 anni," in *Corriere della Sera* (https//bit.ly/36pxMHI), September 1, 2012).
20. In 'Magisterium by Gallup' a person argues that most Catholics agree with them on the issue. In truth, 'Magisterium' means in Cardinal Newman's view: 'the *Ecclesia docens* ("teaching Church,") discerns, differentiates, defines, promulgates, and enforces any portion of the tradition of the Apostles committed to the whole Church. See Newman, John Henry (1859). *The Rambler,* Vols. 1 & 2 (London: Central Publishing Office, 2005).
21. 2012 WIN-Gallup Global Index of Religion and Atheism.
22. "Global Index of Religion and Atheism," WIN-Gallup. Archived from the original, on 16 October 2012. Retrieved on 3 September 2013.
23. John Quinn, "Considering the Papacy," in *Origins,* July 18, 1996, Vol. 28, no. 8, p. 120.
24. Speech to the Participants in "A Village for the Earth" Celebration, April 24, 2016.
25. Paul VI, *Evangelii Nuntiandi*, n. 59, which also cites *Ad Gentes*, n. 35.
26. Pope Benedict XVI, *Jesus of Nazareth,* Vol. 1.
27. The students must familiarise themselves with a few Tamil Spiritual writers like Adi Vel Muruganar and Ilangumaranar others on Tamilar Matham and other related themes.
28. See the Documents of the International Theological Commission: *Faith and Inculturation* 1989, *Christianity and World Religion* 1997*, Communion and Stewardship* 2004.
29. Devaneya Pavanar, *Thamilar Matham* (Chennai: Pumbukar Veliyidu, Tamil 2011).
30. See, Ignatius Hirudayam, *Gnana Valvu*, Vols. I & II, (Madras: Aikiya Alayam, Tamil, 1987).
31. D.S. Amalorpavadass (ed.), *Indian Christian Spirituality*, (Bangalore: NBCLC, 1982) 38.
32. See, TOWARDS A PASTORAL APPROACH TO CULTURE, PONTIFICAL COUNCIL FOR CULTURE, 1999. See also Apostolic Exhortations *Evangelii Nuntiandi* by Paul VI and *Catechesi Tradendae* by John Paul II, offer precious teachings in this respect*, Redemptoris Missio*, presents it as «the intimate transformation of authentic cultural values through their integration in Christianity and the insertion of Christianity in the various human cultures.
33. Religious Pluralism: An Indian Christian Perspective, edited by Pathil Kuncheria, (New Delhi: ISPCK, 1991). p. VII.
34. Pathil Kuncheria, *Trends in Theology*, (Bangalore: ATC Publications, 2000). p. 175.
35. *Fides Et Ratio*, No.72, (Mumbai : St. Paul's, 1998). pp. 105-106.
36. The books of Thiru Vi Ka, Devaneya Paavaanar, and others on the Tamil Religion are to be introduced to the students.
37. "living man" is the meaning in - *Gloria Dei est vivens homo*. This quote is of saint Irenaeus of the second century. A most profound insight into theological anthropology. This is an excerpt from his monumental work written about 185AD, *Against Heresies* (Lib. 4, 20, 5-7; SC 100, 640-642, 644-648).

2. FORMATION OF DIOCESAN PRIESTS:
EVANGELICAL POVERTY, STEWARDSHIP AND COMMUNION OF GOODS

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Priestly formation is usually given in the areas of philosophy and theology. Though these studies enrich the capacity and calibre of the seminarians to become priests in future it would be better if the studies include financial and organisational management in view of evangelical poverty, stewardship and communion of goods. The diocesan priests are not only pastors but also are administrators. To manage the temporal goods of the diocese and the parish, a diocesan priest is to have a clarity that he is only the steward of temporal goods that are entrusted to him. A good administrator is always a person of detachment from goods and is answerable to the public. Moreover, accountability and transparency are very important in the life of priests. If a seminarian is ordained after possessing a convinced knowledge of evangelical poverty, then he will be in a better position as a good pastor and administrator to the faithful and the best steward of the temporal goods. In this article, I would like to share a few reflections on evangelical poverty, stewardship of goods, and financial and organisational management.

1. Evangelical Poverty: Foundation Stone for Financial Accountability

Evangelical poverty is a foundational grace. It is a basic disposition for a life of discipleship as a condition to enter the kingdom of God. Evangelical poverty is a call to a life of detachment from worldly pleasure and creatures. It prevents us from substituting idols for the true love of God and neighbour. This disposition makes it easier to accept whatever God has planned for us – total surrender to God, condition of being totally free for Him, which is possible only if we have overcome the human tendency to become attached to the pleasures of creatures which make us seek our independence from God.

The Apostolic Exhortation *Pastores Dabo Vobis* describes this struggle as follows: "On the subject of evangelical poverty, the synod fathers gave a concise yet important description, presenting it as "the subjection of all goods to the supreme good of God and his kingdom." (*PDV*, 30) In reality, only a person who contemplates and lives the mystery of God as the one and supreme good, as the true and definite treasure, can understand and practice poverty, which is certainly not a matter of rejecting material goods, but of a loving and responsible use of these goods and freedom with reference to God and His plan. This can be possible only if a disciple has acquired or approximated the spirit of poverty in his life.

The issue of security, that is, acquiring and worrying about the material benefits in priestly ministry, the issue of lifestyle, that is, possessing of material things and comforts which brings a lifestyle change, the issue of helping out the immediate family and relatives with the means of income from the Church are predominant among priests. This is also the fact that the administration of the sacraments tends to be the means of income for the priest. And it is a fact that the diocesan priests exploit the generosity of the people. Priests neglect the important task of evangelisation in the Church and have become too busy with mere rituals and rubrics. The Apostolic Exhortation *Pastores Dabo Vobis* challenges us to reflect on the pastoral connotation of living out the spirit of poverty among priests that can help us overcome this danger: "Poverty for the priest… takes on specific "pastoral" connotations (he) should consider the poor and the weakest as people entrusted in a special way

to them and they should be capable of witnessing to poverty with a simple and austere lifestyle, having learned the generous renunciation of superfluous things" (*PDV*, 30). In a more precise way, the Apostolic Exhortation encourages the priest "to stand beside the underprivileged, to practice solidarity with their efforts to create a more just society, to be more sensitive and capable of understanding and discerning realities involving the economic and social aspects of life, and to promote a preferential option for the poor" (*PDV*, 30).

The following proposals and suggestions can help us face the crucial issues and strengthen us in our commitment to lead a simple life. These are given in the context of seminary formation and in view of parish ministry: 1. we need to make the seminarians aware of the issues that affect them living out poverty. They must discuss realities of materialism and attachment to a worldly lifestyle, which can help them in the process of integrating the values of simplicity during their seminary formation and later on in their priestly life. 2. We must enable the seminarians to critically question and reflect on the priorities and values of the acquisition of material goods; they must be challenged to see whether they require a particular material good as an essential one for their ministry. 3. The seminarians must be exposed during their years of formation to the intricacies and difficulties of budgeting the seminary resources. 4. The seminarians must be taught financial and organizational management so that they can already acquire the necessary orientation for professionalism in the matters of finances of the parish and other institutions. 5. A joint recollection for the parents and seminarians who are about to be ordained needs to be arranged where the topics such as the lifestyle and proper decorum of the priests in the parish, and the right spirit that needs to prevail between the priests and their immediate family can be discussed.

2. Stewardship and Communion of Goods

In the Acts of the Apostles, we find many beautiful examples on stewardship and communion of goods: "Those who possessed something did not consider it as their own" (Acts 4:32). It was an absolute free communion of goods. The communion of goods is possible when we experience the presence of Jesus in our midst. When Jesus is in our midst we are ready to give our life to the other persons and it means also sharing our goods. It is a free choice that we make. St. Peter accused Ananias and Sapphira, not because that they lied to the Holy Spirit (Acts 5:1-16), but because that they wanted to give the impression that they were in perfect communion while they were not.

Communion supposes doing one's part, especially by working. Laziness has always been condemned even in the Old Testament. It was also condemned by Jesus. When we look at the life of the apostles, they had to work to support themselves. St. Paul says, "nor did we eat anyone's bread without paying for it, but with toil and labor we worked night and day, that we might not be a burden to any of you." (2 Thess 3:8). And also, in the Acts of the Apostles we find him saying: "because he was of the same trade he stayed with them and worked" (Acts 18:3). This is a clear concept of communion.

In the writings of St. Augustine, the concept of poverty is understood not only as a communion of material goods, but it is also a communion of spiritual things, i.e., the communion of one's soul with others. St. Augustine, a great theologian on the Trinity, says that the Trinity is realized on the earth when there is full communion among persons. Therefore, everything among the Christians has to be put in common. Poverty is seen as the invitation of divine charity. A rich who capitalizes for himself/herself is a murderer because he/she breaks communion. And the evangelical perfection wants that men and women must be simple. They should have less than what they need for their life. They should not have more because what is more is in disharmony on the moral and social levels. If a person doesn't make himself/herself free of everything then he/she will never be able to enter into communion with others. Hence, one must learn to renounce everything and put it in common. Jesus is the universal teacher of how to put communion into practice.

3. Biblical and Theological Significance of Stewardship

Administrators of the public goods and public office holders are often called to account for their services and stewardship. The approach to administration or management of temporal goods in the Church must be that of stewardship. That is why administrators of such goods are described as the good head of the household. Stewardship, therefore, brings to mind the work of a shepherd who works tirelessly for the interest and benefits of the flock entrusted to him/her. *Pastor Bonus* ('The Good Shepherd'), though does not give explicit details of what should be done to ensure accountability, it more or less sets the tone of what should be done in the structural system to ensure good governance in the Church which is in tune with the value of stewardship.

When the term *'Pastor Bonus'* is pronounced what comes to our mind is the classical Psalm 23 in the Bible. It points to accountability on the part of the steward, who must account for every sheep in his custody. The shepherd here is seen as a steward who serves the sheep, making sure that none is injured or lost. And if as the case may be, any sheep gets injured or lost, the good shepherd must do his best to restore the injured and find the lost. In the story of the shepherd (Lk 15:1-7) the shepherd who realizes that one sheep is missing and then goes in search of the one missing sheep does so because he has to account for all his sheep at the end of the day. The opening statement of *Pastor Bonus* states that "the Church was established, the people of God, and the task of its shepherds or pastors was indeed to be that "service which is called very expressively in Sacred Scripture as *diakonia* or ministry" (no.1). This image of an administrator as a shepherd implies that he/she should have the capacity to exhibit in his/her administration morally acceptable. And he/she must show a great sense of commitment to accountability over those things placed in his/her charge.

In the discussion of accountability, another image that is captured by the concept of stewardship in Church administration is that of the servants in the parable of the talents (cf. Mt 25:14-30) in which, the servants were entrusted with the property (talents) of the master and authorized to make good use of the property. The parable of talents is, therefore, a call 'to work, to perform, to develop, to progress, to change, to choose, to be active' which tallies with what is required of and expected from an administrator of goods of the Church as trusted stewards. Thus, the Church as an entity is seen as the master who entrusts talents (material goods) to the chief steward authorizing them to recruit other stewards to engage in the administration of the goods.

4. Financial and Organizational Management

Edward and Humble define accountability as "the means by which individuals and organizations report to the recognized authorities and are held responsible for their actions." Worth sees that it is 'to be accountable essentially to answer, to take responsibility for one's action. Accountability essentially deals with openness or, as it is said today transparency that allows us to verify the Church's fidelity to her mission. Accountability drives efficiency and effectiveness in the governance of people and administration of material goods. As per the view of Ebrahim, there are four core components of accountability: transparency, answerability, compliance, and enforcement. These components form the crafting of the legal framework under which the goods are administered.

Accountability is closely linked with good ethical behaviour. Thus, an administrator or a leader whose ethical behaviour is sound is more likely to comply with the rules of accountability. All the necessary information demanded by members of the community ought to be provided by an administrator either on request or as stipulated by the governing principles of operation. Transparency makes it possible for an administrator in a parish or public service to demonstrate to the satisfaction of his/her public that they have exercised the power conferred and achieved the agreed objectives, by using the resources provided effectively. Answerability in the Church goes both in the vertical line to the superior and in the horizontal

line to the members of the congregation represented by the councils. Compliance refers to the observance of rules and regulations governing an institution or an organization.Accountability is important for a priest for three reasons: (a) It boosts trust: only in an environment of accountability, mutual trust is possible; (b) It improves performance: as there will be no confusion with the roles and as there is no drifting, a priest will perform well in his duties; and (c) It makes room for learning: the priest who is in-charge of a property in the parish will learn from the local ordinary to manage the property well.

5. The Sources of Church Property

The Catholic Church as an organization that provides various services – spiritual and material – to humanity needs financial and material support to carry out its services. Though a religious organization is non-profit, it requires funds to administer its affairs and to carry out its daily religious obligations. To this end, a lot of writings abound on acquisition, retainment, administration and alienation of temporal goods in the Church. The Code of Canon Law establishes that "the Catholic Church by innate right is able to acquire, retain, administer, and alienate temporal goods independently from civil power" (Can 1254). The reasons for the acquisition of temporal goods are principally for regulation of divine worship, the provision of fitting support for the clergy and other ministers and the caring works of the sacred apostolate of charity, especially the needy.Based on this clarity, the Church at the diocesan or parish level can solicit or appeal for contributions and donations from the parishioners. Another source of acquiring temporal goods for the Church is by the imposition of tax if necessary after fulfilling all the requirements prescribed by law. The diocesan Bishop after consulting the finance committee and the council of priests has the right to levy on the public subject to his authority a tax for the needs of the diocese.

6. Administration of Temporal Goods in the Church

The administration embraces the case and presentation of the temporal goods of the Church and those of religious institutes, so that they may serve the purposes for which they were acquired. This would include not only the preservation of the goods but also the ability to make them more fruitful. An administrator of temporal goods is empowered by the juridical person to engage in a variety of activities by which he/she may conserve, maintain, repair, and make the property fruitful and profitable in its use. Since accountability is of prime importance in the administration of ecclesiastical property and drawing from the model of the "good shepherd" and "the criterion of the good head of a household," the diocesan Bishop ensures that efficient and transparent administration of Church property is maintained. Management of ecclesiastical property does not stop at acquisition, refinement and maintenance of those properties; it also includes what the Canon Law calls alienation of property. Alienation of ecclesiastical goods by an administrator does not happen by his fiat, but may only be carried out by him after the due and recommended consultation and consent of the councils. The consultations and consent of the recommended councils are necessary in order to prevent administrators of the Church property from the arbitrary dispensation of such goods.

Conclusion

To be an effective pastor and administrator in the parishes or the institutions, priests have to be accountable, answerable, and transparent to the superiors and the common people. Temporal goods help us to take up the mission of Christ effectively to the parish communities as well as to the institutions of the diocese. The priests who are with an ardent love for simple and celibate life can enjoy serving the people with effective stewardship of common goods. The financial and organisational management skills will empower the priests to get cooperation from the faithful to do their services and mission works in the appointed places efficiently and effectively.Let me propose a SIMPLE rule for creating a culture of accountability among our students in formation: Set expectations, Invite commitment, Measure progress, Provide feedback, Link to consequences, and Evaluate effectiveness.

3. THE PAULIST FORMATION IN TRANSITION
(ST. PAUL'S SEMINARY: 1960S)

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The sixth decade of the 20th century was indeed a crucial time of transition for the Church at large and at St. Paul's Seminary in particular. Yes, with the spirit of *agiornomento* instilled by Pope John XXIII, and augmented by the Second Vatican Council, the Church was hobbling around the expected vision of renewal in the Church as against the over-institutionalized, hierarchically-structured and exclusive-minded legacies of the past. Obviously, St. Paul's Seminary Tiruchirappalli was no different.

However, the faculty of St. Paul's, all belonging to the Society of Jesus, were sensitive to the changing needs of the time, considerately open-minded, sympathetically listening to the students' voices and accommodative to the aspirations of change, at the same time never altering the main focus of an all-round formation of seminarians in line with the new spirit of renewal. It was indeed providential that I happened to spend nearly six years of my formative years at St. Paul's (June 1962 to October 1968). I am greatly indebted to the Father for this providential care for this unworthy son, too.

Father Loźe's Contribution

A particular mention must be made of three men of happy memory who played a vital role in that transitional time. One was Fr. James Loźe SJ. His field was more of catechetical interests. However, he was fully involved in the overall formation of seminarians. He was especially known for sincerity of purpose, dynamism in action and zeal for mission. As Rector of the seminary, since 1963 June, his prime concern was to provide the inmates with decent accommodation facilities. The present physical structure, interconnecting the four old buildings (Father's block, Library-building, SS Hall and Vianney Hall) was all born out of his hectic efforts. More than that, it was Fr. Loźe who was the mainspring of the wheel of renewal to set in motion the seminary.

It was under his benign patronage, guidance and unstinted cooperation that a group of enthusiastic students organized themselves, informally although, to bring out Tamil translations of the Documents of Vat II. No sooner had a particular document been promulgated than this group commenced the work of translating it in our mother tongue in all seriousness. Depending upon one's interest and competence, a small group of two or three would commence it by themselves. They also got it outsourced for a few documents from a qualified person in the theme. Once the first draft was ready, a small group of three or four would form itself, casually allotting a specific portion of it to each of the members. The main task of this little group was to verify if the text is authentic to the original text and to check whether it is also intelligible and readable in Tamil. That new text would be presented to a little wider group for scrutiny, mainly with a view to the uniformity of style. It required a lot of time to be spent in many sittings, inspecting whether the draft was technically accurate, intelligibly

readable, and falling in line with the flavour of the vernacular. With a special concern to verify the flow of ideas in Tamil, arrangements were made to seek the help of Tamil scholars like Iyan Perumal Konar, Sammanasu, Samimuthu of St. Joseph's College, Tiruchirappalli. It was only after getting their approval that the draft was sent to the press. Then there was the onerous task of proofreading by a still larger group.

The undeclared leader of the whole group was evidently Bro. C.M. Hieronymus doing his second year of theology. Along with his regular studies, he could organize all the intricate stages of work in the most efficient and yet in unassuming ways. Not only was his temperament such that he could muster the cooperation of all the members through his pleasing manners, but also he evinced utmost sincerity of purpose and sheer hard work so as to steer the smooth functioning of the group to achieve the one goal of getting a worthy translation of all the sixteen documents of Vat. II. Firstly, each of the documents was released as a separate document in an attractive cover designed by Br. Pancras M. Raja and was put in public circulation for critical comments not only from priests and religious but also the erudite laity. Then, all these separate documents were put together in a single volume and got published as *Sanga Edugal* (சங்க ஏடுகள்) in 1967. It was indeed a singular achievement of St. Paul's to have rendered the Conciliar Magisterium in a local language, perhaps the first of its kind in the whole of the Church in Asia.

More significant is the formation we got in the process. It was purely on a voluntary basis that this massive work of nearly a thousand pages was undertaken by the group. But the administration was closely watching the movements of this group, lest they should ask for an exemption from any of the regular observances of the seminary, nor should they seek the privilege of any sort, just because they were involved in the extra burden. Most of the committee members would go to bed by midnight. But still they were expected not to miss any of the community exercises. They were specially watched whether every one of them was there in the chapel right in time for the Morning Prayer at 5.30, followed by Meditation and the Eucharist. They were not to bunk any of the regular observances like manual work, games and Community Day sports. Thus we were trained to put up with hardships for the cause, with the least expectation of any sort of reward or compensation.

The Spirit of Renewal, Caught up Unawares

Apart from the tangible achievement of having brought out the basic 'Book of the Renewal' what was profoundly significant was the fact that the whole seminary imbibed the spirit of renewal almost unawares. Now that the translation committee members constituted a sizable section of the formees, and that we were all familiar with almost every one of the sixteen documents of the Council, we were quick to pave the paths of renewal spontaneously, while at the same time, being well-rooted in the overall climate of strict enforcement of discipline, as mentioned above.

The most visible manifestation of the renewal was to switch over to the vernacular. Till then, Latin was the official medium of instruction. The principal courses were conducted formally in Latin. Notes for study and 'theses' for exams were all in Latin only. However, the progressive thinking of the Council began to creep in informal ways. We used to organize debates on such themes "Whether the medium of curriculum be in Latin or in vernacular?" Obviously, the verdict of the debates was in favour of the vernacular. Well-known professors in Tamil like Shri. Iyan Perumal Konar were employed to teach Tamil language and literature, as part of the regular curriculum. That was the time when the whole Tamil culture was being revived, with a special slant on promotion of purity of

Tamil, with conscious attempts at expelling the erstwhile intrusion of Sanskrit words from the popular *Manipiravala* style (kzpg;gpuths eil). The Tamil Academy was permitted to invite great promoters of 'pure' Tamil like Ki. Aaa. Pe. Visvanathan. Some of us were fond of even changing even our baptismal names into pure Tamil. For example, '*malar mannan'* (மலர் மன்னன்) for Pushparajan, *jyoti* for Louis, *kallan* for Peter, *Thirupeyaran* for Hieronimus. As secretary to the Tamil Academy, when I sought special permission to bring a lady orator to address us, or when Hindu *swamijis* were invited to address Special Academy Meetings, such moves were viewed almost like a 'revolution' at that time.

Attempts at Inculturation

Indologists like Fr. Vattangi S.J., specialists in Saiva Siddhanta like Fr. Chacko Valiaveetil S.J. and Fr. Ignatius Hirudayam S.J. were on the faculty, though each, only for a short period. However, their very presence was a great inspiration for us to cherish the values of Indian spirituality. Measures were taken to get ourselves acquainted with many other cultural treasures of Indian heritage. Thus illustrious specialists in Carnatic music like Mr. Thomas Victor were roped in to teach us Indian music every Sunday. Officially arrangements were made to conduct Yoga classes for volunteers, twice a week. Thus, the spirit of inculturation was already in the air, and informally in the overall climate of the seminary formation. Especially the members of the translation committee could feel the 'official backing' from the magisterium of the Council with which they were now rather familiar.

The major impact was on liturgy. The decorations for celebrating the days of solemnity were specifically geared to exhibit our love for the Indian style and fashion. Even as Latin was prevailing over the whole of liturgy, some of us were enthusiastic about the use of vernacular wherever possible. In the context of the prevalent use of Gregorian music in liturgy, it was considered a giant step to prepare a set of Tamil hymns for a meaningful celebration of the Holy Mass: The entrance hymn (*Varuveer Kristu Guruve Varuveer* - வருவீர் கிறிஸ்து குருவே வருவீர்) as well as the penitential hymn (*Karunai Deivame Kan paarum* - கருணை தெய்வமே கண் பாரும்) were indeed a hit. The recessional hymn *Mudinthathu Kalvaari Siluvaippali* (முடிந்தது கல்வாரி சிலுவைப்பலி) was considered a theological masterpiece in the new perspective too. The composition of lyrics was taken care of by Bros. Kulandai Raj, Jyoti and Devasahayam and the musical composition by a well-known organist Br. Robintson. They were theologically rich, linguistically pristine, and musically popular and appropriate to congregational singing. It would not be out of place to mention that we were contributing our mite to the publication of the Tamil Missal and the Tamil Lectionary. Though it was all prepared by our next-door neighbour, the Tamil Literature Society (TLS)), we were linked to the onerous job of proofreading the texts.

Indianization

At a time when there was no students' council as such, students felt bold to freely express their concerns to the professors. They in turn would always listen to us sympathetically and encouraged us to launch quite a few programmes of renewal. While serving as MC, I took certain initiatives in the adaptation of the Indian culture into the practice of our faith. Some attempts at Christianization of celebration of such festivals as Ayutha Pooja, Deepavali were made in the form of prayer services. Fr. Bede Grifiths had already commenced his work of Indianization in and through Sachidananda Ashram, Shanti Vanam near Kulithalai. Frequently he was invited to give talks about the emerging approaches of dialogue and inculturation. Fr. Amalorpavadass, as Director of Catechetical Centre at Tindivanam, had paid a visit to the seminary. The very style of his celebration of the Holy Eucharist

was so inspirational that we were clearly oriented to the cause of renewal. So much so, after his visit, nearly half the number of Tamil speaking Paulists were enlisted as subscribers of the monthly journal *Thozhan* published from his Centre at Tindivanam. Fr. Ignatius Hirudayam, a specialist in Saiva Siddhanta was housed here for a few months, but perhaps he was too high to be grasped by us. The impressive teaching by Fr. A.M. Lourdusamy, with the updated theological thinking, the revolutionary and forthright critique of the only Liturgy specialist Fr. Y.A. Lourdes, the profound knowledge of Bhakti literature of Fr. Maria Jeyaraj, all this did have an impact on our subconscious level to imbibe the spirit of renewal in us, especially motivating us to promote the spirit of interreligious harmony, and re-orient our approach to the mission of interreligious dialogue. A special mention must be made of Father Francis Besses who even while teaching Church History, took extra trouble to initiate us into Cine-Forum.

The Role of Father Bürke

Another outstanding person who animated the seminarians with spiritual vigour for renewal was Fr. Rene Bürke SJ. By nature, he was highly a spiritual personality. No wonder that he was a much-wanted-confessor for all the seminarians, right from the first-year Philosophy till the diaconate level. Besides, he was the only residential professor of the Bible. That was the time when the theological disciplines were moving from the scholastic framework to a Bible-based approach. Though, he did not hold a doctorate in the Bible, yet he was spectacularly sincere to imparting to us the spiritual thrust of each of the lessons so deeply and convincingly that we could not but be absorbed by the spiritual insights. We were all deeply edified by the fact that each of his lectures was preceded by his prolonged visit to the Blessed Sacrament.

Certainly today all the theological disciplines are bound up with exegetical and hermeneutical studies of the Bible. But what the laity need is not high blown theological jargons, or exegetical analysis and hermeneutical explanations. The various scientific methods like the Historico-Critical, Exegetical and Hermeneutical are all useful, no doubt. But they all need to be subservient to the only goal of uplifting the human spirit. The Bible is not primarily a literary piece to be studied analytically, only. What the laity need is not high blown theological jargons, or exegetical analysis and hermeneutical explanations but just an inspiration and guidance from the word of God so as to enable them to face challenges of life, a soothing balm to the anxious heart, or an appropriate word of encouragement to a flagging soul. That is precisely what the seminarians got from Fr. Bürke's classes. Even now I am convinced that the sort of Bible-teaching pursued by Fr. Bürke is most beneficial to the formation of future ministers of the Church.

It may not be out of place to illustrate it from my personal life. It was after I had received sub-diaconate ordination that I fell ill and the authorities decided that I needed to discontinue my priestly formation. It was a terrible blow to one who was sincerely striving after the priestly call. To say the least, the eight years of my priestly training that I had gone through were simply a 'waste', purely from the practical point of view, especially because my educational qualification at that time was a mere SSLC. How to enter into a college, at this stage? The idea of distance education was not there at all? The whole future loomed dark. Anyway, I mustered a lot of courage to stand in the queue to get an application for PUC in St. Joseph's College. It was only the 'light of faith' explained by Fr. Bürke in his Bible classes on the Book of Genesis that was guiding me on. When I left the seminary gate, I was playing Abraham: 'going without knowing where I was going' and yet totally relying on the faith that

'the Lord who had called me would not let me down.' In fact, my faith was not in vain. At every step of my life, then on, I could invariably see the 'invisible hand' leading me on, supporting me, uplifting me, and making use of me to serve the spirit of renewal in ways which would not have been possible merely as a priest. Today with a retrospective look at my past, I would sing along with St. Augustine, exclaiming: "Oh, *Felix Culpa* of my archbishop, Justin Diraviam, JUD!." Yes, even amid the ravages of errors of human decision, a man of faith will always see the triumph of Life over death, of Truth over falsehood, Light over darkness.

Consolidation of Renewal

Apart from the personal formation, one got from St. Paul's Seminary, it is a matter of great joy to observe that the formation received by Paulists during the post-conciliar phase of its history was so rich that erudite and productive scholars like Y. Irudayaraj, C.M. Hieronymus, A. Hirudayam, D. Alphonse, X.D. Selvaraj, V. Paul Leon, E. John Kulandai and Felix Wilfred. There were many creative artists like Peter John and S.M. George, Berchmans who were also influenced by the Renewal Spirit prevailing in St. Paul's. It is also heartening to see a big line of excellent pastors belonging to the Tamilnadu Church were groomed during this transitional phase of renewal in St. Paul's: Bishops Peter Fernando, Leon Dharmaraj, Jude Paulraj, J. Susaimanickam, Devadass Ambrose, Anthony Pappusamy, F. Antonysamy, George Antonisamy, etc.

It would not be an exaggeration to say that the seeds of renewal that were sown in the hearts of the seminarians around the time of transition sprouted well, and gradually grew into two mighty trends of theological formation, in the subsequent years of the post-conciliar climate. One was moving in the direction of dialogue with religions; the other was emphasizing a subaltern perspective. Unfortunately, they were seen as contradictory to each other, or at least as running in parallel lines, one being indifferent to the other.

The best option perhaps is to see them both complementary to each other. Dialogue of religions may be steered in such a way that the believers of the various religions can join together to pose a formidable challenge to every form of injustice in the society. The Dialogue Movement may be so steered as to provide the civil society with not only a common platform of the 'values of permanence' but also concrete illustrative exemplars from each religious tradition so that all are able to can promote freedom, equality and justice in the society. Will this not contribute to the establishment of a 'just and new society' that may be rightly called the Reign of God?

"When I feed the poor they call me a saint.

When I ask why so many people are poor they call me a communist."

"We all believe that freedom is a divine gift to be preserved at all costs.

Let us liberate, in the highest and most profound sense of the word,

all the human beings who live around us."

- Dom Hélder Câmara

4. SOCIAL THRUST IN THE FORMATION OF DIOCESAN PRIESTS

REV. DR. A. MARIA DAVID OCD
MANALIKARAI

While St. Paul's Seminary proudly and joyfully completes hundred years of priestly formation, it is refreshing to re-live some of the exuberant and interesting youthful years spent in formation there. It was in the Pontifical Institute of Philosophy, Carmelgiri, Alway, I had done the three years of studies in philosophy (B. Ph.). Academic activities gained priority there. The social and pastoral programmes did not gain much importance there. In 1981, I began my theological studies in St. Paul's Seminary, Tiruchirappalli. I could feel a drastic difference. A family atmosphere filled the seminary and a positive approach as a whole by everyone gave a thrilling ambience. There were cordial relationships and mutual acceptance between the staff and the students. Sufficient freedom was there for creativity and spontaneity, keeping in mind that everything should merge towards the common goal of the seminary. The personal and pastoral formation had the social thrust as the undercurrent. St. Paul's Seminary, no doubt, stood as a symbol of an integrated formation combining an elite academic strand with a dynamic social outreach, setting out a new paradigm of seminary formation.

Diocesan and Religious Combine among the Staff

During the time between 1981-1985, one could find a good combination of the Diocesan and the religious among the teaching staff. Jesuit priests: A.M. Lourdusamy, X. Irudayaraj and R.J. Raja were very actively involved in teaching. Carmelites and Capuchins were also teaching as visiting professors and Fr. George Kunthanam MCBS, was also teaching Scripture. Thus the presence of the teaching staff from various streams, both religious and diocesan evoked much enthusiasm among the students.

The Students of theology also comprised of both the diocesan and the religious, such as the Carmelites and Capuchins. Later, the presence of the Salesian students also enriched the formation and studies very much. The presence of a mixed group of students interacting in the classes, clarifying issues and raising fresh questions made theology more interesting and related to life.

As a religious my experience in St. Paul's Seminary was that it was not just limiting itself to academic curriculum alone. But, there was a search and an effort made very seriously and concertedly to identify the real situations of the society and the undercurrents which move the social reality. Motivations were given to reflect on the word of God from the context of the poor and to be in solidarity with everyone affected. It may be useful if I mention a few aspects which promoted social thrust in the seminary.

Social Thrust in Studies

In the very first year of theology itself, we were taught social analysis not only theoretically but also practically. After giving sufficient inputs and data on social reality and social dynamics, every

one of us was given a village to do social analysis practically. I was given the village of Panchappur in Madurai Road, Tiruchirappalli. I spent one whole day in the village, and with the help of the local people it was possible to understand, to some extent, the socio-economic and cultural realities and forces operating in that village. That opportunity, given in the very first year itself was an eye-opener for me and for every one of us to understand society analytically and raise some critical questions about the role of the Church in socio-cultural and economic transformations.

During the first year of theology, I had the opportunity to go to a slum near Palakarai called Jailpettai. In the second year, I went for Sunday ministry to Karumandapam and in the third year to Ramachandran Nagar and Padugai near Edamalapatty Pudur. In all these out-reach ministries the reflections given in the classes, gave us clarity, vision and new dynamics. The Bible studies, courses on systematic and moral theologies helped us very much to involve with the people and to identify the causes of social evils.

For example, during the course on Pentateuch, the reflections on the exodus event helped us to relate it with the struggles of the people in various countries, especially in the third world countries. The course on prophets helped us to understand how the prophets denounced the social evils in the name of religion and monarchy. We could realize that genuine God experience could not be silent in the face of socio-economic evils and dehumanizing situations. The hermeneutical method was followed in every subject in theology. The course on the synoptic gospels gave us much clarity about the parables and miracles of Jesus. We understood from the classes that the parables of Jesus were not just stories narrated. But they were counter missiles launched by Jesus to the questions and accusations posed by his opponents. The firmness of Jesus and his clear option on behalf of the poor and the disprivileged manifested the social character of the message of Jesus. When these interpretations were given to us in the classes they triggered off our minds and hearts to raise critical questions about the role of religion and ministers of the Gospel in the context of socio-political evils and unjust structures.

The miracles of Jesus were not primarily occasions to exhibit the divinity of Jesus, but they were urgent interventions of Jesus in the life of the unprivileged or dehumanized to make them experience wholeness of life. The courses on Christology, Eucharist and Moral Theology were taught with a focus on the social issues currently discussed. For many subjects interviews with ordinary people was taken following some sampling method and the results were presented in the classes and written as assignments. Even Canon Law was taught by Fr. Y. Irudayaraj with much humour and pastoral relevance. In short, awareness of the social realities and initiatives to commit ourselves to socio-economic transformation was promoted in every course of theology.

Special mention needs to be made on the references to Vatican II and especially to the pastoral constitution *Gaudium et Spes*, no. 2 which mentions that it is our Christian obligation to respond to the fear, anxieties, aspirations and hope of the people of every age in the light of the signs of the times. The statement of the CBCI in 1974, where it spelt out that working for justice and social transformation was an integral dimension of evangelization was referred in many classes.

Thus the Biblical and theological studies, combined with the teachings of the Church in Vatican II and in other documents were able to evoke interest and commitment in the formees to the cause of social justice and transformation.

Attempt to Evolve an Alternative Mode of Formation

It was as part of the social thrust, information in 1983, an immersion programme was planned and executed by St. Paul's Seminary. Some students from the seminary was allowed to live outside the

boundaries of the seminary. They lived in residential areas along with the other people in tiny rooms having only very minimum facilities, on experimental basis. These students dared to manage their needs by themselves with minimum support from the seminary. They came in bicycles to the seminary for the classes. They undertook the hardships of life like the other students. Evening, after the classes they involved in some social services and related with the people in the surroundings, taught the children tuition and conducted motivational sessions for their life. Thus there was a serious attempt from the part of St. Paul's Seminary not only to impart social thrust to the students of theology, but also to expose them for a social immersion in order to help them to develop social consciousness in them. This immersion programme lasted only for a few years. However the attempt, and the experiment made a breakthrough in evolving an alternative style or model of formation which reduces the distancing of priestly formation from social and life realities.

Social Exposure Camps

Priestly formation in the seminaries was systematically introduced after the Council of Trent. A regular academic and priestly formation was guaranteed to the formees from then onwards. As centuries passed the success of the seminary formation was assessed on the basis of its effect to segregate the students from the people and the world outside. The more they were distanced from the people and the problems in the world the better they seemed disposed to receive the sacrament of priesthood. Further, formation to priesthood was also considered universal, which neglected the particular situations of the local Church. However, the Vatican II document on priestly formation called *'Optatam Totius'* (in the introduction and in Nos. 1, 4, 8, 9, 12, 13, 19) insists very much on creative fidelity. It advocates that while the formees are faithful to the values of the Gospel and the guidance of the Church, they have to be sensitive to the particular times and the socio-cultural context of the local Churches. Thus a culture and context-sensitive priestly formation which responds to the situations and needs of the people, especially of the poor is highly recommended. Responding to these guidelines of Vatican II, St. Paul's Seminary had initiated an integrated approach in formation which combined the spiritual, academic and pastoral aspects with a social thrust.

As part of being concrete in the social thrust in formation, it had introduced social exposure camps as part of the formation programme. Every year students were taken to social exposure camps in rural villages. They were accompanied by some resource persons to help them to assimilate the experiences and have critical reflections and integrate them into their formative process. These social exposure camps became eye-openers for the seminarians about the social realities and experience them to some extent directly and have critical reflections about these realities. These exposure camp experiences helped many seminarians including the religious who studied there, to understand the social context of the people better and commit to the welfare of the poor and the underprivileged.

Inter-Religious Dialogues

Today religions are politicized and are used as tools to capture political power. Therefore fundamentalism is systematically and carefully promoted by political and economic forces with ulterior motives, with much craftiness and vigour. The common Indian's religious sentiments are capitalized by economic and political forces. In this context promoting religious tolerance and inter-religious dialogue become sources of consolation for sincere seekers. Millions of Indians today desire mutual

respect for other religions and are willing to live in dialogue with people of other religions peacefully.

Realizing that inter-religious harmony was also part of the social thrust, St. Paul's Seminary, with future vision had made itself the platform for inter-religious dialogues. Much before John Paul Dialogue centre was opened near R.C. School, Tiruchirappalli, it was in this seminary that inter-religious dialogues were conducted. Celebration of the Hindu and Islamic festivals, inviting Hindu and Islamic scholars for seminars, for classes and for various meetings and functions in the seminary helped to reduce the gap with persons of other religions and encouraged familiarities for the students with them. Visits to Hindu temples and Mosques were arranged for the students of theology to promote acquaintance with the symbols, religious practices, terminologies and traditions of the other religions.

It has to be also recorded that, though St. Paul's Seminary was not a pioneer in promoting inculturation like NBCLC, Bangalore, it has taken sufficient efforts to create interest and enthusiasm among the students through academic studies, seminars and inter-religious dialogues. In this context special mention has to be made about the study of the Vatican II document *Nostrae Aetate.* The positive approach found in this document about the other religions gave much enthusiasm to study the Holy books of other religions like *Bhagavad Gita, Quran* and *Adi Granth*. Thus in the multi-religious context of India as part of the initiative in promoting social consciousness and social thrust in formation, inter-religious dialogues and inculturation were given paramount importance.

Conclusion

I have shared some of the experiences, memories and reflections on social thrust in formation in St. Paul's Seminary. In our pastoral ministry for the last several years, we cherish every effort taken by our *alma mater* to inculcate social dimension in our ministry. Every movement in the seminary was imbued with much dynamism about the current affairs at the micro and macro levels. I thank every member of the staff, past and present for their genuine efforts to make priestly formation in St. Paul's Seminary related to life realities.

PRAYER OF SAINT FRANCIS

Lord, make me an instrument of your peace;
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.

O divine Master, grant that I may not so much seek
to be consoled as to console,
to be understood as to understand,
to be loved as to love.
For it is in giving that we receive,
it is in pardoning that we are pardoned,
and it is in dying that we are born to eternal life.
Amen.

5. FORMATION OF DIOCESAN PRIESTS IN LIBERATION THEOLOGY AT ST. PAUL'S SEMINARY

REV. DR. X.D. SELVARAJ
DIOCESE OF THOOTHUKUDI

1. Sketchy Historical Outline

It is well known that the Second Vatican Council (1962–65) had been the most significant landmark in the history of the Catholic Church in the twentieth century: it opened up the closed Church for a triple dialogue: dialogue with the world, cultures and religions. Thus, for the first time the Church had become truly Catholic in Vatican Council.

Under the guidance of Fr. James Loże, SJ, the then Rector of St. Paul's Seminary, all the 16 documents of the Council were translated into Tamil and published in 1967, just two years after the closure of the Council. The credit goes to St. Paul's Seminary, for this was the first Indian vernacular translation of all the documents of the Council.

In 1968, the Latin American Bishops held their Conference (CELAM) at Medellin in Colombia. The main concern of the conference was peace based on justice and the Church's 'option for the poor', and in 1973 Gustavo Gutiérrez published his hallmark book, 'A Theology of Liberation' based on the core message of the Bible and the concrete context of the country. This book initiated a lot of discussion for and against liberation theology.

In 1984, the Congregation for the Doctrine of Faith (CDF) came out with a document 'Instruction on Certain Aspects of the Theology of Liberation.' This document says that the basis of liberation is in tune with the Christian faith (no 2:1); but the use of Marxian analysis must be done with due caution and proper discernment.

The second document in 1986 'Instruction on Christian Freedom and Liberation' almost marked the end of a period of painful debates on liberation theology to a close by acknowledging that liberation and freedom is the central message of Jesus and the Bible is seen as the history of liberation and God as Liberator of all through Jesus Christ.

Fr. Samuel Rayan beautifully summarises the heart of this document under four features. They are:

- An awareness of the situation of poverty, oppression and injustice.
- An acknowledgement of its structural character and the need for structural change.
- The call to action, and lastly
- The value of the Bible as a story of liberation and of God as a Liberator.[1]

2. An Indian Theology of Liberation

'Theology is committed, critical reflection on the historical self-manifestation of the Divine as gift-call, and on the human response to it'[2] said S. Kappan. Gustavo Gutiérrez has defined liberation theology as 'critical reflection on Christian praxis in the light of the word.'[3] Christians form the majority in Latin America and hence 'Christian praxis in the light of the world' is all right for Latin

America. But India is a multi-religious country and the Christian community here forms hardly three per cent. Hence the praxis ought to be multi-religious and not merely Christian praxis.

The word of God/the Gospel is read by average Christians with the spectacles provided by tradition. Hence, there is also the need to critically examine the tradition. What is perennially valid has to be distinguished from cultural accidentals from tradition (cf. Mk 7:1–23). For, traditional pieties have converted Jesus' murder into death, and death into a ritual, and the ritual into a mere stepping stone to resurrection, itself ritualized.[4]

In India, critical reflection and praxis have to be done also with the people of other ideologies and goodwill. To collaborate with such people, like M.K. Gandhi, we have to reformulate Truth is God, rather than God is truth, Love is divine, rather than Divine is love, etc. For God can be known only as a predicate of the human and not as a subject already known to which predicate is attributed.

Jesus said that "whoever does the will of God is brother and sister and mother to me" (Mk 3:35). By this Jesus envisions a community of members doing God's will by which is meant loving one's neighbour in need like the good Samaritan (Lk 10: 25–37), and not mere discipleship of any set of doctrines, rituals, laws, etc.

Love and justice cannot be separated. Justice is the minimum expression of love and love is the maximum expression of justice. Love is justice with its full intensity and dignity. In our unjust world which oppresses and exploits the vast majority of the poor through unjust structures and systems, justice must be the top priority of the liberative praxis. "Love implies an absolute demand for justice, meaning recognition of the dignity and rights of one's neighbour. Justice attains its fullness only in love."[5]

3. Historical Struggles for Justice and Equality

Long before Christians took initiative in organizing people to fight for justice, there had been many such struggles in India. Indians drew inspiration from the situation of oppression or religions or other ideologies.

Already in the sixth century before Christ, Buddha, the great Asian, was the first to repudiate the unjust, unloving and unethical hierarchy of caste system and to preach universal love and compassion as the eternal law of human life.

Then came the Bhakti movements (from 7th to 12th century) which rose against the oppressive and exploitative caste system to uphold equity among humans. Then were the Siddhars who became strong critiques of formalistic and ritualistic religions.

There arose many movements of tribals, Dalits, farmers, etc. in the eighteenth and nineteenth centuries against colonial exploitation, some drawing inspiration from Christianity. In the twentieth century, many peasant struggles broke out against the exploitative landlords spearheaded by the Communists.

Soon followed the freedom movement under the leadership of M.K. Gandhi. Gandhi's genius consisted in harnessing religion to liberative political praxis. Hundreds of women and men laid down their lives in the cause of justice and independence. Their innumerable struggles lay the foundations for an Indian theology of liberation.[6]

4. Liberation Thrust in St. Paul's Seminary

The publication of the documents of Vatican II in Tamil and reading the book of Fr. Gustavo Gutiérrez 'A Theology of Liberation' together with its related articles had a great influence on the

faculty, and also to some extent on the theology students. As a result, roughly from the first half of the 1980s, some faculty began to teach their subjects with a liberation thrust. Among them, Fr. A.M. Lourdusamy SJ needs to be singled out. His Christology had a clear focus on Jesus the liberator against the concrete context of India/Tamilnadu where the evil effects of multifarious injustice and cumulative inequalities of caste, class and gender are felt. His students recognized his SJ after his name more as 'Social Justice', rather than his belonging to the Society of Jesus.

Fr. A.M. Lourdusamy eventually began to teach his subjects in the native tongue, Tamil. Some other faculty also followed his example. Language is not merely an instrument of communication with others. It has a very rich cultural heritage – a way of thinking together with being a repository of values, attitudes, world vision, behaviour patterns, etc. which manifest the identity of a particular group of people. Hence theology has to pay attention to vernacular as a medium of communication. It is another story that he was unceremoniously removed from St. Paul's Seminary to 'Arul Kadal' in Chennai.

A course on 'Social Analysis' in order to situate theology in the context, was introduced at the beginning of theology. It was followed by an 'Anawim Experience,' and a social exposure camp for one full month in a village, specially chosen to suit such an analysis. To internalize and interiorize the spirit of poverty and simplicity learned from the exposures, an 'Ashram experience' and a one-month retreat was organized by the seminary.

5. Group Living outside the Seminary

The liberation thrust insisted on the micro and macro contexts and a constant interplay between the living context of the people and the living word of God in order to engage in a more meaningful and transformative, not merely an informative theology. General discussions took place between the students and the staff members as to how to reduce the gap between the students doing theology and the existential realities of the people. Finally, a new experiment was launched in 1984 in the form of a group living outside the seminary. Around eight theology students came forward to live with a staff member off the seminary campus.

The members of the group together with the staff chose a simple house at Thirunagar in Karumandapam, Tiruchirappalli, roughly 3 kilometers away from the seminary. Given the shoe string budget, they worked out a very frugal living compared to the seminary lifestyle. Besides the morning and evening regular schedule, after breakfast they went to the seminary by cycle – two in one – to attend classes and returned home in the evening.

After night prayer and supper they shared their experiences with what was happening in the world, India and Tamilnadu. Sometimes they discussed class subjects and raised new questions from their lived experience with the people. They also raised critical questions about the way the Church in India/Tamilnadu was responding to the problems that adversely affect the people at the periphery of the society. One significant question raised was the –'Option for the Poor' – has the Church really opted for the poor?

On Wednesdays, they had pretty long Eucharistic celebrations during which all shared on God's word chosen to chime with their life in the group against the backdrop of the wider context. Wednesday evenings were set apart for general cleaning, washing, meeting people leisurely, etc.

Rev. Fr. Y. Irudayaraj, the then parish priest of the Tiruchirappalli Cathedral, entrusted two of the sub-stations namely Karumandabam and Ramji Nagar to the pastoral care of the group. The

members were trying to animate and build the people in both the sub-stations with the new vision and spirit of the Vatican Council. They were also trying to implement what they had learnt in the theology classes.

On Saturday evenings, the members prepared for Sunday liturgy. Sunday Eucharistic celebration in both places was participatory and the homily was dialogical and contextual since the community was small. On Sundays, the members spent more time with the people, besides meeting them casually, as and when needed, during weekdays. The members took care of children's ministry in front of their house in the evenings.

6. Evaluation of Group Living

Once a month, the members of the group evaluated their group life, their studies and ministry. Once in three months, a report was submitted to the staff in their meeting. Some faculty members and students visited them, some happily staying with them for one or two days.

After one year (1984-85), this new venture of living outside the seminary with all its performance was critically evaluated by the staff members who appreciated their commitment and impact on others in the seminary. They also pointed out some areas for improvement.

The Members of the Group Put forth Some of their Expectations:

1. One or two subjects like Ecclesiology, Eucharist may be taught in the place where they lived. This was a challenge to the faculty.
2. The mode of examination could be different, instead of the usual written or oral.
3. A few more groups to live with different people so that there could be mutual communication between the groups, etc.
4. The desire of some more theologians to go out for a similar experience was also expressed.

The annual report of the group living was placed to the board members of St. Paul's Seminary. The bishops became apprehensive of the spread of such a venture for reasons of their own. Unfortunately, they called off the group living for some rather flimsy reasons.

Formation of Prospective Diocesan Priests in Liberation Thrust – A Roadmap for the Future

Due to lack of space, let me point out some areas which I consider important concerning the formation of prospective diocesan priests in liberation thrust.

1. Contextual Theologizing Formation

"One begins to understand Christian faith, only when one gets totally involved in a particular socio-historical context…. As for me, true Christian faith and conversion are possible only when one gets involved with the victims of any society" said Dietrich Bonhoeffer, the victim of Hitler's holocaust.[7] The particular socio-historical context needs to be scientifically and critically analyzed from the point of view of the oppressed and exploited victims of the society to eliminate the root causes of oppression and poverty. "Some realities in life are only seen with eyes cleansed by tears"[8] says Pope Francis, the Pope of the poor people.

Besides, correct/good ideas do not fall from the skies above. They are worked out from the realities below and their transformative power is also to be verified in realities. Hence realities are greater and more important than ideas. What must call the theologians for involved action are realities illuminated by the word of God and reason.[9]

In the contextual theologizing formation, the poor become the subject and not objects of theologizing. The poor are the privileged recipients of the Gospel, and there is an inseparable bond between the Christian faith and the poor. The poor have much to teach the theologians who need to immerse and insert themselves into the life cries of these marginalized poor (Ex 3: 7-11). Through this immersion, they gradually come to experience that God is very active and alive in the struggles of these people for their rights, dignity, freedom and justice. Eventually, their concerns of joys and hopes, griefs, frustrations and anxieties (GS. no 1) become increasingly the locus of theologizing. This is as it were the primary source of theology. The aim and goal of such theologizing is the transformation of unjust structures and systems as well as the transformation of the theologian.

Contextual theologizing hence to be more effective has to be experience-based, praxis-oriented, (parabolic) dialogical and critical and inter-disciplinary in approach. All this theologizing ought to be done in the vernacular. As the highly institutionalized and rigidly structured Indian Church has the tendency to move away from the radical mission of Jesus, contextual theologizing will certainly disturb the status quo, and it is rightly so, for contextual theologizing is a prophetic action. A prophet is always innovative and hence he is an authorized transgressor.

Christian faith praxis which is primary in liberation theology demands at least some initial involvement of the theologians together with the victims and subaltern movements to enhance the life of the victims. Those in charge of theological formation have to concretely work out the theologians' exposure programme conducive enough for such involvement under chosen, committed leaders of people's movements.

2. Passion for Jesus and Passion for His People

"Being a Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction."[10] If an encounter with the person of Christ giving a new horizon and direction is required of an ordinary Christian, it is much more so for a theologian who would be eventually a parish priest. Hence, all spiritual formation, both inside and outside the seminary, should be geared to this Christ experience which needs to be renewed and deepened day by day.

The only condition for the priest's affective, effective and fruitful mission is at once a passion for Jesus and a passion for His people (Jn 21: 15-17). In his love, a priest has to get involved with people entrusted to him in their daily lives by word and deed and take on the 'smell of the sheep' so that the sheep are willing to hear his voice.[11]

Passion for Jesus and passion for His people are intimately connected. One flows from the other. Personal encounter with Jesus is the wellspring of priestly life and mission. This experience will liberate the theologian from internal compulsions towards greed, ambition, fear, narrowness and self-absorption and from the external constraints of a servile bondage to rituals, laws, pressures and oppressions. He can then speak of what he has experienced, heard and seen like the Apostles (1 Jn 1: 1-4). His homily will be contemplative preaching. '*contemplata aliis tradare*' meaning communicating to others what he himself has learned from his own experience of faith and contemplation.[12]

One of the challenges of today is the inclusion of the poor who are now not only exploited and oppressed but also excluded. They are not even a part of the society which is something new.[13] Exclusion is a process of death and disintegration. The theologian has to opt for this inclusion which is mandatory and non-negotiable. 'Yahweh, who does what is right is always on the side of the oppressed'

(Ps 103: 6. JB). It is an option for an equalitarian society with no oppressor and no oppressed. This option for the poor and their inclusion is an uncompromised commitment to their cause as the cause of God Himself. The theologian has to inculcate this option and attitude towards the poor already in the formation period in the seminary.

3. Prophetic Dimension in Formation

"The prophetic character is the key to Jesus' mission and the title 'prophet' describes the Jesus of history."[14] Ordinary people identified the historical Jesus as a great prophet (Lk 7: 16). And Jesus himself acknowledged it (Lk 4: 24).

In today's unjust world which exploits the poor through unjust structures and systems, the prophetic mission of Jesus should stand out as an arch and the priestly and kingly functions are to be integrated into it. The growing inequality between the rich and the poor becomes a source of serious social conflict. Against this background, the Church in India/Tamilnadu should make a difference by its prophetic intervention in favour of the poor towards the creation of a just and equitable society.

"The task of prophetic ministry is to nurture, nourish and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around."[15] All prophets unanimously raise their voice for justice to the poor. There is no experience of God, if people do not practice justice (Jer 22: 15-16). Justice is intrinsic to Jesus' Gospel and the kingdom he taught and brought. Hence there is an inseparable connection between Christian faith and commitment to justice, and so participation in people's struggles for justice.

Fr. Paul Parathazham in his national survey on *Christianity in India* says that prophetic commitment is a low priority area in formation.[16] Developing reasonable and responsible critical thinking is a necessary disposition to prophetic praxis. In fact, today theologizing itself has to be prophetic both in its analysis of contemporary realities and in the alternative vision that runs counter to the vision of dominant forces and groups. The theologian is called for a commitment and a conversion – a commitment to the poor and a conversion to an Indian worldview of realities.

The theological formation should encourage the theologians to critically think also about what is happening to Christianity, the Church in India and the seminary formation itself, for the critique of society is linked to a critique of religion. A theology that ignores the prophetic dimension will turn out to be sterile with no proper foundation. "For the household of God is built upon the foundation of the apostles and prophets, with Christ Jesus as the cornerstone" (Eph 2:20) says St. Paul, the apostle. Finally, theology does not end in words but is enacted in the effective transformation of peoples and society has to be kept in focus.

4. Dialogue of Life and Action with People of other Faiths and Ideologies

"In our multi-religious and multi-ideological context, the ability and zeal to enter into dialogue with people of other faiths and ideologies is a quality that seminarians (theologians) need to acquire in the seminary. The inter-faith dialogue has to be oriented towards a concerted action, which should have the reign of God as its goal."[17]

The seminary formation ought to include the rich religious resources from Hindu, Muslim, Buddhist and Sikh tenets to assimilate and integrate the Christian faith. These religious traditions offer important insights on into various aspects and issues affecting humankind and Indian society. Drawing from these treasures will give a truly inter-religious dimension to the formation to be firmly rooted in Indian soil and in the lives of the Indian/Tamil people. Similarly, the theologians should be helped to

imbibe an ecumenical spirit through personal contact, common worship and cooperative actions.

The Church has no solutions to all the problems of humankind and the environment.[18] Hence she needs to seek along with others and enter into cooperative action to defend human dignity, to fight against casteism which overtly and covertly denies human dignity and rights to Dalits and marginalized peoples and to promote social justice and transform society.

5. Doing Public Theology

"Doing theology is very challenging – unlike other branches of knowledge – in as much as it calls for a transformation of the self to be able to enter into the land of truth and wisdom,[19] in order to transform the world into God's reign. After saying this, Fr. Felix Wilfred writes that theology is not a private enterprise, it needs to take on a public character. He then quotes Martin Luther King Jr., a pastor, who intervened when his Black people were discriminated against and deprived of civil rights. His intervention in the society in the name of his faith in God is public theology.[20]

Archbishop Oscar Romero of El Salvador firmly intervened in the name of God when he painfully witnessed many of his people being tortured and killed by a dictatorial military government. Gandhiji said that it was his religious faith that draws him into politics: "I am sure that the work (social as well as political) I have undertaken is not mine but is God's."[21] In politics also we have to establish the kingdom of Heaven"[22] wrote Gandhi in his Young India. "The whole of my activity, whether it may be called social, political, humanitarian or ethical, is directed to that end"[23] of seeing God face to face.

Religion permeates every aspect of life in India, and so theology in the name of religion and God has to be in the public sphere as theology is organically related to the living context of the people. Public theology or theology in the secular space will open the eyes of the theologian to look beyond the four walls of the seminary and the narrow concerns of the Church and see the real-life problems of the people and the felt need to intervene in the society.

Religions have both functional and performative roles. The functional role takes care of the rituals, beliefs, moral injunctions, etc., whereas the performative role is related to the social problems, its questions and its concerns.[24] Here comes public theology for its effective intervention on behalf of the people at the periphery of the society and thus contribute to the transformation of the society.

6. Mission of Community Witness

The Second Vatican's renewed understanding of mission is that by nature the Church (Christian Community) is a missionary in its effective presence in the word, its constant engagement with the world and its prophetic intervention in the world.[25]

Against this understanding of the Church's presence in the world, the inner meaning of the mission command of Mt 28:16-20 has to be read in the light of Mt 5:13-16. Evangelist Matthew has inserted 5:13-16 as a crucial point in the Sermon on the Mount. This text is neither Christocentric (making disciples of Christ) nor ecclesiaocentric (planting the Church), but theocentric (through good works glorifying the Father). It describes the mission as a witness to the fruitful works of the Church community.

One needs to relate this to the eighth and ninth beatitudes, namely the persecuted for righteousness' sake, the reviled, and slandered followers of Jesus. For they like Jesus stood for God's justice. These are now declared to be the salt of the earth and light of the world by their good works of love and justice. The world is saved precisely by such people it persecutes.[26]

The ultimate basis of the Church's mission is witness of the community by the praxis of good works. "Today too, people prefer to listen to witnesses: they 'thirst for authenticity' and call for evangelizers to speak of a God whom they themselves know and are familiar with, as if they were seeing God" (*EG*, 150). Verbal proclamation (Mt 28:16-20) is only a derivative part of the witness, especially in a multi-religious country like India. Our country has a tradition that it primarily wants to see the divine image (*darshan*) rather than hear the word of God. Here one may recall to mind Gandhiji's gospel of the rose.

It is interesting to note here that the document on "Human Fraternity for World Peace and Living Together" signed by Pope Francis and the Grand Imam Al Azhar Ahmed in Ab-Dabi has no mention of Jesus but only God.

This renewed way of understanding the Church's mission has double correctives. The mission is not any more narrow as ecclessiocentric or even Christocentric, but theocentric to include all believers in one God in order to build God's reign on earth. Secondly, mission praxis is not mere individualistic proclamation, but community witness (Lk 24:48; Acts 1:8). Thus there is a paradigm shift in the understanding of mission in the light of Mt 5:13-16. This has to be clearly internalized by theologians already in the formation period so that they may build Anbiyams (Basic Christian Communities) into such witnessing communities, and build human communities with people of other faiths also.

7. From Anthropocentrism to Bio and Cosmic Centrism

Another issue facing not only the Church but the entire world is the ecological crisis. Several factors have led to the present ecological crisis. One important factor among them is the anthropocentric theology: domination over the earth (Gen 1:28) and not till and keep the garden (Gen 2:15). This anthropocentric theology had also contributed to the industrial revolution of the 18th and 19th centuries and the green revolution in the 1960s.[27] We now see the disastrous consequences resulting in an ecological crisis. The concentration on humans and their greed at the expense of exploiting all other biotic and a-biotic realities in the womb of Mother Earth, the mega organism with all its parts held together, is at the root of the present crisis.

Pope Francis in his encyclical *Laudato Si* speaks of the intrinsic value of all other living beings apart from their usefulness (*LS*. 140). Deep ecology sees God not merely as the God of Abraham, Isaac, and Jacob but also as God of creation and the entire universe. Teilhard de Chardin says that 'Christ has a cosmic body that extends throughout the universe.'

In India, the understanding of humans in relation to nature has been something that is inscribed in its cultures and civilizations. Indian religious traditions have a mystical approach to nature which is manifested in their religious symbols, rituals, sacred grove, etc.

Nature and the poor are so tied together that the defence of nature is also the defence of the poor and vice versa. Pope Francis writes "Today, however we have to realize that a true ecological approach *always* becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear *both the cry of the earth and the cry of the poor*."[28]

Pope Francis further insists that everything is interconnected, interrelated and interdependent. Then how does it square with the hierarchical model of relationships in the Church? "The ecological paradigm of relationships suggested in the encyclical does not seem to square with the ecclesiological hierarchical paradigm that is practiced."[29]

Future theology in formation houses needs to develop and promote a new version of the interrelationships of humans with nature. This is an important and urgent task of theology as well as

the rethinking of God in relation to Mother Earth, the cosmos and the whole of creation. A kind of sacramental approach, respect and attitudes need to be cultivated in theologians.

Spirituality - Radical Rootedness in the Divine and Commitment to People

There seems to be a divorce between theology and solid spirituality. Theology deals with dogmas and doctrines: whereas spirituality deals with experience and practice.

Jesus and his radical spirituality have not been taken seriously. "If we find it difficult to take Jesus seriously and to live as he lived, then it is because we have not yet experienced God as our *abba*. The experience of God as his abba was the source of Jesus' wisdom, his clarity, his confidence, and his radical freedom. *Without this it is impossible to understand why and how he did the things he did*."[30]

First of all, radical spirituality needs to be distinguished from "religiosity which is pieties, rituals, institution-based, self-centered, indifferent, clinging to orthodoxy, uniformity, etc. But radical spirituality is Jesus' values, movement, dynamic, creative, altruistic, involvement with the poor, orthopraxis, pluralism, etc.[31] Popular religiosities should be geared to real spirituality.

Secondly, Paul Parathazham in his sociological investigation says that social as well as prophetic dimensions are wanting in the so-called traditional spirituality. This is confirmed by Pope John Paul II: "Social teaching is a clarain call for the Church to move out of the sacristy. A spirituality that does not translate into social concern, especially for the marginalized, sometimes remains 'sacristy spirituality'."[32] A Church that stays too long in the sacristy gets sick; it needs to get out into the wider world to stay vital and alive.

"Jesus' solidarity with the exploited and the victimized poor brought him into direct confrontation with the rich and the powerful", says the scripture scholar George Soares - Prabhu in his article on Jesus' spirituality of solidarity and struggle. This he says is the essential point in Jesus' spirituality.[33]

Jesus' exceptionally profound *abba* experience was the foundation for the mystical and prophetical dimensions of his spirituality. Both these dimensions became an inseparable whole in the life and spirituality of Jesus.

Without the radical rooting in God experience, theologians will have nothing to offer to our contemporaries and they shall be impotent before the challenges of the present world.The crucial question that challenges the formators now is, how to help the theologians to have such God experience and make them be firmly rooted in it as mystics and prophets like Jesus himself?

To Conclude

The ultimate aim and goal of all theologizing and radical spirituality is to realize Jesus' vision of God's reign on earth (Lk 4:18-19; Mt 1:15). The vision of Jesus summons us, then to a ceaseless struggle against the demonic structures of unfreedom (psychological and sociological) propelled today by corporate companies and saffron and right-wing ideologies. "Jesus vision of a new society stands before us as an unfinished task, summoning us to permanent revolution."[34]

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6. THEOLOGY OF THE MARGINALIZED AND THE SUBALTERNS

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1. Priestly Formation: Global Scenario

Our mother Church, amidst the vicissitudes of history, has been evangelizing the broken world through various decisive and prophetic efforts. And especially in the post-Vatican era, she has been challenging us to renew the commitment of all to this mission demanding faithfully effective and productive ecclesiastical studies.[1] In this responsible task, the engagement between Christian revelation and questions concerning her mission of evangelization has led her to creative ventures of integrating faith and reason.

The integration envisaged in the ecclesiastical studies has to overcome the divide between Theology and Pastoral Care, Liturgy and Life, Scripture and Socio-cultural Struggles, Tradition and Dialogue, while adequately and credibly addressing the joys and sufferings of the people of God both at the micro and global levels.[2] These efforts have to be undertaken with new vigour in view of evangelizing the cultures and inculturation of the Gospel in the broken world with futuristic orientations. "The fundamental idea is that Seminaries should form missionary disciples who are 'in love' with the Master, shepherds 'with the smell of the sheep', who live in their midst to bring the mercy of God to them. Hence every priest should always feel that he is a disciple on a journey, constantly needing an integrated formation, understood as a continuous configuration to Christ."[3]

The growth and development of the humans in the cosmic family has to realize the fullness of the dignified image and likeness of the Creator God. In order to strengthen this process with a prophetic vision, appropriate social and anthropological questions with critical historicity are to be raised. Here the human reason, scientific perspectives, and analytical tools have to be animated to the effect of celebration of the civilization of *agape*.[4] This could be achieved through egalitarian living leading to the ethos of communion amidst all people across cultures and nations.

The contemporary world is wounded by unprecedented anthropological and environmental crises, the rapid pace of change and degradation with large-scale natural disasters, social evils, political predicaments and lop-sided developmentalism. Here we need credible persons for the appropriate intervention at the right moment. Such leaders with covenantal commitment are to evolve multiple compassionate pastoral strategies and creative networking for accompanying all people towards faith-inspired justice, love-triggered peace, and hope-generating joy.[5] It is imperative for every evangelizer to allow one's hearts and minds to heed the cries of God's *anawim* to give concrete social expression to the social dimension of the Gospel.[6] The following four criteria have been placed before us for the revival of the ecclesiastical studies:[7]

- a joyful and in-depth contemplative entry into the heart of the mystery of God's salvation enfleshed by Christ through the empowerment of the Spirit leading all people towards genuine solidarity with all and especially with God's *anawim.*

- an open-minded ongoing culture of dialogue with all positive energies, constructive paradigms, and productive pedagogies from all cultures and all people of goodwill towards the transformation of history through critical consciousness and experience of the joy of Truth.
- inter-disciplinary and cross-disciplinary approaches exploring into possibilities new methods and contents in the dialogical engagement between the stories of Revelation and narratives of reality leading to unity-in-diversity with multiple, correlated, and convergent expressions going beyond mere academic, formative, and research mind-sets.
- local and global networking between centres of ecclesiastical studies and academic institutions with appropriate co-operation for obtaining insights from various cultural and religious traditions, and from various crucial issues and conflicts of the contemporary world affecting humanity today for offering appropriate and realistic paths for their resolution.

2. Priestly Formation: Indian Scenario

The important and challenging mission of evangelization calls the Church for the triple dialogue with (1) the marginalized, (2) the people of different cultures and (3) the followers of other faiths. This dialogue calls for solidarity with the subalterns, the promotion of human dignity, and establishment of the compassionate justice.[8]

Widespread casteism and corruption, unlimited crony capitalism, contagious fascist fundamentalism, estranging technological culture, ubiquitous criminalization of politics, frightening erosion of moral and spiritual values and conscienceless degradation of the environment in our country are pouncing on us with insolent might. Multiple forms of untouchability, discrimination, oppression and violence have become almost the order of the day. The commercialized education, corporatized healthcare, denied basic services and violated human rights have been imposed on the people. In this context, the statements and the policies of both the CBCI and CCBI have been inspiring us to design the vision and mission of every diocese, seminary, parish, lay movement, religious congregation, and pious association for effectively serving the marginalized people at all levels.[9]

Accordingly, the ambience of the seminaries and the ecclesial communities should have the following features:

- All seminarians and the Formators are to be sensitized to the evils of caste-mindedness, patriarchical domination, and the exclusion of the subaltern people in order to terminate the evil systems of casteism, patriarchy, and economic oppression.
- Appropriate courses on Dalit and Tribal identity, history, culture, and theology are to be incorporated as part of their curriculum. The recruitment of the Seminarians and the Formators are to be ensured in proportion to the subaltern people in order to credibly and effectively serve the ecclesial communities and the nation at large.
- Subaltern music, dance, folklore, stories, literature, proverbs, myths, legends, and aesthetic expressions contain liberating and counter-cultural values. Such cultural treasures are to be integrated into liturgical and para-liturgical celebrations.
- The catechetical contents should be integrated with the discourses of the values of the Indian Constitution, Human Rights related to Dalits, Tribals, Women, Children and Minorities with the spirit of inter-religious dialogue.

3. Orientation for the Empowerment of the Marginalized

Reading the signs of the times manifest and experienced both in the universal Church and Indian Church, the broad orientations for the formation of the clergy and religious could be spelt out as follows at this juncture of history:[10]

- Going forth with missionary outreach to the frontiers and peripheries.
- With the spirit of genuine dialogue with all people of goodwill.
- Evolving critical consciousness in the light of Divine Revelation.
- Identification of the constructive paradigms and elements in all cultures drawn from down-to-earth immersion and involvements in the fields.
- Proposing theological foundations and guiding principles with various types of disciplinary, pedagogical and didactical articulations.
- Inter-disciplinary and cross-disciplinary approaches with the spirit of creative wisdom celebrate the unity-in-diversity in approaches and methods with due respect to respect for multiple, correlated and convergent expressions.
- Going beyond mere academic pursuits or communicating the knowledge to the next generations.

4. Methodological Exploration

In each of the stages to be mentioned here, the seminarians are to be empowered with the growing culture of contemplative intelligence, compassionate understanding, and covenantal commitment with God's own people on earth till the end. Accordingly, the following aspects of pedagogy could be engaged at every stage with the constant accompaniment of the formators with the seminarians. They are the phases of (1) Impact, (2) Inquiry, (3) Inspiration, and (4) Involvement. These phases are to be spirally pursued for deepening the insights into addressing the needs of the mission of the empowerment of the marginalized.

- **Impact Phase** (direct immersion and exposure with the spirit of incarnation): It seeks to identify caste consciousness and Dalit consciousness which play important role in identity formation in the context of the Indian cultural soil.
- **Inquiry Phase** (critical queries with the help of human sciences and the mind-set of Christ): Obviously it entails interdisciplinary approaches along with the initial Christian ethical sensibilities.
- **Inspiration Phase** (faith-inspired alternatives drawn from the word of God): The ethical dimensions inspired from the life-affirming religio-cultural resources, and socio-political ideologies from various cultures and religions from the ground experiences of cosmic, meta-cosmic religions and popular devotions.
- **Involvement Phase** (love-triggered actions for creating hope-generating dreams): This is the historical concretization of divine inspiration in the form of personal and communitarian actions, interventions, decisions, or policies for struggling against the life-negating forces for ushering in the life-affirming aspects of the Reign of God.

In this methodology, the following steps are to be followed for each stage of formation.

The recurring questions of life and death emerging from the struggles of the marginalized people in constant dialogue with the resources of the liberative energies from the religio-cultural resources (the *mythos*- texts, stories, legends, proverbs of oral and literary traditions of the local people in the

particular region along with the *mythos* of the other victimized peoples across the globe) are to be identified. This dialogical process will open new avenues in encountering their own life situations with fresh impetus. This conversational engagement is facilitated by the Formators as organic intellectuals in the following manner:

- The questions emerging from the life experience of the silenced and articulate people from the marginalized are analytically sharpened by the tools provided by the human sciences.
- These sharpened questions related to the situations of oppression are made into issues related to ultimate questions of 'to be human or not to be human' in the light of the revealed truth expressed through the narratives emerging both from Exodus-event and Jesus-event.
- These questions of ultimate nature are made to dialogue with the life-affirming streams found in various religio-cultural resources of the people struggling for liberation are brought as the dialogue partners.
- The cosmos is taking place between the liberation-seeking life questions and the liberation-oriented cultural energies will result in the evolution of the newer possibilities for further encountering the life situations even amidst multiple challenges and conflicts.

5. Orientations for the Formation of the Diocesan Priests

The basic aspects incorporated in framing the syllabus are to empower the seminarians with comprehensive familiarity, empathetic outlook and scientific analysis into the world of subaltern victimhood, subaltern subjecthood and subaltern communityhood. They are to be introduced to the priest candidates in accordance with the age and the stage of their formation. At the end of each stage, the seminarians are expected to manifest the growing trend of affective ownership of the subalterns as 'our own Mission People.' This will pave the path for accompanying the subalterns with a deep sense of belonging and for desiring to struggle towards the annihilation of the systems of casteism, patriarchy, discrimination against minorities, or economic disparity from Indian soil.

The following stages could be the feasible structure of the syllabus for spacing out the process of the evolving appropriate pedagogies for the priestly candidates: (1) Initial Stage, (2) Intermediary Stage, and (3) Advanced Stage.

5.1 Initial Stage

(pre-seminary, minor seminary, stage of spiritual initiation, and undergraduate studies)

There should be an experience both of intense immersion (2 or 3 weeks) and sustained involvement (weekends) for the entire academic year in the locations or parishes with Dalit presence or where the most marginalized people live.

- Collection of the stories and data on the victimization, assertion, and community-building contributions of the Dalits.
- Comparing and contrasting the perceptions of the Dalits and the caste people on the functioning of the system of caste hierarchy.
- Some introductory inputs on the legitimation of the caste system (Manu Dharma, Purusha Sukta, or other texts) and subaltern dissent against the same (Sramanic traditions, Mahatma Phule, Iyothee Thass Pandithar, Ambedkar, and Periyar).
- Some introductory inputs on the subalterns as the victims, subjects, and community-builders in the secular history and Church history with a regional emphasis.
- Some introductory observations and reflections on subaltern religious traditions, popular

devotional practices.

- Some projects could be assigned in identifying the nomenclature of caste systems, the open or subtle forms of caste discriminations, People's Movements for breaking casteism and patriarchy and for promoting egalitarian justice and fraternal.
- The Biblical teachings on and attitudes towards the poor, orphans, widows, strangers, and gentiles are to be emphasized from both the First and Second Testaments.

5.2 Intermediary Stage (of regency, philosophical studies, post-graduate studies and skill-oriented training)

There should be an experience both of intense immersion (2 or 3 weeks) and sustained involvement (week-ends) for the entire academic year in the locations or parishes with Dalit presence or where the most marginalized people live.

- In view of creating critical consciousness from the socio-cultural location, the seminarians are introduced to various oral and written resources generated by various subaltern people.
- Theories of the origin, dynamics and destiny of casteism in Indian history from the location of critical historical subaltern consciousness.
- Ideological critique of the nomenclature posited on subaltern people and women, caste titles, concepts of purity-pollution, sacred-secular, holy-unholy both from the dominant location of the Brahminic and corporate powers and the cultural soil of the marginalized and subaltern people.
- Multiple factors engendering healthy and unhealthy subaltern identities through ethno-philosophical insights.
- The fabric of the wounded psyche and battered consciousness of the subaltern people are to be introduced with down-to-earth psycho-social and religio-cultural perspectives.
- Introducing tools of analysis for assessing the magnitude of economic impoverishment, political disempowerment, social ostracism, religio-cultural oppression that the subalterns are imposed with.
- Critical interpretation of some of the texts like Manusmiriti, Bhagavat Gita, Dhammapada, Charvaka traditions, writings of Iyothee Thass Pandithar, Rettaimali Seenivasan, Mahatma Gandhi, Mahatma Phule, Ambedkar, E.V. Ramasamy Periyar, Swami Vivekananda, and Ayya Vazhi Appu Kutty Swamigal from Dalit cultural locations.
- Contemporary texts of the Subaltern Literary Movement from across various States are to be introduced.
- Some projects of collecting the biographies of subaltern women and men leaders, subaltern myths, legends, etc.
- Some in-puts on subalterns as victims, subjects, and community-builders in the secular history and Church history with national emphasis.
- Subaltern critique of the doctrines of *dharma, karma, svadharma, avidya, mukti,* original sin, avarice, *moksha,* and *naraka* through the reading of appropriate texts.
- Critical appraisals of the Bhakti traditions in subaltern empowerment
- The subaltern foundations of inter-relational anthropology, egalitarian ethics, futuristic studies, and casteless society are to be identified through the critical analysis of various ancient and contemporary authors.

- The philosophy operative behind discourses on Indian Constitution, Human Rights, UN Charter on Human Rights, Civil Liberty Movements, Black Movements, Feminist Movements, Ecological Movements, Tribal Movements and Dalit Movements.
- Social Teachings of the Church, Ethics from Sramanic Traditions, and subaltern exploration into egalitarian ethics for the annihilation of caste system.

5.3 Advanced Stage (theological studies, advanced post-graduate studies, post-ordination programmes, and ongoing formation).

There should be an experience both of intense immersion (2 or 3 weeks) and sustained involvement (weekends) for the entire academic year in the locations or parishes with Dalit presence or where the most marginalized people live.

- Christian History in India and an in-depth analysis of conversions to other religions from the cultural locations of the Dalits, Tribals, Other Backward Class people, and especially the feminist voices.
- Critical appraisal of the conflicting consciousness of the subaltern people amidst struggles and the treatment of the subalterns by the dominant people.
- Various types of an in-depth engagement with suffering in the light of discourses on bondage caused by *avidya, trishna, karma, papa, mummala, hamartia - he hamartia* from various religious texts.
- Prophetic interventions and mystical interventions into the human-made suffering and other suffering from various texts of Biblical Prophets, Tamil *Chittars,* Kabir Das, Book of Job, Passion Narratives, Story of Hari Chandra for understanding human-made suffering and salvific suffering.
- Subaltern hermeneutical principles operative in interpreting religious texts of the classical religions as well as oral traditional texts, stories, legends, biographies of the subaltern women and men leaders.
- Inter-textual reading of the egalitarianism in the Bible and egalitarianism in the Indian Constitution, Inter-textual reading of the Jurisprudence of the Bible - the Jurisprudence of the Manusmriti and the Ethics of the Bible, and Ethics of Dhammapada.
- Understanding the documents of the Catholic Bishops' Conference of India (CBCI), National Councils of Church in India (NCCI), Catholic Religious Forum for Peace and Justice (CRFPJ), World Conference of Churches (WCC) regarding Dalit empowerment.
- Social teachings of the Church on human dignity, peace, justice, egalitarianism, human rights, common good, womanly genius, and freedom.
- Comparative studies between various theological trends from the perspectives of Indian Dalits and Tribals, Latin American Liberation Framework, African Blacks, Afro-Americans, Korean Minjung, Japanese Burakumin Theology, and various Indigenous people.
- In all such attempts, the subaltern feminist theological explorations are to be incorporated (for instance, Dalit Feminism, Tribal Feminism, Black Feminism, or Minjung Feminism).
- Dalit religiosity and Dalit God-talk are expressed through spontaneous popular devotional practices, rituals and through classical religious traditions expressed through Christology, Mariology, ecclesiology, sacraments through the subaltern cultural location.
- Components of subaltern aesthetics, subaltern liturgy, and subaltern celebrations.

- Subaltern spirituality and mysticism encountering day-to-day struggles, conflicts and uncertainties engendering new energies, aspirations and hopes.
- Subaltern utopia of casteless society and Dalit trans-historical and eschatological visions of life and resurrection.

6. Formation for Mission

- The above contents are not an exhaustive list of the themes in the curriculum of the formation for the Diocesan Priests envisaged working for subaltern empowerment.
- By and large, all the subjects taught in the ecclesiastical studies towards priesthood including the religio-cultural resources of the Church traditions and the charisms and the traditions of the founders of the Religious Institutes are to be reread from the perspectives of the subaltern people.
- The contents should be well represented from all regions of the entire subcontinent of India.
- When the textbooks are to be produced they ought to be student-friendly with multiple literary forms like biographies, aesthetic appeal with relevant pictures and caricature with appropriate colours, highlights, tit-bits, quotes, and boxed items.
- Much room has to be created for creative projects with multimedia facilities with aesthetic expressions to be completed by the seminarians from the field with the constant accompaniment by the formators with genuine ownership of the subalterns as 'our own Mission People.'
- In all such ventures, the interior movements (-emic points of view) of the experience of the subaltern people are to be rightly identified rather than the superficial (-etic point of view) outsiders' perspective.

The growing solidarity with the marginalized people for empowering them is the acid test for the priestly commitment with Eucharistic radiation seeking to heal the broken world. The priestly mission of alleviating the suffering of the subaltern people vibrating with the passion of the crucified Lord will certainly lead us all towards the culture of resurrection to be democratized to all creatures across the entire cosmic family.

END NOTES

1. Cf. *Optatam Totius,* 13-22; *Veritatis Gaudium, 5;* Apostolic Constitution *Sapientia Christiana* promulgated by Saint John Paul II (15 April 1979).
2. Cf. Video Message of Pope Francis to Participants- International Theological Congress- Pontifical Catholic University of Argentina (1-3 September 2015); Cf. *Fides et Ratio,* 85.
3. *Ratio Fundamentalis Institutionis Sacerdotalis 2017: The Gift of the Priestly Vocation, 2;* The following could also inspire our life and mission as diocesan priests: "Prophets know God and they know the men and women who are their brothers and sisters. They are able to discern and denounce the evil of sin and injustice. Because they are free, they are beholden to no one but God, and they have no interest other than God. Prophets tend to be on the side of the poor and the powerless, for they know that God himself is on their side." (Apostolic Letter of Pope Francis to all Consecrated People- 21 November 2014).
4. Cf. *Populorum Progressio, Evangelii Nuntiandi, Laborem Exercens, Sollicitudo Rei Socialis, Centesimus Annus, Caritas in Veritate, Evangelii Gaudium, Laudato Si, and Fratelli Tutti.*
5. Cf. *Evangelii Gaudium*, 55; *Laudato Si*, 53, 61, 105, 114, 139, 194.
6. Cf. *Compendium of the Social Doctrine of the Church*, 52; *Evangelii Gaudium*, 178; *Laudato Si*, 49.
7. Cf. *Veritatis Gaudium,* 4.
8. Cf. *Ecclesia in Asia*, 34; 12th Plenary Assembly of the CCBI on *Priests and Third Millennium*, 2.4.
9. *All India Catholic Education Policy- 2007; Gender Policy of the Catholic Church in India-2010*; *The Policy of Dalit Empowerment in the Catholic Church in India-2016.* "To ensure the implementation of the CBCI Policy of Dalit Empowerment in every diocese, to work for the protection and integral development of the Tribals and Other Backward Classes (OBC's) and to take special initiatives for the relief and welfare of farmers, fisherfolk, migrants and other deprived and exploited communities by providing care, comfort and hope to them in their distress."- Statement of the 33rd General Assembly of CBCI, 16 (2018).
10. Cf. *Caritas in Veritate*, 4; *Gaudium et Spes*, 62; *Evangelii Gaudium*, 31, 45, 74, 132; *Laudato Si,* 201.

7. FACING THE CHALLENGES OF GLOBALISATION, AND THE FORMATION OF DIOCESAN PRIESTS

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We are living in a world marked by the process of globalisation which has brought about sweeping changes. It has removed the boundaries of nations and made the world one market for the dominating corporate companies. Money. Profit and market are the goals of corporate companies, with greed for more wealth they turned human beings into mere consumers. Universities consider the students as consumers; doctors see the patients as consumers; entrepreneurs treat the clients as consumers and the religious leaders look at the faithful as consumers. Since globalisation serves the private interest and derives power from the social fragmentation of the society, it reinforces the existing evils of casteism, corruption, criminalisation of society and politics in order to keep the society divided. The need to foster development of the marginalised and the vulnerable section of the society are ignored.

In spite of knowing the defects of the corporate business model, world religions incorporate its ideals for the smooth and trendy administration of the Churches. If we deeply analyse, without doubt, our Catholic Church and its institutions, and even our idea of God are grossly influenced by the business strategies of globalised corporate companies. Understanding the world reality Pope Francis said to the Congregation of Bishops on 27 February 2014, "We do not need bishops like managers or CEOs of companies. We need bishops who can see the people with the same height that God's gaze has on us in order to guide them to him." He advised further that the Church leaders should not act like ambitious corporate executives but as humble evangelists and men of prayer, willing to sacrifice everything for their flocks.

Emergence of Pentecostalism

The Pentecostal movements emerged in America and Great Britain from the late 19th century. They began to spread their roots in India from the early 20th century. While preaching, the Pentecostal pastors have asserted that Christians have the power to control physical well-being and financial fortunes through their faith, and gradually hypnotised people to join these movements. A study made by Joao Moreira Salles on Pentecostal Churches in Rio De Janerio of Brazil exposed the truth that between 1991 and 1992 two hundred and sixty-two Pentecostal Churches were created and around 250000 people joined these churches. Similar churches emerged in other countries too, which snatched the members of other Christian denominations. These churches functioned like international corporate companies globally organised, having branches all over the world with a turnover of millions of dollars every year. Obliviously they sold health, fortune, prosperity for money in the name of Jesus.

Pentecostalisation of Catholicism

The rapid growth of Pentecostalism became a great threat to the Catholic Church because Pentecostal Church began to absorb Catholic members and weaken the Catholic hegemony. It placed upon the catholic leaders the responsibility of shielding their members who were deserting the Catholic community. In a move to reconstruct radical Catholicism and to keep the members intact gradually 'Pentecostalisation' of Catholicism had taken place. Further, as an effort to satisfy the aspirations of catholic members Pentecostal model prayer groups were formed in many dioceses. A prayer group established in one diocese is invited by other diocesan local communities for conducting long prayer services. Eventually faithful of the local community are attracted toward the prayer groups, and sometimes permanently detached themselves from their own parish communities.

Pastor as Business Manager

The above-mentioned factor forced the pastors of local communities to adapt a Pentecostal ministry model by themselves. Arguably, the Pentecostal model Church is similar to the corporate model, and is less concerned about building a community. Catholic pastors who accommodated the Pentecostal model conducted long prayer services, infused extra prayers and songs in the Holy Mass and composed mesmerising popular devotions. They measured their success of the parish ministry by the crowd they attracted to their church. A new outlook is created by which territoriality of a parish becomes meaningless and permanent membership of the faithful becomes unimportant. People of other parishes are invited through attractive advertisements and they are given the choice to select what is best for them. Even people are mentally prepared to pay a higher price for the satisfying choice.

Here the pastors treat the faithful like customers. Special prayers are offered for those who pay more money and their houses are visited though they belong to another parish or diocese even another country. Faithful are happy because the Church becomes consumer-friendly. The burden of community responsibility of the pastor is reduced to a great extent. Pastors concentrate on control issues and start ordering people around like bosses managing employers. Overuse of business practices and emphasising a business model of running the Church ruined the Christian value of pastoral care for the poor and needy of a parish community.

This development resulted in Christian faithful gathering without knowing one another, praying and celebrating together without loving one another, going away to lead their life without caring for one another. The faithful are converted as consumers who come to church, passively observe the grand liturgies conducted for a big gathering, pay the money demanded by the pastor and return home with the hope that God will fulfil their desire. Here, the community of fellowship and equity envisioned by Jesus and the church encompassing brotherly/sisterly concern, care for the sick and sharing with the poor established by the Apostles is ignored.

False Desires Created to Modify Behaviour

Desires can be generated by manipulation. Since the beginning of the market economy, sellers have been applying different tactics on the buyers to transform their needs into desire, to control their choice and to manipulate them for buying a particular brand. The fast-developing e-technology 'artificial intelligence' plays a vital role in shaping the desires, dreams and aspirations of the people. Moreover, advertisements promote the product of a company by influencing the buying behaviour of the people and making the people willingly pay for a particular product. Obliviously, advertisement

produces desire by connecting material things with the transcendent. For example, advertising to sell a car is not aimed at the car itself, but the transcendent ideals related to the car such as respect in the society, self-confidence, successful person, and perfect personality. In fact, marketing does not sell a product; rather it sells dreams – dream of beauty, of health, of success and of power.

Does Church Adapt Marketing Techniques?

All the religions in this world are under pressure from forces like globalisation and corporate companies. There is even talk of the emergence of a new form of religion called 'commodity religion.' Critics blame the Catholic Church for unconsciously absorbing the corporate model tactics for the organisation and administration of parishes and institutions. The Christ-centred community of people has turned to be the Christ centred company in view of marketing good health, prosperous life and heavenly blessings. Priests behave like managers and bishops like CEOs marketing the products with the brand name of Jesus or popular saints. Regrettably, some of the institutions (Schools, Colleges, Hospitals, Shrines, and small scale industries) established to serve the people have become profit-making business centres. Though these accusations are not acceptable, we cannot totally deny the fact that symptoms are found in certain areas.

Money Guaranties Desired God's Gift

Just like the sellers generate desire among the consumers, the Church leaders create a desire among the faithful that going to certain Churches or particular shrines or prayer centres and offering money guarantees relief from pain, cure from illness, alleviation from poverty and free from social or political bondages. The God they promote promises good health, happy life, children to women and prosperity in exchange for offering or tithe. Faithful are manipulated to believe, it is only through the contribution that the miracle is produced. As a consequence, statues of saints are adorned with gold ornaments, churches are built with glittering interiors and taller steeples, feasts are celebrated with colourful illuminations and flower decorations in order to invoke God's blessings. Thus true Christian values are being threatened and the faithful are turned to be insensitive to the need to grow as a community of Christ living his values of fellowship and compassion.

Abandoning Equity and Equality

The capitalists are less concerned about the welfare of the society or the wellbeing of the poor and marginalised. A divided society is their need, which is conducive to expanding their business, increasing their profit and controlling the policy makers. For that, they have accelerated the divide between the rich and the poor, the haves and the have-nots, men and women, rural and urban and the powerful and the powerless. They greatly enhance the wages of the so-called professionals; on the other hand, reduce the wages of labourers. Negative impacts such as corruption, environmental pollution, reducing the number of employees, poor working condition, excessive influence on government policy and encouraging overconsumption which are generated by globalisation and corporate companies cause substantial damage to the social order.

The church as a faith community has the responsibility to maintain equity and equality among the faithful. A simple example of equality is that everyone gets a shirt and equity is that everyone gets a shirt that fits. Pastors must analyse the health, education, poverty and economic status of their members, identify those who suffer due to economic, social, environmental disparities and give them

fair resources and support to improve their lives. In order to properly provide equity to their member's one need to operate through the lens of empathy and with a heart of compassion. The Catechism of Catholic Church (No. 1932) insists on the duty of a Christian making himself a neighbour to others and actively serving them become even more urgent when it involves the disadvantaged.

Pope Francis in his encyclical "*Fratelli Tutti*" openly criticises the exploitative economic system which turns a deaf ear to the cry of the earth and the cry of the poor. He mentions that the world has achieved effective economical growth but not integral human development. Wealth has increased, but they are in the hands of a few top rich people which create inequality and a new form of poverty. Present market economy which arrogantly blocks the equitable distribution of natural resources leads to the death of millions of children.

Those who encourage a consumerist lifestyle react against the Pope and say that "his words are based on junk science, junk economics and junk ethics." No way can the entrepreneurs who uphold the corporate ideals tolerate a religion which stand against their interest and mobilises against their ideals. They offer fat donations to the local churches, thereby silencing the protesting voice and making the church leaders collaborate with them. Since money is important in the corporate model Church, most of the Church leaders don't take courage to go against the rich and to take the option for the poor.

Poor and Marginalised are Abandoned

The church leaders who work for the empowerment of the poor, marginalised, tribals and dalits face aggressive intimidation and tremendous pressure from the politic and corporate. Organising people against social injustice and getting the support of the government to protect bonded labourers, migrant labourers, trafficking of women and children has become a difficult task. Social involvement of the Church often creates tension between the Church and the government. It is very evident in Tuticorin protest against the Vedanta group copper smelter unit and in the case of tribal rights activist Fr. Stan Swamy.

Apostle Paul witnessed the violent reaction from the owners of a slave girl for driving out the possessed spirit from her. When the owners saw that their hope of making money was gone, they accused Paul and Silas that they were creating trouble in the city and were advocating customs that were not lawful. The magistrate ordered them to strip their clothes, beat with rods and throw them in prison (Acts 16: 16-24). When the love of money, desire for profit and arbitrary power dominate in a State, it becomes a place where slavery is maintained, people are abused and physical violence is used for oppression.

In this situation many Church leaders find security by not opposing the corrupt system. In order to make the people obedient to structural powers, pastors desensitise the suffering majority with holy functions and pious activities. On account of this, the poor people who see the parish as their main centre of identity are forced to feel that they have to protect their life without depending on the organised Church. It gives a picture that the Church gradually fails to affirm as a Church of the poor and marginalised.

Formation of Priests to Face the Challenges

Fr. D. Alphonse states in his article, "The Shape of the Post-Pandemic Church" that "the current presbyteral formation is overly long, relaxed, more academically than pastorally oriented." When it is more academic the seminarians try to get a pass in all the subjects with the motive of fulfilling the

requirements that permit them to enter into clerical state. Finally, a cultic priest is produced who is most often not capable of responding to the new challenges of a parish or the ever-growing new pastoral needs. In a few seminaries students are taught "social analysis" as a subject and given the opportunity for a field study. It makes them be aware of the socio-political, cultural, economic realities of a specific area and their responsibility to promote human rights and social justice based on the Gospel values.

Everyone should be trained to be a pastoral care leader to do people-oriented mission. A pastoral care leader is to build human community more than concentrating on developmental projects like construction of buildings and institutions. They are needed but priority must be given to community building.

The present trend is that pastors are much concerned about personal job satisfaction and enhancing self-image, name and fame. Ministry is not for self-glorification. Rather it is a service seeking good for others and their wellbeing without expecting anything in return like Jesus our master who committed himself unconditionally. An environment which would help one grow in maturity and motivate him to make a responsible choice based on inner convictions must be created. Special care must be given regarding the growing tendency among some seminarians to opt for a comfortable and easy-going lifestyle.

Conclusion

The Office of Clergy of Federation of Asian Bishops' Conference on May 14-19, 2006 highlighted the need to form a priest who is:

> A person of God experience and is driven by pastoral charity; a person of evangelical counsel and moral integrity; a person who is welcoming and compassionate; a person in solidarity with the poor, a person of relationship and is able to live in and form communities; a humble companion – a brother, father, mother and friend – on the journey to God; a person of dialogue, justice and peace and is a servant-leader in a servant Church.

If a priest enters into pastoral ministry with the above-mentioned qualities, he will never intend to make the faithful as consumers, rather build them as a community who knows one another, loves one another and cares for one another.

COME, HOLY SPIRIT

Come, Holy Spirit;
Replace the tension within us with a holy relaxation;
Replace the turbulence within us with a sacred calm;
Replace the anxiety within us with a quite confidence;
Replace the fear within us with a strong faith.
Replace the bitterness within us with the sweetness of grace;
Replace the darkness within us with a gentle fight;
Replace the coldness within us with a loving warmth;
Replace the night within us with the day;
Replace the winter within us with Thy spring.
Fill our emptiness;Dull the edge of our pride;
Sharpen the edge of our humility;
Light the fires of our love;Quench the flame of our lust.
Let us see ourselves as God sees us,
That we may see Thee us Thou hast promised,
And be fortunate, according to thy word;
"Blessed are the pure of heart, for they shall see God."

8. FORMATION FOR FALL OF FASCISM

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Today the prime challenge and stumbling block in the Union of India, particularly in Thamizh Nadu is the Hindutva ideology that is fascist, brahminic, communal, fundamental and destructive in nature. For the establishment of a Church in an oppressive communal and discriminatory context, we need to form her members, specifically the leaders or priests of the Church who can strongly confront the challenges of this fascist, brahminic and Hindutva ideology. This needful and indispensable formation is being given in the priestly formative centre of St. Paul's Seminary. It is right and just to commemorate the centenary of St. Paul's Seminary that is fraught with transformative formation, creative ideologies, and valuable persons. This formation centre where the priests, particularly diocesan priests are being formed is indeed a special gift and inevitable assert to the Church of Thamizh Nadu and of Thamizh Eezham. This centre for the formation of priests doubtlessly taught and showed how a Church should be a new, challenging and prophetic Church according to the need of the time in and around Thamizh Nadu. This philosophical and theological college is one of the forerunners of addressing and responding to the social issues, events of injustice and making the prophetic role of the Church real according to the teachings of the Second Vatican Council and the call and cry of the affected subaltern people. Based on my empirical learning and personal experience I would like to write down an article that mainly focuses on the scope and nature of a formation centre for the diocesan priests as well as religious priests in a context of communalizing society. The purpose of this article is to vividly underline the demanding features of the diocesan formative centre for the entire Church of Thamizh Nadu that will definitely encounter and counteract the destructive challenges of hindutva ideology.

Inclusiveness vs. Exclusiveness

Hindutva is pure politics of the Hindu elite, drawing from Brahminical Hinduism that always excludes the Hindus like Dalits, tribals, and other religions like Islam and Christianity. This exclusive Hindutva will include other Hindus only for the sake of the majority, implementing their hidden agenda or ideological dominance, cultural hegemony and voracious craving for authority. This Hindutva ideology was led initially by the Brahmins and Banias. Even now the dominant leadership is from the upper castes. An attempt is now being made to rope in leaders from the lower castes on political fronts but not in the RSS. In the same way, this Hindutva has the seeds of expansionism and the concept of *Akhand Bharat* that wants an undivided India, including Pakistan, Myanmar, Bangladesh and Srilanka. Therefore Hindutva has now ideologically become inclusive exclusion that denotes physical and material inclusion, and social, cultural and psychological exclusion.

It inclusively excludes all languages, cultures, religions, rules of states, ideologies except one brahminic religion, nation, rule, ideology and culture. For example, the New Education Policy includes all languages and silently and indirectly excludes all mother tongues. In other words, Hindutva includes everybody as Hindus but excludes them on the basis of castes. P.R. Ram, in his book "Fascism of Sangh Parivar" states that this exclusiveness of Hindutva is eventually very oppressive to workers

(produce for the nation, don't bother about your rights), Dalits (oppose Mandal in a subtle way of demand for meritocracy and standardization), women (they should be ideal wives and mothers), and minorities (they should subjugate themselves to Hindu brahminic culture). As a result, Hindutva is a mix of fundamentalism and fascism excludes all archaeological evidence, rationality, constitution, rights, common good and justice with its politics of hatred.

In order to encounter this exclusiveness, we need to form the priests with an inclusiveness that is the value of the Kingdom of God. Sociologically speaking, inclusiveness is the process of improving the terms of participation in society, particularly for disadvantaged people, through enhancing opportunities, access to resources, demands and respect for rights. The inclusiveness accepts others with their uniqueness and differences. There comes multiplicity, plurality and unity in diversity. Individuality and uniqueness are honestly and joyfully being respected, restored and promoted in inclusiveness that celebrates differences. Inclusiveness, that is the strength of the society, is not assimilation or dissolution but integration. Therefore, we should not forget that variety and plurality are the beauty, abundance and treasure of nature that inclusively exists and grows with various creatures. Life is possible only in inclusiveness that explicitly expounds the altruistic principles. One can never live without the other.

In the same way, a priest can never be a priest without a community by which he is consecrated. A priest who is a public leader and animator should be inclusive, people-oriented, altruistic and receptive. Such priests are trained in a formation centre that is more inclusive. St. Paul's Seminary includes brothers and professors from various dioceses and religious congregations, sisters from different congregations and lay people from various religions. The inclusive trainers, professors and centres for formation will form and promote priests of inclusiveness. An effectual formation educates with inclusive spirit those priests who ought to be inclusive in their diocese, parishes and the places wherever they work. The inclusive formation of St. Paul's Seminary is unique, transformative, healthy and holistic. This inclusive formation always leads to indigenous formation.

Indigenousness vs. Exogenousness

Exogenous or exogeny or exogeneity is the fact of an action or object originating externally. It contrasts with endogeny or endogeneity and indigenousness. It denotes coming from outside or alienatedness. It emphasizes globalism but not localism. It imposes foreign and alien cultures, languages, religion, educational systems, economic systems and political methods on the indigenous people at the cost of indigenous cultural factors. As a result of this imposition, the indigenous people are being uprooted from their indigenous culture, tradition, customs and land. This uprootedness eventually signifies the death of indigenous people and their cultures. Here comes the hierarchy, gradation and subjugation of exogenous cultures that are always being projected as superior, pure and globally well-accepted cultures after which people are forced to run. Hindutva in the Union of India tries all the possible means to promote its ideologies, culture and languages and religion that are exogenous and alien to Thamizh Nadu. Though this exogeneity provides new exposure yet they undermine, dominate and eliminate the indigenous cultures. Finally, it leads to one culture, one nation, one religion and one rule and it ends up with deprivation and emptiness. This process of deprivation and emptiness is a sign of globalisation that brings forth the destruction of indigenousness.

A formation centre should not be based on exogeneity that is partly accepted in the formation but it should be rooted in the indigenousness. The root word for indigenous is the Latin word '*indigena'* that means native. It is a combination of two words: old Latin *'indu'* (meaning in or within) and Latin verb '*gignere'* (meaning to beget). Indigenousness refers to the notion of a place-based human ethnic culture that has not migrated from its homeland and is not a settler or colonial population. It is innate

or inherent or native or natural or originating in and characteristic of a particular region or country. It is naturally existing in a place or country rather than arriving from another place. To be indigenous is therefore by definition different from being of a world culture, such as the Western or foreign culture. The indigenousness highlights and incorporates local cultures, languages, religion, literature, traditions, customs, beliefs, thinkers, natural resources and socio-political systems and economic and education methods into the syllabus and teach them to the younger generations. It makes the indigenous people realize what they have is precious, healthy and valuable.

Exogenousness incarnates in indigenousness through inculturation and enculturation that are the protective forces of indigenousness. Indigenousness always promotes coexistence, tolerance and neutrality among cultures and people. In the words of Gustavo Gutierrez, a Latin American Theologian, let us learn to drink from our own wells and breathe for ourselves for survival. This indigenousness, indeed, promotes freedom, liberation, self-reliance, independence and empowerment. All those who defend and live the indigenousness will never enslave anybody and will never be enslaved by anybody. This indigenousness is being articulated in action by the diocesan formation centre St. Paul's Seminary where Thamizh language, culture, literature, thinkers, folk-arts, healing methods and customs are incorporated into the syllabus and promoted through teaching. Priests, particularly the diocesan priests are supposed to be promoters of indigenousness in the context of Hindutva that is a precarious challenge in Thamizh Nadu. All formations should enlighten the students to recognize and benefit from the indigenous treasures and resources. A healthy and effective formation is possible when indigenous nationality, ethnicity and regionality are to be appreciated, restored and promoted in our day today life. This indigenousness that is the living source of formation always engenders empowerment.

Empowerment vs. Enslavement

Formation in the educational institutions enslaves the students in the national and foreign companies which want only slaves who work without asserting their rights. Ignorance and poverty that are products of globalization are the weapons of enslavement. Seminary formation gives religious and theological knowledge but not sociological knowledge through social analysis and historical knowledge of their society of which the seminarians are ignorant. Without a social analysis and ethnical history priests, particularly the diocesan priests can never do liberative and evangelical mission with justice like Jesus. With a lack of knowledge of society and history of dioceses and parishes the priests cannot work for the empowerment of their people. Poverty is artificially created and maintained in order to make people ignorant. New formative initiatives or programs with efficient professors or persons are not being organized for giving knowledge to the students due to lack of facilities or due to constraints and inefficiency in organization. Therefore, in the words of Avvayar, Thamizh female poet, what we have learnt is a handful but what we are yet to learn is worldwide. So we have an ignorant knowledge that is nothing but knowing one thing and being ignorant of many inevitable things. There is partial knowledge but not holistic or comprehensive and effectual knowledge. This ignorant knowledge always protects, justifies and promotes the interests of the ruling class but not the subaltern people. Hindutva implies ignorance or partial knowledge that normally impoverishes the majority of the people. That's why, instead of empowering the people, Hindutva, the fundamentalist ideology enslaves them.

Inclusive and indigenous formation empowers students and people who can work for a liberative, just and harmonious society with inalienable and constitutional rights. Instead of brainwashing the students, formation centres should pave ways for new exposures and initiatives and create a thirst for life-long learning and personalization. Empowerment is making a student stand on his own leg, to challenge the oppressive structure and to reform or create an alternative or counter and liberative

society. St. Paul's Seminary with all efficient professors, initiatives and formative programs has been empowering the Thamizh Nadu Church, brothers, sisters and laypeople who have the creative power. That is the uniqueness of the formation at St. Paul's Seminary that annihilates the Hindutva formation. In this formative centre rationally take place creative power, taking new venture, challenging the unjust society, asserting one's identity and rights, and looking for an alternative society in empowerment. Therefore we can proclaim that empowerment is the empowerment of rationality.

Rationality vs. Superstition

Superstition that is excessively credulous belief in celestial beings and reverence for the supernatural is not based on rationality that guides people in the right way. It is an irrational belief or practice resulting from ignorance, fear of the unknown, trust in magic or chance or false conception of causation or irrational abject attitude of mind toward the supernatural, nature and God. Superstitions are multiplied for lucrative purposes in the name of God. Superstitions may be in the form of myths, legends, imaginations, rituals, ideologies and customs that always misguide the people. Faith that is based on these superstitions is bogus, perilous and ephemeral. These superstitions are proliferated due to the feeling of insecurity and fear of the people. The more fear and insecurity are on the increase the more superstitions are doubled. As a result of this insecurity and fear, the redundant irrationality is accelerated and temporary relief is given through these superstitions to the people who feel insecure. Hindutva promotes and preserves a lot of superstitions to colonize the minds of the people and thus establish and maintain cultural hegemony over the people based on irrational historical factors, unscientific facts and ideologies, and unjustifiable violence and brutality. The Hindu brahminic ideology curtails the right to freedom of speech that is against this cultural hegemony. The purpose of Hindutva formation is to have a cultural hegemony that procures superstitions in order to keep the people under the thumb. Superstitions are used as a symbol of oppression, authority and irrationality that express the destruction of a society.

Inclusiveness, indigenousness, empowerment and rationality are the potency of any effective formation of people. Descartes, a French philosopher states that "*Cogito, Ergo Sum"* "I think, therefore I live." Those who live should think. Those who think create. So we need to make the living students to critically, differently and creatively think in order to create a just and rational society. Rationality is the quality or state of being rational that is, being based on or agreeable to reason. It implies the conformity of one's beliefs with one's reasons to believe, and of one's actions with one's reasons for action. Some hold that rationality is contrary to any faith, particularly religious faith. Both rationality and faith are not contradictory to each other but they complement each other. Faith without rationality is highly precarious and rationality without faith is vacuum and baseless. Rationality leads to the root of any issue, ideology and life. This search for the root gives a sustainable base to our faith. The formation at St. Paul's Seminary is rooted in a rationality that enlightens the minds of the students with the right knowledge. Rationality calls a spade a spade, brings out truthfulness, and shows the way for a better solution. Rational thinking doubtlessly brings forth originality that is corrigible and changeable identity, strength of a creature and constructive power

Originality vs. Duplicity

The idea of doubleness is at the core of duplicity. It is a kind of deception in which one intentionally hides his true feelings or intentions behind false words or actions. Duplicity denotes putting on a mask that eclipses reality. We import things, technology, concepts and ideas from outside and swallow them considering them our own. We eventually and gradually obliterate our own things, technology, concepts and ideology. This elimination leads us to dependence on the foreigner for our

survival. Duplicity that has no base and root, in reality, makes us feeble and coward. The duplicate person becomes non-reliable and unpredictable. Today Hindutva promotes this duplicity by giving Indian identity, culture, philosophy and theology to Tamil or Malayalam or Telugu or Kannada or Marathi that has a unique and distinct identity, separate culture, philosophy and theology. In the Union of India, every State or language has its own identity. There is no existence of Indian identity that is *Maya* or illusion or imagination or utopian concept or non-existent because Union of India is Union of States. Union of India is not a single nation but is a Union of Countries or Sub-continent. Union of India has no single or mono identity but many or plural or multi or ample identities. This concocted concept (Indian identity) has actually become the destructive force of all identities, cultures, languages and unique qualities of each State in the Union of India. There is no Indian philosophy, theology and culture that are imposed on the Thamizhs by Hindutva. Instead of being a Roman Church there should be Thamizh Church in Thamizh Nadu. Hindutva is another dimension of globalization that wants to have power by erosion of all multiple identities, cultures and languages. The concept of Hindutva or duplicity can be also found in Christianity and Islam. It is a caution that duplicity corrupts reality.

Originality is the tool for encountering duplicity and doing away with it emphasizes, protects and upholds our identity. Instead of vomiting the western ideologies (theology or philosophy) we need to either philosophize or theologize in a culture in which we live in the light of the teachings of the Church. Taking into consideration all the ideas found in our cultures, literature and epistemologies of our thinkers we need to create our theology of the soil. For creation of our own theology we have to do theology or go for theologization in a context. St. Paul's Seminary is a forerunner for this theologization in Thamizh Nadu. The formation centre has to be constantly reminded of this theologizing process that breeds originality. Originality signifies rootedness in the culture and literature, and sustainability and withstanding capacity. The professors should be original thinkers whose duty is to make the students think originally with open-mindedness. Being original or becoming or doing original is not an intellectual profession but life or living experience. The professors should incorporate local or native educational methods like oral method, performing method, story-telling method, and visual method found among nomads and villages, into the ecclesiastical educational system in the seminaries. The ecclesial formation should be a model, alternative and challenge to civil or corporate formation that is duplicate, discriminatory, lucrative, communal and oppressive. Formation has to maintain the uniqueness and originality of the land where we live and work.

As conclusion, I want to underline the formative principles that are inevitable for healthy and effective formation. Inclusiveness, indigenousness, empowerment and rationality in actuality bring forth originality that is a prerequisite and salient feature of formation. Original formation given by St. Paul's Seminary is sustainable, productive and transformative. In the formative process, there should be openness demanded from both professors and students. In openness and freedom, true formation takes place. The secular (impartial, co-existing and neutral) formation of inclusiveness, indigenousness, empowerment, rationality and originality in ecclesial and diocesan institute is in actuality an alternative and challenging to the Hindutva education system that is discriminatory, communal and oppressive. Formation with good conscience will definitely form students equal, inclusive, indigenous, rational and original. Therefore, formation should be meant for the fall of fascist Hindutva ideology that has engulfed the Union of India, particularly Thamizh Nadu. Hindutva always engenders, foists and promotes communalism in the secular land of Thamizh Nadu. I shall conclude my reflection with the words of Gauri Lankesh, a journalist martyred by the saffron brigade:

"My Constitution teaches me to be a secular citizen, not communal.
It is my right and duty to fight against those communal elements."

9. PRIESTLY FORMATION OF DIOCESAN PRIESTS AND ECO-THEOLOGY

REV. DR. A. KASI RAYAPPA
DIOCESE OF VELLORE

All Christian communities have an important role to play in ecological education. I hope that our seminaries and houses of formation will provide an education in responsible simplicity of life, in grateful contemplation of God's world, and in concern for the needs of the poor and the protection of the environment (*Laudato Si,* 214).

'Hundred human years' in the history of St. Paul Seminary symbolize a 'hundred million years' in a geological time scale of the earth. The transformations that occur during these years, 'millennial' and 'hundred-year transformations,' remarkably define our planet's history, transforming its 'abiotic and the biotic' or 'the non-living and the living' components of the natural world. In this article, my focus is not on the millennial transformations of the planet, but it's about the 'hundred-year transformation' in the life history of St. Paul's Seminary that can be grouped under the 'three-part framework' namely, relationship with God, relationship with human, and relationship with the creation. My experience as a student in St. Paul's Seminary during 1975-1978, cannot be separated from the curriculum that was emphasizing this 'three-part framework,' while training and transforming its students. Without further dilly-dallying, I want to shoot back 45 years and try to provide you with some information about my formation and transformation in St. Paul's and then I will outline what kind of formation and transformation the new generation of seminarians require so that they can 'set fire' (Lk 12:49) to the whole of creation.

Halcyon Days in St. Paul's Seminary (45 years in retrospective)

Almost half a century ago, I remember St. Paul's seminary campus resembled as a 'hotspot of biodiversity,' that included abiotic parts such as soil, water, air, and the biotic such as bacteria, protista, fungi, plants and animals (humans as well). For a 21-year-old kid like me, the campus looked like an unfathomable planet that was intimidating and not comprehensible but it could be contemplated. Back then, St. Paul's environment could be dissected into different mini-ecosystems such as kurinji, mullai, marutham, neithal and palai. Part of the land resembled a 'wilderness area,' where thorny bushes, spiny-shrubs and weeds daunted the landscape. We know that Jesus Christ argued in favour of such landscapes in the Parable of the Weeds: "because while you are pulling the weeds, you may uproot the wheat with them. Let both grow together until the harvest" (Mt 13:29-30). After 2000 years, in his encyclical *'Laudato Si,'* Pope Francis observes 'value' in such wilderness landscapes. Quoting St. Francis of Assisi he writes as follows: "Francis asked that part of the friary garden always be left untouched, so that wild flowers and herbs could grow there, and those who saw them could raise their minds to God, the Creator of such beauty. Rather than a problem to be solved, the world is a joyful mystery to be contemplated with gladness and praise" (*LS* 12).

It was a perfect setting in which life could flourish! The landscape taught me a valuable lesson: "If a flower or a butterfly can flourish in this landscape, I can flourish anywhere." The setting provided a natural habitat to the countless invertebrates, vertebrates, fishes, insects, amphibians, reptiles, birds, and mammals including humans. To put it plainly, seminary campus had the best soil as the foundation of basic ecosystem function that was responsible for producing hundreds and thousands of good priests.

Jesus admits to this fact, "Still other seed fell on good soil, where it produced a crop – a hundred, sixty or thirty times what was sown" (Mt 13:8).

An ecosystem can be 'nature made' or 'man-made.' St. Paul's Seminary ecosystem is manmade and comprised the geography, temperatures, rainfall, plants and animals in a balanced way. These features include the physical, biological and chemical aspects of this habitat. Each of the types of ecosystems mentioned above had various abiotic features, such as sunlight, soil moisture, rainfall and temperatures. Biotic features of this ecosystem included interrelationships among producers, consumers, and decomposers that help to break down decaying or dead organic matter. Any ecosystem can break down if the human impact exceeds the 'carrying capacity,' leading to habitat destruction, disrupting energy flow, and pollution. However, the seminary campus had enough space for 'everyone' that included also about 120 humans. The setting reflected the Biblical vision of reality, "For God so loved the 'world' that he gave his one and only Son" (Jn 3:16). The phrase 'world' includes the abiotic and biotic factors (also humans).

As I mentioned earlier in the article, seminary formation then, had a broader vision that included an integral education model as a part of the curriculum which focused on God, neighbour and creation. The subjects taught, and the professors who taught them, belong to an elite breed of specialists, who ignited our minds, enkindled our curiosity, and provoked our creativity. We were fed well that fuelled our mind and body, provided with unlimited freedom that allowed us to grow, given us enough time to reflect and create. Fondly I remember, being a student of philosophy in St. Paul's was not a burden, but it was a time of exploration, discovery and 'play.'

'Play' is an essential part of every adult's life and is vital for the enjoyment of adulthood as well as social, emotional, intellectual and physical development. During 'play' you may develop skills that will help you to deal with the challenges you are going to face in your mission. Play can include traditional games such as soccer, basketball, ground badminton, etc., and activities like learning to play a musical instrument or pursuing other forms of art. Play can be extended also to achieve 'higher ideals,' such as learning about ecosystems, caring for the environment, conserving biodiversity, recycling waste so on and so forth.

One example, I intend to give can illustrate how play led us in search of butterflies in the seminary campus. I was joined by three of my friends, namely Amalorpavadoss, Samuel and John Gali, who had similar interests. We collected 40 species of butterfly samples in the seminary campus and shared the information with others in the form of exhibits and newspapers. Many butterfly collectors of that time shared the opinion that 40 species of butterflies found in the ecosystem was vivid proof that the seminary campus had reached a "climax ecosystem." A 'climate ecosystem' can be defined as an ecological community in which populations of plants or animals remain stable and exist in balance with each other and their environment. A climax community is the final stage of succession, remaining relatively unchanged until destroyed by an event such as fire or human interference. The Bible provides a number of references to demonstrate what the climate ecosystem is all about? Biblical images of a climax ecosystem are perfectly compatible with St. Paul's seminary campus environment. "Behold, how good and how pleasant it is for brethren to dwell together in unity! (Ps 133:1). "Then the lion shall lay down with the lamb peacefully, and the bear shall eat grass like the ox, and the child shall play on the hole of the asp" (Is 11:6).

To conclude the first part of my discussion about my seminary retrospective life is that the formation I received was an all inclusive model of education where soil taught me, ecosystems taught me, plants and animals taught me, also humans taught me. William Shakespeare puts it; "Sermon in stones, tongues in trees, books in the running brooks, good in everything. I would not change it!" (As you like it). The Bible maintains that all wisdom comes from nature: "But ask the animals, and they

will teach you, or the birds in the sky, and they will tell you; or speak to the earth, and it will teach you, or let the fish in the sea inform you" (Job 12:7-10).

Seminary Formation to a New Breed of Priests and Religious

Gone are the days, when we were constantly preoccupied with the metaphysical teachings on hell, heaven, grace and purgatory, and diligently learnt subjects like Christology, Mariology, ecclesiology, etc. Now the time has come to shift our learning to more urgent and relevant matters such as soil, water, air, biodiversity, ecosystem, that is known as "ecological education." It is a rewarding experience to note that our seminaries and houses of formation are trying to shift their gears, by integrating relevant subjects into the curriculum such as eco-spirituality, eco-theology, environmental ethics, agrarian theology, etc., to form the new breed of priests and religious.

In his encyclical *'Laudato Si'* Pope Francis opines that the traditional subjects taught under the philosophy and theology labels follow a linear process where the students are encouraged to specialize in specific subjects like Scripture, canon law, Church history, etc., but these PhD doctors need to find the ways and means to integrate their knowledge to solve the present environmental crisis. For example, the title of my article is "Formation of the Diocesan Priests in Eco-Theology" in which the word "Eco-Theology" symbolizes the integration of two different disciplines, namely science (Ecology) and religion (Theology). ("Religions in Dialogue with Science", *Laudato Si,* 199-201). In other words, Eco-Theology can funnel in other fragmented theological subjects like Christology, Scripture, ecclesiology, etc., and also fragmented scientific subjects like geology, ecology, biology, etc., in one integrated subject to find solutions to the social, economic and environmental crisis. In the same way, some highly fragmented theologies like Dalit theology, feminine theology, liberation theology which are extremely anthropocentric, and agrarian theology (yet to be formulated), etc., should not be seen as sectarian, but should be seen as 'human problem,' thus involving 8 billion people to deal with it. Pope Francis warns, "It follows that the fragmentation of knowledge and the isolation of bits of information can actually become a form of ignorance, unless they are integrated into a broader vision of reality" (*LS* 138).

One concrete example I want to provide can illustrate the failure of our seminary curriculum that is not giving importance to the 'contexual education', such as ecology, environment, ecosophy, eco-theology, environmental ethics and agrarian theology. Agrarian theology includes agriculture, fishing, animal husbandry, food gathering, so on and so forth. India is an agrarian country with more than 75% of its people depending directly or indirectly upon agriculture. Yet, we have not given them the benefit of 'agrarian theology.' It is evident that Christian theology has favoured the "Dominion Theologies" such as capitalism, industry, economic growth, and consumerism, but not yet developed an "Agrarian Theology" on which 65% of the world's population depends. Agrarian theology can be taught as part of Eco-Theology or environmental ethics or liberation theology until it gets its mainstream debut as a separate theological discipline. At the parish level, almost 90% of the faithful to whom the priest serves have agrarian background. However, the parish priest has no clue, what to say to the farmers, who seek God's help during the 'lean times' such as drought, crop failure, monsoon failure, flood, etc., thus Christology, ecclesiology, and canon law become futile in this context. Coincidently, between 1995 and 2014, a total number of 296,438 Indian farmers committed suicide. Even though 90% of the Christian population in India are agrarian, Indian bishops, who are themselves originated mostly from an agrarian background, have not provided the benefit of agrarian theology for their sheep. In this context, I would like to charge the Indian bishops and priests under the crime of "sins of omission" (*Reconciliatio et Paenitentia* by Pope John Paul II, 1984)

Pope Francis admits to the sins of commission or sins of omission, "This allows us to respond

to the charge that Judaeo-Christian thinking, on the basis of the Genesis account which grants man "dominion" over the earth (cf. Gen 1:28), has encouraged the unbridled exploitation of nature by painting him as domineering and destructive by nature. This is not a correct interpretation of the Bible as understood by the Church. Although it is true that we Christians have at times incorrectly interpreted the Scriptures, nowadays we must forcefully reject the notion that our being created in God's image and given dominion over the earth justifies absolute domination over other creatures" (*LS* 67).

To contain my article in the allowed limit, I need to provide some concrete suggestions to effect a 'giant leap' in the seminary formation. Pope Francis thinks that the 21st century challenges such as spiritual, economic, social, and environmental, can be met and dealt with on three fronts. The bleak picture of the present can be transformed into a bright future only through the formation of priests and religious under these three fronts. Chapter 6 of *Laudato Si* provides a detailed description of what these three fronts are:

Ecological education (*Laudato Si,* 209-215)
Ecological spirituality (*Laudato Si.* 216-221)
Ecological lifestyle (*Laudato Si.* 222-227)

Finally, in any eco-theology discussion, we need to see a factor in the condition of the subject (human or priest) who is going to tackle the object (God, neighbour, creation). In today's discussions, the subject is known as 'human ecology.' Human ecology comprises human resources like mercy, empathy, love, hope, faith, moral values, ethical character, etc., also it includes negative traits like anger, greed, etc. If a person has a positive human ecology, he is able to create a positive world. If he has a negative human ecology he produces a sinister world. In the parable of the sower, Jesus Christ depicts the human person as an 'ecosystem' such as forest, mountain or desert. Because the human person is made up of soil, that makes him all the more worthy of this analogy. Terrestrial ecosystems contain resources and they produce free ecosystem services. Similarly, human persons also contain resources and can produce abundantly. Jesus exalts human ecology in the parable stating "seed was sown in their heart. But the seed falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown" (Mt 13:19, 23).Ironically, in the oldest surviving work of Tamil literature *Tolkappiyam,* its author Tholkappiyar, had identified only five terrestrial ecosystems; *kurinji, mullai, marutham, neithal,* and (*palai?*). But, his contemporary Jesus Christ had identified sixth ecosystem namely '*manitham*' (human ecosystem).

One major problem with the seminary formation is that we never screen the individual seminarian for his psychological, emotional and moral fitness. Assessing an individual's 'human ecology' is very crucial for the well-being of the future. Most of the time the individual 'exits' the seminary in the same way he 'entered,' the linear formation in the seminary has beefed up his own delusions of grandeur. What is the use of beefing up his mind with philosophy and theology, when his psyche is daunted with anger, violence, racism, greed, and selfishness, yet the seminary formation till today has not yet prepared to deal with it! A formation which does not leave in its wake a better world and an integrally higher quality of life cannot be considered transformation. Put it simply, it is a matter of refenining our notion of formation and transformation.

To conclude, it is said that 'life is the reflection of the landscape,' truly it can be applied to St. Paul's Seminary campus where life flourished for the past hundred years because as a foundation, it had the 'good soil' that had produced hundred fold! One fine day, from this ground, particularly, one species known as 'Homo sapiens' had ventured out to preach and transform the 'whole of creation' (Mk 16:15).

10. EMPOWERMENT OF WOMEN AND FORMATION OF DIOCESAN PRIESTS

MRS. DHANASEELI DHIVYANATHAN
TIRUCHIRAPPALLI

When Pope John XXIII convened the Second Vatican Council in October 1962, he opened the windows of the Church to the fresh perspectives of the modern world. The Council set in motion a process of the Church's renewal and opened its doors to ecumenism, modern scholarship and social justice. The laity was brought to the forefront of the Church's life and mission. The Church leadership, both at the universal and local levels, encouraged greater participation of lay people by articulating a more solid theological basis for it as well as providing greater scope for it in the liturgy as well as the participatory structures of the Church governance. An even more significant initiative of the Vatican Council was opening the way for the admission of laymen and women into theological studies, which was until then reserved only to the clergy.

Following the path opened by the Council, St. Paul's Seminary, a prestigious institution for theology in India, started admitting non-clerical students also to theological studies. Since 1990 women religious been admitted to pursue their undergraduate and post-graduate studies in theology. In 1995, I became the second lay woman to join the seminary for my undergraduate degree course in theology. That year, there were in all 17 women students in the seminary, marking the pledge of women in answering their call of duty for the Church, in line with the signs of the time. In India and across the world the years 1975-2000 marked the realization and initiatives of world governments and the United Nations on the empowerment of women as the key to the progress and development of the society as a whole.

Even now, after so many years, the question still remains - what is the role of the Church in the empowerment of women and how the priests, as pastors and shepherds of their parishes, are equipped to take forward the mission of women empowerment as part of their theological formation. As a lay woman, a feminist theologian and an activist for women empowerment, I share my experiences during my student days at St. Paul's Seminary and present my views on this subject.

A Lay Woman at Theologate

In 1995 when I decided to give up my teaching job and join the seminary to pursue theology while raising my two young children, my colleagues and family members were perplexed and worried. I was an active member of All India Women's Democratic Association and my communist comrades who strongly believed that religions and their codes play a decisive role in the subjugation of women discouraged me. When I told them it was "God's call", they took it as a joke. Since I knew that my human mind, with all its limits, could not fully understand God's call I kept my mind and heart open and went forward with my decision and became a student instead of being a teacher.

My days in the seminary are memorable and positive. I received a lot of encouragement from the professors there and my companions. I was never led to feel less competent or unequal to my peers by virtue of being a woman or more specifically a laywoman. I was respected and I was able to share my experience as a woman – as a wife, a mother and a woman activist. Theological education opened many avenues for me, which as a laywoman I never earlier had. I joined the Indian Women Theological Forum and the Indian Theological Association and had opportunities to attend several of their meetings and present papers. I was invited to attend the Tamil Nadu Bishops' Conference, Catholic Bishops' Conference of India, FABC and Priest Conference of India and to share my experiences. I was also approached to write articles in theological journals and to teach a few courses in many seminaries as well. Overall, I felt welcomed, appreciated among theologians and activists and I grew a lot during my days in the seminary and after. My experience at the seminary opened the door for me to become the Secretary for Family Commission of the Diocese of Tiruchirapalli. But, in many places I went to, I was the only laywoman or sometimes one among a few laywomen.

By the time when I finished the first year of my studies there, I felt that our theological education was mostly academic, westernized and male-gendered that inhibits us from realizing the great potential of exercising our faith with a holistic, inclusive, multicultural ideology rooted and nurtured in the soil of India. But the situation has changed a lot over the past 15 years, and the priests are consciously using inclusive language and students are encouraged to do research on topics related to women and Feminist Theology is included in the syllabus, but all these initiatives seriously fall short of what is needed to significantly change the status of women in India. Women in India are the victims of patriarchy, sexism and misogyny resulting in gender discrimination and violence. In this context of suffering, feminists have been increasingly raising genuine questions with regard to how God is presented to the community of women who are silently suffering for ages. Their questions are becoming sources for intense theological discourse. But the uncomfortable truth is that these questions often end up only as topics of theological discourse with little impact on pastoral action.

Solidarity with Women in the Process of Empowerment

The first and most fundamental call for the Indian Church is to be in deep solidarity with the least and marginalized.[1] The gospel presents clearly the predilection of Jesus for the least, the small and lowly. Women in India are the least among the least and marginalized among the marginalized. Throughout history and across nations even to this day, men on average have greater access to power. This gender inequality can be observed in several aspects of daily life such as access to education, job opportunities, economic resources and advantageous ideologies.[2] Since the mid-1960s, with the upsurge of women's movements and other social initiatives, the pursuit of freedom, development, and justice has been put in more concrete terms. It is in this process the term "empowerment" i.e., giving power to a certain unprivileged section of the society came to be used. In the World Summit for Social Development held in Copenhagen on March 6-12, 1995, "empowerment" figures prominently as an objective. The declaration signed by the heads of the states and governments stated "Recognizing that empowering people, particularly women, to strengthening their capacities is a main objective of development. Empowerment requires the full participation of people in the formulation, implementation and evaluation of decisions determining the functioning and well-being of our society."[3] Despite several national and international initiatives[4] towards women empowerment, there is still persistent inequality between men and women. "Women's equality and empowerment" is still one of the 17 sustainable development goals to be achieved by the world nations by 2030.

Theological Education and Women Empowerment

The goal of theology is to interpret the hopes, aspirations, achievements, difficulties, fears, doubts, despair and suffering of the people, with the help of the Gospel and Christian tradition.[5] There is an increasing recognition today that theological education must be restructured to make social praxis an integral part of it.[6] Our social praxis doesn't end with traditional active social services but has to be aimed at working toward the establishment of justice and transformation of the society. In light of the goal of theology and the need for theological formation focused on the empowerment of women, we have to include certain significant elements in the curriculum of the seminary.

1. Freeing Theology from Sexism

The empowerment of women is based on personal beliefs, historical conditioning and as well as the images we have created through the culture we live in. Religions play an important role in this task. As the relationship between religion and culture is reciprocal, religious systems are locked in a circle of mutual influence with social norms and patterns of social organization. We have to understand how our theology has created an unconscious bias against women for centuries. To free theology from sexism feminist theologians are analyzing and reinterpreting the patriarchal content in the scripture and in the teachings of the church. The Biblical story of the creation of humankind starts with the depiction of woman as a 'helper' of man (Gen 2:18-25); created second but sinned first and a temptress and cause of man's fall. She is held responsible for sin and death in the world (Sir 25:24); giving sanction to man to rule over woman (Gen 3:16); woman treated as husband's property; woman deprived of inheritance rights; laws of ritual purity; confining women to household duties; Paul's injunction to women to cover their heads (1 Cor 11:2-16), to remain silent (1 Cor 14:26-40; 1 Tim 2:8-15). The culturally influenced misogynist teachings of the Fathers and Doctors of the Church during the Patristic Age on the role of women shaped the attitudes of the medieval and later Church and are being cited to justify women's low status even today.

Added to all these, Christian ethics has intensified the internalization of the feminine and passive attitudes, e.g., meekness, humility, submission, self-sacrifice, and self-denying love, which impede the development of self-assertion and autonomy by women. It has not only aided and abetted the exclusion and subordination of women in all spheres of life but also acts as an impediment towards the empowerment of women. Elisabeth Schussler Fiorenza emphasizes, "Sexism in theology is not so much a personal fault as a structural evil that distorts and corrupts theology and the Christian message."[7] If sexism does distort theology and the Christian message, it is crucial to study the reasons behind this and to free theology from sexism.

2. Promoting Egalitarianism

Christian Churches and theologies still perpetuate the "feminine mystique" and women's inferiority through their institutional inequalities and theological justifications of women's innate differences from men. On this basis, Christianity promotes complementarianism, which holds the theological view that although men and women are created equal in their being and personhood, they are created to complement each other via different roles (specific gender roles) in their social life and in the Church. This is against the Pauline vision of equality, wholeness, and freedom that in Christ Jesus "there is neither Jew nor Greek, neither slave nor free, neither male nor female (Gal 3:28)." This has been officially affirmed by Vatican II in the Constitution on the Church (no. 32). Gender equality means that all human beings are free to develop their personal abilities and make choices without the limitations set by strict gender roles; that the different behaviour, aspirations and needs of women

and men are reconsidered, valued and favoured equally. It refers to the equal rights, responsibilities and opportunities for women and men and girls and boys. Women are equally created in the image and likeness of God, equally redeemed by Christ, equally sanctified by the Holy Spirit; women are also equally involved in the ongoing tragedy of sin and the mystery of grace, equally called to the mission in the world, equally designated for life with God in glory.[8] Jesus who belonged to a very hierarchically structured society negated distinctions, and hierarchies between female and male, poor and rich, Gentiles and Jews, and reached out to those in need, particularly women, acknowledging their faith, affirming their dignity, defending their actions, and made them partners in His mission.

3. Incorporating Women's Experience in Theology

The human experience differs according to the kinds of activities and social relations in which humans engage. Women's experience systematically differs from the male experience on which the prevailing claims have been grounded. Thus the experience on which the prevailing claims to social and natural knowledge are founded is, first of all, only a partial human experience and are only partially understood: namely, masculine experience as understood by men. When the male experience is taken to be the human experience, the resulting theories, concepts, methodologies, interpretations and knowledge claims distort human social life and human thought. It is necessary to identify how exclusively masculine perspectives have shaped systematic thought in theology and to identify aspects of women's experience for a fuller understanding of human experience. The experience of women becomes a valuable source for theology – the experience of oppression in all its myriad forms, including experiences of sexual harassment and violence; the experience of being a daughter, a sister, a mother; the experience of being a female body with its own rhythms such as menstruation and menopause; the experience of giving birth; the growing consciousness of sisterhood with women everywhere. All these experiences are recognized as the source of theology.

We have to consciously include women's experience and their struggle for liberation. This does not mean simply adding information about women to male categories of thought but critiquing the very categories themselves, our ways of knowing and the organization of society. Far from being a theology done for women alone, it's a call to strengthen women and men alike who care for justice and truth, seeking transformation of the whole community.[9] The enrollment of more women in the theological institutes not only as students but as faculty to teach not only feminist theology but all the branches of theology can help us have a holistic approach to theology. Exegesis of the Bible, Christology, Moral Theology, Ecclesiology, etc. from the perspective women need to find space in the curriculum.

4. Gender-Inclusive Church

The Church is constituted of God's people (2 Cor 6:16). Vatican II affirms that the Church is not mere fellowship but a union "in fellowship and mission" (*Church,* 4). And this mission of transforming the world into God's reign is entrusted to all the baptized *(Missionary Activity,* 5). It is in this ecclesiology of communion and mission that Vatican II finds a solid basis to articulate a new theology of the laity and "the common matrix" to affirm the fundamental equality of all the followers of Jesus in dignity and responsibility. In India, women constitute more than fifty percent of the congregants of the Christian faithful. However, it is unfortunate that they are mostly or exclusively engaged in hospitality, visiting, teaching, cooking, cleaning (gender stereotype) and the ministries of compassion. We have failed to recognize that this is not the empowerment of women but is rather women's disempowerment. Empowerment requires the full participation of women in the formulation,

implementation, and evaluation of decisions determining the functioning and well-being of our Church. Pope Francis insists that feminine genius is needed in the church. Empowerment of women means enabling women to take an equal footing with men, participating equally in the decision-making and the ministries of the Church. At present, we can see women's representation is a mere tokenism in the decision-making bodies of the Church. There are just one or two women who are often caught up by the household chores, and their availability for meetings is rarely considered. It is a mission imperative that the church should seek to transform its own structures to promote gender equality and justice at every level, for everyone.

Our initiatives should liberate women from their subordinate position; help them fight for justice and equality; work with them for a fair social status and empowerment. The CBCI announced the year 2008 as "Women's Empowerment Year" and it was followed by the meeting of the CBCI National Commission for Women which came out with a *Gender Policy for the Church* and the TNBC Women Commission also drafted a *Gender Policy for the Church*. The Women Commission organizes a variety of programmes, but they rarely make it to the parishes. Pastoral Theology should account for conscious knowledge and plan for women empowerment in order to reach out to unreachable women.

Conclusion

The whole formation imparted to the candidates for priesthood aims at preparing them to enter into communion with the charity of Christ the Good Shepherd. The goal of the student's entire education should be to prepare them to be true shepherds of souls after the example of our Lord Jesus Christ, the teacher, priest, and shepherd who has set the example by ministering to women. He listened to them, healed them, liberated them, treated them with dignity, appreciated their faith, included them in his mission and empowered them.

The Catholic Church is deeply grateful to St. Paul's Seminary for its dedicated service in the formation of priests and laity, and especially for the formation of women and empowering them for the ministry of Our Lord. My prayer for St. Paul's Seminary is that it continues this noble task with a new vision and zeal in the coming years with the blessings of Jesus Christ, Our Saviour.

END NOTES

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11. FORMATION TO DIALOGUE IN ST. PAUL'S SEMINARY 1974-1978

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I joined St. Paul's Seminary as a teacher in 1974, on my return from doctoral studies in theology in Paris. I was also appointed editor of Vidyajyoti Journal of Theological Reflection, published from Delhi and was expected to teach there too. I was basically a teacher of sacramental theology. But I had done a thesis on "Changeable and Unchangeable Elements in Sacramental Rites." So I was interested on the question of inculturation or dialogue with cultures. I also had a PG Diploma in Karnatic music. I was a distant disciple of Fr. Ignatius Hirudayam, S.J., a pioneer in interreligious dialogue in Tamilnadu, and as such interested also in the dialogue with other religions. I should recall that Fr. Ignatius Hirudayam was on the staff of St. Paul's for a brief period. At that time his ideas on dialogue were not welcome. So after some years as a parish priest in the south, he founded a Christian ashram in Chennai. It was facilitated by the fact that the Second Vatican Council (1965-68) had spoken about the dialogue of the Church with other religions and cultures. As a matter of fact, an Indian Christian Benedictine Ashram, *Shantivanam,* had been founded in Thannirpalli, 30 kilometres from Tiruchirapalli, on the banks of the Kaveri river, already in the 1950s by Swami Abishiktananda and Abbe Jules Monchanin with the permission of the Bishop of Tiruchirapalli, Mgr. James Mendonca.

This was the context in which I began my life as a part-time professor in the seminary. My classes were on sacramental theology. This gave me an occasion to speak in passing about the inculturation of the sacraments, including the Eucharist. Around the same time, Fr. D.S. Amalorpavadass had started the National Biblical Catechetical and Liturgical Centre in Bengaluru. He was also promoting a process of inculturation in theology, spirituality and liturgy through seminars and other initiatives at the Centre. I was involved in the programmes there and this was also a source of inspiration and support.

As a professor in the seminary, especially of the sacraments, I was interested in introducing the students to the spirit of dialogue of the Gospel with religions and cultures. This had to be done, not only through lectures but also by practice. That was what I tried to do in the seminary with the enthusiastic collaboration of the students and with a certain limited encouragement from the staff. Anyhow there was no opposition to my efforts.

Interreligious Dialogue

In view of promoting interreligious dialogue, I organized a Dialogue Group with the seminary as the centre. Dom Bede Griffiths of the Shantivanam ashram and Mr. J. Vanmikinathan, a recognized scholar in Shaivism were the leaders. The group used to meet for about two hours on a Sunday evening, every six weeks or so. Besides Christians and Hindus, some Muslims were also invited through the Jamal Mohammed College in the town. We used to get about 15 to 20 members. Some of the younger staff and the students of the seminary also participated. A chosen topic would be reflected

on by members of different religions and a discussion or sharing of views would follow leading to a convergence of views and a deepening of theological and spiritual perspectives. Such a sharing also led the members of the different religions to a knowledge of the scriptures and other important texts of the different religions. The meetings would start with non-denominational prayers in which all can participate. Even non-denominational bhajans addressed to God will be sung. The participation by the Muslims was not enthusiastic. But those who came were certainly interested. On the other hand, there was a growing spirit of understanding and friendship between the Christians and Hindus.

A Visit to Shantivanam

After nearly two years of such meetings, some in the group expressed a desire to come together for a whole day and read, talk and pray together. So a date was fixed and an appointment was taken to meet in the Shantivanam ashram at about 30 kms from town. About 20 people, Christian and Hindu, turned up. The Hindus had invited Swami Chidananda, the head of a Ramakrishna ashram on the way to the ashram. He had actually written a book critical of the Christians, especially of the Old Testament of the Bible. So we were wondering what might happen. Anyway the meeting started well and after talks from Hindu and Christian leaders, there were interesting discussions.

But some of us saw a particular problem. The ashram used to have prayers at midday in their chapel. We Christians were wondering what to do. We decided to participate leaving the Hindus free to do what they wanted. As a matter of fact, all the Hindu participants, including the Swamiji, came to the prayer. Foreseeing such a possibility I had chosen two readings, one from the Upanishads and one from the Bible. The prayers, including some Bhajans, were common, addressed to God in which all can participate. At the end of the prayer normally there would be an *aarti* (waving of camphor light) to the Blessed Sacrament. After the *aarti*, the light will be taken round to each person so that s/he can share in the worship by extending his/her palms over the light and taking them to his/her forehead/ eyes. After that, all would prostrate in adoration. We had decided that on that day we would have the *aarti*, but omit the following rituals so as not to embarrass the Hindus. But what happened was that as soon as the *aarti* was over, the first one to prostrate before the Blessed Sacrament was the Hindu monk. All the other Hindus followed and all of us, Christians, also followed sheepishly. This was indeed the spirit of dialogue in practice.

A Seminar on Prayer

One year, in the days after Christmas, we had a seminar on prayer which brought together nearly 100 people including the students. Only Christians were invited. But we were introduced to various methods of prayer, Hindu and Christian. Some practised the Yoga. Bhajans in the Indian style were sung. We knew that an Indian way of celebrating the Eucharist was being developed at the National Centre in Bangalore. We did not feel free to experiment with that at that time. But we exposed the Blessed Sacrament, we sang Bhajans and said prayers. In the end, instead of the usual benediction, one of us did an *aarti* with camphor, at the end of which everyone prostrated in worship. Everyone seemed to be happy to do something in an Indian way. But the matter was reported to the Archbishop of Madurai. I was invited to go and meet him and was gently warned not to indulge in such experiences/experiments. It is another matter that such *aartis* have become common practice today everywhere, nationally and even internationally.

Formation to Dialogue

I do not think that at that time there were any lectures on the theology of religions or interreligious dialogue. But the students were being introduced to the practice of dialogue. Not everyone was involved. But a good number of students were actively participating in the dialogue sessions. They were also preparing for them, organizing them, meeting the members of other religions coming for the meetings, etc. All these experiences lead to a certain understanding of other religions and dialogue with them, praying together, etc. Formal lectures could have clarified doubts and answered questions. But experience forms also attitudes. So this can be considered a practical formation for dialogue. Even the students who did not actively participate in the organization and running of the meetings knew what was happening and may have been helped to learn something about the practice of interreligious dialogue.

It was significant that the programme of the Seminar on Prayer was taken up by Fr. Amalorpavadass and was run at the National Centre, Bengaluru, every year for another ten years or so, benefiting hundreds of participants from across the country and even the world. I used to lecture in them too. After I moved over to Delhi full-time in 1979, Fr. Xavier Irudayaraj, of happy memory, took over the guidance of the dialogue meetings at the seminary for a few more years. But it was discontinued after some years, I do not know for what reasons. But I am sure that by that time interreligious dialogue must have come to be widely accepted and sometimes practised in various ways.

Inculturation in Music

Doing the *aarti* and singing Bhajans are already elements of inculturation. The dialogue of the Gospel with culture can be done at two levels. At one level we try to express our faith in Indian culture. In this way, we can develop an Indian spirituality, Indian liturgy, Indian Christian music, dance and drama, Indian theology in Indian languages, etc. I think that St. Paul's Seminary has contributed to the development of Indian Christian theology in Tamil. But the movement was just starting when I was there in Tiruchirappalli. But my own contribution to inculturation in the seminary is limited to liturgical and devotional music. I cannot say that I started it. Much before me Fr. Ignatius Hirudayam and some of his students like Fr. Maria Arul Thamburaj of Madurai had started composing songs for use in the liturgy. My contribution is limited to the promotion of Carnatic music in the liturgy, though there were lay people like Thomas Victor and Stanislaus in Tiruchirappalli itself. Given my formation in Carnatic music, I tried my best to introduce a taste for classical music among the students.

I had short courses to offer a basic introduction to Carnatic music to the students. I began composing music for hymns for the liturgy composed by the staff and students of the seminary. To popularise this I launched a publication named *Isai Aruvi.* It brought out about 15-20 songs with both Western and Indian notation. In this way, the songs of the students and the others were spread all over the Tamil speaking world. I can mention two of the students at that time who became later outstanding musicians in their own right: Berchmans, who has his own Church now and may have composed hundreds of songs, and the late Remi(gius), who had his own studio in Chennai. *Isai Aruvi* encouraged all styles of music, except the Western, provided they had good musical quality. When I moved over to Delhi, it continued publication from the seminary as long as students known to me were still there and then it moved to Chennai. But it ceased publication a couple of years after I moved to work in Rome in 1983. *Isai Aruvi* offered a chance to the seminarians to compose and publish hymns of a certain quality for the liturgy. This was inculturation in practice. Some of the songs by the staff and students

of the seminary were also recorded and published in the discs sponsored by *Isai Aruvi.* "*Enge Iraiva Irukkindrai"* of Fr. D. Alphonse and "*Enakkoru Nanban Undu"* of Remi are well known.

Continuing, but Changing Challenges

In conclusion, I can look at the world today. I have been talking about dialogue with religions and cultures 45 years ago. Ideas and processes have changed in the meantime. Perhaps, it would be interesting to mention them here in conclusion. When interreligious dialogue started after the Second Vatican Council the focus was on knowing and accepting each other. Today we would say that religions must collaborate to pose a challenge to every form of injustice in society and provide a common base of values for economic, social and political life. Unfortunately, religions are still sources of competition and conflict in many parts of the world.

Similarly, earlier the dialogue between religions, particularly Christianity which considered itself superior to other religions, was focused on getting to know each other and understand and appreciate each other. Today we think that they should collaborate in the promotion of freedom, equality and justice in society. Slavery in the form of 'guest workers' still continues in the richer countries of the world or even in different regions in India. Racism and Casteism still divide people into superior and inferior economically, socially and politically. These divisions are not absent even among priests and religious. Those days these factors were taken for granted. Today the oppressed have started protesting. The women continue to be oppressed and exploited in many ways. These are cultural factors. We are also victims of consumerism. These factors have to be challenged and changed.

Today we are moving into the era of the Fourth Industrial Revolution. This is the time for artificial intelligence and automatons. Of course, they are still under human control. But these controllers may be few and the majority of the people may become slaves of those machines. Such a mechanical world may not need God. What is the meaning and role of religions in such a situation is the question today. This is what we have to start dialoguing about!

God respects not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are; but the sincerity of our prayers, how heart-sprung they are.

- St. Francis de Sales

12. INCLUSIVE THEOLOGICAL AND PRIESTLY FORMATION
RECOLLECTIONS AND REFLECTIONS

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"God's Centre is everywhere; his circumference is nowhere." This is a beautiful and deep insight from the early Christian writer Dionysius, the Areopagite. In a way, it tells us also about the approach to theology we need to take both in its method and content. Theology pursues the quest for the divine mystery, which is comprehensive and inclusive. It includes the mystery of the human, nature, and history. The all-encompassing divine mystery allows an infinite variety of paths to itself. I am reminded of what J. Krishnamurti had said about truth: "Truth is a pathless land." The Divine which is Truth itself, lets every person, every people, and community trace their paths towards it.

Any study of theology will be mindful of the plurality of ways open to the Divine, and hence will not be exclusive. Exclusion is antithetical to the divine mystery which is most comprehensive. Astronomy tells us that there are more numerous stars in the sky than grains of sand on the earth; there are black holes in the universe several million times larger than the sun. If so, how infinitely more immense is the mystery of God in whom, as St Paul says, "We live, move, and have our being" (Acts 17: 28). We understand then, why there should be no exclusion of anything or anyone in the study of theology. Instead, it needs to cultivate the spirit of inclusion.

Fundamental to theological understanding is the experience of persons, societies, communities, and nature. Experience can be compared to a living stream of refreshing waters. When theology starts from experience, it will be ever new, creative, and transformative. This is different from learning doctrinal tenets or performing ritual actions. In fact, these, to attain any meaning and purpose, need to continuously refer to the realm of experience which will open up ever new horizons of truth, goodness, and beauty – *satyam, sivam,* and *Sundaram* (*verum, bonum et pulchrum*).

When I look back on those memorable years when I had the privilege of serving St Paul's Seminary (1977-1993), what set apart this theological institution from other centres forming diocesan priests was precisely the experience-based approach to theology. This period coincided with the changeover of the administration of the seminary from the Society of Jesus to the diocesan clergy. It was an incredible period of cooperation between extraordinary men – a band of learned, humane, and committed Jesuits and a group of highly qualified and dedicated young diocesan priests bubbling with energy and enthusiasm. There was consensus among the teaching staff and formators on the importance of theological education based on experience. This gave a clear direction, inspiration, and impetus to the students. It was during this period that St Paul's Seminary began exposure programmes of various kinds that served as triggers for theological learning for students. The students were taught to think for themselves, and not parrot set phrases and jargons. The teachers understood their role as helping the students to churn out from their experiences, theological insights that were both enlightening their minds and hearts and transforming their lives.

Inclusive and integral learning means that all the faculties we possess are activated, and not the mind alone. In fact, the mind is nothing if our senses do not continuously feed it. What we see, hear, touch, taste, and smell are the channels of mind-feeding. Precisely because the exposure to the stark reality of the people, their deprivation, pain, and suffering experienced through the senses warm the heart and awaken the mind, it is indispensable for any genuine theological enterprise.

In St Paul's, the exposure programmes and reflections that followed with the help of the faculty made the students deeply aware of the plight of the poor and the marginalized. Theological formation lit in the mind and heart of the young students the flame of love, commitment, solidarity, and compassion for the poor and the excluded ones. Later on, these students would give leadership in their fields of ministry, as their theological training had been experience-based and focused on the poor to whom Jesus promised the Kingdom of God. They became champions of human dignity, rights, social equity, and justice. These students were instrumental in bringing the spirit of liberation in the Tamilnadu Church in the footsteps of Jesus of the Gospels. One could immediately identify the students who went through the theological formation in St Paul's by their creative approach to pastoral ministry, self-confidence, dedication, ability to relate with people, and by their energetic and moving sermons in chaste Tamil, and by their passionate involvement for the cause of the poor and the marginalized.

There is a particular significance about experience-based theology and exposure in the case of the diocesan clergy. Unlike the monks and the religious, the diocesan clergy do not take any vows but are called to be prophets right in the midst of the people and in their everyday life; right amid the society, its politics, economy, and culture. No wonder that the diocesan priests have been characterized as *secular clergy*, a designation which I consider most appropriate and with which I personally identify myself. The *saeculum* (from which the word "secular" derives) refers to the world, the temporal realities. "Will no one rid me of this troublesome priest!", yelled King Henry II in rage against Thomas Beckett (1118-1170) whose prophetic stand terribly annoyed him. For, Beckett challenged the power, spoke the truth, and stood in defence of rights, to which the secular clergy is called, and he was murdered in the Canterbury Cathedral. Courage and not cowardice should characterize the life of the diocesan clergy immersed in the world. For, "cowards die many times before their death" (Shakespeare). The secular clergy will not shake with fear, nor will their spirit sag and droop before adversity and insolent might. No wonder that the courageous St Thomas Beckett is the patron saint of secular clergy, indeed. Let me clarify: St John Mary Vianney is the patron saint of parish priests who could also be religious or ordained monks.

In St Paul's, on the part of the staff, there was a lively and continuous exchange of thoughts, ideas, and views which was animated by friendship, comrederie and the spirit of solidarity. That the team also served as animators of groups of students made the theological and priestly formation integral and inclusive – experientially, socially, spiritually, and intellectually. Jesuit brothers like Bro. Jeyaraj S.J., Bro. Ambrose S.J and others were deeply committed to the housekeeping and maintenance of the seminary, and they were ever ready to attend to the needs of the staff and students with great love and concern. All this transformed the seminary into a *milieu* – an environment – rather than a simple physical space. The seminary became a foyer of love, joy, mutual respect, and learning together.

The spirit of dialogue marked the relationship both among the staff as well as the staff with the students. Exclusion is diametrically opposed to dialogue. Dialogue, by its very nature, is inclusive, embracing whatever goodness and truth there is, no matter from which quarter it comes. The priestly formation for dialogue helped the students to widen their mental horizons and made them

acquire generosity of spirit, understanding, and the ability to reach out. To cite just one example, the monthly inter-religious meetings that Fr Xavier Irudayaraj S.J., of happy memory, used to organize was something that helped the students to dialogue with peoples of other religious traditions. It had tremendous formative value, more than any amount of words. The brilliant and self-effacing Fr Ladislaus Chinnadurai S.J. a scientist himself with encyclopedic knowledge, introduced the students to scientific temper and enthused them to dialogue with modern science and incorporate its methodology into philosophical and theological learning.

An inclusive approach to theology and formation requires the use of the right language. Language is not a simple means of communication or a vehicle to convey ideas. This is quite a naive view. Just as our mind is formed through our senses, so are our thoughts shaped, moulded, and structured through language. Moreover, the people to whom the seminarians would serve as future priests are the people of Tamilnadu whose culture, customs, and traditions are nurtured and seasoned by the Tamil language. With these thoughts as background, St Paul's started to teach all the theological disciplines in Tamil, and the staff was well-prepared for that.

Many were wondering whether this initiative would succeed since theology with its complex history and intricate concepts seemed to present insurmountable difficulties. Several bishops of the Board were sceptical and were afraid that teaching theology would bring down students' "standard" of English. The staff argued that proficient knowledge of English certainly is important. However, theology should not be turned into a means for learning English. Command and fluency of English should be taken care of before the students are sent to the major seminary. Moreover, being theologically and pastorally trained in mother-tongue would turn the students more creative and would significantly impact on transforming their life and way of thinking. This was proved right subsequently by the fruitful ministry of the students when they entered the pastoral field.

Teaching theology in the mother tongue Tamil became the hallmark of St Paul's Seminary, and over time, it was done with great ease on the part of the staff. As a result, the students absorbed infinitely more than would have been the case, had they learnt it in an alien language, English. I remember having taught even such an abstract and conceptual course as the treatise on Holy Trinity without ever requiring to use any English terminology. The same was the case with other colleagues who taught different subjects. Even Fr Francis Besses S.J. did his teaching of Church History quite a lot in Tamil, of course, with his amusing French accent, which the students seemed to enjoy.

St. Paul's was not merely a centre for priestly training of the diocesan clergy, but also for some religious students such as the Carmelites and the Capuchins many of whom are today in leadership positions. The seminary functioned as well as a centre of animation, pastoral vitality, and innovative thinking for the entire Tamilnadu Church. This could be seen in the numerous initiatives St Paul's promoted. Translation of the Vatican II documents, starting of the first Tamil theological journal *Marai Aruvi*, initiating *Vaiharai*, an English theological journal, the series of biblical commentaries by *Arul Vakku Mandram*, the publication of the journal *Annam* to promote social justice – all these and many other initiatives by the then staff – Fr C. Hieronymus, Fr R.J. Raja S.J., Bishop Susaimanickam, Fr Xavier Irudayaraj S.J., Fr T.V. Joseph S.J., Fr V. Paul Leon, Fr X.D. Selvaraj, Fr D. Alphonse, Fr Paul C. Jesuraja S.J. and others – had a huge impact on the students and their future ministry. These stalwarts teaching in the seminary did not act in isolation. They involved the students in these initiatives and, in the process, brought out the best in them. All these ventures instilled in the young students the spirit of cooperation and teamwork which would stand them in good stead in their future ministry.

For an inclusive growth and formation of future priests, it is crucial that they are trained in freedom. Human spirit and mind are stunted under oppressive conditions and excessive discipline and regimentation. The spirit can soar high to reach out to noble ideals when it is fostered through responsible freedom. The very first diocesan rector of the seminary Fr I. Kulandaiswamy was an iconic figure who created an atmosphere of responsible freedom for the students to grow and flourish. He trusted them and guided them with real paternal solicitude. For the many students who entered the portals of St Paul's at that period would remember with love and affection this legendary rector who influenced them enormously and left in them and their ministry an indelible mark. He sits high in their hearts. The Jesuits and the diocesan teaching staff alike felt at home with him and had the greatest admiration for his wisdom, large-heartedness, and leadership.

I rejoice with the generations of students and colleagues, past and present, on this occasion of the centenary celebrations of St Paul's Seminary. I wish that this great temple of learning and formation continues to grow and sustain itself as a beacon of light for theology and pastoral ministry for the entire Tamilnadu Church.

"Solidarity, as a moral virtue and social attitude born of personal conversion, calls for commitment on the part of those responsible for education and formation."

- Pope Francis

13. NEED FOR DOING THEOLOGY IN NATIVE LANGUAGE

BISHOP J. SUSAIMANICKAM D.D., S.T.D.
DIOCESE OF SIVAGANGAI

Having completed my high school studies, I joined St. Peter's (Minor) Seminary, Madurai, in June 1961. It was a rigorous two-year training programme both in Latin and English, among other things, so that the candidates for the priesthood could confidently follow philosophy and theology in the major seminaries.

It was at this time that the epoch-making event of the twentieth century Catholicism, namely the Second Vatican Council, was solemnly inaugurated by Pope John XXIII on 11 October 1962, with a view to ushering in fresh air into the highly institutionalized Church in which the atmosphere and approach had become in many respects rather stale and stagnant.

The Council was continued and concluded, after four long sessions, by Pope Paul VI on 8 December 1965. In its aftermath, one could witness a sea of unprecedented changes almost in every sphere of the Church all over the world, starting with the liturgy. The change-over from Latin, the official language of the Church for centuries, to the vernacular languages was one of the most immediate and highly visible of such changes.

The Medium of Instruction in Major Seminaries

I entered St. Paul's (Major) Seminary, Tiruchirapalli, in June 1964 to start my philosophy and classes were held partly in Latin, but mostly in English.

Speaking about the revision of ecclesiastical studies, Vatican II's Decree on the Training of Priests says that seminarians "should acquire knowledge of Latin which will enable them to understand and make use of so many scientific sources and of the documents of the Church."[1]

In point of fact, study and use of Latin was almost given up in most of the seminaries in India. In its place, English came to stay as the standard medium of instruction. However, improving the seminarians' skill in the Tamil language had remained all along an important concern of St. Paul's, but its realization was mostly left to the academically sidelined structure of the Tamil academy.

As I began my theological studies in June 1967, the age-old textbooks in Latin were no more used; instead, fresh notes in English, prepared mostly by eminent professors of Jnanadeepa Vidyapeeth, Pune, with the new thrust of Vatican II were followed. And among others, Fr. A.M. Lourdusamy, professor of systematic theology, added his own insights giving a remarkable liberation thrust which made his classes not only refreshingly new but also very relevant and appealing.

In October 1969 the first-ever "National Consultation on Priestly Formation" was organized in St. Peter's Pontifical Seminary, Bengaluru by the Commission for Seminaries of the Catholic Bishops' Conference of India (CBCI). In this mega event professors of major seminaries from all over India, run by diocesans as well as religious, participated in large numbers. As the student representative of St. Paul's, I had the privilege of attending this consultation. One of the topics taken up in the consultation

that evoked a heated discussion was the medium of instruction to be followed in seminaries.

Based on the discussions and recommendations of the participants, the *Commissio Technica* for Seminaries, set up by the CBCI, prepared a provisional draft on the Programme of Priestly Formation for India. Speaking about the "language requirements," the draft says that a "thorough knowledge of the language of the ministry is essential for every priest," and emphasizes at the same time that a "good knowledge of English is necessary since it is at present the medium of studies in the major seminary" and that opportunities be provided for brighter students to study Latin which, however, is no longer compulsory.[2]

This draft also deals with the "study of the languages" in the seminaries as follows:

> To the future priest, whose very existence demands that he be for his people, the study of his people's language is an obvious need. A great part of the effectiveness of his ministry will depend on his self-identification with the people through careful study of their language, and on his ability to communicate the message clearly and effectively. Study of the language(s) of one's ministry from seminary days will make the entire seminary course relevant from the beginning by giving it a pastoral orientation and a missionary touch. Hence the study and the effort at mastery of the language(s) needed for each seminarian's future apostolate should be given due importance. *The priest must be able to think out and express his philosophy and theology in the people's language, and language-training given in the Seminaries should keep in mind the goal and ideal of imparting the entire seminary education someday in the regional language…*[3]

Remarkably, the draft places the study and mastery of the local language in terms of the priest being for the people, immersing himself totally in their lives, and communicating the message to them clearly and profoundly.

The Charter of Priestly Formation for India clarifies that "priestly formation, as far as possible, must be done in the region and among the people for whom the seminarian is going to work and *in the language of the people*.[4] The section on the "medium of instruction" also affirms this very same idea.[5]

The charter, very recently revised in the light of Ratio *Fundamentalis Institutionis* Sacerdotalis (2016) takes into account culture which cannot be separated from language:

> Language represents a particular culture. Learning philosophy, the human sciences and theology in the language of the region certainly enable the seminarians to understand and appreciate the culture of the region. The art and symbols of the language of people should be open to them, whereby personal reflection becomes creative and the process of philosophizing and theologizing is enhanced.[6]

It is to be noted that language is not merely a tool of communicating one's thoughts and feelings, but it is part and parcel of one's culture. Hence, the language used for doing theology determines the shape of our theology.[7]

Some Attempts in Tamil

Soon after the Council, all the sixteen documents were published first in Latin and then in all the major European languages. Surprisingly, no initiative on the part of the Church in Tamilnadu to translate them into Tamil was forthcoming. Therefore, encouraged by Fr. James Lozé SJ, the then Rector of St. Paul's, a group of like-minded theology students, under the able leadership of Br. C. Hieronymus, dared what seemed a Himalayan task with a view to disseminating and diffuse the knowledge of Vatican II among the Tamil speaking Catholics. First, the glossary was prepared in Tamil and then the translation took off. The first edition of *Sanga Eadugal* in one volume was published on 11 October 1967, within a short span of two years. This was the first and most probably the only complete translation of all the documents in one volume in any one of the Indian vernaculars!

Exactly after ten years, in 1977, *Marai Aruvi*, a Tamil Theological Quarterly was launched. It was a joint venture of St. Paul's, Sacred Heart Seminary, Chennai, and St. Peter's Pontifical Seminary, Bengaluru, with a view to promoting theologizing in Tamil. As a unique feature in the early years, every issue carried a glossary of different branches of theology like biblical theology, systematic theology and so on.

The spadework having been done, a couple of professors in St. Paul's started teaching a few subjects in Tamil in the early 1980s. It was at this juncture that I joined the teaching staff of St. Paul's, and I was fortunate to work with some of my former colleagues, but now stalwarts in theology – Fr. C. Hieronymus (biblical theology), Fr. Felix Wilfred, Fr. D. Alphonse (systematic theology), Fr. X. D. Selvaraj, Fr. V. Paul Leon (moral theology), to mention a few. It was not merely a question of switching over from English to Tamil, but more importantly, a sincere effort to integrate Indian/Tamil thought patterns, sacred books, and rich religious/cultural traditions with Catholic theology. For instance, when I taught wisdom literature in the Bible, I exposed the students to the variety and wealth of wisdom tradition and literature available in Tamil like *Thirukkural*, *Naaladiyaar* and Siddha Literature so that they can read, compare and appreciate them with an open mind. I also gave the students a group assignment to meet ordinary people, collect from them proverbs which are still handed on orally, group them thematically, and make an intelligent and critical assessment of the values enshrined in them. I know my colleagues too made similar attempts, following different methods depending on the subjects they taught. Increasingly many more courses began to be taught in Tamil.

Studying Theology or Doing Theology?

Rev. Dr. Felix Wilfred has rightly pointed out that after Vatican II the age of manuals/textbooks is gone and therefore one cannot talk any more of "studying theology," as the shift is now on "doing theology" or simply "theologizing." He also observes that despite unbound enthusiasm for a more open and genuinely indigenous theology, the method of theologizing has basically remained the same, because what is lacking is a valid starting-point for theologizing.[8]

Today it is commonly accepted that theologizing should start with the context – namely, the study of the concrete, grass-root realities of the people and committed action in favour of the poor (praxis), followed by the second step which is the critical reflection in the light of faith which implies a creative reinterpretation of Christian and Indian multi-religious heritage.[9]

Can theologizing be really done in the sophisticated structure and rigid timetable of our seminaries? Is it possible to do away with the gap that exists between the seminary and the world – the classroom and the real-life situations of our people? What is more important: the context of theology or the method of theology? I would like to explain briefly two experiments made in this regard.

The first **Tamilnadu Theological Seminary** (TTS), a joint venture of all the mainline Protestant Churches in Tamilnadu, was established in Madurai in the year 1969. After ten years, it was keenly felt that theological education had to be contextualized and geared to the life of the rural poor. As a result, Rural Theological Institute (RTI) was started in a village. Initially, the third-year students went for an internship to various social action centres during the first semester and spent the second semester at RTI. Later, they had regular classes in the forenoon and visited the villages in the afternoon and interacted with the people. In course of time, the students were deeply involved in a series of struggles in favour of Dalit communities and theological reflection began to be based on the experiences gained, with the support of social analysis and similar means. From the 1990s, the students learn through living among

the poor. One staff member alone lives with them and others take classes through modular teaching.[10]

Secondly, a similar experiment was launched in 1979 by the Madurai Jesuit Province. Known as **Arul Kadal**, it is housed in *Aikiya Alayam*, Chennai. It was planned that of the four years of theological studies, the first two years will be spent in *Arul Kadal*, the third year in Vidyajyoti, Delhi, to which it is affiliated, and the fourth (pastoral) year will be again in the Province, thus integrating regional and national formation. The students had classes in the forenoon and in the afternoon they used to visit the poor slum-dwellers. During the weekends they would go to the neighbouring villages and organize programmes for different groups of people. However, after two years the students opted to live in poor, multi-religious villages **(Arul Gram)** where they could have a long experience of immersion into and involvement with the reality of the rural poor and marginalized. They were challenged to employ new methods other than the traditional lecture method: a blending of seminar, tutorial and class methods, group techniques, case-study, inputs by students, evaluation of subjects in the form of essays, etc. which undoubtedly promote student participation in every way.[11]

Many of the professors of St. Paul's were associated with *Arul Kadal/Arul Gram* right from its inception as guest lecturers and were at least aware of what was happening in RTI, given the limited contacts.

Although the professors of St. Paul's did not enjoy as much freedom as the Jesuits, some initiatives like Social Analysis Camp, Social Exposure/Work Camp, Ashram Experience, One Month Retreat, etc. were introduced and became a regular part of the seminary curriculum. For one year (1984-85), eight seminarians were allowed to live as a group outside the seminary campus, with a staff member accompanying them, and they attended the classes in the seminary. Weekend ministry in nearby parishes was a common feature. These attempts were meant in a way to drastically reduce the divide between the seminary and the world. They in fact had a positive influence and impact on the personal life of the students as well as their education and formation. Liberation theology/thrust was the hallmark of St. Paul's and Paulists were known for their contextual preaching. But today?!

There is a general apprehension prevalent among the hierarchy and clergy that teaching in the vernacular will bring down the standard – namely, the quality and excellence of intellectual formation and this way of doing theology will in its turn dilute the doctrines, lead to disregard the Church traditions and water down the seriousness of theological studies.[12] If language enables one to think and it is the voice of a particular culture speaking in its own terms, then we should keep in mind that theologizing can be best done only in one's mother tongue and not in English which, as far as we are concerned, is the vestige and symbol of British colonialism.[13]

The Task Ahead!

St. Paul's Seminary is entering into its centenary year at a very critical time in history. Innumerable milestones mark the past one hundred long years of history. Experiments of teaching theology in Tamil, and exposure to the world and life of the people are certainly among the most striking ones. However, the whole wide world is at a standstill because of COVID-19 which has made all areas of life topsy-turvy. Besides, education has become digital and online learning is becoming inevitable. At the same time, life has been made simple; virtual Church and virtual academy have become the talk of the day.

Whatever may be the influence of the digital world, social media and social distancing due to Corona, yet direct contact with the people and the hard realities of their everyday life cannot be

dispensed with; so also the language of the people together with their cultural heritage. As Pope Francis says, virtual can never substitute the real. On 17 April 2020 Pope Francis said: "The ideal of the Church is to be always with the people…"[14] Guided by these ideals, "Theologians must never lose touch with the ways people live their language and use it. Without a continual and sustained contact with people, we are likely to slip into a purely conceptual and academic language though the latter has a place..."[15]

The recent move towards English as the medium of instruction in St. Paul's cannot be considered a step forward, as its sole purpose seems to be that of teaching students the English language rather than theology! The curious fact is that most students do not know proper Tamil so as to read, understand, and appreciate classical literature in Tamil! In no way, the change of medium of instruction is going to help incarnate the theological content into the hard realities of the people. It is primarily in their here and now that the Eternal is experienced and embraced in order to bring the Reign of God to full blossom.

Secondly, merely teaching theology in Tamil either partly or fully would certainly be not enough. It is high time that we move forward to formulate Tamil Theology for, "we are not aiming at a translation theology, but an incarnational theology which means developing Tamil Theology that articulates the self-identity of the Church in Tamil Nadu."[16]

Tamil Theological Association has been for years attempting to formulate such a Tamil Christian Theology. On the occasion of its silver jubilee in 2011, a two-day symposium was organized on this topic. Rev. Dr. D. Alphonse in his keynote address underscored three main obstacles in this regard: (i). There is no clarity about Tamil Christian Theology; (ii). There is a lack of deep knowledge of the Tamil language, literature, culture, etc. on the part of the teaching faculty and the students; (iii). The alienation from the problems of the Tamil people and their lives on the part of the theologians.[17]

Are these hurdles insurmountable? At face value it certainly seems a Herculean task −a task that calls for attitudinal changes, dealing with two different thought worlds, bridging the gap between thousands of years, multi-cultural cross-over, etc. Will St. Paul's wake up to the call? And take the lead!

ENDNOTES

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12. X. Irudayaraj, "Soil-Theology" 136-137; "Arul Kadal," 97-98.
13. See José M. de Mesa, "Linguistic Domination in Theology," *Concilium* (2018/1) 69-74.
14. *https://aleteia.org/2020/04/17/pope-says-we-make-do-with-virtual-connection-only-temporarily -this-is-not -the-church/amp/* (accessed on 9 July 2020).
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16. X. Irudayaraj, "Arul Kadal," 93-96.
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அறக்கடல் நீயே அருட்கடல் நீயே அருங்கரு ணாகரன் நீயே

திறக்கடல் நீயே திருக்கடல் நீயே திருந்துஉளம் ஒளிபட ஞான

நிறக்கடல் நீயே நிகர்கடந்து உலகின் நிலையு நீ உயிருநீ நிலைநான்

பெறக்கடல் நீயே தாயுநீ எனக்குப் பிதாவுநீ அனைத்துநீ அன்றோ.

(Thou art the sea of virtue, thou art the sea of grace,
thou art the most benevolent.
Thou art the sea of power, thou art the sea of prosperity,
thou art the sea of wisdom, which enlighteneth the mind.
Thou art the infinitely bright and heavenly sun,
which cannot be hidden by the assembled clouds,
and which sinketh into the ocean.
Thou art the sea of constant felicity,
which hath neither swelled over wave.)

- C.J. Beschi S.J., *Thembavani*, 6:34.

14. PRIESTLY FORMATION OF THE DIOCESAN PRIESTS AT ST. PAUL'S SEMINARY: CONTRIBUTION TO LITURGY

BISHOP S. AROKIARAJ D.D., S.T.D.
DIOCESE OF TIRUCHIRAPPALLI

At the very outset, after 33 years of conducting seminars and classes as well as writing and publishing both articles and books, I would like to strongly affirm that the quality of our Christian life depends very much on the ongoing liturgical formation of our diocesan clergy and particularly the liturgical formation, training and practical guidance imparted to the seminarians during the period of theological formation in the major seminaries. For, in a special manner, it is the future priests who will be the efficient instruments for promoting a qualitative liturgical life among the Catholics and social transformation in Tamilnadu.

Importance of Liturgy

As we all know, the Second Vatican Council teaches that "Liturgy is the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows… From the liturgy, therefore, and especially from the Eucharist, grace is poured forth upon us as from a fountain" (*Sacrosanctum Concilium,* 10). Further, it is the liturgy through which, especially in the divine sacrifice of the Eucharist, "the work of our redemption is accomplished" (*SC* 2). Finally, "… every liturgical celebration, because it is an action of Christ and of his Body, which is the Church, is a sacred action surpassing all others. No other action of the Church can equal its efficacy by the same title and to the same degree" (*SC* 7). The Sacred Council which has, on the one hand, insisted very much on the importance of liturgy in Christian life, has also on the other hand equally insisted on the grave need for liturgical formation. It demands the need for different types of liturgical formation namely, the (ongoing) formation of the priests, the formation of the seminarians and the formation of the laity. Let us now see this in detail.

Formation of Priests

Mother Church earnestly desires that all the faithful should be led to a full, conscious and active participation in liturgy from which the faithful are to derive the true Christian spirit. But it would be futile unless the pastors themselves are fully imbued with the spirit of the liturgy and are capable of giving liturgical instruction to the faithful (cf. *SC* 14). The Second Vatican Council, therefore, demands: "Priests, both secular and religious… are to be helped by every suitable means to a fuller understanding of what they are about when they perform sacred rites…" (*SC* 18). In addition to this, the Council reiterates: "With zeal and patience pastors of souls must promote the liturgical instruction of the faithful and also their active participation, both internal and external…" (*SC* 19).

Formation of Seminarians

In the light of what we have said above regarding the importance of liturgy, it is very evident that utmost care and concern must be evinced in providing diligent and proper liturgical formation and training in all the major seminaries. But in reality, many of our major seminaries do not seem to have qualified professors to teach liturgy. Sometimes it is thought that any priest can handle or teach the subject of liturgy. But it must be noted that it does not correspond to the spirit, mind and teaching of the Second Vatican Council which says: "Professors who are appointed to teach liturgy in seminaries, religious houses of studies and

theological faculties must be properly trained for their work in institutes which specialize in this subject" (*SC* 15). It means that a professor is eligible to teach liturgy, only if he has at least a master's degree (M.Th.) in the liturgy.As for the importance that should be given to this subject in major seminaries, the Council says that "the study of Sacred liturgy is to be ranked among the compulsory, major and principal courses" (*SC* 16). Further, the seminarians need a proper initiation, enabling them to understand the sacred rites and participate in them wholeheartedly. They must be imbued with the spirit of the sacred liturgy and must learn to observe the liturgical laws so that life in seminaries and religious institutes may be thoroughly influenced by the liturgical spirit (cf. *SC* 17).

Formation of Laity

In order that liturgy may produce its full effects and that the faithful benefit and obtain the heavenly graces, it is necessary that they come to it with proper internal and external dispositions and minds attuned to their voices. They must also take part fully aware of what they are doing and be actively engaged in the rite and enriched by it (cf. *SC* 11).Hence, "Mother Church earnestly desires that all the faithful should be led to that full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people 'a chosen race, a royal priesthood, a holy nation, a redeemed people' (1 Pet 2:9, 4-5) have a right and obligation by reason of their baptism" (*SC* 14).Besides liturgical celebrations, the popular devotions are also highly recommended, provided they conform to the laws and norms of the Church. Such devotions are to be in some way derived from the liturgy and lead the people to it, as liturgy by its very nature is superior to any of them (cf. *SC* 13)."However, no Christian community is built up which does not grow from and hinge on the celebration of the most holy Eucharist. From this all education for community spirit must begin. This Eucharistic celebration, to be full and sincere, ought to lead on the one hand to the various works of charity and mutual help, and on the other hand to missionary activity and the various forms of Christian witness" (*PO* 6).

Teaching in Tamil

Language is an indispensable medium of communication. Without the help of some language or other, it is really difficult whether to teach or to learn anything. If somebody wants to understand, grasp and learn what is taught to him thoroughly well, then he must learn it in his mother tongue. This is true of the well developed or the so-called first world countries like Japan, Germany, France, China, etc. But unfortunately, until the Second Vatican Council, starting from the minor seminaries, Latin was the only medium of instruction even in the Major Seminaries all over the world. After Vatican II, in the place of Latin, English was introduced as the medium of instruction in many countries. Slowly from 1970 onwards teaching in Tamil, our mother tongue became a felt-need in our seminary. Since then, we may say that our St. Paul's Seminary is the only regional seminary, which has begun to teach at least half of the theological subjects in Tamil. In other words, all our professors now teach their subjects both in English and Tamil on a 50-50 basis. Namely, 50% of the subjects or 50% of the credits are taught in Tamil. This is a great help to promote slowly and gradually a contextual Tamil Theology.

Liturgy Classes in Tamil

Since 2012, here in St. Paul's Seminary, I am teaching the subject of liturgy both for the seminarians of philosophy and theology. From my own experience, I can emphatically say that the seminarians understand better and grasp deeper when liturgy is taught in Tamil rather than in English. What is the reason? The seminarians find it easy to understand and, as a result, the message reaches home without any difficulty. From childhood, as they have been participating in Tamil liturgical celebrations, it is easy for them to understand what is taught without much explanation.Since 50% of the teaching is in Tamil, the important and technical terms in English, which they do not understand, are explained in Tamil in order to facilitate an easy understanding and better grasping.A copy of the Tamil book entitled "Introduction to liturgy" (xiv+341

pp) is given to the seminarians in the first year of theology itself. It has a glossary found at the end which provides Tamil equivalents for nearly 140 English liturgical terms. It is very useful for the seminarians.Every week three seminarians deliver Tamil homilies in homiletics classes divided into six different groups. In other words, 18 Tamil homilies are given by them every week. Thus they are prepared to be effective and powerful future preachers. They are also trained and sent for weekend ministry where they conduct in Tamil the celebration of the Liturgy of the Word (in the absence of a priest).

Inculturation or Cultural Integration

Continuous and serious efforts are made at inculturation or integration of our Tamil culture throughout the formation time as far as possible, especially on some important feast days like Pongal, Community Day, etc. For example, among the 12 points of adaptation permitted to the Indian Church, the custom of putting 'Tilak' on the forehead, taking 'Arati' at the entrance rite, lighting of 'Kuthu Vilakku' (instead of candles), making the 'Triple Arati' at doxology, the deep bowing of 'Anjalihasta' (instead of genuflexion) etc. are explained in the class and put into practice on such occasions. Concretely speaking, on the day of 'Pongal' the local harvest festival, before the entrance hymn of the Mass the local percussion 'Parai' is played for at least five minutes. Then the Mass begins after sweet Pongal rice is cooked and placed before the altar and the sugar canes are placed on the sides, as symbols of thanksgiving to God. The participants are clad in white shirts and dothies and sit on the floor in squatting posture for the holy mass. Once the Mass is over, a small portion of the sweet Pongal and a piece of sugarcane are distributed to all. Added to this, it is also taught in the class how the sacraments like baptism, matrimony, etc. could be inculturated following the principles laid down by Vatican II, taking into account the recent explanations and guidelines issued by the Church as well.

Finally, it is also clearly taught that inculturation is a very slow process and that it should be done without any haste. Likewise, it is well explained that superstitious beliefs, superstitions, syncretism are to be carefully avoided. We have to proceed with it only after deep and mature theological reflection and after getting the approval of the Sacred Congregation for Divine Worship and the Discipline of the Sacraments. It is very emphatically insisted that "no other person, not even a priest, may add, remove, or change anything in the liturgy on his own authority" (*SC* 22/3). For, any grave abuse in liturgy causes confusion among the faithful and wounds the Church.

Pastoral Formation

Proper orientation is given to the seminarians so that they may be always conscious of leading the faithful to be entrusted to their care not only to encounter God and but also to have real God-experience through the liturgical celebrations. In order to achieve this goal, the seminarians are well instructed to help the people involve actively in the liturgical celebrations. The liturgical spirituality that is imparted is not only to orientate the faithful toward God but also toward the neighbour, especially those who are poor and are badly in need of help. In other words, it must help the future priests to relate with such people, love them and share their mite with them. In short, it must not help one to be closed upon oneself but to be open to the other.

Social Transformation

Liturgy is not observing just merely the rubrics, rules and regulations found in the rituals or mechanically conducting the celebrations without any internal involvement. But it is more than that. Namely, it must help the faithful become a solid community, well-knit and staunch in its faith. It must also help the believers become more human by loving all people without any discrimination of caste, colour or creed, and by sharing their mite with the poor and the needy. It must help them to be converted and become a new creature in Christ. The Christians must become better humans not only pleasing to God but also to the others and to the society at large. In short, the fruit of their liturgical life should be seen in bearing valuable and enduring witness to Christ, his values and to his Church at large.

15. INCULTURATION IN PHILOSOPHICAL EDUCATION OF DIOCESAN PRIESTS

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The term inculturation has become familiar only after Vatican II in the context of Church's mission of evangelization. Though this term is generally understood as the insertion of Christian life and message into a particular culture or implantation of the Church in a particular social and cultural circumstances (AG 10), attempts are still going on to clearly articulate and define the implication of the term inculturation. Words such as adaptation, accommodation, contextualisation, acculturation and enculturation are often used to explain the term inculturation.[1]

However, this term is not much popularised in philosophical discussions and endeavours. One of the reasons for this could be the following. Philosophy generally deals with ultimate questions concerning reality and therefore the very nature of philosophy should be universal and ideal going beyond all particulars and also particular culture. Such an understanding regarding philosophy may lead a person to easily conclude that speaking of inculturation in philosophical education is of no relevance.

At the same time, it is an undeniable fact that thinking of the human mind is somehow influenced by particular realities of the society or the world.[2] When a human is born, s/he is not born as a world being rather as a being of a particular culture, adapting all the cultural traits of the place where s/he is born. Therefore, a philosopher living in a particular cultural context is bound to be influenced by his/her context. It is relevant to remember the often said phrase 'there is no text without a context' or we cannot separate a text from a cultural context.

The Need for Cultural Rootedness of Philosophical Education

The philosophy of every epoch is unique in its nature. When Cosmo-centric and Theo-centric perspectives prevailed in the ancient and medieval periods of western thought, human person had been an object of intellectual discourse along with world and God in the modern age. It implies that though philosophy deals with ultimate questions concerning realities, it is very much influenced by the culture of a particular epoch. Further, "the philosopher does not teach truth, but suggests the way to discover it."[3] Therefore, people of every epoch have the need to discover truth based on their cultural context.

Martin Heidegger in his book *Being and Times* analyzes human existence. For him human being is, *Dasein,* being in the world.[4] Humans find themselves occupying the world, in the sense of inhabiting human's own perspectives of life and using what is found around him/her. Therefore, there is every scope for cultural influences on a person for shaping one's lifestyle, world-views, thought pattern and value system. A person cannot be isolated from his/her cultural milieu.

Further, a philosopher's world-views, thought patterns and value system are known as his philosophy which is expressed through languages. Language is the best instrument or medium for expressing one's thoughts and communicating them to others. Language is constituted of meanings and nuances conditioned by the cultural milieu. Thus a bond is established between philosophy and culture.

Every culture has its own philosophy though it may not be systematically organised as in the case of western philosophy. Every philosophical tradition has taken birth in a particular culture in order to respond to the pressing questions of that particular culture in a particular epoch. Every philosophy is, therefore, basically 'tribal' or "ethnic' in its original form and local in its character. This cultural embeddedness of the philosophical tradition does not lose the universalistic application of its genetic concept of philosophy.[5]

Again, when we are talking about philosophical education we are especially concerned about the philosophical education of the diocesan clergy. Diocesan clergy, or any clergy for that matter, forms part and parcel of a particular culture and participates in it as a subject, either directly or indirectly. For the students of philosophy, as persons preparing for future ministry, it is necessary to read and understand the signs of the times.

As the Vatican II document *Gaudium et Spes* says, "The joy and hope, the grief and anguish of the men and women of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well" (*GS* 1). The task of philosophizing is important, not only as students of philosophy but also as partakers of a committed mission to create a 'new heaven and a new earth' (Rev 21:1). M.K. Gandhi has rightly said, "I do not want my house to be walled in all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any."[6] These words of Gandhi indicate the necessity and significance of the cultural rootedness of any education.

Inculturation in Philosophical Education is Reality-based

Several questions with suspicion are raised regarding the philosophical education of our seminaries. Does philosophical education in the seminaries confront the real issues of life? Does it really help the students deepen the consciousness of their vocation or their commitment to God and to others? Is philosophy that is taught and learned really experience and reality bound, or concept centred?[7] Finding adequate answers to these questions makes inculturation of the philosophical education relevant.

Reality-based education is concerned with the student's attitude regarding the learning of philosophy. Wonder is attributed as the cause for the origin of Western philosophy. But in India, human problem or suffering is attributed as the cause for the origin of philosophy. Thus, human reality is the starting point for philosophical endeavours in India and therefore inculturation in philosophical education should be reality bound. L.W. Smith and D.C. Van Doren underline four aspects of reality-based education, which seem to be very much relevant to the philosophical education in our seminaries. First, the purpose of each activity is student learning. Secondly, the student is co-responsible for learning in each activity. Thirdly, each activity draws upon knowledge and skills beyond the classroom and discipline. Fourthly, students must be able to transfer learning into real-life situation.[8]

During philosophical education clarity of concepts is often insisted and it is very much needed too. However, if it stops there, then philosophical education could remain no deeper than a coat of paint. During philosophical studies, students need to develop themselves in such a way that they may be able to transfer their learning in their day to day real-life situation. Their critical reflection which they develop during their philosophical education should help them evolve rational solutions to the problems that they encounter in society. Their learning should not make them be contended with fishing on the surface rather instil in them the spirit to go into the depth of reality.

Inculturation Implies a New Outlook into the Reality

In a hierarchical society, the culture and lifestyle of the ruling class and caste are accepted as the common culture and lifestyle of the society. In other words, often the imposed culture of the ruling class is accepted and followed without any questioning and thus it becomes the common culture of the people. There is no exception to philosophy too. The history of philosophy of the west is generally accepted as the history of philosophy without taking into consideration the philosophies of other continents and cultures. After the colonial period, we are in a new era in which every continent or country wants to establish its own identity.

Philosophy should not become a possession of a single culture. V.G. Furtado says, "Philosophy as a science is not the possession of any single culture, nor is it centred on any particular tradition, nor is there any philosophy which can make absolutistic claims. It holds that universally valid concepts and arguments are found in all cultures, there is rationality in all human ways of thinking and hence it attempts to do justice to the regional philosophical traditions."[9]

At this juncture developing an integral history of philosophy with adequate representation to philosophies of all continents or countries is of utmost necessity to situate philosophical education in a particular context. Further, developing a different and critical outlook towards the hitherto accepted claims on reality could be understood by the term inculturation.

Let me give an example here. The advaitic philosophy of Sankara is well known in Tamilnadu. It is an idealistic philosophy which holds that reality is one and only one, that is Brahman. The world and the other things that we see in the world do not have any independent existence. They are only *maya* or illusion. This way of thinking cannot be simply neglected considering it as one of the ways of understanding reality. Prof. Arunan, one of the Marxist thinkers, underlines the implications and results that this philosophy has caused on Indian and Tamil society. For him, this philosophy has created an aversion towards the world insisting that in order to attain liberation one should neglect this world and become identified with Brahman. This thinking has no place for scientific verification. It has very much affected the economic life of the people. The ancient civilised country of India has been dominated and enslaved by foreign rulers. One of the philosophical grounds for this enslavement, according to Arunan, is this advaitic philosophy of Sankara.[10]

This situation invokes a new outlook and understanding of reality which assigns significant importance to this world and worldly life.

Further, in Tamil tradition there are different trends of philosophical thinking. In the philosophical tradition of the Tamils, one can observe all philosophical trends of India. Starting from the ancient tradition, one can find the orthodox traditions such as Nyaya, Vaisesika Sankya and Yoga traditions,[11] anti-Vedic traditions such as Charvaka, Jainism, Asivakam and Buddhism and again vedic tradition such as Saivam, Vainavam and Vedantha philosophy. Further, traditions such as Saiva Siddhanta, Siddha, Islam, Christian, Religious reform movements, Folklore traditions, Hindu tradition, Self-respect movement of Periyar, Marxism and modern Guru have also been places in the philosophical traditions of the Tamils.

Inculturation does not imply that all these trends need to be given equal stress and importance. It is pertinent to mention that philosophy, often being the product of higher class males, can be a justification of their socio-cultural possession. Inculturation, therefore, involves a critical discernment to see what type of thinking contributes to the welfare of the society. Marx says, "The philosophers have only interpreted the world, in various ways: the point, however, is to change it."[12] This saying of Marx gives the orientation for all our philosophical activities. Accordingly, the ultimate aim of philosophy is to change or transform the world.

Taking into consideration the Tamil or Indian society two criteria can be fixed in order to

promote or decline a particular tradition. The first criterion would be whether a particular trend justifies the *varnashrama dharma* that prevails in society. If it justifies inequality between the members of different castes and different sex then that philosophical trends are to be rejected. The second criterion is whether the particular trend assigns a proper significance to life here on this earth. In a society which has a divide between the oppressor and the oppressed the idea of neglecting this worldly life and aspiring for a higher life after death would result in favour of the oppressor. Therefore such philosophical trends are to be neglected.

Radical Commitment towards the Poor and Marginalised

We are pawns of an unjust system. This system has constantly marginalised a vast number of people in the name of caste, colour, gender and economic background. Hence, what should be ultimately dealt with in our philosophical education is not a mere academic subject, but also a commitment for the cause of the poor and marginalised. Inculturation in philosophical education is a conscious attempt to philosophise from within the experience of being poor and marginalised in a society where globalisation, capitalism, Brahmanism and majoritarianism exercise their hegemony. It is an analysis of the experience of being oppressed because of their caste, colour and gender. In other words, it is the cultural and political action that is to be taken in favour of the minority, marginalised and oppressed groups in tune with the new outlook that has emerged.

Economic life is very much interrelated with the cultural life of the people. The ruling class creates a culture in order to sustain their economic hegemony in the society. The other in the Indian context denotes various groups, namely the minorities, the oppressed, the outcasts, the untouchables, the women and men who do not matter. Their suffering and misery is an indication that something has gone wrong somewhere and that it is to be rectified. As pope Benedict XVI says, "The true measure of humanity is essentially determined in its relationship to suffering and to the sufferer."[13] Perceiving reality from the perspective of this suffering and marginalised people cannot be reduced to mere understanding of the existence of the 'other', but includes commitment.

Moving from Pluralism to Multiculturalism

The recognition of the other or the co-presence of different cultural communities demands us to move from mere acceptance of pluralism to multiculturalism. Pluralism indicates the presence of differences but remains silent about the public status of these communities. Many a time pluralism survives by asserting the supremacy of the dominant communities. In Indian society, pluralism is accepted and tolerated as long as the supremacy of the affluent and dominant communities is recognised and accepted. Once their dominance is questioned then the reality of pluralism is also challenged. In this manner, the issue of equality is not a matter of pluralism.

Thinkers like Taylor, Kymlicka, Sacher, Mahajan, therefore, speak about multiculturalism. Multiculturalism is neither the mere recognition of the presence of different communities nor the attitude of tolerance in society but more than these two. It is concerned with the issue of equality. It is concerned with the question whether the different communities coexist as equals in the public arena. Multiculturalism is distinguished from pluralism because of its emphasis on equality.

Multiculturalism functions within the framework of democracy. Democracy "aims to ensure that socially ascribed identities, such as those of caste, race, religion or gender are not a source of discrimination and disadvantage in the public domain."[14] Multiculturalism asserts the equality of all in the public domain. It is concerned with the marginalisation, discrimination and other disadvantages faced by the minority cultural communities in a society in which the hegemony of the dominant community prevails.

In order to ensure the equality of the marginalised minorities in the public domain, multiculturalism supports three categories of special rights that the minorities may claim within the nation-state. They are (i*)* cultural rights in the form of exceptions, assistance and recognition; (ii) Self-government rights, and (iii) Special representation rights.[15] Thus the core element of the multicultural path is ensuring the fair and equal treatment of the hitherto marginalised, discriminated and disadvantaged minority communities in the public domain. It upholds "fair treatment as an equal citizen is a matter of right."[16]

In the modern period, there is a great move to annihilate the identity of these marginalised and vulnerable cultural communities and bring them under a single umbrella 'citizen of India.' Our philosophical education should help us understand the danger of this effort and promote multiculturalism which demands the equality of different cultural communities in the public arena by providing certain special rights to them.

To conclude, we cannot think of a neutral philosophy that is, philosophising just for the sake of philosophising without any practical commitment. Philosophy, in order to be an instrument of transforming the society, should be based on a context. It implies there should be a harmonious blend between text and context in philosophising. The integration of the text and the particular cultural context should encourage the students of philosophy to critically evaluate the present historical condition from the perspective of the subalterns. This attempt is intended to evoke in the minds of the students a "passionate involvement in the process of philosophising that is context-sensitive, critical towards social injustice, prophetic against the violations of human rights and propagation of fundamentalism of all hues."[17]

ENDNOTES

1. E. Monteiro, *Church and Culture: Communion in Pluralism* (Delhi: ISPCK, 2004), 50-52.
2. V.G. Furtado, *Intercultural Philosophy from Indian Perspective* (Bangalore: Asian Trading Corporation, 2004), ix.
3. B. Mondin, *Philosophical Anthropology* (Bangalore: Theological Publications in India, 2011), 19.
4. "Dasein", in *Oxford Dictionary of Philosophy*, Simon Blackburn, 3rd ed. (Oxford: Oxford University Press, 2016), 119.
5. V.G. Furtado, *Intercultural Philosophy from the Indian Perspective*, 107.
6. M.K. Gandhi, "No Culture Isolation for me", *Young India* 1 June 1921, p.170, Available from https://www.mkgandhi.org › momgandhi › chap90.
7. Puthiadam, "Inculturation and Philosophy", in Peter Fernando (ed.), *Inculturation in Seminary Formation,* (Indore: Ishvani Kendra, 1980), 33.
8. Luise W. Smith and Doris C. Van Doren, "Reality-based Learning Method: A Simple Method for Keeping Teaching Activities Relevant and Effective", *Journal of Marketing Education* 26/1 (2004), 66-77. Available in https://journals.sagepub.com › doi
9. V.G. Furtado, *Intercultural Philosophy from Indian Perspective*, xi.
10. Arunan, *Philosophical Tradition of Tamils*, Vol. 1 (Madurai: Vasantham Veliyeetagam, 2004), 250 – 251 (Original Text is in Tamil).
11. There are differences of opinion regarding accepting these traditions as Vedic or orthodox schools. Arunan is of the view that these schools are originally of anti-Vedic traditions. There was no mention of God or atman in these traditions. Only in the later commentaries the mention of Absolute and Atman has been included in order to bring them under the umbrella of Vedic tradition (Arunan, *Philosophical Tradition of Tamils*).
12. Bastiaan Wielenga, *Introduction to Marxism* (Bangalore: Centre for Social Action, 2003), 41, citing "Theses on Feurbach", *Selected Works*, Vol. 1, 15.
13. Benedict XVI, Encyclical Letter *Spe Salvi* (30 November 2007), n. 38.
14. G. Mahajan, *The Multicultural Path: Issues of Diversity and Discrimination in Democracy* (New Delhi: Sage Publications, 2002), 15.
15. G. Mahajan, *The Multicultural Path*, 93.
16. G. Mahajan, *Multicultural Path*, 15.
17. V.G. Furtado, *Intercultural Philosophy from Indian Perspective*, 103.

16. PRIESTLY FORMATION OF DIOCESAN PRIESTS IN THE CHALLENGING CONTEXT OF MODERN SEXUAL SCANDAL

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Priests are engaging in various ministries all over the world. They are admired and appreciated for their dedicated and tireless service. Inculcating the values which are obtained during the period of formation in the seminaries they are very creative, human, supportive and enthusiastic in their pastoral ministries. However, a few priests not only in India but also abroad are accused of sexual abuse and financial mismanagement as they work either in the parishes or in different institutions of the dioceses. Sexual abuse in the Catholic Church has become a universal phenomenon which has brought colossal humiliation to the Catholic Church. Thus it is the apt time to introspect whether or not the priests are rightly formed. The Church was silent for a long time regarding this issue. Now the silence is broken and the Catholic Church has clearly revealed its stand that it is for zero tolerance against child sexual abuse and insists on doing justice to the victims. Due to the culture of silence in India on sexuality, we do not have sufficient data on sexual abuse of minors and vulnerable adults. However, the Catholic Bishops' Conference of India, in order to eradicate this problem, keeps zero-tolerance policy on sexual abuse. Setting this as a background this article is written to revisit the seminary formation of secular clergy from a moral perspective to eradicate this problem and to help the seminarians to be more integrated and sexually matured.

1. Present Context of the Seminary Formation

1.1. The Conditions of the Seminarians

India has been a fertile land for vocation. Although the number is slowly decreasing the dioceses and men's congregations receive a sufficient number of candidates. However, in general, the motivation of becoming a priest is very vague. Jeyaprakash D'Souza has found out in his research that in general, the motivation of the young seminarians is not often rooted much in the experience of God; rather many select priesthood for social security, careerism, ambition for raising one's social status or mobility and so on. It is precisely because that many seminarians who are recruited for the formation are mostly from the very poor economic background. Some of the seminarians enter the seminary with poor self-esteem which causes inferiority complex and loneliness. This may eventually lead them to develop habits like masturbation and watching pornography. In addition, the relationship of some of the seminarians with the formators is not encouraging. The seminarians are often putting on masks and are insincere in their approach, behaviour and dealings with the formators of the seminaries. These seminarians do not cultivate the habit of personal prayer and there is lifeless participation in the liturgy and spiritual exercises. In this condition, the formators are trying to instil in them proper motivation of becoming priests through constant and continuous conferences, retreats, spiritual guidance and classes. Since seminarians are not often rooted in God experience, their faith is very shallow. Community prayers become routine and very boring. Many are lukewarm during their priestly formation. If problems such as lack of motivation, poor self-esteem, and difficulties in relationship are not rectified in the periods of formation itself, there is a danger of developing the attitude of clericalism which is a contributing factor for abusing minors and vulnerable adults.

1.2. Conditions of the Formators

Ashley Alphonso presents the condition of formators in the seminaries based on two factors: the nature of work and the type of seminarians. First, since they have been teaching many years in the seminaries the same subjects, correcting the same mistakes of the seminarians every year and enforcing the same rules and regulations make them less interested in the formation of the clergy. Second, some seminarians are more intelligent, interactive, creative and cooperative. To work with such type of seminarians becomes more encouraging. Nevertheless, some groups of seminarians are not responsive, mediocre always and very critical about the formation. It is more painful and hard to work with such type of seminarians. In addition, some formators want to be in the good books of the students. In this context, they bend the rules and regulations and show favouritism to particular students (caste wise, diocese wise and animation wise).

2. 'Training' Model of Formation

In India, we still follow 'training of the candidates to priesthood' as a model of forming the seminarians. Archbishop Eamon Martin (in his foreword to a book), states that we train the candidates through discipline and instruction in the basic habits, attitudes, etc. He adds that this method of formation often isolates the seminarians from the world in order to equip them with sound and sufficient spiritual, intellectual and moral knowledge. In addition, he observes that the main tasks of the formators are to make them grounded in the theological truth and spirituality of priests. In other words, the formators mould the seminarians according to the demand of the local Churches than the self-formation of the seminarians. After their ordination, many priests find a disconnection between this type of 'training' in theology and the prevailing culture around them. In this model of formation, once all the requirements are over in the formation, the candidates think that the formation for priesthood is over.

2.1. Role of Formators in 'Training' Model

In the model of 'training', the formators in the seminaries are often authoritative. They strictly follow the hierarchy in forming the seminarians such as rector, administrator, director, prefect and animator who are having a specific role in the formation of the seminarians. Although rules, regulations and timetable would surely help the proper function of the seminaries, there is a strong emphasis on these in the 'training' model of formation by formators. They often reiterate on "keep the rules and the rule will keep you." The formators, in this 'training' model of formation, have an illusion that observance of rules and regulations of the seminary would perfect the candidates. In such a condition, the seminarians would follow the rules of the seminary out of fear rather than conviction. This also has brought negative repercussions among the seminarians. In one of the studies, some seminarians reported that "they were not given enough free time, and they took refuge in illicit activities that were not permitted within the seminary." In addition, when the seminarians are committing mistakes the formators become angry and judgemental; they fail to deal with them with love and concern. Under such circumstances, the seminarians would not be open, transparent and sincere. They would try to be authoritative and arrogant. Even if they have sexual problems, they wouldn't reveal them, for, they fear that they would be misunderstood and eventually sent out from the seminary.

3. A Paradigm Shift in the Priestly Formation Today

Priestly formation is not completed at any point in time; rather, it is a life-long process. It is apparent in *Ratio Fundamentalis* (RE) that priestly formation "is continuing discipleship meaning that, even after ordination, formation cannot be interrupted" (no 80). In addition, formation is not something to do "with techniques and or functional role but following the path of the discipleship: internalizing, in cooperation with divine Grace, the core virtues and ideals of discipleship." This is continuous transformation and conversion of the heart centred on the integration or liking of their

identity as configured to Christ, Head, and Shepherd (Cf. *Pastores Dabo Vobis* (PDV) 21-23). Thus we say that priestly formation is a process of attaining integrity in one's life. To achieve this integrity we need to develop holistic human formation which makes a priest integral and prevents him from sexual abuse.

3.1. Formation for Self-Transformation

Being human is being moral; being moral is being holy; being holy is being integral. Thus, a priest needs to be an integral person. To be integrated, holistic human formation addresses two elements, namely, holiness and wholeness. The former refers to 'grace' and the latter refers to 'nature'. Joseph Mathias points out that these two elements are intrinsically connected. He explains that holiness depends upon the nature of the person and the healthier nature of the person always embraces the grace and transmits it through liturgical, pastoral activities. Thus, holistic human formation insists on self-formation. *PDV* also clearly states that "we must not forget that candidate himself is a necessary and irreplaceable agent of his own formation" (no. 69). Thus, one can form himself by interiorizing and inculcating the human virtues of transparency, honesty, authenticity, love, compassion, sacrifice, generosity and forgiveness.

This type of formation involves three things: information, formation and transformation. First, information refers to class lectures, library works from which seminarians understand the nature of priesthood and the meaning of celibate life. Second, formation means putting into practice in the daily life of the seminary what they have learnt in the class. Third, transformation refers to internalizing the values of priestly life and having conviction in them. Self-transformation is possible only in the situation of freedom, responsibility, accountability, self-discipline and proper motivation. In the context of sexual abuse, self-formation or self-transformation is only possible when one has an adequate understanding of sexuality and celibate life.

3.2. Adequate Understanding of Sexuality and Celibacy

In order to interiorize the value of celibacy in priestly life, the seminaries have the obligation to present or to give adequate knowledge about human sexuality such as biological and psychological, social and pastoral dimensions. Sexuality does not merely refer to the genital aspect of human sexuality. Rather, as Shaji Kochuthara explains, sexuality is a basic element of personality. This is expressed as a sexual being, in communication, feeling, expressing and "living of human love." Further, he explains that celibacy is not a denial of sexuality but living it meaningfully in a different way. He adds that it is an invitation to intimacy, but abstaining from genital sexuality.

In the seminary formation of India, constant insistence on the need of celibacy for the wholeheartedly committed service to build up the Kingdom of God through various talks, seminars, and spiritual conferences motivates the seminarians to understand the importance of celibacy in the priestly life. Further, 'a wise sex education' in the seminaries aims at informing seminarians for celibate life which concerns the integral dimension of the human person. This education also helps them maintain responsible love with everyone. As well, it helps the seminarians to tackle the sexual problems positively and realistically and to live in peace with their own bodies and feelings. Certain practices of asceticism in the seminaries, for example, a day of silence, a day of manual work, a day of fasting and prayer, arts day, sports day etc. would not only channelize the sexuality constructively but also develop the values such as openness, cheerful, generous heart, self-sacrifice and obliging which are some of the signs of celibacy.

3.3. Affective Maturity

It refers to an ability to live a "true and responsible love" and to relate with others with respect, empathy, and compassion. Affective maturity helps the priests develop "vigilance over body

and spirit, compassion and care for others." It helps to express the emotion in a proper way and to create a respectful interpersonal relationship between men and women (*PDV*, 44). In addition, "it is an acceptance and valuing of one's sexuality as a good to be directed to God's service and it is a life-long commitment to growth which means continuously integrating one's sexuality into a life and ministry shaped and expressed by celibate chastity." Affective maturity results in psychosexual integration. Coeducation in some of the seminaries is believed to create a possibility of affective maturity. Also, the presence of religious nuns and laywomen for various needs in the seminaries and chances to mingle with different age groups during weekend ministries, study camps and outside living programmes in the parish also help the seminarians construct a healthy and responsible relationship.

3.4. Psychosexual Integration

Psychosexual integration is a lifetime task. It is essential for a happy and healthy celibate life. This could be achieved by developing a profound intimacy with Jesus, by developing a broad interpersonal relationship with the parish community and learning to deal with our identity and destructive behaviours. Psychosexual integration helps to clarify the male sexual identity. It establishes a wholesome friendship with everyone. This is an ability to maintain appropriate boundaries in an interpersonal relationship with women, men and children. However, the fear complex and the judgemental attitude of the formators block the seminarians not to reveal this problem even to the spiritual directors. For, they are afraid of being sent out from the seminary or misunderstood if they reveal the sexual problems to the formators. Since they do not reveal their problems the formators at times fail in bringing psychosexual integration. However, if the seminary formation makes the seminarians prayerful, cheerful, helpful, friendly and humours then there is a possibility for the psychosexual integration.

Conclusion

The future of the diocesan ministry is in the hands of the seminarians formation of the seminarians. Thus it is considered one of the most important works of the Catholic Church. Seminary formation demands a huge amount of money, resources, and personnel. According to the directory of Catholic seminaries, there are 109 philosophical and theological seminaries in India owned by religious congregations and dioceses. It means every year hundreds of priests are ordained for the Church doing various ministries. The programme for the formation of seminarians is designed according to the directives of the Catholic Church.

Sexual abuse by the clergy was often considered an issue of the Western world. Now it has become an important issue to be addressed in India as well. Although there are many factors which are contributing to sexual abuse, in India the 'culture of silence' becomes an acute factor facilitating sexual abuse of minors and vulnerable adults. Fortunately, this silence is being broken today by various social and ecclesial efforts. As we analyse this issue, abusive behaviour does not emerge all of a sudden. It has something to do with the formation in the seminaries. If they are trained only to celebrate liturgy and sacraments, then their attitude towards priesthood, role of the laity in the pastoral activities, interpersonal relationship with children and women would be hierarchical and authoritative. This type of training and attitude may lead to the abuse of minors and vulnerable adults. If they form themselves (self-formation) rooted in God experience, interiorizing human virtues, healthier understanding of sexuality and noble purposes of being celibates then they would treat children and women respecting their dignity. Then there will be no possibility of abusing minors and vulnerable adults.

17. FORMATION AND MODERN MEDIA

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Communio et Progressio, the Pastoral Instruction for Social Communications, No. 12 says "Among the marvelous technical inventions that foster communications amidst human beings, Christians find means that have been devised under God's providence for the encouragement of social relations during their pilgrimage on earth." In 2002, Pope John Paul II dedicated ~~the~~ World Communications Day to "Internet: A New Forum for Proclaiming the Gospel" by stating "for the Church the new world of cyberspace is a summon to the great adventure of using its potential to proclaim the Gospel message."

The media today hold undisputed sway and enjoy ever-increasing domination. Parish churches have been the medium for sustaining the faith but with Covid-19 it is displaced. Thanks to TV, Youtube and FB, we managed to sustain the faith to a great extent. Communication comes via image and spectacle, and the modern audio-visual mania wide open to the risk of superficiality is hijacked by money makers and carnal content makers. Can we do without them? Why not? If then another question follows, Do we want to be effective ministers to the present generation? Then we are left without an option. Be present in media. One hundred years old St. Paul's Seminary that has produced excellent preachers now deems it necessary to shift its medium to the all-pervading social media. Let 'Orality meet digitality' as they said of Cardinal Jorge Mario Bergoglio on March 13, 2013, when he was elected to the communication department of the Vatican. Eventually two years later after he assumed the office, Twitter's statistical data revealed that Pope Francis had 20 million followers in nine languages and was "The most influential leader in the world."

Although communication has been with us since *homo sapiens* it began to be studied scientifically only in the late 1940s. Harold Laswell, a political scientist and communication theorist, first described the basic process of communication in a single statement that identified its components as follows: *Who* / says *what* / in which *channel* / to *whom* / with what *effect*. Moving in reverse order the effect and reach of social media is so huge that *who says what* has become less significant. We cannot ignore the impact of the media and more so of the social media as though they were non-existent. On the contrary, our task is to face the new situation, accept youth and society in their new guise, and work among them with creativity and zeal to spread God's kingdom.

Media as a New Presence

The vast and important area of the media clamours for new ways of making an impact, and we must set about planning for this "new presence" at its various levels. This is more urgent than ever and involves priests and religious in many ways - *as an individual* on the receiving end of the media, and *as an apostle-communicator*. We are not only involved with its general problems as a member of the "global village", but also involved in revising and rethinking our whole position so as to gain new insights into our critical understanding and even our priestly and religious consecration.

The importance of the web in everyday life, from the personal calendar to socializing to shopping means that our organisations must pay attention not only to physical churches but also virtual prayer spaces in order to stay relevant and to be where the young people are. We have websites, blogs and Twitter feeds: there are email prayer lines and online confessionals, social networks for priests and apps that call the faithful to prayer. "Being web-savvy should be a required skill for religious leaders in general," says Sister Catherine Wybourne, prioress of the Holy Trinity Monastery in Oxfordshire, and @Digitalnun on Twitter. "On the web, you're more easily able to find your tribe," explains Professor Heidi Campbell, a researcher at Texas A&M University, whose most recent book, *When Religion Meets New Media*, looks at how Christian, Muslim, Hindu and Jewish communities engage with the web.

Evangelicals, who were zealous to get out their message via whatever communication conduit available, were the first organised religious groups to embrace the web, and non-traditional or sidelined religious movements made early moves online to get their version of "the word" out. In contrast, Islam and Catholicism, which both place an emphasis on shared place in their rituals, have been the most hesitant. "The web may have encouraged a lowest common denominator eclecticism and turned us into consumers of religion," argues Wybourne.

Church and Evolution of Media

Ever since the Risen Lord sent forth his apostles to make disciples of all nations, the Church has assiduously engaged in 'evangelization.' The oral tradition gave way for manuscripts. As St. John concluded, 'if every one of them were written down, I suppose that even the whole world would not suffice' (Jn 21:25). Writing continued to be the dominant means of communication for the Fathers of the Church as well as for the monasteries that set up huge libraries to preserve and share the wealth of wisdom and knowledge. Gradually these monastic schools evolved into medieval universities, the first of them being the University of Bologna in 1008. Parallelly *Iconography*, a medium dear to the Catholic Church, evolved. Paintings and statues were a form of communication and propaganda. Saint Basil the Great argued in favour of iconography when he wrote, "Artists with their pictures do for religion, what orators do with verbal eloquence." Pope Gregory the Great described iconography as "that which does for the vast majority who cannot read what writing does for those who can. Meanwhile, heresies and misinterpretations spread and triggered the faith of the people.

The *book* culture would put an end to all that. With John Gutenberg's invention of the printing press in 1439, the first *mass media revolution* began. The ecclesiastical authorities intervened to stem the rising anarchy by setting up the *Imprimatur* or the license to print only content acceptable to a board of censors. The first board set up in 1486 was in Gutenberg's own diocese of Magonza in 1559. In 1928, it promoted the founding of two international associations, Unda (Association for Radio and Television) and OCIC (Organization for Cinema and Audiovisuals).

Teachings of the Church

Inter Mirifica, a decree promulgated by Pope Paul VI at the Second Vatican Council in 1963, puts mass media in perspective as the "means of *social* communication," that is, instruments meant to build human relationships. He also encouraged them to make effective use of the media of social communication in various apostolic endeavours, as circumstances and conditions demand, exhorting that "national offices for affairs of the press, films, radio and television be established everywhere and given every aid."

Four years later, *Communio et Progressio*, was addressed to Bishops and Church leaders. It

said, "In order to make the teaching of Christianity more interesting and effective the media should be used as much as possible."

Paul VI went so far as to state in his 1975 encyclical, *Evangelii Nuntiandi*: "The Church would feel guilty before the Lord if she did not utilize these powerful means that human skill is daily rendering more perfect. It is through them that she proclaims 'from the housetops' the message of which she is the depositary."

Pope John Paul II, on the threshold of the *Digital Revolution*, the Great Jubilee of the 2000 said: "To proclaim Christ in the media at the dawn of the new millennium is not only a necessary part of the Church's evangelizing mission; it is also a vital, inspiring and hope-filled enrichment of the media's message.

Power of Modern Media

Food, clothing and shelter were considered as basic needs but of late smart phone has been added to the three. People from all over the world now communicate, share and learn online which results in 40 million Tweets, 3.5 billion Facebook messages and 6 billion Google searches per day. In 2015 19.13% of the world population used the internet but it increased to 50.44% in 2020 and by 2025 its it is going to be 67.4%. In India, we have 62 crores internet users and 44 crores active social media users of which 85% use YouTube, 75% use FB and WhatsApp. One of the biggest revolutions in mass media was the introduction and popularity of social media. And the impact of social media was and is so major that it began a completely new era. The average time spent in on internet is 6.38 hours per day and social media alone 2.25 hours. Internet users via Mobile phone are nearly 76%.

The word 'Jesus' was searched over google much more than 'Tourism' or 'politics.' The power of social media is said to be similar to a window. It allows the world to look through a person to discover something much deeper than what can be seen on the outside. Social media accounts are a representation of the owners and their thoughts, actions, and hobbies. Because of this representation, "recruiters believe that social media lets them discover an applicant's real character" (Fawthrop). At the appointment of a bishop, we have many forms of consultations to ascertain the true nature of the person and even many anonymous letters flow. This tedious process would be soon simplified with the modern media. It's enough to get the internet history we will know the person to the maximum.

Traditional Media vs Modern Media

Substance does not change but accidents do. In seminaries exposure to traditional media is done to a great extent, writing articles, making dramas, folk arts training, etc. while we don't undermine such exposures, in addition, training in content making for social media should be devised. Modern media is an evolved form of traditional media. It addresses the modern trend and widens the reach. At every point of in time each method looked modern and with it accompanied great possibilities. To point out a few the *convergence* of text, audio, video, graphics or photographs simultaneously and share across the globe at great *speed* with *less cost* is a blessing. For a long time, TV, radio and print mediums were one-way communication that is renewed with comments, reviews and instant *feedback*. *Data accuracy* with *personalized approach* helps in creating content according to the target group. Social media offers us great platforms to take Christ to the younger generations.

St. Paul's Seminary and Media

As Salesians studying in St. Paul's, we had open freedom in using a visual medium. During presentations there used to be a great depth: the seminarians with their language proficiency would fill the air with thunderous speech, the religious would enrich with creative thought and we, in particular, used to steal the show with our skill in visual presentation. While we admired the seminarians, they used to admire us. The professors encouraged us greatly. During our time personal computers were set up in the library with internet connection. It was a great move. Looking at our newer ways of presenting a few of the seminarians haunted us for media software to try these modern mediums. As they were permitted to do only academic works on the computer, a few of them used to try media works when the campus is asleep.

Computers with net connection in the library were looked upon as a good move but to know that those systems were locked with certain keywords looked mean to us. i.e. If you type any adult content words the browser would close. Having related closely I asked a professor why not they be given more freedom, he replied: "if you are working on the internet and you suddenly get an obscene pop up what will you do?" I said, "I will close it and continue with my work." He asked "won't you look at that attractive pop-up? I said, "That's not the only attractive page; the internet has got an ocean of such attractive ones and besides I have work to complete for which I have opened the internet." The priest said "Here is where our seminarians differ from you. if they get such pop-up, they will get lost in the chain such clicks." There may be truth in what he said but that kept bothering me because they are going to be exposed completely after two or three years and how would they handle this if not guided better during their stay here. Reflecting on that I felt there has to be a serious and series of updates and media education like the ones we have been receiving in our years of formation right from year one.

Ten points for the Formees

1) **Get your Priorities Right:** The rest will fall in place
2) **Project your Good Will:** You will use media and not allow media to use you.
3) **Have your Spirit High:** Young as you are, are closer to modernity. Introduce new style and inspire your formators
4) **Become a Content Creator:** You may have to force yourself once or twice but after that you will be a leader of a new way of doing.
5) **Exhibit your Creativity:** Grab every chance
6) **Win Over:** With your goodness win over the superiors and inspire them with your new technology.
7) **Don't wait:** Your superiors belong to a different generation; don't expect them to create opportunities, you have to take it.
8) **They have Values:** you have the technology. Look for ways to blend them.
9) **Wounded Healer:** If you have fallen prey be happy because there is no better healer than the wounded himself.
10) **Take People into Confidence:** Allow the Rector or the Spiritual Director to know and guide you well.

Twelve Points for the Formators

1) **Media is not evil:** You have to know and believe that we can do greater good via social

media. We have to win evil with more good. Explore the positivity.

2) **Become Media Literate:** You cannot give what you don't have.
3) **Be a Facilitator:** Social media has got great content than what you have to identify and share the link with them.
4) **Be Present:** In modern media, you become a content creator in social media.
5) **Mend your Ways:** Methodology matters as much as or even above the matter itself.
6) **Google Teacher:** Numerous youngsters are with faith questions and are googling the answer. If you don't get in to answer them there would be half baked ones answering them and leading them astray.
7) **Be a Friend:** Being a professor, a guru, an instructor is no more appealing. If you really want to form the young ones become their friend.
8) **Address and not Hide:** Know the evils of modern media and address them and not hide the media itself.
9) **Life after Ordination:** There is going to be a total exposure. Prepare the seminarians to face life. Religious have community and other structures to guide them.
10) **Plan the Period of Formation:** Media exposure and training have to accompany at every phase of formation.
11) **Guided Exposure:** at the age of 25 a youngster outside swims across all attractions and sets his mind on his career. Expose and guide them.
12) **Traditional Media:** There is a good exposure to traditional media; similarly there has to be a good exposure to the modern media.

Pornography

The great King David, who led God's people, Israel, as a king, fell into adultery because of the lust of his eyes. His story provides godly insight into man's weakness of the eyes. It's an undeniable fact that the formators are scared of allowing the seminaries to use the internet for fear of pornography.

Pope John Paul II once remarked that "pornography isn't wrong because it shows too much of the human being, but because it shows too little. Pornography reduces us to piles of flesh whose only purpose is to satisfy our sexual needs and the needs of others." CCC 2354 says "Pornography consists in removing real or simulated sexual acts from the intimacy of the partners, in order to display them deliberately to third parties... It is a grave offense." Patrick Means, the author of *Men's Secret Wars,* revealed that 63% of pastors confirmed that they struggle with sexual addiction or sexual compulsion. 50% of religious men and 20% of religious women stated that they were addicted to pornography. 54% of men polled that they visited porn websites at least frequently. What is more notable is the fact that 90% of young boys and 60% of young girls have been exposed to pornography before they reach the age of 18. Several Church leaders struggle with sexual addiction. Most guys wait until their "dirty little secret" spins out of control into a big traumatic mess before they do something about it. What starts out as "just me and pictures" can destroy your vocation.

How can We Help the Aspiring Priests to Overcome?

- Have your priorities clear, and be a busy bee.
- Discover the origin of your struggle.
- Create long-term strategies.
- Open the internet or browser only if you have some work to complete.
- Feel that you belong to God and His service, nothing else matters.
- Be accountable, allow yourself to be guided by a spiritual director.

Conclusion

Online, contrary to Nietzsche's allegation, God is most certainly not dead. The web is littered with sacred spaces and released from traditional doctrines has become everything to everybody. The media has the power of educating people. Since it affects the eyes, the ears and the mind simultaneously nothing can overcome the influence of the media. The media in the advanced society should perform a noble mission of enlightening people.

On 12th October 2020, a portrait of Carlo Acutis was unveiled by Cardinal Agostino Vallini who proclaimed him to be "the patron saint of the internet." He added, "Carlo used the internet in service of the Gospel, to reach as many people as possible." The teenager had a passion for computers and reportedly taught himself to code at a young age. "He was considered a computer genius. He didn't use (computers) to chat or have fun." Instead, Acutis took care of websites for local Catholic organisations and also created some of his own. Pope Francis in his message for the 48th World Communications Day admitted that "media especially Internet is something truly good, a gift from God." Let this gift penetrate the world with the gospel message.

"BE MERCIFUL AS YOUR HEAVENLY FATHER IS MERCIFUL"

"People are often unreasonable, illogical and self-centred;
Forgive them anyway.
If you are kind, people may accuse you of selfish, ulterior motives;
Be kind anyway.
If you are successful, you will win some false friends and some true enemies;
Succeed anyway.
If you are honest and frank, people may cheat you;
Be honest and frank anyway.
What you spend years building, someone could destroy overnight;
Build anyway.
If you find serenity and happiness, they may be jealous;
Be happy anyway.
The good you to today, people will often forget tomorrow;
Do good anyway"

திருஇசையும் புனித பவுல் கல்லூரியும்

அருள்பணி. முனைவர் எ. ஜாண் குழந்தை
கோட்டாறு மறைமாவட்டம்

St. Paul's Seminary and the Growth of Tamil Liturgical Music – Rev. Dr. E. John Kulandai

This article delineates the part played by the seminary in the following points:

- St. Paul's Seminary stands out unique both in the way of priestly formation and in the process of theologizing. This singular contribution is seen also in the post-Vatican II development of liturgical music in Tamil Nadu.
- This is evident in the periodic publications of liturgical hymns right from the 1960s.
- Even as the Second Vatican Council was going on, so many Tamil liturgical hymns were coming out of the seminary and those are being sung even today.
- Following the reforms set in force by the post conciliar Church, St. Paul's Seminary was the first to release the first full Tamil High Mass in 1967. The seminary offered its cooperation in popularizing the new Tamil liturgical music set to newly translated texts.
- The celebration of Indian festivals such as Pongal and Deepavali offered an occasion for the seminary to make its contribution by new hymns fitting to those festivals.
- Besides contributing by way of new liturgical songs, the seminary can pride in forming for the Tamil speaking world great and original composers, some of whom are even now active in making their contributions.

இந்தியாவில் இயங்கிவரும் கல்லூரிகளுள் பழமையானவற்றுள் புனித பவுல் கல்லூரியும் ஒன்றாகும். நூறு ஆண்டுகளாக இக்கல்லூரி தனக்கென ஒரு பணிப்பார்வை கொண்டு, தனக்கென ஒரு பாதையையும் வகுத்துக்கொண்டு, இலட்சிய நோக்கும் ஈடுபாடும் கொண்ட அருள்பணியாளர்களை உருவாகியுள்ளது. பொதுநிலையினரின் உருவாக்கத்திலும், துறவியரின் இறையியல் பயிற்சியிலும் அளப்பரிய பலவற்றைச் செய்துள்ளது.

எத்தனையோ குருத்துவக் கல்லூரிகள் இருந்தாலும், அவற்றுள் இதுவும் ஒன்று என்று இல்லாமல், நமது பவுல் கல்லூரி தனக்கெனச் சில தனிச் சிறப்புகளைக் கொண்டு மிளிர்கிறது. அவற்றுள் ஒன்றுதான் திருவழிபாட்டுப் பணியில் தமிழ்கூறும் நல்லுலகிற்கு அது ஆற்றியிருக்கும் அளப்பரிய பணி ஆகும். அதனை இக்கட்டுரையில் இப்போது ஓரளவுக்குப் பார்க்கலாம். ''ஓரளவு'' என்று நான் சொல்கிறேன்; ஏனென்றால் எல்லாத் தரவுகளையும் கண்டுபிடித்துச் சொல்ல வாய்ப்பும் இல்லை; வசதியும் இல்லை. ''வாய்ப்பு'' இல்லை; ஏனெனில், இப்பணி ஆவணப்படுத்தப்படவில்லை. நாங்கள் இங்குப் படித்துக்கொண்டிருந்த போதும் பணியில் இருந்தபோதும் வெளியிட்ட பாடல் நூல்கள் இப்போது வழக்கில் இல்லாமல் போய்விட்டன என்பது வேதனையான செய்தி! எனவே எனது நினைவிலிருந்தும் சிலரைக் கேட்டறிந்ததிலிருந்தும் இக்கட்டுரையை வடித்துக் கொடுக்கிறேன்.

இசையின் தேவை

வழிபாடுகளில் மனிதர் தம் உள்ளத்து உணர்வுகளை வெளிப்படுத்த இசை பயன்படுகிறது. இது மனிதரை இறைவனோடு பிணைக்கின்ற ஓர் இறைமைப் பண்புடைய கலை; அவருக்கு ஏற்புடைய கலை. எனவே இறை-மனித உறவில் இசை சிறப்பானதோர் இடம் பெறுகிறது.

இந்தத் திருஇசை திருவழிபாட்டில் பக்தி உணர்வைத் தூண்டி எழுப்புகிறது. உள்ளங்களை எளிதாக வான் நோக்கி எழச் செய்கிறது. உள்ளங்கள் ஒன்றிணைய வாய்ப்பளிக்கிறது. இறைவேண்டலை மிக எளிதாகவும் இனிதாகவும் எடுத்துரைக்க உதவுகிறது. திருச்சடங்குகளுக்கு ஆடம்பரம் ஊட்டுகிறது. மக்கள் திருவழிபாட்டில் செயல்முறையில் பங்கெடுக்கத் துணைபுரிகிறது. உடலும் உள்ளமும் ஒன்றாக இணைந்து வழிபட ஆவன செய்கிறது.

வரலாற்றுக் கட்டங்களில்

வரலாறு என்னும்போது, இக்கல்லூரி தொடங்கப்பட்ட 1921ஆம் ஆண்டு முதல், இரண்டாம் வத்திக்கான் சங்கம் தொடங்கிய 1962ஆம் ஆண்டு வரையுள்ள காலக்கட்டத்தை விட்டுவிட வேண்டியுள்ளது. ஏனெனில் அதுபற்றி அறிய வாய்ப்பில்லை. எனவே 1960-களிலிருந்து சிலவற்றை நாம் இப்போது காண்போம்.

இரண்டாம் வத்திக்கான் சங்கத்திற்கு முன்பே பவுல் கல்லூரியிலிருந்து வெளிவந்த ''என் பலி'' என்ற வழிபாட்டுப் பாடல் நூல் ஓர் அழகான தொடக்கம். அதிலுள்ள பாடல்கள் தமிழ் உலகம் எங்கும் பரவிற்று. அதில் ஒன்றுதான்:

''எமை முழுதும் உமக்களிக்க
எமக்கிருக்கும் ஆசைதனை
எடுத்துரைக்கக் கூடிவந்தோம்
ஏற்றருளும் ஆண்டவரே''

இது மதுரை அருள்பணி. எம். ஏ. தம்புராஜின் இசையில், மோகன இராகத்தில் அமைந்தது. கவிதை வடித்தவர் தூத்துக்குடி அருள்பணி. அந்தோனி சேவியர்.

இரண்டாம் வத்திக்கான் சங்கம் நடந்துகொண்டிருந்தபோது (1962-1965)

இரண்டாம் வத்திக்கான் சங்கம் ''திருவழிபாடு'' பற்றிய தனது கொள்கைத் திரட்டை டிசம்பர் 4, 1963இல் வெளியிட்டது. அதில் ''திருஇசை ஆடம்பரத் திருவழிபாட்டிற்குத் தேவையான, அதன் முழுமைக்கு உரிய ஒரு பகுதியாகக்'' குறிப்பிடப்படுகின்றது... இந்தத் திருஇசை இறைவேண்டலை இனிமை சிறக்க எடுத்துரைத்தும், உள ஒன்றிப்பை வளர்த்தும், திருச்சடங்குகளுக்கு ஆடம்பரம் அளித்தும் திருவழிபாட்டுக் கொண்டாட்டங்களைச் சிறப்படையச் செய்கிறது' (காண். *திருவழிபாடு,* 112). மேலும், ''மக்கள் செயல் முறையில் பாடி ஆடம்பரமாகக் கொண்டாடும்போது, திருவழிபாட்டு நிகழ்ச்சி ஒரு தனி மேன்மை பெறுகிறது'' (காண். *திருவழிபாடு,* 113).

வத்திக்கான் சங்கம் தொடங்கியதுமே தமிழகத் திருஅவை திருப்பலிக்கான திருஇசையில் மிகுந்த ஆர்வம் காட்டி, முனைப்புடன் செயல்பட்டது. அக்காலக் கட்டத்தில் பயிற்சியில் இருந்த எம் அருள்பணி மாணவர்களுள் இருவரை நாம் என்றும் நினைவுகூரவேண்டும். முதன் முதலில் திருப்பலிப் பாடல்களுக்குத் திருஇசை அமைத்தவர் அருள்பணி. இராபின்சன் ராஜ், தூத்துக்குடி மறைமாவட்டம். புனித பவுல் குருத்துவக் கல்லூரியில் அவர் அருள்பணி மாணவராக இருக்கும்போது இயற்றிய திருஇசையில்தான் நாம் இன்னும் நமது நம்பிக்கை அறிக்கையைப் பாடிக்கொண்டிருக்கிறோம்:

''விண்ணையும் மண்ணையும் படைத்தவராம்
கடவுள் ஒருவர் இருக்கின்றார்.''

இப்பாடலின் வரிகளை எழுதியவர் எமது கல்லூரியில் அன்று அருள்பணி மாணவராய் இருந்த அருள்பணி. ஜாண் பீட்டர் ஆவார். அவர் எழுதிய வரிகளில்,

''வானமும் வையமும் படைத்தவராம்
கடவுள் ஒருவர் இருக்கின்றார்'' என்று வரும்.

அவ்வரிகளின் சொற்கள் இப்போது சற்று மாற்றி அமைக்கப்பட்டுள்ளன.

''கருணை தெய்மே கண்பாரும்'' என்னும் 'பாவத் துயர்'ச் செயலுக்கான பாடல் மிகவும் பரவலாக விரும்பிப் பாடப்படுவது. இதையும் இராபின்சன், பீட்டர் ஜாண் இணைதான் இயற்றியது. இப்பாடல் இன்றளவும் பயன்பாட்டில் உள்ளது.

அருள்பணி. இராபின்சன் அவர்களால் இசை அமைக்கப்பட்டுப் பரவலாகப் பாடப்படும் மற்றொரு பாடல்,

''மகிழ்ந்திடாய் மாநிலமே
உந்தன் மைந்தரின் மாட்சியிலே''

என்னும் குருத்துவப் பாடல். இந்தப் பாடலின் வரிகளை எழுதியவர் புனித பவுல் குருத்துவக் கல்லூரியில் அப்போது அருள்பணி மாணவராய் இருந்த அருள்பணி. செர்வாசியுஸ். இன்றும் குருப்பட்ட நிகழ்வில் நிறைவுப்பாடல் இதுவாகத்தான் இருக்கின்றது. அருள்பணி நிலையைப் போற்றும் இதற்கு இணையான வேறு ஒரு பாடல் இதுவரை இல்லை என்பதே மெய்ம்மை.

இதே இராகத்தில் பாடப்படும் திருஇதயப் பாடல் பின்வருமாறு:

''இயேசுவின் இதயமே எங்கும்
ஒளிர்ந்திடும் அருள்மயமே...''

இந்தப் பாடலின் வரிகளை எழுதியவரும் மேற்சொன்ன பீட்டர் ஜாண்தான்.

இராபின்சன் அவர்களின் இசையில் இன்றும் எல்லாரும் விரும்பிப்பாடும் இறவாத இன்னொரு பாடலும் உண்டு. தூத்துக்குடி மறைமாவட்டத்தின் (நினைவில் வாழும்) அருள்பணி வி. இருதயராஜ் என்பவர் எழுதிய பாடல் இது. இதோ அந்தப் பாடல்:

''வாழ்வை அளிக்கும் வல்லவா
தாழ்ந்த என்னுள்ளமே!
வாழ்வில் ஒளியை ஏற்றவே
எழுந்து வாருமே!...''

மேலும் இராபின்சன் இசையில் இருதயராஜ் இயற்றிய இன்னோர் இணையில்லாப் பாடல் இதோ. தமிழ்கூறும் நல்லுலகில் இப்பாடலைப் பாடாதவர் யார்?

''அழகின் முழுமையே தாயே
அலகையின் தலை மிதித்தாயே!''

இராபின்சன் இசையின் சிறப்பு என்னவென்றால், பொதுவாக அவரது இசையில் மேலைநாட்டு இசையின் பல கூறுகள் இருந்தாலும், அவை எல்லாரும் விரும்பிப் பாடும்படிதான் அமைந்திருக்கும். ''வாழ்வின் இனிமை'' என்னும் பாடல் (இருதயராஜ் பாடல் வரிகளில்) மிக மிக இனிமையானது; இது கர்நாடக இசையை அடியொற்றியது. எங்கும் எல்லா மக்களாலும் விரும்பிப் பாடப்படுவது. 1986ஆம் ஆண்டு சனவரியில் திருத்தந்தை புனித இரண்டாம் ஜாண் பால் சென்னைக்கு வந்தபோது, மெரீனாவில் நடந்த மாபெரும் திருப்பலிக் கொண்டாட்டத்தில் பாடப்பட்ட நற்கருணைப் பாடல்களுள் இதுவும் இடம் பெற்றிருந்தது.

இரண்டாம் வத்திக்கான் சங்கத்திற்குப்பின்

இரண்டாம் வத்திக்கான் சங்கம் அந்தந்த இடத்தின் மொழி, கலை, பண்பாடு, இசை மரபு ஆகியவற்றைத் திருவழிபாட்டிலும் பேணும் கடமையை வலியுறுத்தியுள்ளது (*திருவழிபாடு*, 115,116). திருவழிபாட்டிலும் திருஇசையிலும் பண்பாட்டுமயமாக்கலில் புனித பவுல் இறையியல் கல்லூரி பல முன்னெடுப்புகளைச் செய்துள்ளது. அவற்றின் வழியாகத் திருஇசையில் தனது அளப்பரிய பங்களிப்பைத் தந்துள்ளது.

பதிலுரைப்பாடல் இசை

சங்கத்திற்குப் பின் திருத்தி அமைக்கப்பட்ட திருப்பலிமுறையில், பதிலுரைப்பாடல் மிகச் சிறப்பு இடம் பெறுகிறது. இசையுடன் எல்லாரும் பதிலுரையைப் பாட, ஒருவர் மட்டும் குறிக்கப்பட்ட திருப்பாடலின் அடிகளை வசன இசையாகப் பாடும் வழக்கம் எமது கல்லூரியில் தொடங்கப்பட்டது,

அருள்பணி மாணவர்கள் இதை விடுமுறையின்போது பங்குகளில் அறிமுகம் செய்தார்கள். எமது கல்லூரியில் அறிமுகப்படுத்தப்பட்ட இராகங்கள் பதிலுரைப்பாடல்களுக்கு ஒரு நல்ல தொடக்கமாகத் தமிழகத்தில் இருந்தன.

இந்த முறையை அடியொற்றியே பல திருப்பாடல்கள் இயற்றப்பட்டுப் பங்குகளில் அறிமுகம் செய்யப்பட்டன. அவற்றுள் சில,

அருள்பணி. வி.மா. அமலனின்

''ஆவலுடன் நான் ஆண்டவர்க்காகக் காத்திருந்தேன்
அவரும் என்னைக் கனிவாகக் கண்ணோக்கினார்.''

அருள்பணி. எம்.ஏ. தம்புராஜின்

''பாடுங்கள் பரமனை.''

அருள்பணி. எஸ்.ஜே. பெர்க்மான்சின்

''இறைவா உன் இல்லத்திலே தங்கி வாழ்வோர் யார்
இறைவா உன் திருமலையில் குடியிருப்போர் யார்?''

அருள்பணி. ஜான் குழந்தையின்

''முடிவில்லாதது அன்பே அன்பே அன்பே''

நம்பிக்கையாளர் மன்றாட்டுகள்

இறைமக்களின் மன்றாட்டுகளுக்கும் இசை அமைத்துப் பாடும் பழக்கத்தை எமது இறையியல் கல்லூரியே முன்னெடுத்தது என்பது குறிப்பிடத்தக்கது.

திருப்பலியில் மக்கள் பகுதி

திருப்பலிப் பாடல்களைத் தமிழ்ப்படுத்தியபின், முதலில் அவை வசன முறையிலேயே இருந்தன. பிறகு, ''ஆண்டவரே இரக்கமாயிரும்'', ''உன்னதங்களிலே'', ''தூயவர்'', ''உலகின் பாவம்'' ஆகியவற்றுக்கு அருள்பணி. ஜோசப் சந்தானம் சே.ச., அவர்களின் தலைமையில் ஒரு குழு அமைக்கப்பட்டு இசையமைக்கும் பணி நடந்துகொண்டிருந்தது. அவ்வமயம்தான், எமது கல்லூரியில் திருஅவைச் சட்டப் பேராசிரியராக இருந்த அருள்பணி. ஜஸ்டின் திரவியம் மதுரைப் பேராயராக 1967இல் பொறுப்பேற்றார். அவர்களின் ஆயர் திருநிலைப்பாட்டின்போது பாடப்பட்ட திருப்பலிதான் தமிழகத்தில் முதன் முதலாகத் தமிழில் அனைத்தும் முழுமையாகப் பாடப்பட்ட திருப்பலியாகும். அத்திருப்பலியின் இசை முழுவதையும் அழகுற அமைத்தவர் அருள்பணி. எம்.ஏ. தம்புராஜ் அவர்கள்; பாடியவர்கள் புனித பவுல் இறையியல் கல்லூரி மாணவர்கள்! தம்புராஜின் இனிமையான இம் மெட்டுகள் இன்றும் நம் தமிழகக் கோவில்களில் எதிரொலித்துக் கொண்டிருக்கின்றன. ''*Te Deum*'' என்னும் ''பெரு நன்றிப் பாடலைத்'' தமிழ்ப்படுத்தியவர் அருள்பணி. செர்வாசியுஸ்; அன்றைய மூன்றாம் ஆண்டு இறையியல் மாணவர்.

''இறைவா உம்மையாம் போற்றிப் புகழ்கின்றோம்
ஆண்டவர் நீரே என்று ஏற்றுக்கொள்கின்றோம்.''

தம்புராஜ் அவர்களின் இந்த இசை உண்மையான இதய எழுச்சியைத் தரக்கூடியது. தமிழ்த் திருவழிபாட்டு இசையின் வரலாற்றில் மிகவும் குறிப்பிடத்தக்கது.

"*Ecce Sacerdos Magnus*" (இதோ பெரிய குரு...) என்ற இலத்தின் பாடல் ஒன்று இருந்தது. இது ஆயர் பீடம் நோக்கி வரும்போது ஒரு வரவேற்புப் பாடல் போலவும், வருகைப்பாடல் போலவும் முழங்கப்படும் அழகான பாடல். இதைப் பேராயரின் திருநிலைப்பாட்டின்போது பாடுவதற்காகக் கவிதை வடிவில் தமிழ்ப்படுத்தியவர் செர்வாசியுஸ். இதைத் தம்புராஜின் இசையில் முதன் முதலாகப் பாடியவர்கள் புனித பவுல் இறையியல் கல்லூரி மாணவர்கள்!

தீபாவளி, பொங்கலுக்கான புதிய பாடல்களும் இசை வடிவங்களும்

புதிய பாடல்களும் இசை வடிவங்களும் உருவான சிறப்பு நிகழ்வுகள் ஆண்டுதோறும் கொண்டாடப்பட்ட தீபாவளி, பொங்கல் விழாக்கள் ஆகும். இந்திய சமய, பண்பாட்டு விழாக்களைக் கிறித்தவ வழிபாட்டிலும் தழுவி அமைத்துக் கொண்டாடுவது சிறப்பானது என்று புனித பவுல் கல்லூரியில் கற்றுத்தரப்பட்டது. அதை நடைமுறைப்படுத்துவதில் அன்று கல்லூரியின் இல்லத் தலைவராக இருந்த ஜேம்ஸ் லொசெ சே.ச. மிக மிக ஆர்வம் கொண்டிருந்தார். இசைத்துறைக்குப் பொறுப்பாய் இருந்த அருள்பணி. பெர்க் சே.ச., மரிய லூயிஸ் சே.ச. ஆகியோரின் வழிகாட்டுதலில் வந்த படைப்புகள் பல. எல்லாரும் தரையில் அமர்ந்து இந்திய முறை வழிபாடுகளை நடத்தினோம். அதற்கு அன்று திருச்சி ஆயராய் இருந்த மேதகு ஜேம்ஸ் மெண்டோன்சா அவர்களும் ஊக்கம் தந்தார். ஒருமுறை தீபாவளித் திருப்பலி அவரது முன்னிலையிலேயே நடத்தப்பட்டது.

அப்பொழுது உருவானதே

"ஒளியாம் இறையே வாராய்,
எளியோர் நெஞ்சம் தனிலே"

வி.மா. அமலனின் படைப்பு அது. இன்றும் ஒளி ஏற்றும்போது கேட்கப்படுவது.

இந்திய முறை வழிபாடுகளிலே பஜனைப் பாடல்கள் அறிமுகமாயின. அவற்றுள் எனது மனதில் இடம் பெற்றது வி.மா. அமலனின் பாடல்.

"போற்றி போற்றி இறைவா போற்றி
எம்மை ஆளும் இயேசுவே போற்றி!
இருளில் இருந்து ஒளிக்கு எம்மை இட்டருளும் போற்றி
பொய்மையிலிருந்து உண்மைக்கு என்னை இட்டருளும் போற்றி
இறப்பிலிருந்து வாழ்வுக் கெம்மை இட்டருளும் போற்றி."

இப்பாடல் இன்று பயன்பாட்டில் இல்லாதது இழப்புதான்!

ஆண்டுதோறும் நடைபெறும் திருச்சி, மரியன்னை தலைமைக்கோவில் திருவிழா புதிய படைப்புகளுக்கு வாய்ப்புத் தரும். அருள்பணி. மரிய லூயிஸ் இசை இயக்குநராக இருந்தபோது அவரே பயிற்றுவித்துப் பாடும்போதும் வழிநடத்துவார்.

"வானக அப்பமே வரவேண்டும்" என்ற பாடலும், "இதயத்தில் வாராய் இன்னருள் இறைவா" என்ற பாடலும் நான் (ஜான் குழந்தை) எழுத, வி.மா. அமலன் இசை அமைத்தார். பயிற்சியின்போது பாடல் வரிகளைச் சொல்லிச் சொல்லிப் பாராட்டியது என் மனதில் இன்னும் ஒலித்துக்கொண்டே இருக்கின்றது. என்ன ஓர் ஊக்கம்!

அந்த விழாவில் உருவானதுதான் என் படைப்பாகிய "செம்மறியின் விருந்துக்கு"; ஆர்மோனியத்தோடு, வயலின், தபேலா எல்லாம் வைத்து அன்று பாடிய பாடல்!

இத்தகைய ஊக்கத்தில் நான் எழுதி அருள்பணி. பெர்க்மான்ஸ் இசை அமைத்ததுதான் "அன்பெனும் வீணையிலே"! அந்தப் பாடல் வரிகளுக்குக் கண்ணதாசனின் பாடல்களுடைய தூண்டுதல் உண்டு!

"உன் புகழைப் பாடுவது" என்ற பாடலும் 1972ஆம் ஆண்டு சூன் மாதம் இயற்றப்பட்டாலும், அரங்கேறியது அதே ஆண்டு திருச்சி மறைமாவட்டத் தலைமைக்கோவில் திருவிழாவில்தான் (செப். 8)!

கோட்டாறு அருள்பணி. பொ. வின்சென்ட் (பணி. பொவி), அவர்களின் பாடல்வரிகள் பலப்பல மக்களால் எளிதாகப் பாடப்படுகின்றன. கலைக்காவிரியின் ''இந்தப் பாதங்களில்'' என்ற பஜனை ஒலிநாடாவின் பாடல்கள் அனைத்தும் அவருடையவை. அவர் பவுல் கல்லூரியில் மாணவராய் இருந்தபோது எழுதிய ''அன்பினில் பிறந்த இறைகுலம் நாமே'' என்ற கருத்துச் செறிவுமிக்க பாடல் இன்றும் நம் கோயில்களில் முழங்குகிறது. அதற்கு இசைஅமைத்தவர் அன்று அருள்பணி மாணவராக இருந்த எஸ்.ஜெ. பெர்க்மான்ஸ்.

அருவியாக இசை

இக்கல்லூரியில் இயற்றப்படும் பாடல்கள் எப்படித் தமிழ்கூறும் நல்லுலகைச் சென்றடைகின்றன? அதற்கு மூன்று வழிகள் இருந்தன:

1. ஒவ்வோர் ஆண்டின் இறுதியிலும் அந்தந்த ஆண்டில் இயற்றப்பட்ட பாடல்கள் அடங்கிய நூலொன்று இசைக் குறிப்புகளோடு வெளியிடப்பட்டது. அப்பொழுதெல்லாம் பல அருள்பணி மாணவர்களுக்கும் இசைக் குறிப்பு தெரிந்திருந்தது. எனவே, இசைக் குறிப்பு இதழ் மிக மிகப் பயனுள்ளதாக இருந்தது.

2. அருள்பணி. மைக்கேல் அமலதாஸ் சே.ச. அவர்கள் கல்லூரியில் இருந்த காலத்தில் ''இசை அருவி'' என்னும் தொடர் வெளியீடு வந்துகொண்டிருந்தது. அதன்மூலம் கல்லூரியில் இயற்றப்பட்ட பாடல்களோடு வேறு பல பாடல்களும் வெளியிடப்பட்டன.

3. அருள்பணி மாணவர்கள் களப்பணிகளுக்கும் விடுமுறைக்கும் செல்லும் காலங்களில் கல்லூரியில் இயற்றப்பட்ட பாடல்களை எங்கும் பரப்பினார்கள்.

கலைஞர்களின் உருவாக்கம்

புனித பவுல் இறையியல் கல்லூரி சில நல்ல, சிறந்த பாடல் ஆசிரியர்களையும் இசை அமைப்பாளர்களையும் உருவாக்கியுள்ளது என்பதை முதலில் நான் சுட்டிக்காட்ட விரும்புகிறேன். இன்றைய தமிழகத் திருவழிபாட்டுப் பாடல்களில் ஆக்கவகையிலான தாக்கத்தை ஏற்படுத்தியவர்களுள் பலரும் எமது இறையியல் கல்லூரியில் பயிற்சி பெற்றவர்கள் என்பது எமது கல்லூரிக்கு உரிய பெருமை. அமரர்களான அருள்பணியாளர்கள் மதுரை எம்.ஏ. தம்புராஜ், தூத்துக்குடி இராபின்சன், கோட்டாறு ம.ப. ஏசுதாஸ், திருச்சி சகாயராஜ் போன்றவர்களைத் தொடர்ந்து இன்றும் இதுபோல் படைத்துக்கொண்டிருப்போர் ஜான் குழந்தை, ஆல்பின் ராபி, மைக்கேல் அமலதாஸ் சே.ச., பீட்டர் ஜாண், வி.மா. அமலன், செர்வாசியுஸ், பெர்க்மான்ஸ், பணி. பொ. வின்சென்ட், அருள்ராஜன், இரசல்ராஜ், மதுரை அருள், பாளை சகாயதாஸ், அனலின், வேலூர் ஜாண் இராபர்ட், சிவகங்கை குழந்தைசாமி, செங்கோல் வேதமாணிக்கம், தேவதாஸ், விக்டர், எல். டயனீசியஸ், சாமு இதயன், ரெக்ஸ், நித்திய சகாயம், திண்டுக்கல் தாமஸ் ஜாண் பீட்டர் என அட்டவணை நீண்டுகொண்டே போகும்.

பவுல் கல்லூரியின் இசைப்பணியில் வரலாறு படைத்தவர்கள் பலரை நான் குறிப்பிட்டுள்ளேன். எனினும் இருவரைப்பற்றி இரண்டு வரிகள் நான் எழுதியாக வேண்டும்:

1986இல் அருள்பணி. ஆல்பின் ராபி (கோட்டாறு மறைமாவட்டம்) அருள்பணி நிலை ஏற்றார். அப்பொழுது அவர் அருள்பணி. அருள்ராஜ் (தூத்துக்குடி மறைமாவட்டம்) அடிகளுடன் இணைந்து ''உன்னைத் தேடி'' என்ற பாடல் தொகுப்பை வெளியிட்டார். அது வரலாற்றுச் சிறப்பு வாய்ந்தது என்பேன். அதனைத் தொடர்ந்து ''தேடும் தெய்வம்,'' ''தெய்வ தரிசனம்,'' ''தரிசனம்நாடி'' என்று அவர் வெளியிட்ட அனைத்துப் பாடல் தொகுப்புகளுமே வெகுமக்கள் பயன்பாட்டில் இன்றும் உள்ளன. புனித பவுல் கல்லூரி இவ்விருவரையும் உருவாக்கியதில் பெருமைப்படும்.

''தேடும் தெய்வம்'' பாடல் தொகுப்பில் ''அமைதியின் தெய்வமே இறைவா'' என்ற அழகியபாடல் வரிகளுக்குச் சொந்தக்காரர் அருள்பணி. செர்வாசியுஸ். அதே தொகுப்பில் ''நீதியின் தேவனே'' என்ற பாடலிலும் தெய்வதரிசனத்தில்

''தனிமையில் இனி நான் இல்லை'' என்ற பாடலிலும் கவிதை என்னுடையது. மற்றவை அனைத்திற்கும் பாடல் வரிகள் எழுதியது தூத்துக்குடி அருள்பணி. அருள்ராஜன்தான்.

இன்னொருவர் ''ம.ப.'' என்று நாம் அன்புடன் அழைக்கும் ம.ப. ஏசுதாஸ். ''தாகம்'' என்னும் பெயரிட்டு அவர் தயாரித்த பாடல் தொகுப்புக்கு இணை இல்லை! அவரும் பவுல் கல்லூரியால் உருவாக்கப்பட்டவர். நம் நினைவில் அவருடைய பாடல்களும் என்றும் நிலைத்திருக்கும் என்பதில் ஐயமில்லை.

புனித பவுல் இறையியல் கல்லூரி அருள்பணியாளர்களை மட்டுமே இசைப்பணியில் உருவாக்கவில்லை. பொதுநிலையினரையும் இசைப் பணியில் ஊக்கப்படுத்திய சிறப்பு உண்டு. அதாவது, புனித பவுல் இறையியல் கல்லூரி இசை வித்துவான் திரு. தாமஸ் விக்டர், திருச்சி பழைய கோயில் திரு. ஸ்தனிஸ்லாஸ், திண்டுக்கல் திரு. அமல்ராஜ், திருச்சி திரு. ஜோசப் போன்றவர்களையும் ஊக்குவித்து, அவர்களின் படைப்புகளையும் வெளிக்கொணர்ந்திருக்கின்றது என்பது மிகவும் பாராட்டுதற்குரியது. இப்பணி தொய்வின்றித் தொடர வேண்டும் என்பதே எமது அவா. இறையியல் கல்லூரியின் இல்ல விழாக்கள், முன்னாள் மாணவர் விழாக்கள், அனைத்து அருள்பணியாளர்களின் பாதுகாவலர் புனித ஜான் மரிய வியான்னியின் விழா, புனித பவுலின் மனமாற்றவிழாக் காலங்களிலெல்லாம் அருள்பணிப் பயிற்சி மாணவர்களே பாடல்கள் எழுதி, மாணவர்களும் பேராசிரியர்களும் அதற்கு இசையமைத்து, புதிய பாடல்களைத் தொடர்ந்து தமிழகத் திருஅவைக்கு வழங்கும் மரபும் சிறப்பும் போற்றப்பட வேண்டும். இந்தப் பணி தொடர வேண்டும்.

முடிவாக

பவுல் கல்லூரி தனது இசைப் பணியைத் தொடர்கின்றதா? தமிழ்கூறும் நல்லுலகம் பவுல் இறையியல் கல்லூரியின் இசைப் பணியால் இன்னும் பயனடைகின்றதா? இக்கட்டுரை ஓர் ஆய்வுக் கட்டுரையாக அன்றி வெறும் அனுபவக் கட்டுரையாகவே இருக்கின்றது. ஏனெனில், இத்தனை ஆண்டுகள் கல்லூரியில் வெளியிடப்பட்ட இசை நூல்கள் கல்லூரியிலேயே இல்லாமற்போய்விட்டது அதிர்ச்சி தரக்கூடிய செய்தியாக இருந்தது. கல்லூரி இசைத்துறையில் தன் பங்களிப்பைத் தொடர்வதில் தளர்வு காண்கிறதோ என்று எண்ணத் தோன்றுகின்றது. மேலும், முன்பெல்லாம் அருள்பணிப் பயிற்சி மாணவர்களுக்கு இளநிலைப் பணிமாணவர் இல்லங்களில் இசை கற்றுக்கொடுக்கப்படும்; அங்குப் பயிற்சியாளராக இருப்பவர்களுள் ஒருவராவது இசை தெரிந்தவராக இருப்பார். இப்போது அப்படி இருப்பதாகத் தெரியவில்லை. அதோடு பவுல் கல்லூரியில் இசைத்துறைக்குப் பொறுப்பாய் இருக்கிறவர்களுக்கும் இதில் ஆர்வம் இருக்க வேண்டும். ஆர்வத்தோடு, ஊக்கம்தரும் தன்மையும், தட்டிக்கொடுத்துப் பாராட்டும் குணமும் இருக்கவேண்டும். இறுதியாக, பவுல் இறையியல் கல்லூரி தனது இசைப் பணியைத் தொடர்வது கல்லூரி எடுக்கும் முதன்மையான முயற்சியைப் பொறுத்தது!

"Solidarity, compassion, caring, communion, and loving. Such values and inner powers can lay the foundation of a new paradigim of civilization, the civilization of the humanity reunited in the Common House, on the Planet Earth our mission is to celebrate the greatness of Creation and connect it again to the Core where it came from and to where it will go, with care, lightness, joy, reverence and love."

- Leonardo Boff

PART IV

REMINISCENCES AND RECOLLECTIONS

A. RECALLING MY DAYS AT ST. PAUL'S SEMINARY

1. MY FORMATION AT ST. PAUL'S SEMINARY

REV. FR. M. ARUL AROCKIAM
DIOCESE OF PALAYAMKOTTAI

Tiruchirappalli, once called 'Little Rome' by its Christians, has a unique place in my heart. In the middle of the city, near the Central Post Office, is situated St. Paul's Major Seminary, a sacred place for the formation of young seminarians for the priesthood. I would like to compare St. Paul's Seminary to a big living banyan tree with its branches spread out and down below, giving shelter for young men for rest, relaxation for formation rather for transformation to the sacred priesthood, for which in our time, committed Jesuit priests were appointed. At this moment, when I am asked to look back on my formation and life at St. Paul's, I am reminded of the two sentences from the Psalms:

"Give thanks to the Lord for He is good. His mercy endures forever" (Ps 118:1).

"What shall I render to the Lord for all His benefits towards me?" (Ps 116:12).

In June 1964, I entered St. Paul's Seminary for the study of philosophy and theology after finishing my Latin & English courses at St. Peter's Seminary, Madurai, as a seminarian belonging to the Archdiocese of Madurai. My life at St. Paul's had seven years of formation, having a break of one year regency in between, which was not customary but especially needed. Hence Archbishop John Peter Leonard asked me to go to Devakottai to be the prefect for St. Pius X Preparatory Seminary started that year - 1966-1967, as well for St. Joseph's Home for Children there. Having three years of Latin course instead of two years normally and Regency as a break I had a shock and a feeling of sadness in me at the beginning. the proverb, "Every failure is a stepping stone for success", made me feel happy as days passed, - because my personality became developed and strengthened.

Memorable Events at St. Paul's, Seminary Tiruchirappalli

First and foremost, I could see the staff of Jesuit priests at St. Paul's as committee formators. Those Jesuits were not qualified as doctors of philosophy and theology as today, but I could see them men of prayer and deep spirituality. As Jesus Christ called the twelve ordinary men to be with Him (Mk 3:14), the formators were always with us, interested in our formation and well-being as committed, dedicated and selfless persons. I could see the three virtues or qualities in them: Availability, Approachability and Accountability for their noble job. As St. Paul says, "I live not I but Christ lives in me" (Gal 2:20), those formators were able to teach us by their committed life and holiness. They had the mind of Christ as St. Paul could say, "Let the mind of Christ be in you" (Phil 2:5). Hence, I can pinpoint some of the formators like, Fr. Thomas Durai Raj, Fr. James Loże, Fr. Maris Louis, Fr. Bürke, Fr. Colaço, Fr. Louis Raj and Fr. Zacharias who have occupied a special place in my heart and even today remind me often, how I should live as a priest for Christ. Praise the Lord!

Secondly, St. Paul's Seminary reminds me always of the good and tasty food given to us even during famine and drought. I am proud to say today to priests and seminarians that St. Paul's Seminary was generous enough to provide good, tasty and rich food for us to grow bodily even.

Thirdly, in our time, St. Paul's Seminary buildings were very old and we were dumped in groups in our study halls as well in our bed rooms; but the time came as the Bible says in Ecclesiastes 3:4, Fr. James Loże, the Rector of the seminary, a man of deep conviction and foresight, boldly demolished the old buildings relying on the providence of God for finance, constructed the new gigantic buildings, creating a new look as a University, providing to the seminarians' single rooms for privacy for prayer, for rest, etc. As the saying goes, "well began half done!", the construction of the new building was completed in the year 1971, a memorable year to be marked in the history of St. Paul's, as it is the completion of 50 years of formation, a Golden Jubilee year! By God' grace, the staff of the seminary, chose me that year to be the leader of the seminarians (Beadle) for one year term and with the past experiences of my regency at Devakottai, I played an important role, animating and facilitating the various groups of the seminarians for their self-formation and for the Golden Jubilee celebration in January 1971, as the formators entrusted the full responsibility to us.

Fourthly, I am proud to say, we the seminarians lived together for seven years as members of one family, learning together, eating, playing and praying together but we never knew or worried about, to know the companions to which community or caste one belongs to, a man-made and contemptible epidemic or pandemic!

Above all, I am happy and bold to say, St. Paul's Seminary was able to mould me as to join with St. Paul and affirm "I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses for Christ' sake. For, when I am weak, then I become strong" (2 Cor 12:10).

As I am completing 50 years of my priestly life and ministry this year, I want to conclude with the following:

By my brokenness, I am called to build the Church
By my woundedness, I am called to heal the people
By my weakness, I am called to strengthen the weak
PRAISE THE LORD!

"Humility is the mother of all virtues: purity, charity and obedience. It is in being humble that our love becomes real, devoted and ardent. If you are humble nothing will touch you, neither praise nor disgrace, because you know what you are. If you are blamed you will not be discouraged. If they call you a saint you will not put yourself on a pedestal."

- Mother Teresa of Calcutta

2. MY LIFE SHAPED AT ST. PAUL'S SEMINARY

REV. FR. M.S. LAWRENCE
DIOCESE OF THIRUCHIRAPPALLI

These are my sincere confessions and great tributes to my formators. "Thou art a priest forever according to the order of Melchizedek." This is a reality the meaning of which I am not able to fully grasp it or through which I can understand the sublime divine dignity of my priesthood even after 55 years as a priest. For seven years as a seminarian and even after my priestly ordination, for many years these divine words were ringing and echoing in my ear drums day and night.

Perhaps from what Msgr. Lacordaire asserts from his priestly life-long experiences and convictions as a committed priest I too can grasp a short glimpse of it. This is what he has to say and this is what we the seminarians of my time found in every one of our formators.

- To live in the midst of the world without wishing its pleasures (Jn 17:16).
- To be a member of each family, yet belonging to none (Lk 9:58).
- To go from men to God and offer him prayers.
- To return from God to men to bring pardon and hope (i.e. "I consecrate myself so that they may be consecrated… I consecrate them in truth" (Jn 17:17-19).
- To have a heart of fire for charity and a heart of bronze of chastity (Mt 5:28).
- To teach and to pardon, console and bless always.

As days and years passed by, St. Paul fully well understood and realized too well his call in his life and mission, as *"vas electionis"* (Acts 9:15). The Holy Spirit said: "I want Barnabas and Saul (St. Paul) set apart for the work to which I have called them (Acts 13:2). St. Paul clarifies the works in Gal 2:20, "I have been crucified with Christ and yet I am alive, it is no longer 'I', but Christ living in me." Our formators fought tooth and nail to make it true with us too, and I can say before God they never failed.

Once again going back into the part of my own life I would like to take the golden maxim of Mrs. Yasodara, the wife of Mr. Siddardha alias Buddha for my deeper analysis of my formation as a priest of God. The maxim is "it is easy to be a Buddha than to be the wife of Buddha." The same is true. It is easy to be a Christ than to be a real disciple of Christ. Most of us, almost all of us never thought about it. I don't dare to challenge here either myself or any priest. The Church at large always aspires only to be *Alter Christus* (another Christ) than to be a true disciple of the high priest.

It was at a time and age when I was ignorant of all these truths which I have penned above, my call came to me to my own greatest surprise as a thunder bolt, as St. Paul puts it in 1 Cor 15:8. Strange but it is true that the people in and around my family who knew me not only for my physically handicapped stature due to my Polio attack, least expected that God will do it for me. My beloved mother Mrs. Alice MARY and my honourable parish priest Msgr. Antonysamy Dorai never lost their

faith and hope in God. They firmly believed indeed the hand of the Lord was with me (Lk 2:66).

My studies at St. Peter's Seminary, Madurai, was extended for one more year. Yet my saintly rector Rev. Fr. S. Pudumai, had great trust and confidence that God will never let me down. As a holy priest, he was convinced of it, when he sent me to St. Paul's Seminary, Thiruchirappalli. He always saw "indeed the hand of *'sacerdos magnus'* was with me" (Acts 11:21).

Thus, seven years at St. Paul's Seminary, the formation and moulding of a person like me and several hundred students like me went on in God's science (*Scientia*). Apparently, those seven years went on well. We were all and always surrounded by saintly priests. If I am what I am, all glory and tribute go to those consecrated Jesuits loving, committed, true disciples of St. Ignatius, who were true to their ideal moto *"ad majorem Dei gloriam."*

At this juncture I would like to submit my open confession to every one of my formators without any exception that I did not realize their worth and greatness. This personal silent confession has been a part of my spiritual life, as St. Paul says in 2 Cor 12:7. I was given "a thorn in the flesh, a messenger from Satan" to latter me and prevent me from getting above myself. I love them all forever and ever wholeheartedly for all that they have been and what they have done to me as a group and individually.

A beautiful caption "I want Barnabas and Saul (St. Paul) set apart for the work to which I have called them," i.e. *"segregati in evangelium Christi"* (Acts 13:2) was engraved at the forehead of the main chapel (Now the library) to inspire and remind every seminarian who they are and what for they are chosen by God. The formators were day and night strenuously working hard to shape every one of the seminarians into a *"vas electionis."* The same motto was lived by our noble priests, the holy formators. They taught us more by their lives than by words. We are always proud of them who was a living example of the same motto.

On and off they repeatedly instilled in our head and heart that we should preserve in our life and ministry, in front of our people and Christian communities "the priestly dignity and priestly decorum."

We the seminarians, all in one accord will bear true and sincere witness that our saintly fathers, our formators who shaped us to be what we should be, were themselves. They had always the mind and heart of Christ (1 Cor 2:16). To mention a few without hurting their humility: Our beloved formators could always say to the seminarians with all sincerity and without any prick of conscience one with St. Paul: "Be imitators of me as I am of Christ… For there are so many people of whom I have often warned you and now I warn you again with tears in my eyes who behave like the enemies of Christ's cross" (Phil 3:17-18). Thus they formed us by their prayers and penances day and night on their knees before the Blessed Sacrament which we have seen with our own eyes.

Before I close my tributes to my formators, one more glory to crown their spirituality. As Christ taught his disciples the prayer of Our Father, our formators taught us to a prayer to the Holy Spirit which should become part of our life; the same I would like to hand over to the modern formators and seminarians."Oh! Holy Spirit, Spirit of wisdom and Divine Love, impart your knowledge, understanding and counsel to me that I may know my vocation, wherein I can best serve God. Give courage and strength to follow God's Holy will, Guide my uncertain steps, Strengthen my resolutions, Shied my chastity, Fashion my mind, Conquer my heart and Head me to the vineyards where I will labour in God's holy service. Amen!"

3. MEMOIR OF MY LIFE IN ST. PAUL'S SEMINARY

REV. FR. THOMAS PANAKAL
VICEAR GENERAL
DIOCESE OF CALICUT

Moving to St. Paul's Seminary, and beginning a new life there was a dream fulfilled and a prayer answered, for me. On the 29th of May of 1966, my eldest brother Kuttapu, our helper boy from home and myself left for the railway station. We reached the Mattanchery railway terminus, which no longer exists, well ahead of my train's arrival and had to wait for an hour; so I went to a place where I could be alone and prayed to the Lord and thanked Him for this great favour of going to Tiruchirappalli for my seminary studies which had been my prayer. Then I bid farewell to my Brother and my helper, reducing us all to tears. The train started at 5:30 p.m. and arrived at Tiruchirappalli early the next morning. As soon as we arrived, our senior brothers came to welcome us and lead us to the place we were to stay.

Our community life began after the Schola Brevis by our Rector Very Rev. Fr. James Loże S.J. After that, all of us took turns to introduce ourselves according to our respective dioceses. I was extremely happy that I had the opportunity to mingle with many different cultures. In total we were 41 newcomers to the seminary from different dioceses of Kerala, Tamil Nadu and Sri Lanka and because of the plethora of languages spoken amongst us, we had to use English to communicate, in addition to our classes being in English too. The First-year philosophers were assigned to Vianney Hall which was divided into two portions, one was a dormitory and the other was a study room and class. The 41 of us (of the First-year were) given a Brother Prefect senior, named Bro. J. Susaimanickam who later became the Bishop of Sivagangai. In my second year, Bro. John Kulandai was our prefect.

One very interesting aspect of my life there was that we had to go downstairs to reach the bathrooms and toilets. There, we would have to stand in line and then hurry back to make it in time for our morning prayers. Looking back, this was the only minor inconvenience we faced but it was interesting. And near the bathrooms, we Keralites made a large vegetable garden to utilize the water from the bathrooms.

The liturgy in both Tamil and English was superb and very meaningful. The choir was the best. And by God's grace, I was in the English choir and could sing Soprano. For the main feasts, the altar was beautifully decorated by brothers who were artists. The sanctuary was covered with different types of art. When we came to attend the Mass we would see the beautiful changes made in the Altar and the Sanctuary during different feasts.

We had great professors in Philosophy such as Rector Fr. James Loże S.J., Fr. Chacko Valiaveetil S.J., Fr. Louis Raj S.J. and Fr. Andrews S.J. We developed a very good relationship with all of our professors. They were very fond of us as we were fond of them. They went through much pain to teach us due to our poor background in English.

On Sundays, we used to go to teach catechism in nearby parishes. I was very happy to teach catechism at Theresalpuram parish for the Anglo Indian children and, this helped me improve my English language skills.

The three years of my life that I spent at St. Paul's Inter-diocesan Seminary, Tiruchirappalli is extremely indelible. It is like a precious stone radiating light throughout my priestly life. The Jesuit training in St. Paul's was sublime. Personally speaking, I was a bit introverted and shy, but my formation in Tiruchirappalli made me outgoing and active. The life at St. Paul's gave me a solid foundation for my priestly life. Many of my fellow priests note that those who were trained in Tiruchirappalli seminary have a special charism. I am extremely proud of my *Alma Mater.*

4. MY RECOLLECTIONS ABOUT ST. PAUL'S

REV. DR. CRUZ M. HIERONYMUS
DIOCESE OF KOTTAR
(POSTHUMOUSLY PUBLISHED)

For the first time, two diocesan priests were inducted into St. Paul's Seminary in June 1971. That was the year the Jesuit Fathers had completed 50 years in shepherding St. Paul's Seminary very successfully since its inception in 1921. After having worked for 50 long years in training and guiding the diocesan clergy, the Jesuit Fathers, especially Fr. James Loże S.J. thought it best to hand over the charge of the seminary to the Madurai Provincial Bishops so that the institution could be managed by the diocesan clergy themselves. The first two diocesan priests selected to be part of St. Paul's Seminary staff were Fr. S. Joseph Raj from the Diocese of Thanjavur and Fr. Cruz M. Hieronymus from the Diocese of Kottar.

Both of the newly inducted diocesan priests were immediately roped in to take on several responsibilities relating to the seminary affairs. To begin with, Fr. Joseph Raj was made the Prefect of the Theologians and Fr. Hieronymus the Prefect of the Philosophers. As for the academic responsibility, Fr. Joseph Raj was assigned to teach Ethics and Fr. Hieronymus, Logic.

During this time, the Rector of the seminary was the kind-hearted Fr. Maria Louis S.J. The esteemed faculty included, among others, the highly acclaimed Theologian Fr. A.M. Lourdusamy S.J., the devout Spiritual Guide Fr. L. Chinnadurai S.J., the erudite Moral Theologian Fr. S. Ignatius S.J., and the gentle Minister Fr. Joseph Thekkunthala S.J.

In the subsequent years, several other diocesan priests were inducted into the seminary. The list includes Fr. X.D. Selvaraj (of the Diocese of Tuticorin), Fr. D. Alphonse, Fr. Felix Wilfred, Fr. V. Paul Leon (of the Diocese of Kottar), Fr. S. Sengole (of the Archdiocese of Madurai), Fr. I. Kulandaisamy (of the Diocese of Kottar, the first Rector from the Diocesan Clergy). Fr. Antony Pappusamy (of the Diocese Tiruchirappalli – Archbishop of Madurai today), Fr. F. Antonysamy (of the Diocese of Thanjavur – Bishop of Kumbakonam today) and Frs. I. Maria Raj and J. Susaimanickam (of the Archdiocese of Madurai – the latter the former Bishop of Sivagangai).

Those were eventful years! The progressive ideas of the Vat. II Council has reached the people. Many progressive changes were introduced in the life and liturgy of the Church. St. Paul's was at the forefront in spreading the Vatican II progressive thinking. It had earlier translated all the Vatican II documents in Tamil and I was its Chief Editor as a student.

The great theologian of the Catholic Church prof. Hans Kűng paid a visit to St. Paul's Seminary and spent a couple of days with us. He addressed the staff and students of the seminary. We also organized several ecumenical and dialogue meetings to interact with some sections of the people of Tiruchirappalli city.

We – Fr. Joseph Raj and I – were very happy to live and to work with the Jesuit Fathers and Brothers. They were extremely kind towards us. They accepted us as we were and helped us in all possible ways. We could sense in them a genuine concern for us, an eagerness to develop the newly-

inducted diocesan clergy in all possible ways. They willingly granted us full freedom and shared all the responsibilities. We could truly enjoy our stay with the Jesuit Fathers. A strong foundation was laid for our future growth!

At the end of one year, both were deputed for higher studies. Fr. Joseph Raj went to St. Louis, USA to study Philosophy. Fr. Joseph Raj eventually decided to leave the priestly way of life for personal reasons and returned to India. I was sent to Rome to do Biblical studies at the Pontifical Biblical Institute where I secured my Licentiate. Later I did my Doctorate in Biblical Theology at the Pontifical Gregorian University. Incidentally, both the Institutions are run by the Jesuit Fathers.

I rejoined St. Paul's after my studies in 1980 and took charge as Professor of Sacred Scriptures. By then, several other Diocesan Fathers had already joined the staff. I worked in St. Paul's till 2006 and returned to my Diocese. However, I continued thereafter as a part-time professor till 2017. Thus, most of my life was spent in St. Paul's Seminary or for St. Paul's Seminary: first as a student (1962-69), then doing higher studies in Rome for teaching in St. Paul's Seminary, later as a member of the Faculty (1980-2006) and finally as part-time professor (2006-2017). Incidentally during this period, I also served as the Vicar General of the Diocese of Kottar for 5 years (1995-2000), while continuing my teaching assignment at St. Paul's.

My heart is full of pleasant memories about the 55 years spent in St. Paul's. It is a joy to relive them and to write about them. I am deeply indebted to St. Paul's for providing me with a platform to play a part in the formation of the diocesan clergy. Without a doubt, it is St. Paul's Seminary that has made me what I am today! I wish St. Paul's many, many more years of fruitful service to the clergy and the Church of India.

"Human rights are not only violated by terrorism, repression or assassination, but also by unfair economic structures that creates huge inequalities."

"We must restore hope to young people, help the old, be open to the future, spread love. Be poor among the poor. We need to include the excluded and preach peace."

"God, when He forgives, loses his memory."

- Pope Francis

5. MY DAYS AT ST. PAUL'S SEMINARY

BISHOP DR. JOSHUA MAR IGNATHIOS
DIOCESE OF MAVELIKARA
VICE PRESIDENT OF CBCI

I got the golden opportunity to be at St. Paul's Seminary, Tiruchirappalli as a seminarian from 1970 to 1978. From the Archdiocese of Trivandrum, we were four seminarians: Daniel Kuzhithadathil, Alexander Koickaleth, John Vadakkethala and myself. During my philosophy training Fr. James Loźe S.J. was the Rector. Fr. Maria Luis S.J. followed Fr. Loźe. There were 52 students in my Philosophy batch. Fr. Colaço S.J., a famous psychologist and philosopher, was our philosophy teacher. He could convey deep philosophical notions in a simple and attractive style. He was very student-friendly.

During my Theology training Fr. Joseph Thekkumthala S.J was the Rector and Fr. Raja S.J followed him. There were 35 students in my Theology batch. Famous biblical scholar, Fr. Burck, was our spiritual father. He could inspire us with his noble life. His life was a real witness to charity and Christian freedom. Fr. Besses S.J., a renowned film scholar, was our Church History professor. He joined the Jesuit congregation after the Second World War with deep social commitment. He made use of his passion for the celluloid world as an efficient means for evangelization. It is from him that we all learned the basic aptitude towards social commitment. People from the periphery of Tiruchirappalli city found in him their real comfort and consolation. I do remember Fr. Chinnadurai S.J., professor of Dr. A.P.J. Abdul Kalam, and our dear Professor with gratitude. He was a walking encyclopedia. He could elicit answers from students in his way of teaching and methodology. We admire this towering personality.

I also remember with gratitude Fr. Hieronymus, Fr. Alphonse, Fr. Felix Wilfred and all my beloved and departed professors. I am also thankful to Bro. Susai Manikam S.J., Bro. Arokiaraj S.J., and Bro. Irudayaraj S.J. worked as Minister, Infirmarian and Refectorian and all the others for their servant leadership. All the professors of the Tiruchirappalli Seminary taught us to grow up as mature and responsible individuals. They made us take wise decisions of ourselves, grow in true friendship, Christian charity, justice and freedom. They found time to mingle with us in all areas of life such as spiritual, intellectual and physical exercises. Archbishop Joseph Kalathiparampil, Archbishop George Antony Samy, Bishop Thomas Paul Samy, and late Bishop Geevarghese Mar Divannasios were my classmates. Archbishop Antony Pappusamy, Bishop Stephen Pillai, Bishop J. Susaimanickam, Bishop Davadass Ambrose and Bishop Antonysamy were our seniors/juniors.

Social Activities

Every Wednesday we got permission for an outing. I used to go for social activities at that time. There were many colonies in and around Tiruchirappalli city and they lived in utter poverty. Orbit workshop, the centre for blind training in Tiruchirappalli, helped me understand that blind people have more insight than sighted people. Many of the male population in the Shenkulam colony were alcoholics. They worked hard and spent the whole money on alcohol. Their children did not get proper education because of this man-made poverty. They lost possible opportunities for a better future. If they were sent for schooling the parents feared that they will lose personnel for labour. So they did not promote their children for proper education. Through games and street play we used to make them aware of their situation and grow in their personality.

I used to go to serve at the Fatima Nagar leprosy centre. To teach them I learned Tamil Nadu. This helped me much for my future mission in the Kanyakumari district and Chennai. Life with the poor lepers helped me have a better conviction towards the needy and weaker section of society. The presence and exemplary model of the FMM sisters motivated me much to stand for the cause of these needy people. My visit to Mercy Home, a centre for the elderly and abandoned people, run by the FMM sisters, and Child Jesus Hospital made me more human and humane. They taught me that their need is more important than my need.

Dhoby colony was another site of practical experience for me. They were in a very poor social situation. Alcohol consumption was a real problem there. The poor women folk were affected badly because of this. So that cultivate the habit of saving money, we formed a society for the dhobis and entrusted it in the joint account between husband and wife. Thus, they could save money regularly so that they could construct houses and purchase things for domestic use.

Spirituality

Participation in traditional Marian prayer called Sodality helped me much to grow in deep devotion to St. Mary, Mother of God. After breakfast, a few of us used to conduct rosary prayer before the Marian grotto. Every Thursday we had adoration before the blessed Holy Eucharist and every Friday we had a special prayer in honour of the Sacred Heart. Reading and meditating in the chapel the life and heroic virtues of Saints helped us much to know and experience the life and witness of the Saints. Every morning we had meditation and celebration of the Holy Eucharist and that united each of us with the life of Jesus Christ. We surrendered ourselves to the Eucharistic Lord and that very submission gave us the energy to live a true and meaningful Catholic life.I used to go for Sunday ministry. It helped me much to prepare catechetical notes and improved my ability to deliver homilies and meet the common people who surrender themselves before the Almighty in all their needs and worries.

Cultural Activities

Drama competition and drama presentation during the Seminary Day was a famous cultural event of the Tiruchirappalli Seminary. The Malayalee community in and around Tiruchirappalli city gathered enthusiastically for the prestigious drama presentation in the Malayalam language. I could make use of my acting ability through this dramatic presentation. I was also interested in presenting mono act, fancy dress and elocution competition. I could prepare a Bible-based skit for my catechism students and youth. Preparing Malayalam drama and acting in it helped me much to develop my personal qualities and present myself confidently in public functions. Celebrations of feasts were something notable in Tiruchirappalli Seminary. It is a combination of prayers, adoration, Holy Mass, sports, free time, film show and delicious food items. We all worked together to celebrate the feasts in their meaningfulness and festal aspects. It helped us grow in mutual love and fraternity.

Sports and Gardening

Sports have an immense impact on a seminarian's daily life and health. They do not just give us an interesting routine but also a healthy body. It also brings positive energy, discipline, and other commendable qualities to our life. I was very active in sports and games. I owe much to my physical training during my seminary days and that helped me much to be fit for the busy schedule of my episcopate.

During the golden jubilee celebration of the seminary in 1971, the seminary campus was beatified with a garden. The cattle and domestic animals in the seminary campus supported us with fresh milk. Love for the land, trees, birds and animals helped us to be more environmental and to find God's presence in nature. What I am today I owe much to St. Paul's Seminary, Tiruchirappalli, my Alma Mater, for moulding me as a human, Christian and Catholic. May God bless us and our seminary during this centenary celebration!

6. ST. PAUL'S SEMINARY: CENTRE OF TRANSFORMATION

REV. DR. A.S. JOHN PETER
DIOCESE OF THANJAVUR

St. Paul's Seminary is a place where I served for seven years as a professor of moral theology and was acquainted with it for more than twenty years. I am so happy to share my views about the seminary on the occasion of its centenary.

The Jesuit Tradition: St. Paul's Seminary was started by the Jesuits and later was handed over to the diocesan clergy. On various grounds, the good traditions of the Jesuits are being continued till today. The progressive thinking, fighting for justice and, a deep sense of equality are some of the values that mark the Jesuit aroma. The staff dining hall is a place that resonates with the community spirit among staff members. There is no hierarchy, no fixed place, no person waits on and above all, each one washes his plates. I have been enjoying this tradition of the Jesuits which is being continued till today.

Democratic Staff Meeting: The staff council meeting is another example of a collaborative mission of formation. In the staff council, the opinion of each staff member is taken seriously. The decisions usually are collective. There used to be differences of opinion but in the end, the good of the seminarians and seminary was always given more importance.

Self-Formation: Self-formation is very essential for anyone and more particularly for a priest. St. Paul's Seminary is the place where more opportunities are given for self-formation. Each individual should take responsibility in forming oneself. The staff members are always expected to be facilitators. There is more freedom in the seminary which allows seminarians to chisel themselves.

Formation for Liberation: Education is to liberate oneself and others from internal and external bondages. The tradition of the seminary especially after the Second Vatican Council is that theology should be rooted in the local culture and addresses the oppressive elements of culture given finding out liberative tools. The introduction of teaching theology in Tamil paved the way for greater assimilation and application of liberative values. Jesus' teaching is understood globally but applied locally. Critical and analytical tools are given more emphasis in the study of theology as well as in applying them.\

Evaluation for Self-Discovery: During my seven years of stay at the seminary I was in the seminary council which is responsible for presenting the performance of seminarians in the form of a report. In our meetings, we always had in our mind that our evaluation of students should be geared to their betterment. All positive remarks were sent to the respective bishops and negative remarks were shared with the individual seminarians by the rector so that the individual is given more opportunities for correcting and improving himself. I liked the way the seminarians were handled and given opportunities for self-discovery.

Culture and Language: The spirit of the Church is that individual culture and language shape the person. Our mission is to see the redemptive work of Christ in and through various cultures. The

Second Vatican Council sheds light on this perspective. St. Paul's Seminary took this mission more seriously and implemented it in the seminary formation. Many courses are taught in Tamil so that students can understand the teaching of the Church from a cultural perspective. Cultural values are taught from the viewpoint of the Christian faith. The seminary has the tradition of inviting many protagonists of Tamil culture and provides opportunities for students to listen to them directly.

Social and Pastoral Camps with a Vision: One of the special features in the seminary formation is the social and pastoral analysis camps spread through the three years. The first-year camp concentrates on the study of social analytical tools which deepens the in-depth knowledge in studying the society more from a critical perspective with its strengths and weaknesses. The second-year camp gives the opportunity to see how these social analytical tools are applied by a renowned NGO in liberating oppressed people. The third-year camp is the culmination whereby a catholic parish is chosen so that seminarians could apply the knowledge and social tools gained in the previous years to prepare a pastoral plan for a parish. That's why the third-year camp is known as pastoral analysis and planning camp. I was very much impressed by these camps. It helped me personally when I was appointed as parish priest.

Eco-friendly Campus: It's not my superimposition rather the topography of the seminary itself speaks that the founders of the seminary planned in such a way that the campus remains eco-friendly. The three keys of ecology are production, consumption and decomposition. Water management, waste management, greenery, and vermicompost make a place more eco-friendly. The founding fathers made provisions for collecting rain water, pumping waste water for grass, planting more trees in the campus, food wastes grew pigs and cows produced not only milk but cow dung which became the best natural manure for gardens. The piggery and cow shed remain a symbol of self-sustenance and healthy food the natural gift of eco-friendly land. One of my great thirsts was to continue the work of my Jesuit brother by reviving the dairy farm and piggery as they were sinking ships. The rector and procurator gave me full support to revive the dairy farm and piggery. The seminary even today is getting good and healthy fresh milk and can supply pork to the residents of Tiruchirappalli.

The Lung of Cantonment Area: Trees are the lungs of the earth. More trees give more fresh air. The evil effects of pollution can be minimised by way of the green plantation. The cantonment area was becoming a more polluted zone in Tiruchirappalli due to the increase in road, rail and air transportations. There were more trees on the campus but along with the cooperation of students, we were able to plant many more trees and continued to keep St. Paul's the lung of the Cantonment zone.

Water Management: One of the key issues in ecology that is spoken of today is water management. St. Paul's Seminary was planned and built in such a way that no water was wasted but was collected at the pond located at the western side of the seminary. Water from the buildings, playgrounds, dairy farm and kitchen is channelled to the pond through underground passages. These water harvesting systems needed some attention and our eco-friendly team took initiatives to revive them. We succeeded and grew fish in the fond. Even today it is being continued.

St. Paul's Seminary with its uniqueness serves the universal as well as the Church in Tamil Nadu. It's a great symbol of progressive, liberative thinking with the mind of Christ and the teachings of the Church. I feel proud of having been part of the staff of this seminary. May God bless this seminary to shine like the stars in the sky by forming future servants of the Church!

7. DOWN MEMORY LANE

REV. DR. PAUL C. JESURAJA SJ
PALAYAMKOTTAI

On completion of my doctoral studies in the USA, I returned to India to do my tertianship. Then I got my first assignment – to teach at St. Paul's Seminary, Tiruchirappalli. It was June 1978. Just a few days after I got in, there was a change of guards. The Jesuits who founded the seminary and ran it since 1921 handed over the management to the diocesan clergy. However, there were 10 of us Jesuits – 7 Priests and 3 Brothers – who continued our services in the seminary. While in the seminary, I was nicknamed 'Chattaikkaran" by the seminarians because in those days I was the only one who chose not to wear the cassock except for liturgical functions. Although my speciality was Ecumenism, I was asked to teach additional subjects like Ecclesiology, Church History and even an Introduction to Holy Scripture! I must honestly admit that I did my best in fulfilling the assignments given to me. Both in the seminary (1978-1982) and after at St. Joseph's College, Tiruchirappalli (1982-1997). I was known to be very strict with the students as far as their duty and responsibility were concerned! Frankly speaking, that attitude never interfered with my personal dealings with anyone.

One of the hallmarks of my stay at St. Paul's was to prepare for CCBI Meeting. The diocese of Tiruchirappalli was to host the conference in 1982. The bishop at that time was the Most Rev. Thomas Fernando who asked the Rector of St. Paul's to take up that job. The Rector was the late Fr. Kulandaisamy of Kottar diocese - a very humble and holy man. He approached me with all earnestness to be the chief organizer. In those days there were no computers or mobiles to be used as means of communication. Everything had to be done by regular post. Most of the bishops never bothered to send me any reply to say if they would be attending the conference or not. So, I had to write to their secretaries to get an answer.

In the meanwhile, a lot of things had to be done with regard to improving the infrastructure. Rooms had to be repaired, toilets had to be modified, intercom had to be installed, mattresses, mosquito-nets pillows, bed sheets and blankets had to be purchased. Seminarians were handpicked from different dioceses and they were trained to be in charge of several committees to run the conference. Several of them still remember those memorable days. I must record here the whole hearted cooperation of the staff and the selected seminarians in fulfilling the task assigned to each one of them. The bishops were also instructed to follow certain rules so that everything could be run smoothly. The conference went off well, as far as we are concerned, in spite of the limited facilities we could give the bishops who were accustomed to live in huge bungalows.

To conclude, I am grateful to the Lord for the opportunity I received not only to teach but to learn from the staff and students as well. May the Lord bless St. Paul's which has produced hundreds of students – bishops, priests and sisters – so that it may continue to grow from strength to strength in the years ahead.learn from the staff and students as well. May the Lord bless St. Paul's which has produced hundreds of students – bishops, priests and sisters – so that it may continue to grow from strength to strength in the years ahead.

8. MY DAYS AT ST. PAUL'S

REV. FR. A. ARUL MARAN SDB
THIRUCHIRAPPALLI

I was surprised when my provincial asked me to go to St. Paul's Diocesan Seminary in Tiruchirappalli to pursue my theological studies, which was unusual for me as a Salesian. I was dreaming of going to Kristu Jyothi College, Bengaluru like other brothers which were our usual theologate. I was one of the 13 Salesians who belong to the first batch of Salesians who came to St. Paul's Seminary to do theology outside the Salesian setting for the first time in the history of the Province.

In the beginning, it was a big concern for me as I was entering a campus that was new to me. New Diocesan friends, new diocesan professors and a new culture altogether. I was like 'Alice in the wonderland' wondering at things around me. But St. Paul's received me with open arms and a large heart. I felt at home and realized very soon that I was belonging to a bigger family in the Church, a 'Pauline' family having so many brothers belonging to many dioceses where I was going to do my priestly ministry as a Salesian. The campus was huge, clean, friendly, warm and maintained a simple lifestyle. The professors were knowledgeable, friendly and very supportive.

In the beginning, all of us Salesians were having our lunch in the seminary itself along with all the brothers during which we had ample opportunity to relate with them and to experience their hospitality. The majority of the brothers cared for us and extended a friendly hand to each one of us. We had a common room for afternoon relaxation. But it was seldom used. Many of us 'day scholars' used to spend our time in the personal rooms of the inmates of the seminary for taking rest and to relax. It was a second home for all of us. I have a fond memory of St. Paul's Seminary which has played a major role in shaping and moulding me into a good religious. In all the Southern Dioceses I have my companions, senior and junior Paulists who extend a supporting hand for many of our initiatives.

Formed to Transform

The studies in St. Pauls widened my thinking and horizons. It helped me to explore the completely new world of Liberation Theology giving importance to the Tamil language. In the first year, we were taken for a village experience which turned my world upside down. Not that I was not aware of the situation of a village, as I am from a village. But this experience allowed me to empathize with the lives of the poor people and to experience the struggles of the exploited people of the society. The work experience transformed my outlook completely and gave me the motivation to share the lives of the people and to do my theology in a much more meaningful way.

Theologizing daily life experiences was gaining momentum and I started looking at my studies and my religious life with a new perspective. I was a transformed person. It was like coming out of a shell from a narrow world to a horizon that was waiting for me. As a new priest, I had the opportunity to work with the street children and later I was in charge of the development office through which I was allowed to plan interventions to uplift the lives of the poor youth, women and people, in general,

belonging to the lower strata of the society. The theology and the way I was taught to think about St. Pauls helped me a lot in formulating projects for the poor people.

It helped me move from the charity model to the empowering model to work for the betterment of the people. It helped me to venture into villages teaching and training the people in the participatory approach for their development and becoming partners in the development. Everything had a strong basis in the theology that I was taught. Theology at St. Paul's helped me think differently. It gave me chances to think out of the box and question my faith which strengthened me in my faith.

I started to love the Scriptures. The Holy land in St. Pauls and the structure of the Jerusalem temple gave me the experience of being in the Holy Land. The psalms made me re-live the experiences of the people of Israel. The prophets gave me more enthusiasm and motivation to be a fearless prophet to the poor and marginalized youth to whom I am sent to work.

The pastoral experience in a coastal village gave me another perspective of life. The simple and ardent faith of the people and their daily life struggles shaped my pastoral theology so well that it convinced me that theology is not theoretical studies finished once and for all, but it continues every day of my priestly life and that I must theologize my everyday life and work for the people like a good shepherd. St. Pauls has prepared me for that and has accompanied me so well in my priestly life. I am proud to be a Paulist. Thank you, dear friends and respected professors!

POPE FRANCIS AND HIS FIRST SPEECH

Brothers and sisters, good evening!

You know that it was the duty of the Conclave to give Rome a Bishop. It seems that my brother Cardinals have gone to the ends of the earth to get one... but here we are... I thank you for your welcome. The diocesan community of Rome now has its Bishop. Thank you! And first of all, I would like to offer a prayer for our Bishop Emeritus, Benedict XVI. Let us pray together for him, that the Lord may bless him and that Our Lady may keep him. (Our Father... Hail Mary... Glory Be...)

And now, we take up this journey: Bishop and People. This journey of the Church of Rome presides in charity over all the Churches a journey of fraternity, of love, of trust among us. Let us always pray for one another.

Let us pray for the whole world, that there may be a great spirit of fraternity. It is my hope for you that this journey of the Church, which we start today, and in which my Cardinal Vicar, here present, will assist me, will be fruitful for the evangelization of this most beautiful city.

And now I would like to give the blessing, but first-first I ask a favour of you: before the Bishop blesses his people, I ask you to pray to the Lord that he will bless me: the prayer of the people asking the blessing for their Bishop. Let us make, in silence, this prayer: your prayer over me.

Now I will give the Blessing to you and to the whole world, to all men and women of good will. (Blessing)

Brothers and sisters, I leave you now. Thank you for your welcome. Pray for me and until we meet again. We will see each other soon. Tomorrow I wish to go and pray to Our Lady, that she may watch over all of Rome. Good night and sleep well!

- The following is the Vatican's official English translation of Pope Francis' speech 'Urbi et Orbi' delivered in Italian from the central balcony of St. Peter's Basilica on Wednesday (March 13, 2013).

9. UNIQUENESS OF MY ALMA MATER

REV. FR. V. JESU LOURDU WILSON
ST. PAUL'S SEMINARY
TIRUCHIRAPPALLI

Every child loves their mother and that love is very spontaneous and unconditional. It is true in my case when I look back on my formation at St. Paul's Seminary from 2000 to 2004. It brings a lot of beautiful nostalgia and a pleasant experience. We enjoyed a friendly atmosphere with the formators and the brothers. We can claim the credit for doing our best in our studies, games, garden work and village ministry. We are happy priests today and do wonderful ministry and all the credit goes to my "Alma Mater: St. Paul's Seminary". I feel always proud to say that "I am a Paulist".

Friendly Formators

The first thing that comes to my mind about the seminary, is none other than my formators. We had a very good team of formators, headed by Bishop Emeritus of Sivagangai, His excellency J. Susaimanickam, a man of simplicity and authenticity. I still remember his famous instruction to us: Daily Bible reading and Daily Newspaper must go hand in hand, which made a great influence on me, which I am practising till today. I remember another great personality of our time, Fr. Hieronymus who inspired us with his social thoughts and practical ideas from Pauline letters and Johannine writings. I remember gratefully Fr. D. Alphonse for his inspirations especially his process theological ideas, i.e. Our God is a God who became one with us; our happiness is his happiness and our cry is his cry. He also challenged us saying, when you say there is no problem in your parish, then you are not doing real ministry. That was the motivating force and evaluative yardstick of my parish ministry even today. I, gratefully remember Fr. Ubald who inspired us with his teaching; Jesus calmed the storm to be still, but today we need to 'storm the still' to carry out the prophetic ministry of the Church. We miss Fr. Y. Irudayaraj who taught us Canon Law with his profound knowledge and jokes. We are grateful to Fr. Andrew De Rose, the present Rector who made a difference through his teaching of Canon Law and friendly approach. I remember Fr. M. Paul from Madurai, who always joined us in football games. We gratefully remember all our formators Fr. Valentine Joseph, a gentle personality, Fr. Xavier Ilango who taught us moral theology and social justice, Fr. Michael Joe who encouraged us in music and all the other formators, for their great dedication and friendly approach.

Missionary Spirit

1) Pauline Missionary Spirit: Vision and Mission statements are very important for the success of any institution and we need a passion for great achievements. St. Paul has been our guiding star and his spirituality has been a tremendous motivating force for our missionary activities. We were encouraged to go for village ministry during the weekends. It gave me an eye-opening understanding of the plight of ordinary village people, from their socio-cultural backgrounds.

2) Mission for the Downtrodden: The importance given for weekend ministries and the choice of ministry places, played a vital role in our understanding of world realities and especially the plight of Dalit communities and the other downtrodden groups. This seminary taught us to develop a cordial and friendly approach with all the marginalised communities. I am happy to assert that I respect human beings for what they are, not for what they have. This Dalit Consciousness has been a guiding principle

in my past ministry.

3) Influence of Jesuit Spirituality in Formation: The administration of St. Paul's Seminary was handed over to the Bishops of Madurai Ecclesiastical Province by the Jesuits in 1978. The spirituality of Jesuits, "Contemplation in Action" had been the driving force of our seminary formation. This Jesuit foundation of spirituality guides our seminary to show in action what we believe in (James 2:26) and our mission is the outflow of our deep contemplative prayer.

Teaching in the Tamil Language

1) Teaching: Our seminary stands out as a unique seminary because we were taught most of the theological concepts and scriptural categories in the Tamil language. While priests from other seminaries find it difficult to get exact Tamil theological terms, we are very spontaneous to use the terms in our own Tamil language which helps to deliver effective homilies and to conduct meaningful liturgy.

2) Tamil Academy: I must acknowledge the contribution of our Tamil Academy. I remember joyfully singing the final song for Tamil academy "We are Tamil students, We study peacefully as long as Tamil is respected and we shall rise against if we foresee any danger to our Tamil language". This song has been a kind of our national anthem for us and all the brothers would feel a sense of fire and commitment, whenever we sang that song.

3) Folk Arts: We were taught all the folk arts of our Tamil culture. I remember how we used to celebrate Pongal, the great festival of our Tamil people, with grand music of Tamil musical instruments and meaningful liturgy. This celebration motivated me to celebrate the feast of Pongal in parishes and to highlight Tamil cultural expressions in our liturgy.

People-Oriented Theology

1) Liberation Theology: It dominated the entire Church and our seminary was also a leading theological centre in liberation theological approach. The theological insistence on the welfare of the common people changed not only our attitude but also challenged us to establish justice and equality for all people in the Church. The Liberation Theology thrust had been the focus of all our academic discussions and our cultural activities. We were encouraged always to have a critical outlook on every ideology and to have a special concern for the poor and the marginalised (Gal 2:10). I see this liberative outlook and concern for the poor and the marginalised as very unique to St. Paul's Seminary.

2) Simplicity of Life: I have seen priests claiming a royal status and treating the workers as servants for them, we got training to treat all workers with great respect and concern. It motivated us to lead a simple life even when we are raised to great positions in the Diocese. We would invite our house servants to hoist the flag on independence day and Republic day. It was a great honour and recognition for them. This aspect of formation gave us the motivation for a simple lifestyle and to respect simple and ordinary people in our parishes.

Conclusion

I am very proud that I was a student of St. Paul's Seminary and today I am blessed with the privilege to teach in this esteemed seminary which has produced several Catholic Priests mostly for the Church in Tamilnadu and for the universal Church. On this auspicious occasion of the centenary celebration of the seminary, I thank my alma mater on behalf of all of my classmates and we wish many more hundred and thousand years to achieve great heights in its formation and service for the suffering humanity. I am happy that our seminary is becoming more and more self-sufficient and we thank all the people who worked for years to make it as elf-sufficient. I am also happy that many efforts are taken to make the seminary establish an ecclesiastical institute for higher studies. I experience a happy atmosphere in the seminary and I wish and pray that the seminary may be always inclusive in its approach in all spheres. I wish and pray that May God bless our alma mater and the staff and the students.

B. LIGHT FROM THE FIELD

1. ST. PAUL'S TAUGHT ME TO WORK FOR INTEGRAL LIBERATION

REV. FR. A. SOOSAI MANIKKAM
OONJAL MADHA SPIRITUALITY CENTRE
THENPAKKAM, DIOCESE OF KUMBAKONAM

Progressive Understanding of Priesthood

This is to share how I grew up in the understanding of my priesthood and commitments. Being the son of a catechist cum teacher in a remote village Keelaneduvai at Ariyalur district I had many opportunities to be with the parish priest Fr. Lourdes in the 1950s. The way the people revered him and the priest in turn expressed his concern for the people, young and old, impressed me and I looked at the priest as the father of the people.

In the year 1960 after primary schooling in the same village, I was taken to Kumbakonam for high school studies during which I treasured the Paternalistic view of priesthood with some mixture of holiness. It was in Pune, Papal Seminary in the beginning of the 1970s as a student of philosophy, that the cordial relationship of students and staff and also of the people, particularly the poor gave me an understanding that the priest is one in the service of the poor.

To equip me to serve the poor better I opted for Bsc Rural Development Science at Karumathur, Madurai. The image that a priest is a social activist got embedded in me. It was in the close of 1970s as a theology student at St. Paul's, that I was groomed to look at Jesus as a liberator and the priest as one in service of liberation.

Though Christology was a subject in the third year even in the first year Fr. A.M. Lourdusamy S.J., was ready to guide me; so much so, I finished reading authors like Moltman, John Sobrino, Schillebeckx before my diaconate. The guidance of a good many professors like Fr. Felix Wilfred and the friendship of Fr. X.D. Selvaraj changed my perception of the priesthood.

From Salvation of Humans to Integral Liberation

If the student days were marked by the growth of perception of the priesthood, the field days could be termed as the sprouting and blossoming of the seeds sown in the seminaries, particularly St. Paul's.

In Papal Seminary as well as in St. Paul's the staff accompanying the students made a deep impression on me, so much so, I am proud of the continued guidance of Fathers like Felix Wilfred and the friendship of Fathers like X.D. Selvaraj, bishop F. Anthonysamy and classmates even to this day.

The analytical and critical approach to life promoted at St. Paul's guided me to express my solidarity with the Dalit movements, Women's movements and the liberation movements of the Tamil Elam.

As accused in the Mamangalam Bank robbery I was arrested on 31.03.1988, Maundy Thursday, interrogated on Good Friday and incarcerated on Holy Saturday at Cuddalore central prison. When asked to lead the prayer among the prisoners on the following day I was able to draw life-giving energy from the crucified God taught at St. Paul's and pray "If there was Maundy Thursday, Good Friday and Holy Saturday in the life of Jesus there will be an Easter Sunday in the lives of the prisoners. In my case, it took three and a half years to get out on bail and 7 more years to get acquitted. The moment I was arrested Fr. X.D. Selvaraj sent out two pages of the report to all the Christians to look at the event politically and theologically.

Strengthened by the prison experience and the solidarity of so many priests, sisters and lay faithful, innumerable non-Christians and non-believers, I was able to carry on my mission of love of God, love of humans and the love of nature, a decade before the publication of *Laudato Si* of Pope Francis, because, St. Paul's had taught me to understand soteriology as theology.

When I took charge of this centre (Oonjal Madha Spirituality Centre) Thenpakkam on the East Coast Road in the year 2016, the founder Fr. John Valdaris, Priest of Kottar diocese, a pioneer in the charismatic movement after more than thirty years of training people in the personalization of faith and interiorization of ritual and caring for the cancer patients was established as a spirituality centre. The Institute of the Risen Christ founded by Fr. John Valdharis and the Higher Integration Movement (HIM) organized by him, promotes Christ prayer yoga spirituality. Priests like Fr. Felix Wilfred and Fr. X.D. Selvaraj continues to accompany us on our journey.

Being in service of integral liberation, I would say, with the light lit at St. Paul's "we are all (Including nature) heading towards a wedding union through HIM, with Him, and in Him".

"All the darkness in the world cannot extinguish the light of a single candle."

"Preach the Gospel at all times, and when necessary, use words."
"Start by doing what is necessary, then what is possible, and suddenly you are doing the impossible."

"The deeds you do may be the only sermon some persons will hear today"

"For it is in giving that we receive."

"While you are proclaiming peace with your lips, be careful to have it even more fully in your heart."

"We have been called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way."

"Sanctify yourself and you will sanctify society."

"We should seek not so much to pray but to become prayer."

- St. Francis of Assisi

2. FORMATION FOR SELF-TRANSFORMATION

REV. FR. M.R. REGIS
DIOCESE OF JAFFNA
SRILANKA

Aspects of Formative Elements which helped me for Self-Transformation

When Bishop Emil sent three of us in 1966 to St. Paul's, Tiruchirappalli, he said "I am sending you to St. Paul's so that you may learn your Tamil and music well." That instruction was deeply embedded in my mind. When we entered the seminary I realized that I was facing a big challenge. The three of us got through our G.C.E. O/L in Latin (equivalent to SSLC), whereas all the others had come after their two-year minor seminary course with solid training in Latin. The classes in St. Paul's were in Latin. Their standard of Tamil was also much higher than ours. Many of them were very good at music and could play one or more musical instruments. But I took it up as a challenge. Very soon we were comfortable in the classes in the Latin medium. We put up a lot of hard work to improve our Tamil. I spent extra-time in learning to play the organ. In my second year of theology, I was appointed the seminary organist and very often there was polyphonic singing with other musical accompaniments. I got extra help to improve my Carnatic music too. As a result, as a priest, I was in charge of music for 17 years at Madhu shrine where lakhs of devotees gather from various parts of the Island and the singing was in Latin, Tamil and Sinhala. The impact of the Tamil academy played an important role in my life. The proficiency I had acquired in Tamil has helped me publish later ten books in Tamil.

We received a sound spiritual and intellectual formation. We had a lot of competent professors and they were dedicated to their work. We had weekly spiritual conferences which still resound in my heart. The monthly recollections and the retreats were well planned and prepared. We had clarity in what we studied. Both the spiritual and intellectual formations stand in good stead in my priestly life.

Pastoral ministry was much stressed. Every Sunday we went to the parishes to teach catechism. Preaching practice was also given both in Tamil and English. When we were deacons the Rector called our class and said "Look! For a radio programme, how much effort do you put in. The same number of people is listening to your sermons." From then on, even after 47 years of my priesthood I write down every sermon in full and prepare well in advance.

During our formation, the need to reach out to the poor was much emphasized. Professors like Fr. A.M. Lourdusamy instilled in us the liberative motive in our priestly ministry.

Transformation in my Ministry

Parish Ministry: In the first 12 years of my priestly life I served in the parishes. The nostalgic memories of these 12 years are very fresh in my mind. Usually, the approach of the priests in the parishes is to know the people, love them and serve them. But, I had a different approach. Frist unconditionally love the people, serve them and then you will come to know them. Lots of the people in my first parish have contact with me even now even though the diocese was bifurcated years back. Wherever I served,

during the first six months I finished visiting all the families and I know practically everyone by their name. The seminary formation instilled in me the need to have a personal touch with the people. I was in parishes for about five years each. But in the first two years, I was able to see the transformation in the parishes. I learnt a lot from the parishioners and I was transformed by their ways of life.

Youth Ministry: I served as the chaplain for the Catholic students at the University of Jaffna for ten years. At first,, I was a little hesitant to accept this ministry since I was not trained for this. Very soon I learnt the necessity of accompanying them through a turbulent period of life which I staggered into a few decades ago.

I was able to relate to them since I was lecturing to them also and I was part of the basketball team. Thus I was able to move freely with the boys. The first step in understanding youth is to acknowledge that they are precious. They are quite capable of undertaking tasks within their competence and acquitting themselves credibly. They are intelligent, generous and affectionate. They are reliable and trustworthy with anything entrusted to them. Acknowledging these positive qualities when we encourage and accompany them they bloom to the full.

My ten years as the chaplain was the peak period of our civil war. Apart from carrying on with their studies despite lack of facilities, they committed themselves to the upliftment of the victims of war, donating blood to the wounded, etc. The art of keeping the youth together is to involve them in activities. Another important element in being with the youth is self-transparency. If you are transparent to them they confide in you and open themselves and become transparent.

Spiritual Director: With the above-said experiences I was appointed spiritual director in the seminary and I served there for 15 years. The spiritual input I received during the years of my formation and my parish life helped me to serve as a spiritual director for the seminarians. My main work was to help the seminarians know God's plan for them and get the courage to say 'yes'. If they know that God wants them to be in the seminary then their life is happy. Another important element in dealing with the youth both at the university and in the seminary is confidentiality.

Since I was gifted in music, I helped the seminarians to develop their abilities in music. Practically every seminarian got the taste of music and learnt to play one or more musical instruments. But eventually, I took very ill and hence got out of the seminary.

Retreat Preaching: For the last five years I am involved in giving monthly recollections and retreats to the deacons and preparing them for their priestly ministry. Accompanying the youth and my ministry as a spiritual director enables me to direct the deacons through my retreat preaching. Again I learn the necessity to accompany these deacons through a turbulent period of life through which many of us staggered through some time back. I also try to give them the taste for an ongoing search in their life.

In fine, through the formation I received at St. Paul's, I realize, that I was first self-transformed in such a way that at least with moderate success I was able to carry on my multi-faceted ministry of transformation in the various fields and ways.

"We have to work harder to develop a profound theology of women within the church. The feminine genius is needed wherever we make important decisions."

- Pope Francis

3. MY MEMORIES OF ST. PAUL'S

REV. FR. R. MICHAEL JOE
DIOCESE OF THIRUCHIRAPPALLI

St. Paul's Seminary played a vital role in my childhood and during the days of my formation in the Minor Seminary. Rectors and Professors of St. Paul's Seminary have known me as an Altar boy at St. Anne's Convent Chapel and St. Mary's Cathedral, Tiruchirappalli from the year 1978. I was very regular in attending Sunday Catechism classes and games conducted by Seminarians from St. Paul's. Parish priests, who were also former Paulists, encouraged me in joining the seminary soon after my SSLC.

I joined St. Augustine's Minor Seminary, Tiruchirappalli in the year 1983. Seminarians from St. Paul's taught us liturgical music and games. We, the minor seminarians, were eagerly awaiting to watch St. Paul's Community Day's dances, dramas, sports and games. Once a month we were allowed to watch the documentary films screened at St. Paul's Community Hall. We were interested in purchasing Christmas Cards sold at St. Paul's during the Christmas season.

After my 2 years of initiation course at St. Peter's College, Madurai, and 3 years of Philosophy Degree Course at Christ Hall Major Seminary and Arulanandar College at Karumathur, Madurai, I was invited to do my theology at St. Paul's Major Seminary. I felt very happy to enter St. Paul's. Professors whom I have known from my childhood gave me a warm welcome. They were very kind, loving, gentle, simple, energetic, encouraging, approachable and accompanying. We, the first year Theology Students, enjoyed the loving care and concern of our Moderator, Fr. Y. Irudayaraj. We were also privileged to do theology with men and women religious of other Congregations.

Besides our regular classes, we were sent out for first-hand field experiences. In the first year, we learnt to analyze and understand the society and its oppressive caste systems during our one month Social Exposure Camp at a village called Periya Anaikaraipatty. We were also sent out for three days to search for jobs, to share the pain of the poor, and to know the value of Work and Money. In the second year, we were sent to Shenbaganur for a month to taste the Ignatian Retreat and to have a deeply spiritual experience. In the Third Year, we were sent to a village parish called Marambady to be aware of the family and marriage issues. The staff accompanied us during our diaconate ministry programmes in our respective dioceses. Every weekend, we were sent in groups for catechetical and prison ministries to be with the poor, downtrodden, oppressed and the marginalized in the society. Thus, we were formed not only inside the campus but also outside at different slums and villages in and around the City. Hence, I am moved to say with St. Paul, "I know how to live on almost nothing or with everything. I have learned the secret of living in every situation, whether it is with a full stomach or empty, with plenty or little" (Phili 4:12). The formation received at St. Paul's enable us, priests, to adapt ourselves to any difficult situation in our pastoral ministries. Paulists today stand for Justice and Truth, take sides with the poor and the needy, and are ready to face challenges.

Having served in Tiruchirappalli Diocese for 7 years, I was inducted as a Staff member at St. Paul's Seminary in the year 2002. Though I was the youngest among the staff, I was well accepted by the senior staff members. I was appointed as the Moderator for the Students' Council and I could freely express the sentiments and demands of the students in the Board of Bishops' and the Staff meetings. I also accompanied a group of seminarians as their Moderator for three years. The relationship between the students and myself and the staff was very cordial and fraternal. The staff were sent to Formator's Programme for a year to learn the art of accompanying the seminarians. This programme helped me understand myself and others.

Paulists are well appreciated by the faithful for their sermons and homilies. Thanks to the Staff and my companions who have trained us through their constructive comments during homiletic classes on Saturdays. The students were encouraged to compose melodious liturgical hymns and write lyrics. Paulists have produced music albums and CDs, published theological books and written articles in magazines. They are also shining in the electronic media today proclaiming the Gospel.

Paulists at large are good pastors and administrators in the Church today. They are kind, loving, empathetic, sincere, creative, committed, cooperative and hard-working. A few of them shine as Bishops, Vicars, Directors of Multi-Purpose Social Service Centre, Fine-Arts Colleges, Social Communication and Mass Media Centre, Principals and Headmasters of Educational Institutions, Rectors, Formators and Professors in Major and Minor Seminaries, Parish Priests, Animators of Anbiams, Biblical, Catechetical, Liturgical Commissions, of the children, youth, family, labour commissions, etc.; others serve as Teachers, advocates and social activists, caretakers of the Sick, etc. Though ministries are different, all of us remain faithful to Christ, rooted in the Kingdom Values and share the Spirit of our *Alma Mater.*

"Feathers of the Same Bird..."

That was the day for singing
For the Paul bird spreading its wings
It was the place of St. Paul's Palace
Where there was the sun to raise
Down in the East
Dawn came to light
Dreams in the mind
Came to the end
Feet raised up at seven to praise
Our prayers went up heaven for grace
Which never fails
Such our God ever lives
Hearts were waiting to bear
Our sins forgiven to draw near
Nearest we are to God
'Resort thee O You Lord'
To brush up our soul, the Eucharist
Fresh and delicious dinner we ate
Rushing to the diocesan gathering
Feathers of the same birds gathered

(Paulist, Community Day of St. Paul's, 18.10-2000)

4. IGNITING INNER ASPIRATION

REV. FR. C. JAYANTH IMS
VARANASI

Doing theology was a matter of great interest for me. My life and mission today is the result of the theology of liberation that took root in me during my formative years at St. Paul's, Tiruchirappalli. I understood theology as looking at reality sitting in the presence of God. It challenges you and enlarges your horizon, social awareness, and worldview.

The theological formation, particularly the courses in theology, was more focussed and relevant to respond to the context of our country. The staff were not merely teachers of theology but exemplary models who challenged us with their personal life, Christian values, theological reflections, inputs and friendly suggestions. Liberation theology, the central emphasis in every course, focussed on the clarion call to bear witness to Jesus of Nazareth who showed his followers to make a deliberate choice to serve the poor and the marginalised. The entire theology, I felt, was a challenging journey to understand the life and mission of Jesus, as the liberator, who came to free people from oppression, injustice, inequality, discrimination and every kind of social evil. Understanding the salvific dimension of God, as someone who incarnated into the lives of the common people, made me understand my vocation, mission and my commitment to follow him closely.

I understood theology as a faith journey, and a faith experience emerging from ground realities I witnessed during my exposure and village immersion. Poverty, inequality, injustice and discrimination shook my conscience. For the first time, I witnessed a deep caste divide and discrimination within the Christian community in one of the interior parishes I went to for weekend ministry. Questions from two innocent children made a deep impact in my life to be close to the marginalised sections of society. One evening a little girl from a deprived community confronted me with a question, "Would you not share meals with us, brother?" My spontaneous response was in the affirmative. And I did share breakfast on the following Sunday. That made all the difference in the family and the families around. Acceptance, closeness and love that followed intensified my resolve to dedicate my time, especially with the youth and school-going children.

Soon came a shock and a surprise from a so-called innocent little boy of five or six years: "Oh! Brother, you had your breakfast with low-caste people!" It was a clear indication of how divisive caste feelings run deep into the veins of people at a very tender age. It raised a million dollar question about the very Christian identity and witness of the love of neighbour, as found in the parable of the Good Samaritan (Lk. 10: 25 - 37). Jesus took a revolutionary step to build an inclusive society.

When I completed my theological formation in the year 1996, I came out with a certain level of theological clarity about Jesus' life and mission. My zeal and enthusiasm led me to commit myself to the missionary call that came to me through the Indian Missionary Society (IMS). Thanks to the theological thrust offered then at St. Paul's Seminary, Tiruchirappalli.

Drawing inspiration from the Second Vatican Council and keeping its spirit was one of the key emphases of St. Paul's Seminary. It is reflected in the celebration of liturgy, spiritual exercises, Tamil feasts and festivals, and other exercises. By and large, they were deeply culturally rooted, relevant and incarnational. My missionary experiences in north India, kindled with the Indian Christian spirituality practised in my religious community (IMS), helped me understand and incorporate the meaning and relevance of being rooted in the local culture and customs and practices. This incarnational dimension guided me inculturate myself in the lives of the people.

Social analysis, immersion experience, weekend ministry to interior substations nurtured my understanding of this dimension as something integral to living and proclaiming the gospel. It boosted my theological assessments, assimilation and integration. Doing theology led me to grow in conviction and commitment.

In this challenging situation of our country, where Hindutva forces are deliberately engaged in sowing the seeds of division, violence, communal hatred, social disharmony and promoting corporate culture and corporate interests, we are invited to bear witness to counter culture. Through our mission, we have been able to promote unity, fellowship, harmony and peace by constantly engaging with different communities at the grassroots level. We constantly engage with them through inter-religious dialogue and dialogue with every section of the society to promote the inclusion of the socially and economically marginalised.

Khrist Bhakta (devotees of Christ) Movement, in north India, is one of the small initiatives taken by the IMS in the mid-1990s in Varanasi. It has now spread all over the region. People find inspiration in the person of Jesus and his message of liberation and transformation. They are drawn by his unconditional love, self-giving, love for the poor and the downtrodden, acceptance, inclusiveness, the message of forgiveness, wonders and miracles and the dimension of suffering servant of God. The experience of expressive praying, especially in the community, is a new experience that gives them a sense of freedom and contentment. On account of the newly found way of life, many of the Khrist Bhaktas face social exclusion and often ostracism. Despite the fact, they continue to practice what they believe. They experience the freedom of a relationship, free from fear, with the Abba-Father who unconditionally loves them.

A large number of Khrist Bhaktas come to Matridham Ashram of the IMS, to find solace and comfort, inner peace and joy. On the occasions of Christmas, Lenten Fridays, Easter and for annual convention more than ten thousand people gather at a time.

The *Satsanghs* (prayer meetings) gave birth to a Christian devotional movement among the rural non-Christian folks. One of the important components of a Satsangh is preaching the Word of God. *Satsanghs* bring people of all castes and creeds under the same roof. Their experience of Christ, the new messiah, is quite personal and deep. Jesus becomes their new way of life. They experience Him as their master and redeemer.

I express my deep appreciation to St. Paul's Seminary, Tiruchirappalli, on the occasion of its centenary celebration. I wish and hope it lives up to the demands of the missionary call to transform society by responding prophetically to the emerging challenges of our time.

5. MY DAYS AT THE SEMINARY AS A STUDENT AND AS A TEACHER

REV. DR. PAUL LEON VARUVEL
NEW YORK

It is with great joy that I received the invitation from Fr. M. William to write an article on my experiences at St. Paul's Seminary, first as a student and later as a teacher.

My Student Days

After 5 years of study at St. Aloysius' Seminary, Nagercoil, belonging to the diocese of Kottar, I entered St. Paul's in June 1964. The first week consisted of a spiritual retreat which helped me start the academic year with a renewed mind, heart and soul.

My first year of philosophy at St. Paul's was quite exciting. I loved the study of philosophy and took copious notes in class. Since the seminary was run by the Jesuit Province of Madurai, most of my philosophy professors were Jesuits. I can recall some of their names: Fr. Paul Colaço (History of Ancient Philosophy, Ontology), Fr. Zacharias (Logic), Fr. Burke (Spirituality), Fr. Besses (Church History). Fr. Durairaj was our rector. Among our lay teachers were Mr. Iyan Perumal Konar (Tamil) and Mr. Thomas Victor (Music).

We were given opportunities to develop our skills in music, public speaking, essay writing and of course, thinking logically and looking at the profound issues of human existence with a philosophical mind. We were led to develop a worldview that encompassed a vision, both human and Christian. Among the many people who assisted in this process, I must include not only my teachers but also my seminary companions and friends.

After the summer vacation, I came back to the seminary at the beginning of the academic year 1964-1965 to begin my second year of philosophy. On completing the week of retreat, I was asked by Bishop Thomas Roch Agniswamy, SJ, then Local Ordinary of the diocese of Kottar, to start preparing myself to travel to Rome to pursue my philosophical and theological studies. Fr. James Loźe, SJ, the Rector communicated the good news.

It was only much later I learnt that the Bishop had planned on sending me to Rome for the study of philosophy and theology in the year 1964 itself but that he decided to wait till a seminarian named Wilfred Felix who was a year behind me at St. Aloysius Seminary, Nagercoil, could join me. Accordingly, we, the two Kottar seminarians, travelled together to Rome and began our first-year study of philosophy together at the Pontifical Urban University. The theology section of St. Paul's Seminary was eventually affiliated to the above University in the year 1975.

My Years as a Teacher

As soon as I returned from Rome after completing my doctoral studies I was asked to serve as assistant priest at Kulasekharam, a parish in the rubber estate area of the diocese of Kottar. I was told that it was only a transitional position and that I was expected to join the faculty of St. Paul's Seminary at the beginning of the academic year 1978.

St. Paul's Seminary was my ministry base for almost 12 years when I took up ministry as the Vicar General of the diocese of Kottar at the invitation of Bishop Leon A. Tharmaraj, himself a former student of St. Paul's Seminary.

At St. Paul's I taught moral philosophy and parts of moral theology; my companion was Fr. X.D. Selvaraj of the diocese of Tuticorin. I taught fundamental moral theology and the social teaching of the Church, environmental ethics, and human rights. Fr. Selvaraj taught Human Sexuality and Marriage and Medical Ethics. We interacted with one another constantly to update ourselves and share our teaching experiences, thus enriching each other.

In 1978 a significant change of administration occurred at St. Paul's Seminary. After decades of Jesuit administration since it was erected by Bishop Augustine Faisandier, SJ, Bishop of Tiruchirapalli, the Jesuits handed over charge of the seminary to the Board of Bishops of Madurai Ecclesiastical Province, thus entrusting the formation of seminarians to the diocesan clergy.

The first Rector of the diocesan clergy who took charge was Fr. I. Kulandaiswamy, a priest of the diocese of Kottar. At the same time, my teaching ministry also began.

I shall briefly describe my role as part of the formation faculty. The earlier model of formation was somewhat centralized. Under the overall leadership of the Rector, it was the Vice-Rector who, as "prefect of discipline" was in charge of formation. Then, the "animator system", a more decentralized model, was introduced. It was a significant development because an animator was appointed for each class. The animator was expected to form the students through his "ministry of presence", accompanying them as a group and as individuals through their life experiences.

I was deeply involved in making the Tamil translation of Vatican II Documents available to the Tamil speaking world. I worked with Fr. Cruz Hieronymus who passed away recently at the age of 77 (June 6, 2021). The first translation appeared in 1968, only two years after the closing of Vatican Council II. I undertook the intensive work of revising the first edition and bringing it up to date with the inclusion of summaries of later church documents. This work appeared in 1987. The language and style were improved.As we were working on the revised translation of Vatican II documents we also updated Tamil Theological Terms and included them as Appendix.

The work of disseminating the teaching of Vatican II through seminars, study days of reflection, etc. at the diocesan level and regional level was carried out in all earnestness. This work of renewal also included the formation of the laity, especially through Tamil Nadu Laity Commission, with Rev. Victor Mariasusai of Thanjavur diocese as the secretary at the time. The Laity Commission began a distance learning programme for which I wrote significant parts of Church history lessons.

During my years at St. Paul's, I also translated Church documents, with comprehensive introductions: I began a series called "*Thiuchabai Aasiriya Veliyeedugal*" with "Redeemer of Man" (*Redemptor Hominis*) "*Manithanin Meetpar*", the first encyclical of Pope John II, published in March 1979, less than a month after he assumed office. The second encyclical builds on the theme that "God is rich in mercy" (Eph 2:4): *Dives in Misericordia* – "*Irakkam Niraintha Iraivan*" (1980). The third encyclical was published on the 90th anniversary of the historic encyclical of Pope Leo XIII (May 15, 1891), *Laborem Exercens* – "*Manitha Uzhaippu*". I also served on the editorial board of "*Marai Aruvi*", our Tamil Theological Quarterly for several years.

After I published the above three documents I discontinued further work in that area because of my new appointment as Vicar General of the Kottar diocese. As Vicar General, too, I continued to teach one term each year until my departure to the United States in 1997.

6. THANK YOU *ALMA MATER*

REV. DR. T. VICTOR
DIOCESE OF THOOTHUKUDI

As the historic Council Vatican II was drawing to its close (1965), I stepped into St. Paul's (Major) Seminary, Tiruchirappalli for the final stage of my priestly formation in a rather pensive mood. For it never occurred to me that I would land in St. Paul's since I had hoped to be sent to the Papal Seminary, Pune based on my performance in St. Peter's (Minor) Seminary, Madurai. That was the time when Fr. James Loźe SJ, a French missionary, succeeded Fr. Durairaj SJ, as rector of St. Paul's. Drawing a parallel between the two, my seniors, both philosophers and theologians, drew a dark picture of the former as a strict disciplinarian and a bright picture of the latter as a father figure. Naturally some bias and fear crept into my mind. Within a couple of days after the *schola brevis,* despite his heavy schedule Fr. James Loźe started meeting the newcomers. My very first meeting with him struck the right chord when he said: "Brother Victor, you should have been sent to Pune. But don't worry, you will be happy here." His words of hope and encouragement brought me much-needed comfort and dispelled the gloom from the horizon of my mind. Besides, he directed me to Fr. Paul Colaço an excellent professor of philosophy and a good spiritual father of the theologians advising me to choose him as my spiritual director, which I did. It was something rare for a philosopher to choose the theologians' spiritual father as his. My first encounter with the rector negatived the prejudicial narratives of my seniors and put a broad smile on my face.

Fr. Loźe revolutionized every dimension of priestly formation in the spirit of Vatican Council II. He did not touch anything which he did not adorn. In **the spiritual domain:** the one common annual retreat for all seminarians was trifurcated – one for the theologians, another for the second and third-year philosophers and a third for the freshers (I year philosophers) for richer benefits. Divine Office replaced the traditional daily players. Bhajans and simple forms of yoga, innovation of the Indian art in altar decorations paved the way for more inculturation. For example, on the feast of the Assumption of Our Lady, the figure of Our Lady was tastefully painted against the background of a huge lotus, something unimaginable now. **Intellectual:** seminary gates were thrown open to several priests and lay professors of different disciplines to deepen and supplement whatever was lacking in the prescribed courses (*Optatam Totius,* 11). Today St. Paul's Seminary is a book publishing house – Thedal Publication. The seeds of this great project were sown by Fr. Loźe when he secured the exclusive right to translate into Tamil, print and publish the historic Vatican II documents. **Pastoral:** Annual Ecumenical Day, monthly Inter-religious Dialogue, Christmas Carols with other Christian Churches, the introduction of the Academy of the Missionary Union of the Clergy together with a well-knit catechetical ministry and preaching Sunday homilies in the city parishes went a long way in equipping the future pastors to do their ministries confidently amidst the challenging situations. **Social:** The first social camp inaugurated in 1967 by the then Tiruchirappalli District Collector in the Jesuits' farm in Sempattu under the guidance of Fr. Cyrack SJ was a prelude to the future camps. **Art and Culture:** As poet John Milton put it, "A cloistered virtue is no virtue." Providing the seminarians shelter from contact with the outside world and then finally releasing them into the world cannot be a sound and strong formation. So to feed the minds of the students with a healthy dose of information

about the secular world, its realities and Tamil art and culture, Fr. James Loże introduced for the first time in the history of the seminary screening of standard Tamil feature films (16mm) - one film a term. (In those days we had the three-term system.) News of it was received by all without exception with inexpressible joy and happiness. For until then a cinema film was a taboo for a seminarian. Many a seminarian had in the past been sacked on this flimsy score. Eventually screening of feature films gave rise to a club known as Cine Forum. Cine Forum consisted of volunteers interested in the art of constructive film criticism. The Cine Forum was moderated and guided by an expert film critic Fr. Besses SJ.

These and many more reformations and innovations in the formation process let out the stale air in the training of students and let in the fresh air of Vatican II which "quickened in the students' hearts a sense of joy in their vocation" (*Optatam Totius,* 5). That unforgettable experience, an experience of joy and happiness was mine too. Should we pass over this great man and his legacies in silence, every brick and stone in this gigantic structure will shout in praise of him.

These happy and healthy programmes apart, there was still some degree of fear lingering in some remote corner of the students' minds preventing them from opening up to and coming closer to the staff. Fear is always an obstacle for a rounded and complete formation in any walk of life. To bring about a more close rapport by dispelling the fear psychosis a new mechanism was tried out – the Open House which was an assembly of staff and students for an open discussion on any department of seminary life about priestly formation. It was the brainchild of Fr. Maria Louis SJ successor of Fr. Loże. Open House meetings were moderated by an erudite and experienced priest invited from the dioceses. This writer had the opportunity of serving as the secretary of the Open House for a year. Students were encouraged to voice without fear and inhibition their opinions and propose ways and means for better service and more rounded formation. Its beginning was quite encouraging. However, as months rolled by its objectives were vitiated. It turned out to be a forum for sharp criticism of the staff and discussions descended to peripheral issues. It reminded me of our state assemblies where the ruling party and the opposition are at loggerheads with each other. Eventually, it was wound up *in aeternum*. This is one typical case underlining students' failure to use freedom responsibly.

Vatican II drastically changed the theology of the hierarchy in the Church. The pyramidal structure of the Church gave way to the circular structure. The monarchical nature of the Church changed to democratic nature; thereby it gave rise to the service-oriented Church. Gradually this theology was reflected in all seminaries but much earlier in St. Paul's. The very first Rector's Day after Vatican II was solemnized as the Community Day. It was no more a celebration in honour of one man but a celebration of a community which is a family. Fr. Loże solemnly announced in his fortnightly conference to the students: "It is no more my day, the Rector's Day; it is our day, the Community Day. We celebrate it. All are honoured; all are served."

In the history of seminaries in India as formation houses, St. Paul's Seminary has a unique place as a groundbreaking centre. It has been as it were an unofficial centre of the experiment of a variety of priestly formation programmes. Right from Vatican Council II even to date a lot of programmes have been launched from here. (e.g. Open House, Tamil as a medium of instruction, importance to Tamil folk arts in Community Day and Cultural Day programmes, at the instance of the students, participation of a student representative in the staff meeting, etc.). Many of them have stood the test of time. A few have vanished. I wonder whether any other seminary in India would have taken such bold initiatives. Drawing inspiration from Vatican Council II and under the guidance of the Madurai Ecclesiastical Provincial Bishops, St. Paul's has been assuming the role of a launching pad of formation programmes for seminarians and priests, both diocesan and religious. It was also my privilege and joy to serve on the faculty of this great seminary. I am proud of you St. Paul's. Thank you my *Alma Mater*.

7. STROLLING DOWN MEMORY LANE…

REV. DR. METTI AMIRTHAM SCC
TINDIVANAM

Even a piece of stone, when it gains collective mass attention, gathers vibrations. Even a piece of wood, carved into a form, becomes an altar of God when it gains collective mass attention. And even a block of granite, chiselled into a form, when it gains collective mass attention, becomes a symbol of the Divine.

This is the predominant thought that fills my mind as I walk down the memory lane of my life at St. Paul's theological college, Tiruchirappalli. Many fabulous and countless memories are engraved in my mind, as I started pounding my keyboard, typing away the scattered thoughts and musings, emerging from the depths of my being.

The only Mission of Jesus "Building God's reign here and now" was the common thread running through, in all the subjects taught. The campus provided a comfortable working environment to enhance learning and productivity besides being friendly and eco-friendly.

The faculty, namely, the professors, the supportive staff, the library and the entire campus of St. Paul's theological college play a remarkable role in the integral formation of every student who enters it.

I can proudly say that my student life at St. Paul's had been a beautiful moment of discovering myself, paving the way for what I am today. As a student, besides the classes offered, I had the chance to participate in a wide range of activities: communication skills, homiletic practices, writing articles for the seminary journals, village experiences, pastoral experiences, seminars, workshops, involvement in jail ministry, sometimes weekend parish involvement and the list goes on. Most notably, the first-year village experience at Pudhur Uthamanur (Kumbakonam diocese) and the third-year pastoral experience at Maarambadi (Dindigul diocese) was a strengthening and enlightening experience profoundly impacting my life as a person and as a woman religious. In a way, all these activities prepared me for a future for which I was better equipped to contribute to the world and the Church. The spectrum of possibilities was almost limitless.

The slow and steady increase in my passion for theological reading and writing could be directly referred to the quality of the professors who taught me throughout my theological studies especially those who taught me at St. Paul's. I found that the passion for theological learning was contagious at St. Paul's. The professors were there for the students, guiding us to reflect deeply. Their encouragement and guidance enabled us to rise to the occasion – no matter how hard the subject was. Their enthusiasm in the subjects made even the very vague and abstract subjects relevant and entertaining, namely the study of canon law. Some classes were tedious and challenging, but the way they taught the subject was simply superb. They brought their personal experiences and real-life examples to the courses, making the classes interesting. Their classes were very inspirational and motivating.

The professors not only performed well academically, but they were also concerned about our other areas of growth. They were incredibly open-minded and sensitive to the students from different

backgrounds and unique needs. They inspired us and even changed the trajectories of our lives. They were bold in articulating theological themes and ideas. They influenced the students to reflect deeply and led us to think critically. What they taught me at college continues to inspire me and take me far beyond what I thought impossible. The breadth of knowledge of the professors has often blown my mind and sparked a passion for learning. They revealed my real potential and helped me realize that I can do anything if I set my mind. The college encouraged the students to keep abreast of the current events making it even mandatory and forcing us to read news from different sources, on our own time and not just from the textbooks.

I think their passion for knowledge set the stage for my future learning of theology. To master anything, one needs discipline. They exuded discipline, and that was contagious.

I salute all my professors who taught me by their life that hard work and confidence are a key to success – it doesn't come easy. I owe my sincere debt of gratitude to each one of them.

I was among the first batch of sisters who were admitted to do theology in St. Paul's. Although men surrounded the campus, we, women were treated equal, esteemed and respected for what we were. We were given space and time to grow at our own pace.

My student life at St. Paul's completely changed my learning experience. It pushed the boundaries of what I thought I could accomplish as a woman religious. My queries of the search did not stop there; instead, it dragged me to the areas of greater discomfort, inviting me constantly to deepen my theological search.

Today I feel empowered as a woman religious exploring life to its fullest extent by striving every moment to journey an extra mile.

Feeling proud to be part of this great institute for the past three decades, I wish that St. Paul's theological college see many more centenary celebrations empowering both women and men who would leave behind memorable and lasting legacies.

The Heart of St. John de Britto

St. John de Britto an eye witness describes the state of Thanjavur country in 1983 to Fr. Paul Oliva.

"Ekoji (The Maratha King) levies four fifths of all the produce. As if that were not enough, instead of accepting the share in kind, he makes the riots pay in money. And since he is careful to fix the price himself at a figure much above that which the cultivators can get, the proceeds of the sale of the whole of the crop are insufficient to meet the land assessment. Thus the riots linger under the weight of a crushing debt and are often put to cruel tortures to prove their inability to pay. You will hardly be able to realise such oppression and yet I must add that the tyranny in the Gingee Kingdom is even more frightful and revolting. But I will say no more of the matter for words fail me to express its horrors."

8. MY EXPERIENCE AT ST. PAUL'S SEMINARY (1994-98)

REV. FR. A. THARCIUS RAJA OCD
MANIKANDAM

"Self-dignity and knowledge is the beauty of a man," said one of the greatest Tamil revolutionary, Thanthai Periyar. In my experience "Relationship and wisdom are the beauty of St. Paul's Seminary". I was a student at St. Paul's theological college in the years 1994 to 1998. When I reminisce about my stay at St. Paul's Seminary, I can say that it is a Holy Ground that received me like a seed and nourished me to grow into a yielding fruitful tree for the Kingdom of God. The Theological studies taught in St. Paul's Seminary encompassed not only God and His Divine Nature but also prepared me to become the heralds of the Lord encountering the Divine-Human relationship, experiences, challenges, successes and failures which we face in daily life. Though I was a Carmelite Brother, I had ample chances to relate with many diocesan brothers and with the Brothers and Sisters of various Religious Congregations like Salesians, Heralds of Good News, Sisters of Immaculate Conception and the Sisters of St. Aloysius Gonzaga. I learned to live in a clustered family with love, concern, sharing and cordial dialogue.

The professors of my theological study were concomitantly committed to igniting us and chiselling us into the heralds of God's Kingdom with a lot of care and concern. They enlightened us in Liberation Theology as it is a mandate to face the needs of perennial problems of our society. They taught us to build the Kingdom of God with concrete action of applying the theological theoretical teaching in today's practical life. Because of this, we broadened our relationship, social enmity disappeared, we learned lessons of life and finally, we came to know the path of life in our life of sacrifice. Our formation, efforts and values reputed us to hold human dignity. I interrogated many times in the classes to be inspired in the life of my introspection to have a clear view about my priestly life.

In the homiletic classes, I learned how to prepare a homily inclusive of theological perspective with the social analysis and contextualizing the Gospel with a concrete action plan. I learned to deliver an effective homily with the influence, positive and negative feedback, comments and corrections of other Brothers and Sisters. The seminary rendered the social exposure camp. It was useful to take part in the life struggle of the people who suffer in society. We went to Thirumanthurai near Perambalore and Koottapuli near Thoothukudi. We stayed with the people sharing their food and relationship in a special way. We had a one-month ashram experience in Mysore. It deepened our spiritual life. The serenity of the surroundings and the teaching of the Master (Guru - Fr. Louis) kindled a spiritual lightening in our inner self in a spiritual way.In the first year of theology, we went to Goa for a tour. It was a memorable and happiest moment in my life.

We had lunch in the St. Paul's Seminary on those days. The meal was delicious since we ate with our friends. The oral exams, written exams, group dialogue, seminars, etc. befriended the professors with the students. It helped us to understand one another. It assisted us not only to develop our intellectual knowledge but also our practical knowledge. We developed our talents through various competitions and cultural programmes. St. Paul's theological college is a foundation stone for my priestly life. It made me understand the behaviours of the people and created in me a compassionate heart to show them a way to spiritual nourishment. St. Paul's is like a lighthouse that expels the darkness which is within and outside of us. The light that is ignited here continues to burn the ignorance, so let us receive it to walk in the truth.

9. MY DAYS IN ST. PAUL'S SEMINARY

REV. DR. M.C. RAJAN
DIOCESE OF KOTTAR

"A calling to the sacred priesthood of Jesus Christ is one of the most beautiful gifts that a Catholic man can receive".

Cherishing the above lovely thought, on 3rd June 1989, six seminarians from the Diocese of Kottar (now Kottar and Kuzhiturai) entered the main gates of St. Paul's Seminary to pursue theological studies with much excitement and expectations. Indeed, I was one among the six. Why plenty of excitement? The simple reason is that at the end of the four years of formation, you are going to be ordained as a Priest and receive the most precious gift of the priesthood to serve the faithful and the society.

Almost thirty-two years later, it evokes plenty of memories that have been fondly cherished all along the path of my priestly life. Days in St. Paul's, of course, one cannot simply download all those learning, friendships, experiences, relationships of those four years within a few paragraphs. However, when my *Alma Mater* proudly celebrates her Centenary, I am indeed indebted to express my gratefulness for all those beautiful gifts which I have received from the good springs of St. Paul's.

For me, a seminary is an environment that strives to form Christian men characterized by a life of holiness, human virtues, and generous service. Such a life is nurtured by a deep interior life of prayer and through a rigorous intellectual formation to the sacred truths entrusted to the Church. As such, the seminary provides an environment that forms one to be a committed disciple of Christ who is free to respond to God's call to the priesthood. While the seminary is a place where individuals go to discern what the Lord is asking of them, ultimately as priests we belong to a fraternity. I strongly believe that the seeds of this brotherhood and fraternity are sown during our time in seminary formation. Hence, life in the seminary is very rich, building up the entire person, both humanly and spiritually, in a warm and supportive environment.

Saint John Paul II outlined in his Apostolic Exhortation, *Pastores Dabo Vobis*, four essential areas of a seminarian's preparation for the priestly vocation. These four areas of seminary life are human, spiritual, intellectual, and pastoral formation. It's my humble feeling that St. Paul's Seminary precisely assisted us in these four areas because all four are of vital importance in forming a man to be a balanced, holy, learned, and effective priest of Jesus Christ. I would like to spell out my personal experience in these areas.

Human formation – this helped us grow into mature, well-balanced men, who are capable of relating to all different kinds of people and displaying good personal qualities such as sensitivity, patience, responsibility and organisational skills. I would like to especially mention the significance of camps arranged during our first year and third year of theology formation. Also, the weekend ministries supplied enough Oxygen to understand the prevailing situation in the society, particularly in the ecclesial community.

Spiritual formation – this guided the seminarians in cultivating a deep personal relationship with the Blessed Trinity and our Mother Mary, through a committed life of prayer and in the Holy Spirit which should guide one towards the TRUTH. St. Paul's provided enough ambience for the spiritual growth of every one of the seminarians. I would like to insist that the spiritual exercises were not merely to fulfil the programmes of the day rather they paved the way for each one of us to evolve in liberating spiritual experiences. Fr. A. Louis from the Pondicherry diocese motivated the seminarians to maintain their Divine connection and enjoy spiritual greatness.

Academic Formation – this intellectual component involved studying theology, scripture and other humanities, which equipped us for a fruitful future ministry predominantly to preach the Gospel, communicate the Church teachings, pass on the truth of our faith and evangelise to the ecclesial community. I was really lucky to have so many smart, dedicated teachers like Frs. Rajasekaran, Peter Fernando, Hieronymus Cruz, Felix Wilfred, D. Alphonse, Paul Leon, Antony Pappusamy, J. Susaimanickam, X.D. Selvaraj, Y. Irudayaraj, John Kulandai, to name a few among them. They were stalwarts in their respective fields of study. It was a great privilege to sit with them drinking from their fountain of knowledge. They introduced us to the beauty of the Catholic Church, the liberating power of the Word of God, intricacies of the Canon Law, and vastness of Humanities. They opened our hearts to the reigning sociological, political, economical and cultural realities. I can still recite their names and something about every one of them today. They were among the biggest influences in my life. I have always been grateful for all they did to challenge and support me. Only in St. Paul's, we got a good learning experience, self-confidence, motivation and the will to do the best.

Pastoral Formation – this helps the seminarians learn how to be shepherds with the Heart of Jesus, with compassion for all people, especially for the most vulnerable, broken and needy. Pastoral formation is centred on preparing each candidate to stand and act in the community in the name and person of Jesus Christ, Head and Shepherd of the Church, through evangelization, service, and sacramental ministry, pre-eminently in the Eucharist and most significantly committing oneself for the betterment of the society. The various aspects of our pastoral formation could be summarized in the following lines:

1. A missionary spirit, zeal for evangelization, and ecumenical commitment;
2. A spirit of pastoral charity and openness to serve all people irrespective of caste, creed, and any other differences;
3. A special love for and commitment to the sick and suffering, the poor and outcasts, prisoners, immigrants, and refugees;
4. Demonstration of appropriate pastoral skills and competencies for ministry;
5. Ability to carry out pastoral work collaboratively with others and an appreciation for the different charism and vocations within the Church;
6. In a country like India, the ability to work in a multicultural setting with people of different ethnic and racial and religious backgrounds;
7. A commitment to the proclamation, celebration, and service of the Gospel of life; and
8. Energy and zeal for prophetic priestly ministry.

After completing my theological studies, I was ordained as a priest for the diocese of Kottar on 18th April 1993 and served in various parishes. For the first time, I got an opportunity to test my theology on the ground level whatever St. Paul's offered me while I was studying there. During this period, I encountered the deep-rooted evils of discrimination, injustice, male domination, communalism and inequality existing both in the Church and in the society. This led me to study law and become the voice of the voiceless. I was able to understand the Good Shepherd and HIS mission in a better light when I allowed myself to entrench with the neglected children of God. Now I have become a defender along with my companions in the ecclesial and civil society in protecting human rights, minority rights, Constitutional rights, ecological and environmental rights and the rights of prisoners. I can fully vouch for the fact that what I am today is mainly the outcome of my training in St. Paul's.

At last, it is the seminary life that blessed us with best friends for the rest of our life. It provided a panorama of fun, enjoyment, relationships with friends and teachers, and many more beautiful memories. When we celebrate the Centenary of St Paul's, I would like to extend my hearty wishes by acclaiming "Let us celebrate our Centenary Year of Invisible Goodness with pride, passion and fun all across in an ambience of Godliness".

C. INVOLVED IN THE DEVELOPMENT OF ...

1. MINISTRY TO CHILDREN

REV. DR. R. MARY JOHN
DIOCESE OF KUZHITHURAI

I had the opportunity to be at St. Paul's twice: once as a student of philosophy (1976-1979) and of theology (1980-1984) and next as a faculty member for two years (2006-2008). I recollect the extra-curricular activities in which we used to engage ourselves during our life in our alma mater. One unforgettable ministry was that to children.

It is to be remembered that during those days, children were mostly taken for granted and efforts were hardly taken to understand them, respect them or take them seriously. Sporadically there were associations for children, such as the Holy Childhood, Eucharistic Crusade and the like. We had several opportunities to engage ourselves in ministry to children, mainly in three mutually supporting ways. They were (1) Catechetical ministry, (2) Helping in translating training materials for Eucharistic Crusade meetings, and (3) contacting children and teenagers through the Institute for Home Study (IHS).

Catechetical Ministry

In those days, when I was a student of philosophy and theology, we did not have weekend ministries as in later days except for the deacons. We used to go on Sunday evenings to teach catechism in the sub-stations of urban and suburban parishes of the Tiruchirappalli diocese. The first catechism day of each academic year was marked with an inaugural function in which the seminarians were given a burning candle each and 'sent out to share the 'Christ experience' that they received in the seminary.

The seminary had a collection of catechetical pictures, placards, books and other materials which could be used as teaching aids and we could choose from them what we needed for each Sunday class. Thus, we could make the catechetical sessions more interesting. We followed the anthropological method, that is, to create an educative experience in catechism classes through teachings aids, stories, songs and group games.

At the end of the academic year, we had centre celebrations. The students were given practice in singing, dancing and acting. The skits for short plays were written by the seminarians themselves. All the children were given prizes on the stage for their performance in studies and regular attendance. None of the students would go home empty-handed. The catechetical ministry was aimed not only to foster the children's faith but also to contribute to their overall formation, that is to say, in knowledge, skills and relationship.One of the interesting events was that every year the students were taken to the seminary once. Children would be awaiting that day. It was like a picnic for them. They marched joyfully to the seminary, play with the balls available in the seminary, plucked *marudhani* leaves and had some refreshments – all provided by the seminary.

Some years there was a celebration of Catechetical Day in the seminary in which the students of all the centres participated. The morning was marked by an input session followed by the Eucharistic celebration and in the afternoon the children conducted stage programmes. We did not have any regular

course on catechesis those days. But we did have a three-day workshop on catechesis conducted by a team from TNBCLC, Tindivanam. It was organised in such a way that each seminarian had an opportunity to take part in it at least once during his seminary formation. It was a very useful workshop in which we could learn all about the history, content and methodology of anthropological catechesis.

The catechetical ministry helped us in many ways. First, we could assimilate what we learnt in our philosophy and theology classes. Secondly, we could equip ourselves in the field of catechesis which helped us enormously later in our priestly ministry. Together with learning capacity, we could also develop teaching skills. Thirdly, at least some of us got interested in pastoral ministry to children which also helped in our priestly ministry.

Translation of Eucharistic Crusade Meeting Materials

The monthly pamphlet, *Narkarunai Veeran* (= Eucharistic Crusader), published from Beschi College, Dindigul, used to carry with it also a supplement that contained materials for Eucharistic Crusade meetings. The original English scripts (initially prepared by the promoter of the association in India, Rev. Fr. Wenisch SJ) were sent to our seminary for translation into Tamil. Some of us had the chance to translate them. They contained beautiful stories for children, biographies of saints, which would interest the children, small games and quizzes. They were also sources of inspiration for us to become creative and to design our games and create our own stories. This was also an inducement to get interested in pastoral ministry to children.

Institute for Home Study (IHS)

It was an institute that engaged itself in preparing booklets on the Catholic faith which were used by non-Christian students. Interested seminarians were assigned a non-Christian candidate each to have letter correspondence. At the beginning of each year, a message was passed to Christian schools and colleges announcing the opportunity to know Christianity. Many students would respond and will have regular correspondence with the seminarians. They would ask for explanations and clarifications of what they had read from the booklets. The same IHS used to market Christmas greeting cards both bought from Sivakasi and prepared by the seminarians. The profit was used for catechetical ministry.

Later Developments

When I joined the staff in 2006, the pastoral ministry to children had taken much improved and developed shape. The philosophy section had been shifted to Karumathur and only the students of theology were at St. Paul's. They had the opportunity to go to the ministry centres on Saturday evenings and had more time to spend with the children. They helped children in their academic programmes too. The seminarians accompanied children during the Sunday liturgy, conducted catechism classes after Sunday Masses, organised special Eucharistic celebrations for children occasionally, taught them music and organised various entertainments for them. The seminary authorities carefully selected backward stations for ministry which were otherwise not well taken care of. The staff members were also assigned one or two centres each to coordinate and oversee the ministry. The catechetical day was celebrated every year in the seminary. I am sure that it continues at present too. This venture induced in the seminarians as well as in the faculty members keen interest in the ministry to children and later many of them undertook children ministry in their respective dioceses and parishes.

In the present times, consciousness about children has come into focus in society. St. Paul's has been one of the forerunners in the pastoral ministry to children. I am very happy to get this opportunity to write down these reflections because I am also one of those who cultivated a special interest in children ministry right from my seminary days.

2. MY INVOLVEMENT IN THE DEVELOPMENT OF YOUTH

REV. FR. M.F. MARTIN JOSEPH
REGIONAL SECRETARY TO TNBC YOUTH COMMISSION
ARCHDIOCESE OF MADURAI

I am glad about the Centenary celebration of St. Paul's Seminary, Tiruchirappalli. From its inception, God has been operating His designs through this institution. St. Paul's has so meritoriously rendered its service to the seminarians of Tamilnadu, other States and Srilanka also. Nurtured by dedicated and eminent professors as well as committed and competent visiting professors and non-teaching staff through 100 years of meticulous journey, this institution has moulded the hearts and minds of the young and energetic people for bringing about designed transformation in the society.

I belong to the 2001-2004 batch. Reminiscing my stay in St. Paul's Seminary created a ripple of joy in my heart. During those days I felt at home with the inmates and staff members. At the beginning of my first year, we had an orientation programme in which we participated in the group dynamics. It helped me to get along with my peer group. It was an ice-breaking session for us before beginning our theological studies. At the end of the orientation programme, we had a fruitful retreat which served as a means to discern my ministry. Academically speaking, we had erudite scholars such as the Most Rev. Dr. J. Susaimanickam, Fr. Hieronymus, Fr. D. Alphonse, Fr. Ubald and Fr. Jeevaraj with their wide and deep knowledge in the subjects fulfilled my thirst for knowledge. The animation Masses, weekend ministry, social analysis camp, evaluations of various activities, group discussions, and spiritual directions helped me to form myself for future ministry. These were all various avenues through which one could discern his/her vocation. I felt that it was not just a routine and usual curriculum of the seminary but did pave the way for a better understanding of human existence.

Not only academically orientated courses but also field exposure programmes were given to know the real-life situation of simple and ordinary people. As a seminarian, I had gone for the weekend ministry to the rural village called Asoor, situated nearby Thuvakudi. For the first time in my life, I had a chance to get along with the youth both boys and girls as a group. We conducted awareness programmes on various issues which could affect them. We helped them plan for the betterment of the village. As a result, they voluntarily came forward to conduct an evening study centre for their children. Another important aspect of human life is the environment. Yes….Ecology per se is interlinked with a plurality of perceptions and actions. Instilling in the minds of the youngsters the love of nature, they planted saplings on the vacant land around their village and watered them. And I could understand that there was an array of problems faced by the younger generation of the village. So I laid thrust on development in the fields of economy, spiritual, political, educational and physical well-being of the youth in general.

It is crystal clear that St. Paul's is the cradle for my mission with the youth. Yes, it is the nursery in which I have got the inspiration to become a Youth Animator. I believe and affirm that my stay in the seminary played a vital role to form myself for the development of the youth in the Church.

Forming and training the minds of young people is an art and a tool for change. Certainly, change is inevitable in our lives but where to start poses a great challenge. As an assistant parish priest and parish priest, I served as a coordinator of the youth in our vicariate representing at the diocesan level. It was a tough time for me to cope with the situation. Every day people from all walks of life come to meet me after the Mass and I would cordially attend them. I give counselling to the youth of the parish coming with problems and stress. I help them analyse their problems and guide them in a proper direction. Having understood my deftness in dealing with the youth in the parishes, my Archbishop appointed me as the secretary of the youth commission of the Archdiocese of Madurai. After the successful completion of my tenure as a secretary, I was promoted as Regional Secretary to the TNBC Youth Commission. It is a joint venture of all the secretaries of Tamilnadu youth commissions. It is a challenging task requiring a lot of energy and time. From the time of my ordination till now I commit myself totally towards the welfare of the youth in the Church. The vast majority of the youth in our Catholic Church is either too terrified to face the life situation or nonchalant to take any strenuous effort to solve their problems. So there is now an urgent need to pay attention to the various issues affecting our youth in today's scenario, especially, caste and political power, like a rattlesnake, distract our youth by their myriad of daily abomination and we hardly notice their bite. Thus, it is incumbent of every priest to work in tandem to eliminate the grave ill haunting our society and Tamilnadu Church in particular.

Against this backdrop, I would like to retrieve from your memory about the unique call of our Holy Father Pope Francis through his Apostolic Exhortation *Christus Vivit* in which he says that, "there is also a special need to accompany young men and women showing leadership potential so that they can receive training and the necessary qualifications". In another document, he says, "Even today God speaks to the Church and the world through the young, their creativity and their commitment, as well as their sufferings and their pleas for help. With them, we can read our era more prophetically and recognize the signs of the times" (*Final Document of the Synod of Bishops,* 64). To make them feel with the Church (*Sentire cum Ecclesia*), he has written a letter to the Youth of the World: "A better world can be built also as a result of your efforts, your desire to change and your generosity. Make your voice heard, let it resonate in communities and let it be heard by your shepherds of souls". To sow the spirit of the documents in the hearts of the younger generation and make them realize their importance to the Church, the Year of Youth (2020) was inaugurated grandly in all the dioceses of Tamilnadu. At this juncture, I can proudly say that we can pat ourselves for the way our TNBC Youth Commission activities run like a well-oiled engine. The machinery ticks smoothly despite aberrations here and there. It's all because of my chairman The Most Rev. Dr. Nazarane Soosai, bishop of Kottar, who encouraged me whenever I feel discouraged and my enthusiasm began to ebb away. As an end note, I would like to quote from St. Augustine. He says, "Linger not on the way, stray not from your aim. Always strive, always move and always advance."

I am sure all the alumni who passed through this seminary looked back and will look back with nostalgia for the glorious formative years they have spent on the campus of their alma mater. My felicitation to the Rector, Staff, Faculty members and the seminarians on this joyous occasion of the centenary celebration and I implore God's abundant blessings upon you and you may continue to fulfil the needs of the society and enlighten the lives of the younger generation.

3. MY INVOLVEMENT IN THE DEVELOPMENT OF DALIT CHRISTIANS

REV. DR. S. BOOPATHY LOURDUSWAMY
REGIONAL SECRETARY TO TNBC LAITY COMMISSION
DIOCESE OF VELLORE

I am extremely happy to present my involvement in the development of Dalit Christians. My life in St. Paul's Seminary from 1976 to 1980 ever linger in my heart. The formation in the seminary inspired me to commit myself to the liberation of Dalit Christians and oppressed people. My mission for the liberation and empowerment of Dalits began soon after my ordination on 11.12.1981 at Arakonam parish Vellore Diocese. I held the office of secretary to SC/ST commission of the Diocese, TNBC and CBCI for 20 years. A short report on my services to the development of Dalit Christians and important programmes for Schedule Caste status to Dalit Christians is given below.

Social Development of Dalit Community

I worked for the liberation of the bonded labourers in Soganur village in Arakonam parish and implemented rehabilitation programmes for the people. Pallikonda village suffered due to a lack of drinking water for long years. Successful project of drinking water facility and free houses to the poor brought development to Dalit Christian Community in Pallikonda Parish.

The First Hunger Strike in Vellore for Equal Rights to Dalit Christians was organized in the same year by our Diocesan SC/ST Commission. Bishop Micheal Augustine presided over the Hunger Strike. When I was secretary for TNBC Commission for SC/ST, the Ten Points Programme was declared by TNBC in 1990 for the integrated development of Dalit Christians in Tamilnadu. Later in 2004 it was restructured and announced as Eight Point's Programmes for the empowerment of Dalit Catholics in Tamilnadu. Many programmes such as women development, self-employment, coaching for professional education were organized for the integrated development of Dalit Christians during my tenure as the Director of Vellore Social Service Society.

Struggle for Equal Rights to Dalit Christians

As executive Secretary of CBCI Commission for SC/ST many demonstrations, nationwide programmes were organized from 1994 to 2003 such as Mammoth Rally, Hunger strikes, delegations to the Heads of Government for S.C. Status to the Scheduled Caste converts to Christianity. Demanding Justice programmes and seeking Equal Rights to Dalit Christians were inaugurated on 18.11.1995 in New Delhi with a solemn prayer service followed by Relay Fasting. The prayer service was led by St. Mother Teresa. The Relay Fasting was continued by Christian leaders. The media, both national and international, gave wide coverage to all these events. The closure of all the Christian educational institutions all over the country as part of the ongoing struggle was a grand success.

All 20,000 Christian schools and 240 colleges remained closed on that day (18.11.1995) expressing solidarity with the justice-seeking programmes. The nationwide closure of the educational institutions had a great impact on the Government and the Media. A National Coordination Committee

for Dalit Christians composed of representatives from the CBCI, National Council for Churches in India and other Church-related organizations was formed to continue the struggle for Equal Rights and to strengthen the confidence of the Christian community. Our struggle moved the Government to introduce a bill "Constitution Scheduled Caste amendment Bill 1996" for extension of Scheduled Caste status to Dalit Christians on 12.03.1996 and it was not allowed by the Lok Sabha speaker due to the procedural lapse in introducing the bill. The ordinance proposed by the Govt. was rejected by the President. Our CBCI delegation met President Shri. K.R. Narayanan. Prime Minister Vajpayee, Prime Minister Shri. Manmohan Singh and others and apprised them of the plight of Dalit Christians.

Bureaucrats play a great role in making Govt. Policy and Governance. Hence free coaching to Dalit and Tribal Christians was conducted in five centres in India for (IAS /IPS) UPSC Civil Services Exam. Many candidates got administrative jobs.

We organized various demonstrations, mammoth rallies, ecumenical delegations to the Heads of the Government, etc. to persuade the Government to extend Schedule Caste Status to Dalit Christians and Dalit Muslims. Justice is still denied and it is being delayed due to a craze for political power. The political will is lacking. This Human Rights issue has been converted into a political and communal issue by the Government. The nationwide struggle with the cooperation of the Human Rights Organisation and involvement of the entire Christian Community of India may bring Equal Rights to Dalit Christians.

Many reports prove that caste discrimination and untouchability are practised in the Church in India. It is prevalent at all levels of the Church. We persuaded TNBC and CBCI to declare action plans to abolish Untouchability and establish Justice Equality in the Church and Society. We were involved in making CBCI Dalit Policy for 2 years and the CBCI Policy of Dalit Empowerment in the Catholic Church in India was promulgated on December 13, 2016, in Delhi. Translations of this policy were released in other regions.

We hope and believe that people's concerted and continued struggle will bring Equality in the Church and Equal Rights from the Government to all Dalit Christians.

Publications for Dalit Liberation and Empowerment

Centre for Dalit Studies was started in Delhi for research and publication of Dalit issues and Dalit theology. More than 100 books have been published. Dalit Bible Commentary was published by the Editorial Board. Prof. Dr. James Massay of CNI Church and Fr. S. Lourduswamy of the Catholic Church established this Ecumenical Centre for Dalit Studies at Delhi in 2001. The following books were written and edited by Fr. S. Lourduswamy 1. Equal Rights to all Dalits with Special reference to Dalit Christians; 2. Towards Empowerment of Dalit Christians Equal Rights to all Dalits; 3. A Theology from Dalit Perspective; 4. Education for Empowerment of Dalits; 5. விடுதலைப் பாதையில் தலித் கிறித்தவர்.

"Together with a culture of work, there must be a culture of leisure as gratification. To put it another way: people who work must take the time to relax, to be with their families, to enjoy themselves, read, listen to music, play a sport."

– Pope Francis

4. BASIC ECCLESIAL COMMUNITIES (ANPIAM)

REV. FR. M. JOSEPH JUSTUS
REGIONAL SECRETARY TO ANPIAM/BEC, TNBCLC
(POSTHUMOUSLY PUBLISHED)

"Responding to God's call in action" – this is the spirituality I experienced during my life in St. Paul's. Mother Theresa says, "Put your Love into Action." The classes, training and programmes were oriented towards the spirituality of participation and involvement. Today I am working towards establishing participatory movements and participatory decision making.

The experience as the General Beadle of the seminary gave me a lot of leadership qualities. As the correspondent of schools, ITI, bursar of the Engineering College and Vicar Forane, I was able to exercise these leadership qualities. Prison Ministry which I was doing every Sunday along with my friends gave me a lot of awareness about the families in trouble. Then as the secretary of the commission for Social Justice in my diocese, I was able to arrange legal assistance for the affected families. The experience as the audiovisual in charge allowed me to learn more about media and technologies. This opportunity and interest in media and technologies were very helpful in the communications ministry as the director of Nanjil Natham Communication Centre. During my life at St. Paul's, I got the opportunity to be the choirmaster and organist. The encouragement and support were given by my classmates and the professors were praiseworthy.

The social analysis and the theological subjects have motivated me to do the parish ministry in a better and meaningful way. With the help of the participatory decision-making process, we evolved village development plans. As the parish priest of coastal villages, I was able to bring lots of Govt. Schemes to the people of the villages.

The pastoral course in the fourth year taught us about the participatory structures in the Church. The knowledge of the participatory Church helped me initiate, organize and strengthen the participatory structures like Pious Associations, Commissions, Anpiams and Parish Councils. Today as the regional secretary I can animate the 22,323 anpiams in Tamilnadu Church, thanks to the enlightenment and experience I received from my pastoral course.

I am happy and grateful to my teachers at St. Paul's for teaching the Reign of God with commitment and clarity. The Reign of God is the dream of Jesus. The Church is a minister or instrument to bring the Reign of God on earth or in our place. I felt that I am called to work for the Reign of God in the target area. Today I am happy that I could do this through the Basic Ecclesial Communities of Tamilnadu Church. I am also working with a movement that promotes Neighbourhood Parliaments. In each neighbourhood, we are having Neighbourhood Peoples Parliament, Neighbourhood Children's Parliaments and Neighbourhood Youth Parliaments. The parliaments will be in the Neighbourhood Level, Village Level, Panjayat Level, District Level, State Level, National Level and Global Level. Today many states in India and many countries are showing a lot of interest in promoting Neighbourhood Parliaments. In a way Neighborhood Parliaments are the real expression of the Reign of God proclaimed by Jesus. I am happy to work for this.

I am very happy to share with you all that for the past many years I am giving training on Parish Pastoral Planning and Neighbourhood Parliaments to the third year Theologians and Deacons of St. Paul's.

5. FAMILY APOSTALATE

REV. FR. P. BENZIGAR LUTION
DIOCESE OF THOOTHUKUDI

"The Joy of Love experienced by the families is also the joy of the Church"
– Amoris Laetitia, 1

Family Apostolate is one of the vital aspects of priestly life and ministry. The formation which I received in St. Paul's Seminary (2003-2006) helped me have a deeper understanding of the beauty of the family apostolate and develop a very realistic pastoral vision of the present-day crisis in families. The theological formation gave me a clear understanding of mixed marriages, ministry to the divorced, premarital catechesis, responsible fatherhood and motherhood, the effects of mass media at home. I also learned the socio, cultural and economic impact of present-day society on families. Based on this theoretical framework, the experiences on-ground realities also shaped my formation.

The Foundational Experience

I now recall to my mind the Tsunami Rehabilitation Ministry in the year 2005 during summer holidays in the seashore areas of Pondicheri Diocese. I am one among those who volunteered for this ministry. We were taught 'Trauma Counseling' by Fr. Immanuel of the Kottar diocese who is a well-renowned counsellor. This helped us counsel those who had lost their kith and kin in the Tsunami disaster. We could console them and bring them back to normalcy from the shock and pain. The dreadful stories of the survivors made my heart heavy. It changed my personality too. It made me an empathetic listener to the affected people. I also developed a taste for counselling ministry after this experience. It is this ministry that shaped my priorities in my priestly life. After becoming a priest on 17 August 2007, I concentrated on house visiting in the parish ministry which strengthened my spirituality. Later on, after 6 years of priestly ministry, I studied counselling as a part-time course and equipped myself.

The pastoral exposures such as weekend ministries, parish ministry and pastoral camps in the parishes helped me take new initiatives in my diocese as the director of the family commission.

Family Enrichment Programme

In the recent encyclical of our Pope Francis *Amoris Laetitia,* he appeals to the universal Church to accompany married couples, especially the young couples. For this, he suggests thinking of certain psychological and spiritual formative programmes to make their conjugal love stronger. We have started a new psychology based counselling session for newly married couples, namely Family Enrichment Programme in our diocese. This course is mandatory in our diocese for couples before the baptism of their first child. In this course, we teach the couples to work on one's psychological genes to help them recognize the roots of their self-identity and interpersonal patterns. The practical approach founded on a solid theoretical framework offers the participants to rejuvenate their personal and interpersonal life. we also give a catechetical and liturgical class on baptism to prepare them

spiritually for the sacrament of baptism. In our experience, it is very much helpful for couples to grow in their marital love and commitment.

Individual Counseling Sessions

As I am qualified in this field I joined the counsellor's forum in our diocese and helped the couples and individuals through this counselling ministry. I started giving training in parishes and schools on psychology-based topics.

Formation of Parish Family Cell

The trained laypeople for family apostolate will be the acting members of this cell in every parish. Their role is to build, nurture and enrich relationships within and across the families in the parish. I am encouraging the parish priests to form this cell to empower the families in their parishes.

A New Face to the Marriage Preparation Course

Most of the problems among the couples arise in the area of in-laws relationships. We have started a new course for the parents of the bridegroom and bride. In this course, we make it clear to them of the change in the family structure after the marriage, the unhealthy attachment with their sons and daughters even after the marriage, the relationship zone and dowry which the couples bring in during the marriage. I could implement this course in our diocese with the cooperation of our diocesan priests by convincing them personally regarding the importance of this course.

Thirst for Learning and Writing

I considered myself as an ordinary student in St. Paul's Seminary though I had many inherent talents like learning new things and writing. Now I feel that my seminary formation has helped me grow in this field. In our time we were formed in an animation group consisting of 9 brothers from various dioceses under the facilitation of the same animator for three years. In this animation group, we started a monthly newsletter namely 'கூட்டாஞ்சோறு' which allowed me to write small articles. Still, I remember that my first writing was a film review on the 'Passion of Christ'. Later I started writing articles in our diocesan magazine and other newsletters. By this experience, I could edit a book for Marriage Preparation Guidebook titled 'என் அன்பின் சொந்தங்களே' and another workbook for the participants for the marriage preparation course.

I am grateful to my St. Paul's Seminary because my life here was one of the best years in my life. I thank God for the service that is rendered to the Indian Church.

"Most people do not really want freedom, because freedom involves responsibility, and most people are frightened of responsibility."

– Sigmund Freud

6. INTERRELIGIOUS DIALOGUE

SWAMI P. VINCENT
DIOCESE OF KOTTAR

The spirituality of a diocesan priest does not close itself to liturgy, prayers, retreats, meditation, spiritual reading, etc. Any ministry moved by the Holy Spirit is the expression of spirituality. Though the priest has certain physical limits for his ministry, his charism has no limit or boundary. He has to go beyond the local limits to establish the kingdom of God. The Church is only the servant of the kingdom of God. The Kingdom of God is universal. Christ is the Saviour of the world, not only of Christians. Hence the ministry of a priest has to go beyond. This is my understanding of my priesthood. Hence I try my best to go beyond as a diocesan priest.

I studied at St. Paul's Seminary from 1966 to 1973. My intellectual potentiality: I am very poor in my studies. I failed one year in the minor seminary, and I got minus marks in philosophy. My physical health: I have undergone operations only 10 times. The grace of God is at work. My Special Vows: During my ordination I decided to wear a saffron (kavi) dress, to eat vegetarian food; not to cut hair; not to have a bank account. I am faithful to these till now.

For me, Guru in Christ was crucified. Priesthood is Christhood. Go beyond anything sectarian, Go beyond churchianity to Christianity. The priest is for all (including non-Christians). My policy is "Use me policy."

I served in eleven parishes; I did full-time ministry only in five parishes. I am called "The spare part of the diocese" for, I was appointed on an emergency basis in parishes. During my full-time parish ministry, I visited all the houses (even non-Christians) every year. I am faithful to my prayer life. I trained prayer groups, visited Anbiams regularly, encouraged pious associations or movements, encouraged vocations (12 sisters and 6 priests). I denounced the caste system openly. I reserved Saturdays for healing ministry. I introduced "Indian rite Mass, Initiated new celebrations like 'family day' on the 15th of August. I conducted regular liturgy (no weekly holiday) including confessions with penitential service every month, counselling ministry as people needed, maximum availability (so far no sabbatical year), importance to marriage preparations, organized regular seminars and retreats to create a sense of faith and Christian life. On the whole, my ministry was people-centred and not building centred.

Ministries in Institutions

Perfect at St. Lawrence Boys' Home (Orphanage), Prefect at Tamil Nadu Xavier Mission Home (seminary for the North Indian Missions), Director of Kottar Animation Centre, Spiritual Director at Christ Hall Seminary, Karumathur (Honorary Professor for 2 years at Arul Anandar College), Director of Book Stall (Assisi Campus), Director of Thirumalai Ashram at Chunkankudi, and now, the Director of Spirituality Centre, Kanyakumari from 1993 onwards (28 years).

Now, I am the director of communities at Kanyakumari (M.c, C.MC, D.M, ICM, OCP, CTC, B.S., Pallotines, and Arul Vazhvu Centre.

A diocesan priest can do much provided he seeks the glory of God and the welfare of the people. I thank my *alma Mater* St. Paul's Seminary. Blessed are those who studied at St. Paul's.

IN SPIRIT AND TRUTH GO BEYOND!

7. JUSTICE, PEACE AND ECOLOGY

REV. DR. A. NITHIYA SAGAYAM OFM CAP
THALIR CENTRE, VILUPPURAM

"The People of God and all of humanity are the beneficiaries of the mission of priests, and all the work of formation is geared toward this mission. Human, intellectual and spiritual formation flow naturally into this ministry, which such formation provides with tools, virtues and personal predisposition" – Pope Francis.

The Church in Tamil Nadu is by and large a rural church, as more than 75% of the Catholics live in villages. Most of the priests and nuns, too, hail from rural areas and work in a society known for its socio-economic backwardness and caste-based discriminations. There is an ever-growing need, of course, for priests, pastors and prophets who are agents of change. St. Paul's Seminary, Tiruchirappalli, has been ably responding to this need of the Church and that of the society by imparting existentialistic philosophy and hermeneutic theology to its seminarians. The seminary's *forte* is its integrated approach to the holistic formation of the seminarians, enabling them to be builders of a church of the poor, by the poor and for the poor.

As an alumnus, I cherish many a happy memory of my life at St. Paul's between 1982 and 1986. Along with four other Capuchins, five Carmelites and scores of diocesan seminarians, hailing from a remote village, I was just an ordinary seminarian. I never stood out in anything. But I enjoyed the whole atmosphere that fostered a spirit of brotherhood among the staff, companions, seniors, and juniors. The staff's contribution to the context-specific theological formation of the seminarians and promotion of the latter's liberal, critical and creative thinking was remarkable. The classes, on the whole, focused on one point: *to be another Jesus to the oppressed masses*.

Thanks to the formation at St. Paul's, we, the five Capuchins, chose not a cathedral but a *home for the dying destitute as the venue for our Ordination* in 1986, as a symbolic expression of our preferential priestly mission to the marginalized, thus a meaningful inauguration of our priestly life, which would not have been possible but for our formation in St. Paul's.

As I look back on my priestly engagements and endeavours so far, I realise that the formation at St. Paul's empowered me to efficiently accomplish even unforeseen tasks. My very first assignment was to be a staff and later Prefect of Studies at St. Joseph's Philosophical College, Kotagiri. That was when I invited several non-Capuchin professors, lay experts given quality intellectual formation and broad minds of the students. During that period, exposure camps were organized for seminarians each year, to familiarize them with issues confronting the poorest.

Soon I was summoned to serve as the Secretary at the International Capuchin Commission for Justice, Peace and Ecology in Rome for 5 years. That appointment allowed me to identify and address issues that affected the poor and marginalized sections across the globe.

Later, as the Executive Secretary of the CBCI Commission for Justice, Peace and Development (JPD) (2001-2010), I organized several national and regional training programmes, across the country,

in a Rights-Based Approach. Networking with the *Asian Center for Progress of Peoples*, the JPD engaged in active advocacy in favour of victims of human rights violations. Following the August-2008 communal *pogrom against the Christians in Khandamal, Odisha*, through JPD-CBCI, I had convened a meeting of the Church leaders of Odisha and helped plan ways of providing Trauma Counselling, psychosocial support, relief and rehabilitation to the victims. Besides, the JPD-CBCI took the help of *Franciscans International* and *raised the Odisha issue twice at the United Nations, Geneva*. As a result, international pressure was mounted urging India to bring the communal violence in Odisha to an end.

During my tenure at the CBCI, I took part in several *UN sessions in New York and campaigned for Arms Trade Treaty (ATT)* in the promotion of disarmament and international peace. Interestingly, the United Nations Treaty entered into force on 23 December 2014. A strategically developed nationwide rights-based campaign for the *implementation of the Food Security Act* was another major project of the CBCI Commission for Justice and Peace when I was its Secretary. We focused on Regularising their Ration, obtaining Old Age Pensions, Settling discrepancies in Midday Meals, getting Maternity Benefits, etc. This mission in 15 States ensured more than 200000 marginalized (SC/ST, Migrants) families regularly get their entitlements from the Government to date.

Next came the opportunity for me to serve as the Executive Secretary of the Office of Human Development under the Federation of Asian Bishops Conferences (FABC). During my tenure at OHD-FABC, exposure-cum-immersion programmes were organized for Asian Bishops and National Directors, urging them to evolve national and diocesan policies in support of a special ministry to the migrants and the marginalized. Besides, as a member of the Board of Directors for Ecumenical Advocacy Alliance (EAA), under the *World Council of Churches (WCC, Geneva),* I helped with Food Strategy in developing countries around the world. Several developing countries took up the model we used in JPD-CBCI.Since 2012, I have been serving as the National Coordinator of the Association of the Franciscan Families in India (AFFI), with more than 50,000 Franciscan Religious in India. Over these years, over 50 National workshops and several regional ones were conducted urging the Religious Congregations to campaign against Violence on Women, Release of Prisoners, and caring for the marginalized in their educational, health and social apostolate.

The credit goes to St. Paul's, Tiruchirappalli that I am still being invited for consultation and programmes by the Pontifical Council for Justice and Peace, Pontifical Council for New Evangelisation, and Pontifical Council for Migrants, several times even though I have not gone for higher studies abroad nor did any specialization in an ecclesiastical circle. Presently I serve also as the director of *Thalir Capuchin Centre in Villupuram*. During the COVID lockdown, Thalir reached out and provided relief to 1200 vulnerable rural families, especially to the cobblers, transgender people, gypsies and the homeless. Moreover, I used the COVID lockdown as an opportunity to organize online training as well as retreats for Superiors, Formators, Social Work Directors, Institutional Heads, etc. In the past 7 months, over 12,000 participants have been motivated in their life and mission.

What surprises me most is the fact I had never chosen any of the above offices but were given to me and at every level, I had initiated something special and different. The credit goes to St. Paul's which formed me with guided freedom and radical commitment. I made sure that whatever I did was in the best interest of the poorest, the excluded and the marginalized.

8. SOCIAL WORK

REV. FR. S. ALPHONSE
DIOCESE OF KUMBAKONAM

I love knowing that my work makes a difference in someone's life: sometimes in small tangible ways, sometimes in life-changing ways. I am extremely joyful as an Alumnus to know that you are bringing out a souvenir on the occasion of the Centenary Celebration of St. Paul's Seminary, my *alma mater*.

On this grace-filled and memorable occasion, my heart overwhelms with the memories of my Theologate which became a seed-bed for my future priestly ministry especially during the 10 years (2005-2015) of Pastoral Service as a Joint-Director (2005-2010) and as a Director (2010-2015) of Kumbakonam Multipurpose Social Service Society (KMSSS).

"Social workers have always been the voice of marginalized people in Society" - Morris. With the co-operation and collaboration of my team, we could render the following services to our marginalized society in and around the Diocese of Kumbakonam.

SHGs for Women: Nearly 1700 self-help groups for women were formed mainly (1) to boost the economic conditions of rural women who are deprived of the essential resources; (2) to make them aware of the basic rights to uphold their dignity; (3) to assist them to deal with their problems and find solutions on their own; (4) to give awareness of education to girl-children and their importance; (5) to empower them to realize their potentiality and its value.

Differently-abled Persons: Along with the team I could serve them for around nine years; comparatively it was quite challenging and demanding and yet we could commit ourselves totally to work for them in the following ways: (1) Helped them receive "Disability Certificate" and "National Identity Card" to get benefits under various schemes; (2) Motivated them through various ways and means to establish self-employment ventures and to get Government jobs for those who are eligible; (3) Assisted them to get the marriage assistance by the State Government; (4) Based on their needs KMSSS helped them receive the Assisting Devices like Wheel Chair, Folding Stick, Braille Watches, Crutches and so on. Capacity People building tasks are given high priority through

New Thrust: Programme that covers the entire KMSSS operational area as the backbone in the annals of our organization. Empowering people on various issues and problems, preparing people to stand on their leg, with capacity building, of motivation and sensitization processes to bring improvement among the lower strata of the population.

Facilitation of Sustainable Agriculture in Dry Land Area has geared up to yield good results and farmers are empowered towards self-help and sustainability and created mass awareness and skills essential for sustenance. Special programmes of Chalice, Kolping India, Sustainable Agriculture for Dalits, Educational Scholarship for Dalit students, Cow (Milch Animals) project, People's Bank, Remi Computer Centre and *ad hoc* programmes of emergency relief are being implemented relentlessly.

Though the staff and myself feel proud about the gradual transformations in lifestyles of the

target people, in every decade or year new hutment dwellings are numerically increasing and pose multiple issues which are to be tackled. Rights to food, shelter, education and health are never-ending social phenomena that need to be addressed in the frame of social solidarity and integrity.

The three and a half years in the seminary had indeed enriched and enhanced my life academically and spiritually, by the ample opportunities that were provided at various levels.

- Especially Professors were relaxed, friendly, thus they connected themselves to us (students) and the learning was more meaningful.
- The curriculum was constructed in light of the factors that were present in the society.
- Systematic study of Social Analysis and leading discussions in which we contributed meaningfully widened and updated our knowledge.
- Fieldwork enabled us to develop the understanding of individual, group and community problems and systematically pre-planning and solving the problems.

So I am happy and grateful to St. Paul's Seminary. The two decades of my priestly ministry gives me a "sense of gratitude " and I salute my *alma mater* for being the seedbed of my future ministry and I wish and pray that everyone who enters and exits St. Paul's Seminary may experience the same in the future.

"Philosophy when superficially studied excites doubt: When thoroughly explored, it dispels it.

- Bacon

"To be a philosopher is not merely to have subtle thoughts; but so to love wisdom as to live according to its dictates."

- Thorcaw

"It is not a head merely, but a heart and a resolution which complete the real philosopher."

"Christianity is a philosophy of principles rather than of rules and so is fitted for universal extension and acceptance."

- Tryon Edwards

"Philosophy only explains what is right to do while Christianity undertakes to make men disposed to it."

- *Ecce Homo*

9. MINISTRY TO FISHERS

REV. FR. M. STEPHEN
DIOCESE OF KOTTAR

The district of Kanyakumari has a coastal line of 68 Km, covering 42 large villages and two small villages. Fishermen in these villages go through various constraints which cause misunderstandings and fights among them even for little things. There are also fights among them related to their profession. Therefore, the diocese of Kottar established in 1996 the Centre for Coastal Peace and Development. The major objective of this unit is to bring peace among the coastal villages and to nurture their overall development.

In 1999, *Thozhaimai Thalaisumadu* and small scale job units were started to enhance the economic growth of these people and to uplift the fisherwomen who are caught in usury interest. It offers loans to them through a saving system, under 447 units and 6240 members are the beneficiaries at present.Every year hundreds of students from these villages are educated with fee concession in Jeppiaar Engineering institutions in Chennai through this Centre. The Government offers to these people financial support to build houses. We help them buy lands by giving loans, with the co-operation of Parish Councils of the respective parishes. The welfare scheme of Coastal Peace and Development Centre is as follows:

Education and Job Opportunities

- Guidance and financial aid for primary and higher education.
- Preparing the children of fishermen for government and private jobs.
- Guidance to undertake TNPSC group I, II, III and IV exams.
- Create awareness of job opportunities in various government and public sectors.
- Coaching classes for IAS, IPS exams.

Fulfilling the Basic Needs

- Buying lands to extend the area of the fishermen community.
- Establishing Primary Health Care Centres in all the coastal villages.
- Ensuring that every village gets potable water.

Community Clash and Management

- To Identify the fisherfolk who would possibly engage in clashes.
- To strengthen the bond between fisherfolk and police.
- To foster good leadership among them.

Government Welfare Schemes and Societal Growth

- To get health insurance for all.
- To create awareness on cleanliness.
- To offer training programmes for disaster management.
- To see that the Government establishes the rights of the fisherfolk.

Schemes for Political Growth

- Uniting the people from these villages to have a separate legislative body for them.
- Trying to form a separate panchayat in each coastal village.
- Supporting leaders from the fishermen community during the general elections.

Schemes to Develop Fishing and Economic Growth

- To form Self Help Groups of both men and women to encourage small savings and lend money through them.
- To establish small businesses/jobs schemes to improve the financial independence of women.
- To train them to preserve the natural resources of the sea.
- To train them to do their work safely.
- To improve the communication facilities.
- To train the fishermen to adopt new and modern technology such as GPS, ECHO, sounder and wireless.
- To provide the modern technology through mechanised boats and helicopter facilities to search and find out the lost fishermen.

Arts and Literature

- To encourage the traditional games of the fisherfolk.
- To promote the growth of traditional art and folklore.
- To record the history and creative works of fisherfolk.
- To observe and celebrate world fishermen day as an official day and announce it as a holiday.

Project for the Protection of Environment

- To announce sea erosion as a national disaster.
- To prevent the stealing of sea sand.
- To avoid dumping the waste into the sea to prevent pollution of the sea.
- To preserve the sea resources.
- To train the people on waste management and to create litter free coastal areas.

As the Coastal Peace and Development Centre celebrates its silver jubilee of fruitful service to the coastal villages, I am proud to have been trained by St. Paul's Seminary, Tiruchirappalli which has the paved way for me to serve the people with commitment through different welfare schemes, and to obtain their rights through various protests, and to help them to lead a peaceful life. The experiences gained through the weekend ministry, have instilled in me the desire to do my best for the past 5 years as the director of CPD.

Extraordinary Proficiency in French Pronunciation

Br. Manalil:- "Br. Mannala, do you know French?"
Mannala:- "I do know a bit of French."
Manalil:- "You may be knowing how to read and understand French. But can you pronounce well the French words?"
Mannala:- "I can."
Manalil:- "Then pronounce a few words in French, let me hear them."
Mannala:- "Houpert", "Perrier", "Souffilet" "Foreau,"

10. MINISTRY TO ALCOHOLICS

REV. FR. I. ANTONY JOHN KENNEDY
ARCHDIOCESE OF MADURAI

"Dying, and yet we live on; beaten, and yet not killed" (2 Cor 6:9).

As I entered St. Paul's Seminary in 1988 I had a kind of energetic feeling and confidence that I would become a good priest one day. The first event was a retreat that gave me a grand opening into theological studies. Though I was not a bright student, in the beginning, the encouragement and commitment of the professors made me involved in my studies. The various camps like Anavim Experience, Village experience at Vanthalai parish in Kumbakonam diocese, Pastoral experience camp at Vaniyakudi parish in Kottar diocese and diaconate ministry in Samayanallur Parish in Madurai Archdiocese formed me to understand the greatness of the priesthood. With this great experience, I was ordained in 1992 for the Archdiocese of Madurai.

After two years as assistant parish priest, I was appointed as the Asst. Director of Madurai Multipurpose Social Service Society and later on as the Director in the same society for 12 years. In these 12 years, I committed myself to the service of the people. There were more ups and downs in my life during these 12 years, but the strength I got from my Alma Mater saved my priesthood.

Storm in my Life

Though I was doing well in social service, a bad habit that entered into my life, that is alcoholism. I tasted alcohol out of curiosity, but the first taste led me to become an addict. Initially, alcohol did not disturb my ministry but when days went on, slowly I got into the clutches of alcohol. It affected my mind, body and finally my base, as a priest. Though I wanted to come out of alcoholism, I could not. I tried to change my ministry and places; the more I tried, the more deeply I went into the danger zone. The words of Sirach (51:6), 'I was at the point of death, my life was nearing the depths of Sheol,' came true in my life. No human power would have saved my life, and that was the day God touched my life.

My Second Call

After this incident, I was taken to Friendship House a treatment centre, which is exclusively for priest alcoholics, run by the diocese of Mangalore. I struggled even after my first treatment and I went to the same treatment centre thrice in two years. I was abandoned; I felt nowhere to go. One day my mother told me with her simple faith to recite the Rosary and read the Bible. Though I was hesitant initially I obeyed my mother. I was regular reciting Rosary and reading Bible every day and that was the beginning of my recovery. I read a lot of books on alcoholism and understand the disease of alcoholism. One book was called "The Prodigal Shepherd" written by Fr. Ralph Pfau, an American alcoholic priest. In his book, he says, "I know I am a Catholic priest and alcoholic When I die, I will die as an alcoholic, but I would like to die a sober alcoholic. These words of Fr. Pfau motivated me to stay sober and taught me what is life. It gave me great insight, the difference between just living and fruitful life. The treatment gave me the courage to face any challenges in life. In my recovery, I felt this

is my second call, a vocation within the vocation. With this strength, I came to the diocese and late the Archbishop the Most Rev. Dr. Peter Fernando, supported me in my recovery. I stayed in the bishop's house for two years just to strengthen myself, take care of my recovery. Though I loved my sober life, the recovery was not a bed of roses, but I faced a lot of challenges. God walked with me, holding my hand wherever I went, still He is.

After two years, Archbishop Peter Fernando opened a de-addiction centre and appointed me as the director of this centre. In the beginning days, it was very difficult to run the centre. Though Archbishop gave me money, I struggled a lot since it was a new field. Slowly God helped me to find appropriate health personals for our centre. Even in getting the license from the government, I experienced the providence of God. Some said to get a license we have to spend a lot of money, but I spent only the postal charges. Now a lot of suffering alcoholics come to our centre from different parts of India. Our centre has helped more than 20 priests from all over India, African countries and Sri Lanka. More than 2000 alcoholics get treated from our centre. Those who come to our centre are not merely patients but they are our guests. We treat them with respect. Those who come to our centre, love our centre because it is a home away from their home. Every time a patient comes to our centre, I remember the words of our Archbishop, my beloved professor and spiritual director "Enter into the shoes of the people." This was possible because I studied in St. Paul's Seminary. God made me an instrument to share my pain, sufferings, humiliation with many deacons during the last 10 years in the Good Shepherd Seminary, Coimbatore and during the last three years in my Alma Mater.

The Dignity of the Apostles

"Next to the dignity of being the Mother of God, the world could have no vocation so high as that of being the apostles of the World, unless it were that of being His foster-father or His precursor. Eternal Wisdom had come to earth and out of all its millions He was to choose but twelve who should know His secrets, who should reflect Him, perpetuate Him, hold His powers in Vessels of flesh and complish the work He had begun. They were more than angels; for no angels ever bore such messages to mankind, except the secret annunciation of Gabriel to the Divine Mother. They were kings as none ever were before; for they were not only to conquer the entire earth but their thrones of judgment are set up round that of the Eternal King in heaven. No blood of martyrs was more precious in their Master's sight than theirs. No doctors have ever attained to their science. No Virgins have ever equalled their purity, whether it were the purity of innocence or the purity of penance. No Confessors have ever confessed as much or confessed it more bravely. No bishops have used the keys more liberally, more discreetly, more blamelessly than they, No Sovereign Pontiff will let himself be called by Peter's name, because none else has worn the tiara so gloriously or so meekly as he, Were not these other Christs enriched with gifts and graces the wide world's special.

11. COMMUNICATION MEDIA

REV. FR. V.M.J. ADAIKALA RAJ
GM-PROGRAMMES, MADHA TV
DIOCESE OF TIRUCHIRAPPALLI

I am extremely happy to pen my nostalgic experience at my alma mater, St. Paul's Seminary, Tiruchirappalli while it celebrates its centenary birthday. The alma mater has formed thousands of priests, religious and laity in India and particularly in Tamil Nadu. These alumni are serving in all parts of the globe and witnessing their excellent performance in the proclamation of the Gospel through various commissions, parishes, institutions, etc.

I travel 16 years back to see the camera-eyes of my life at my alma mater, which is filled with cherished moments. I am privileged to learn the various perspectives, people-focused and praxis-oriented mission, thrust for Tamil language, use of media technologies, media evaluation, culture, folk dances, etc., that formed my ideology, personality, involvement, commitment, innovative approach in my ministry and extra skills. The dedication, in-depth knowledge, availability, down to earth approach of my formators inspired me to involve myself in my priestly ministry.

I chew up the moments which inculcated the interest in the media and social communications. For example, while I was doing my second-year theology in St. Paul's Seminary, I was elected to serve as an audio-visual in-charge along with my colleague Fr. John Selva Manohar. I had the opportunity to operate the whole audio-visual system solely without any technical assistance from outside for the Community Day celebration. The usage of media technologies for staging dances and dramas and the slide shows for spiritual activities like morning prayer, way of the cross and handling electronic media instruments for week-end-ministry instigated me to choose the field of social communications. The support and encouragement of the facilitators enkindled me to pursue my studies in the field of communication. The assignment in Kaviri Communications, Tiruchirappalli, made me engrossed deeply with commitment.

Agnosticism, antagonism, nihilism, narcissism and terrorism boom rapidly among the youngsters but at the same time irrespective of age, tradition, culture and ethnicity, all people become addicted to television. Living in the web-techno world, mission via media is imperative; otherwise, the conventional mission will be outdated. The media field is eye-catching but it is a gruelling and strenuous endeavour. Professionalism in quality, content, formats and proficient artists, technicians are indispensable in running channels.

Madha TV: A Milestone in the Media Mission in Tamil Nadu Catholic Church

Before the fresh air came into the Church through the Second Vatican Council, the Church passed a decree called *Inter Mirifica* on social communication in 1958. It opened the door for entering into electronic media for the proclamation of the Gospel.

Imbibing the spirit and objectives of the Decree, the Tamil Nadu Bishops' Council set off the Regional Communication Center and diocesan communication centres. The regional communication centre has initiated and made headway for launching a new channel for Catholic Christians. A lot of

discussions with different groups of people in different platforms created a space for collaboration and cooperation from all quarters of the Church. Rev. Fr. A. David Arockiam from the archdiocese of Madurai, the Chief Executive Officer of Madha TV is the one who initiated this Himalayan task and submitted the proposal to TNBC and coordinated the diocesan secretaries of commission for social communications. I am fortunate to be a member of the team from the beginning.

Finally, TNBC took a historic decision in 2012 to launch a Catholic Satellite Television. Since the other sects have channels in the name of Jesus, the Catholic Church to prove its uniqueness, named it "Madha TV" and dedicated it to the Blessed Virgin Mother Mary. The aim and objective of the channel are to communicate the message of God in various formats for building the Kingdom of God in every Christian family. Therefore, the motto of Madha TV is "Reign of God in every home." With the myriad efforts of TNBC and the relentless support of priests, religious and faithful from all over Tamil Nadu and other parts of the world, Madha TV was officially launched on 11th February 2014. It is a gift for the Tamil people across the world and has a remarkable history in the Tamil Nadu Catholic Church. Infrastructure, efficient personnel, high-tech instruments, a variety of programmes, incessant pecuniary support, TRP rate are essential for running a channel successfully.

The Holistic Approach of Madha TV

Television channels normally come under the purview of news and current affairs and entertainment. The focal point of Madha TV programmes is deepening faith, understanding of the Bible, knowledge about the Magisterium, life history of Saints, Church Fathers, popular devotional customs, the true meaning of basic prayers, the significance of shrines, witnessing Gospel values and personality development through counselling, skill exposure, psychological discourses, retreats, etc. The faithful irrespective of age group are covered under various programmes. Even though it is a devotional channel, it finds space to address current issues in various formats. It helps the people to be united under the umbrella of one faith. So, Madha TV with its motto, "Reign of God in every home" reaches millions of Tamil speaking populations across the globe and its rooms for the rays of faith, hope and confidence in and out of the families.

Conclusion

My journey with my team in Madha TV is a God-given mission to serve and to share my minimum knowledge and talents with the Church and society. Even though I opted for this mission which extended from stage to satellite, I believe that it is driven by the almighty God. The need of the hour in the digital world and the inevitability of media for the proclamation of the Gospel to everyone is a driving force for building the Kingdom of God at every home. I am called to "Go out to the whole world and proclaim the Good News to all creation" (Mk 16:15).

FAMILY IS THE FOUNDATION OF THE SOCIETY

"It is worthwhile to live as a family, that a society grows strong, grows in goodness, grows in beauty and truly grows if it is built on the foundation of the family."

- Pope Francis

12. THEOLOGISING THROUGH FOLK ARTS/FOLK CULTURE

REV. FR. S. ARPUTHA ARASU
DIOCESE OF SIVAGANGAI

Folk and traditional arts are rooted in and reflective of the cultural life of a community. They encompass the body of expressive culture associated with the fields of folklore and cultural heritage. Folk arts include objects which historically are crafted and used within a traditional community. It was originally developed to address a real need and continues to address various social and cultural issues of the community and society at large. Folk arts are a form of communication through which the values and structure of the community are expressed. Folk arts are imbibed with the lives of the people and are strongly rooted in their culture. Hence it serves as a strong icon of social change and transformation. Excluding folk literature, all other Folk Cultures, Practices and Traditions can be clubbed as Folk Arts. This can be divided into three branches: Folk Practices, Folk Arts, Folk Science.

EXPERIENCE AT ST. PAUL'S

After 1980, St. Paul's Theologate at Tiruchirappalli began to focus on people Oriented and culture Based (reflecting the traditions and cultures of the local people) Liberation Theology. From 1990 onwards Theologizing through Folk Arts created a positive ripple in our learning and perception.

Gradually the students of theology were inspired by the concept and spontaneously formed a like-minded group and came together, discussed, read a lot of books and disseminated the insights and ideas with one other, and received ongoing guidance from the staff as and when it was needed. This new thrust impelled them to involve and orient themselves for the future mission.

In this background, the students of theology understood that this is their moral duty and rights to organise awareness programmes for the poor, the oppressed and all the people of the periphery. Eventually, ongoing training was given to us to learn the various Folk arts.

Understanding it rightly, the ongoing seminars alone will not suffice to achieve our goal and therefore we began to disseminate the idea of promoting people-oriented culture in our weekly ministry and activities.

With the guidance of Rev. Fr. X.D. Selvaraj, a cultural team was formed to "Theologise through Folk arts." Agreeing on the ideology that "we are born in an unjust society; we will not let it continue. Certainly we will transform it," we began to empower our target people by making them aware of the dignity of the human beings and their rights, and by promoting healthy living upward mobility in their financial status in our ministry places, parishes through street theatre programmes.

With the idea of breaking the false and wrong ideologies that existed, a cultural group was farmed (Thapparai Kalaikuzhu) and through this group, we were able to stage different folk arts, street theatre programmes and play *Parai* (Drum).

We created a perfected network and collaboration with the different organizations like *Thannaane Kalaikuzhu*, *Semmani Kalaikuzhu*, People-Centred Organizations and Liberative Organizations and

created lots of changes in the lives of the people. We also used this forum to voice our opinion against the exploitative corporates who were working against ecology and endangering the marginalized people living in the peripheries of the society.

We explored the possibility of promoting and celebrating the uniqueness of our Tamil identity and having self-respect and leading a dignified human life in our theological search. We also theologised these concerns in our studies and disseminated the idea to the people we were collaborating with.

Drawing inspiration from our liberative leader Jesus, we also went around in the streets, fields, villages and towns by announcing the good news through our homilies, and stories so that people can lead a human life in a proper way and by performing folk arts. We learnt lots of real-life experiences from the people. We also visited prisons regularly and staged awareness programmes for the prisoners using the folk arts to create social consciousness among them and to transform their lives to lead a better life as good and God-fearing citizens. We also empowered the prisoners' families to lead a normal life by planning various interventions based on the folk culture we were advocating.

To achieve our concerted aim and to have an ongoing follow up, we created a People's Organization. And to promote and spread our insights and ideas we released two CDs namely *Porparai* and *Porkural.*

We are really happy and grateful indeed for receiving proper guidance from St. Paul's Seminary, our guides, our collaborators from different groups, organisations and NGOs for nurturing and grooming us to commit to a greater cause. We express our hearty wishes and congratulations to St. Paul's Seminary on the occasion of the celebration of its centenary year by assuring with gratitude that we will continue to inculcate the same spirit in the parishes we serve.

HALF A CENTURY OF SILENT SERVICE

To serve an institution for half a century is no small achievement. **Mr. Sebastian**, the oldest member of our domestic staff, has retired this year with that rare honour. Ever since his arrival, forty-eight years back, in St. Paul's Mr. Sebatian, affectionately called Kooja Sebastian," has been the devoted driver of our bullock-carts and the one in charge of all the bulls. His love and attachment to those dumb beasts was legendary. Now that he is retired, those orphaned bulls will always miss his caressing hands. The lavish love of this affectionate G.O.M. was not wasted on animals alone. Many a seminarian in the past, stricken with highly contagious diseases like Cholera, small-pox and chicken-pox had found Mr. Sebastian an efficient nurse and a devoted servant. At times he used to spend hours at their bed-side in the isolation room, dutifully nursing them.

13. INVOLVEMENT IN LEGAL CELL

REV. FR. S. SAVARIMUTHU
LEGAL CELL, TNBC
DIOCESE OF TIRUCHIRAPPALLI

I am happy to hear about the centenary celebration of our *alma mater* St. Paul's Seminary, Tiruchirappalli, which has formed thousands of priests in the Indian Church at large and particularly in Tamil Nadu. I am privileged to be one of them. St. Paul's is known for liberation theology, people-centred formation and new initiatives that are the need of the hour. I relish the fabulous moments at the *alma mater* wherein understanding of various concepts, social perceptions of diverse nature in the missions, inspirations, people centeredness, rapport with people's movements, and thrust for Tamil language, culture, folk dances, etc., that have shaped our intellect, personality, mission, lifestyle and other skills. Fatherly love and concern of the facilitators marked the formation. The learning experiences of the Paulist days with commitment have inspired me to involve in the current legal mission. The legal mission is not like other missions having their infrastructure, established functioning, etc. It is risky work and an indefinite experiment, that is result-oriented.

A Milestone in the Mission

In the last three decades, sporadic changes in the political scenario in India and Tamil Nadu, have triggered communalism, crony capitalism and dilution of democracy. It threatens the Constitutional values and rights of the citizens at large. Consequently, there were many problems in the Church in Tamil Nadu also. Due to various legal problems in the Church, Fr. Xavier Arulraj, an already practising lawyer in the Madras High Court, was directed by the TNBC to submit a proposal for creating a legal body to address the issues. After the submission of a proposal, the Bishops wanted to create not a commission, but a cell that will cater to the needs of all the commissions and the Church. It was established as 'Legal Cell-TNBC'. Fr. Xavier Arulraj was appointed as secretary of the Legal Cell-TNBC. Currently, Archbishop Most Rev. Dr. Antony Pappusamy is the president of the Legal Cell. A logo representing the Bible and Constitution, the flag of hope of the Risen Lord and the liberation depicted by a dove in Truth and Spirit, proclaiming peace, symbolized by an olive leaf was designed by the Legal Cell. A motto was drawn from Amos 5:24 "Let justice roll down like waters, and righteousness like an overflowing stream." On 09.11.2002, Legal Cell-TNBC was officially blessed and inaugurated at the Diocesan Pastoral Centre, Santhome, Chennai, in the presence of Archbishops, bishops and TNPCRI members. Later in 2005, a branch of Legal Cell was started in Madurai, due to the establishment of a Bench of the High Court there.

Significance of the Legal Mission

The nature of this mission is based on emerging existential problems and legal issues. Some are related to the whole Church of Tamil Nadu and some are related to educational institutions, hostels, social service centres, hospitals and dispensaries. Some problems are related to administration, labour and rights. Some are related to property, and others are related to information and individuals. The nuances and intricacies of the problems are complicated. The approach to these problems highly differs

from one other. We priests and religious have to approach them based on the Gospel values, unlike other professionals. Even though Legal Cell –TNBC is created as a new mission by the Church, the court is our battlefield. Since it is a secular forum, it needs not only commitment but also professionalism. The main concern of the legal mission is to coordinate the challenges and empower the Catholic community. Fr. Xavier Arulraj has established an identity in the judiciary, and therefore, he has been an icon of the Catholic Church within the secular forum. It takes years to establish our integrity and expertise in a secular field.

The basic ingredients for a legal mission are legal understanding, social perception, the constant search for knowledge and an astute approach. A lot of learning and argumentative skills are required. In this mission, the relationship of a junior with his senior is similar to that of a guru and a disciple.

As our Lord Jesus Christ modelled a team for building the kingdom of God, teamwork is inevitable in this mission. Five priests from different dioceses and congregations and four sisters from different congregations are working together under the leadership and guidance of Fr. Xavier Arulraj for a common cause. It is a wonderful interactive experience. Ego cannot be the driving force. Commitment to the community is the hallmark of our work. Life is challenging as we have to acclimatize to a common and professional crowd on a day-to-day basis.

The persons who complete their legal studies can get rooted only by their performance and committed experience and not by mere degrees. Fr. Xavier Arulraj has developed this mission for more than three decades with extensive knowledge, judicious approach, widespread experience and outstanding performance, strongly supported by Sr. Arulmary alias Vaideki of St. Anne's, Chennai. The designation of 'Senior Advocate' by the High Court is an honour and an award for his stupendous performance and recognition of the Catholic Church. I think in India he is the only priest who is designated as a senior advocate. It will be pertinent to mention that our senior Fr. Xavier Arulraj is also a Paulist in the early eighties. He still reminisces his Paulist years.

Achievements of the Legal Mission

In the last two decades, the Legal Cell has guided thousands of people through legal consultation. It has conducted around 5000 litigations by which our community and our institutions have benefited and our civil rights have been protected. To empower the Catholic community the Legal Cell has conducted around 50 seminars by which more than 10000 people have been trained. The Legal Cell has extended its legal animation also to various groups in other States and has evolved a comprehensive syllabus and an action plan for legal education. It takes lead whenever problems or issues arise like the Tamil Nadu Prohibition of Conversion of Religion Act, 2002, National Education Policy 2019, etc. It is not only constrained with legal issues, it is also involved in political activities, empowering the Church. The mission of the Legal Cell is not only for the institutions but also for the poor and it has protected the rights of thousands of the poor, especially in the lower cadres of employment. The Church in Tamil Nadu is privileged to have a Legal Cell which is the forerunner and a model in the entire country.

My journey in this mission is very short, but I feel happy to travel along with the team and contribute something to the Church and the society at large. The words 'steadfast love, justice and righteousness' often used in the Old Testament are the cornerstone for building up the Kingdom of God. To build a just and equal society through the legal mission is essential, especially in the present polarized ambience. "Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow" (Isa 1:17).

14. MY PILGRIMAGE WITH *UZHAIKKUM MAKKAL VIDUTHALAI IYAKKAM*

REV. FR. S.A. ARUL JEEVA
DIOCESE OF SIVAGANGAI

The Early Debate

A group of some 20 priests were deeply involved in a deliberative session for three days at the ICM Retreat House, Balakrishnapuram, Dindigul, in the early eighties. Senior priests of Madurai Archdiocese including Fr. S.J. Berchmans, Fr. N.P. Alphonse, Fr. Alphonsenathan, Fr. Fathimanathan, Fr. Arockia Samy, and others were some of the participants. I was privileged to be one of them. The point of dispute was whether we believe in mere prayer and spiritual power, or we have to break the dichotomy between spiritual life and social life, involved in the struggles of the people. That was the defining moment in our pastoral and spiritual life.

A few priests led by Fr. S.J. Berchmans opted for the former, while the rest of the priests opted for the latter, namely the spirituality of involvement. That was the tipping point. Afterwards, the priests parted ways in their ministry. Some of them died while some others left the movement. But priests like Fr. Xavier Arulraj, Fr. Vincent Amalraj, Fr. V. Susai Manickam, Fr. Jeganivasagar are some of the founding members and are still active in various capacities. Afterwards, many younger ones from dioceses of Madurai, Sivagangai, Tiruchirappalli, Dindigul, Thoothukudi and Palaiyamkottai have joined this stream, contributing effectively. There are also religious from different congregations. However, the people, irrespective of caste and creed are our mainstay.

Fr. S.J. Berchmans, a powerful evangelizer even at that point of time, fraternally alleged that our ways are the ways of the world. But we were convinced to pursue our new pastoral experiments for the last 40 years, to suit the context and demands of Tamil Nadu. We continued to come together, once in a few months, to share our experience and deepen our faith. We continue to do the same. With this prophetic response, we needed to be critical, to realize the Biblical vision of an egalitarian society, without any caste, religious and gender discriminations, with due rights for the working class, through a participative democracy. Later we had also integrated the ideals of environmental protection and the rights of Tamil people, language and the land.

Pastoral Action: Models and Our Option

In the same early eighties, there were a few models of priesthood and pastoral life as mentioned below:

The charismatic model, with prayer groups and full-night vigils, was slowly spreading in Tamil Nadu.

The apolitical developmental model, with the mushrooming of NGOs, mostly foreign-funded projects.

Power and money, in line with the ritualistic and traditional administration, defined the ambition of some priests, who believed in the *status quo*. They were allergic to any change.

There were a few priests, who believed in contextualizing liberative praxis, drawing their inspiration from the *liberation theology* from the Latin American Soil.

We opted for the fourth model for our pastoral action. The followers of the same were mostly from St. Paul's Seminary, Tiruchirappalli. We have imbibed the values of the Second Vatican Council documents like *Gaudium et Spes, Christus Dominus,* etc. from scholarly professors like Fr. A.M. Lourdu Samy S.J, Fr. Wilfred Felix and others. Liberation of humanity and the dawn of the kingdom were the running themes in the corridors of St. Paul's those days.

A Saga of Struggles of the People

Some of our early experiences in the struggles of the people are note-worthy. Agitations and road-rokos were common, for the basic amenities such as road facilities, bridges, clean drinking water, drought relief, irrigation network, tax-waiver etc., in the districts of Sivagangai and Ramanand. The introduction of a discriminatory prohibition of toddy, permitting only foreign liquor, and foisting false cases by the police, triggered protests on the part of Palmyrah workers. There were massive rallies, burning of the discriminatory law and courting of arrests in thousands.

Untouchability is the curse of our society and was experienced in the day to day life of the oppressed people, for example, fetching water from common sources, in the customs of burial, playing music, ploughing the field, etc. Human dignity and the image of God were at stake. We had challenged the system of caste hierarchy and untouchability, prevailing at various levels, especially in rural life. Progressive forces, both from the Scheduled Castes and Backward Classes joined hands, in our struggle to fight against this evil of untouchability and caste-hegemony.

At the peak of the drought in the late eighties, the peasants had come together to agitate for their livelihood. The oppression of women and especially an attempt of rape on a Dalit Hindu girl contextualized our struggle against caste and gender oppression. In the process, there were massive rallies, agitations and road-rokos. We had many court cases to defend. But at no point in time, we had fallen upon foreign projects for our struggles. Similarly, we have never troubled the diocese for our financial or legal needs. We function through voluntary contribution and cooperation.

Launching of Uzhaikkum Makkal Viduthalai Iyakkam in 1989

These people based activities resulted in the launching of movements for Working women, Palmyra Tree-tappers, Fishermen, Peasants, Tribals, etc. All these issue-based movements were brought under one banner, called "உழைக்கும் மக்கள் விடுதலை இயக்கம்" (Working People Liberation Movement) in a massive rally at Ilayankudi. Later on, we expanded the base of our involvement to other areas in Tamilnadu. We had to address the demands of environmental rights and the sovereignty of the Tamils, Tamil language and culture. This necessarily involved our support for the cause of Srilankan Tamils, against Sinhalese chauvinism. Our works also involved in the struggles of Pachamalai Tribals, ably assisted by the Sisters of St. Anne's, Chennai. As struggle was the lifeline of a new society, we created the slogan, "We Struggle to live and live to struggle" (வாழ்வதற்காய்ப் போராடுகிறோம்! போராடுவதற்காய் வாழ்கிறோம்!). However, we always avoided electoral politics, as it was heavily loaded in favour of the haves, involving money, caste and power.

A Journal for People's Action: போராளி!

To support the initiatives of the movement and to propagate its ideals, a monthly magazine called "போராளி" (*Porali*) is being published for more than 25 years. To carry forward the legacy of

"*Thirukkural"* among the younger generation, especially students, a small booklet is published by the name "நாள் ஒரு குறள்" every year.

There are ups and downs in the life of any movement. But our vision for the new society is foundational to our commitment. In all our efforts, we pursue the cause of Life and Truth, in the footsteps of our Master. This new consciousness on human dignity, human rights and environmental rights, especially from the underside of the society creates a counter-culture in the pastoral ministry. It is a studied and scientific *pastorale* and not a naive *pastorale.* It is not stereotyped, but innovative.

Our Ministry and Paschal Mystery

Our life and experience with the common people in sharing their joys and sorrows, challenges, struggles, success and failures are nothing but a sharing in the Paschal mystery of life, ministry, passion and death of our Lord Jesus Christ. He believed in human dignity and a fraternal society based on equality, truth, love and justice. We believe in the same. It is not a mega event. It is constitutive of micro, liberative experiences of the last and the least. It is not comprised of power, money or advertisement. We burn our boats of access to power and money before we start our journey.

Many a time our priests and religious have been arrested along with our people. False cases have been foisted. Our people have been lathi-charged and injured. We are always on the margins of the Church, as we are critical of the '*status quo'* approach of the Church hierarchy. As we involve in conflict situations with interreligious participation, naturally the Church hierarchy takes a distance from our works. Our conflict with the Church is highly marginal. Rather any inter-religious movement has to encounter oppression in the wider society. Alienation, sufferings and a simple lifestyle, incarnating with the oppressed are our rewards.

Our shared faith experience is rooted in the context of Tamil land, language and people. We can call it a political experience, liberating experience or religious experience, as you like. But in reality, they are inherently inseparable. We are happy to be an instrument in the hands of God and to participate in the Divine-Human history, through the agency of our movement, *Uzhaikkum Makkal Viduthalai Iyakkam.*

A DEDICATED MAN RETIRES

No former student or professor of St. Paul's Seminary can forget Mr. Devasahayam who rendered his great and tireless service to us as a dhoby. He had been working here for the past 50 years from 1946-1996. When we think of him we cannot overlook his dedication, sincerity and punctuality. We are very grateful to Mr. Devasahayam for his dedicated service to us.

15. *IRAI ARASU IYAKKAM*

REV. FR. V. HILARIUS
VICAR GENERAL
DIOCESE OF KOTTAR

It is a matter of joy and pride that I had the opportunity of going through priestly formation in St. Paul's Seminary, Tiruchirappalli. Three years from 1970 to 1973 for Philosophy and four years from 1976 to 1980 for Theology (three years in between for graduation in Economics in *Arulanandar* College, Madurai) were the seven years that I cherished most. We had had an extensive mixture of students from all over Tamil Nadu, different parts of Kerala, Sri Lanka, Myanmar and a few from the neighbouring states of Karnataka and Andhra Pradesh. Living and interacting with them was an enriching experience.

It has been suggested to me to write whether my seminary formation had anything to do with the choice of my being part of *Irai Arasu Iyakkam* (இறை அரசு இயக்கம்) later in the diocese of Kottar. Sure, it did have. It is a pleasure to travel 40 years back to the seminary.

Post-Vatican II Scenarios

The post-Vatican II decades of the nineteen sixties, seventies and eighties, witnessed a plethora of change in the Church. Seminaries and religious houses were trying to cope with the changes, in a way struggling to absorb them, perhaps unable to foresee the long term impact on the students. St. Paul's Seminary, being no exception, adapted and adjusted to the array of changes.

Another parallel scenario that St. Paul's particularly witnessed was the transfer of seminary administration from the Society of Jesus to the Bishops of Madurai Ecclesiastical province. Eminent professors, including ardent Jesuit European missionaries, were gradually giving way to the incoming diocesan priests. Students like me who were undergoing formation during this transitory phase had the rare opportunity to encounter very eminent faculty members under both administrations. Christology focusing on the radical Jesus of history,

Ecclesiology juxtaposing the old and the new images of Church with a hunch on the new and radical Church, Systematic Theology providing a general framework to understand the traditions and doctrines of the Church and the Bible focusing more on exegesis than on pastoral aspect were handled by very eminent professors.

Christology was a subject that made a special impact on many of us. It placed a strong base on our minds for our future ministries. The introduction of the then-emerging theology of liberation was another eye-opener to view the Church as the Church of the poor and Jesus as the liberator. I should mention at this stage itself that these subjects had a bearing on me to become part of certain radical movements later.

The Phase of Renewal in Kottar

Ordained a priest in 1980, I could see the Kottar diocese brimming with multiple kinds of pastoral activities. Incidentally, that was the golden jubilee year of the diocese having been bifurcated

from Quilon. Pastoral commissions were rejuvenated wherein an army of laypersons were involved. Formation of the laity had taken the center stage. A kind of Catholic Pentecostal prayer group got started in parishes. All the nooks and corners of the diocese felt the rhythm of renewal.

Despite all these, a deep sense of emptiness was irking my mind. That gap, in a way, was addressed by a group of priests and laypersons who were working as a movement known as *Irai Arasu Iyakkam* (IAI). "Church for Radical Social Change" was the core objective of this movement. Since the current capitalistic society would not deliver justice to the poor, there was an urgent need of joining hands with those political forces which work for a socialistic society. Marxian tools of social analysis were adopted in training sessions of the movement.

In the meantime, a seminar was arranged for the priests and moderated by Swami Amalorpavadas, an Indian radical theologian in which a research paper done by one of the founding fathers of IAI was presented. This paper provoked a lot of interest among priests, equally questioning the position taken in the paper. The proposals of the paper were sent for discussion among the laity. After a prolonged time of collecting their opinions and shaping and reshaping them into a policy proposal, the then bishop Marianus Arokiaswamy officially declared it as the vision for the diocese: "Life and Ministry in Kottar Diocese-1986". As a young priest who had gained a similar vision from the seminary, I became naturally inclined to be part of the process and IAI. About 30 priests, 150 laypersons, lay catechists and a few women religious were part of the movement. Though there were sympathizers, IAI stood always as a sign of controversy.

The movement had close links with the Marxist Communist Party (CPI-M). Party personnel would be periodically invited to hold discussions about current political situations in the country. The party had identified IAI as a Christian left movement. Priests and a good number of lay members used to participate in mass struggles organized by the party. IAI runs a registered monthly magazine, *Vidiyalai Nocki* (விடியலை நோக்கி) meant to create critical awareness about matters about Church and society. Justice and peace issues would find their place in the magazine. Currently, about 1000 copies of the monthly are in circulation. IAI has always promoted and supported lay participation in the Church. Diocesan thrust areas like *anbiyams* (BCCs), establishing parish pastoral councils, parish finance committees, internal audit committees were IAI's pet areas too. Laypersons empowered as cashiers (not merely accountants) to manage parish finance and properties is a success story, not without problems of course.

With the persistent efforts of IAI, 33% of women in parish councils and at least one woman in the executive body have been made mandatory and have become the order of the day. IAI priests have supported the founding of the Catholic Priests Conference of India (CPCI), a voluntary national body of priests as it had a prophetic thrust in its orientation. One of the active founding members of CPCI was also a founding member of IAI. About 50 priests of the Kottar diocese had taken membership in CPCI.

Conclusion

A deep-seated love for Jesus of Nazareth, the seed of priestly enthusiasm sown in St. Paul's and being able to live it in a very small way have given me contentment as a priest.

PART V

CENTENARY CELEBRATIONS

St. Paul's Seminary

1921 - 2021

"Set apart for the Gospel of Christ"

A. CENTENARY MESSAGES

B. CENTENARY CELEBRATIONS AT A GLANCE

HIS HOLINESS

POPE FRANCIS

Invokes the joy and peace of our Lord Jesus Christ
on the happy occasion of the

Centenary of St. Paul's Seminary

1921 – 2021

He willingly gives the assurance of his prayers
and imparts to the Rector, Professors, Students and Staff
his apostolic Blessing

+ Leopoldo Girelli

New Delhi, 04 October 2021
Prot. No. 0843/21/IN

Archbishop Leopoldo Girelli
Apostolic Nuncio

SECRETARIAT OF STATE

N. 552-530

From the Vatican, 9 December 2021

I was pleased to learn that Saint Paul's Seminary in Tiruchirappalli is celebrating the one hundredth anniversary of its founding and I gladly convey cordial best wishes and congratulations on this auspicious occasion. I also join you, the alumni, staff and associates of the Seminary in giving thanks to Almighty God for the blessings of these past ten decades.

The motto of your seminary, "Set apart for the Gospel of Christ", taken from Saint Paul's letter to the Romans, beautifully captures the true identify of a priest. Sent to preach Christ's saving Gospel and to sanctify the people of God through the sacraments and other rites, the priest is personally called, despite his unworthiness, to a life of humble and faithful service in imitation of the Good Shepherd.

Through the intercession of Mary, Mother of the Church, I pray that Almighty God will abundantly bless the work of the Seminary so that it may continue to form holy and apostolic priests in India who are ready to serve the Lord and his people with generosity and missionary zeal.

With prayerful good wishes, I am

Yours Sincerely in Christ,

Pietro Card. Parolin

Secretary of State

CONGREGATIO
PRO GENTIUM EVANGELIZATIONE

Prot. N. ...3614/21.....

MESSAGE ON THE OCCASION OF THE CENTENARY CELEBRATION OF ST. PAUL'S SEMINARY IN TIRUCHIRAPPALLI

It is with great pleasure that we take this opportunity of joining with the Church in India, with the fellow Bishops, priests, religious, laity and staff of St. Paul's Seminary, in expressing our congratulations and best wishes on this important milestone of your history, 100 years of its foundation on the 8th of June 2021 and to be celebrated on the 29th of June 2022, Solemnity of Apostles Peter and Paul.

This special occasion is a fitting moment to have a glance at the past with gratefulness to God who provided a seedbed for priestly vocations in the Ecclesiastical Province of Madurai which is also open to other Dioceses of Tamil Nadu and from other parts of India. Much has already been achieved but a vast horizon for evangelization still awaits. May St. Paul's Seminary continue to form seminarians who firmly abide in God so that as future ministers, they may radiate Him through unconditional love and service to all people. Let us recall the words of Pope Francis: "We are branches of the same vine, we are 'communicating vessels', in the sense that the good or the evil that each of us does affects all others. In the spiritual life, then, there is also a sort of 'law of dynamic': to the extent that we abide in God, we draw close to others, and to the extent that we draw close to others, we abide in God. This means that if we pray to God in spirit and truth, then we come to realize our need to love others while, on the other hand, 'if we love one another, God abides in us' (1John 4:12)" *(Homily, Solemnity of the Conversion of St. Paul, 25th of January 2021)*.

I implore God, as you celebrate this grace-filled event, that He may bless all of you with bountiful graces under the maternal intercession of the Blessed Virgin Mary and the guidance of St. Paul for the coming years.

From the Congregation for the Evangelization of Peoples, Rome, 6th of December 2021.

+ Luis Antonio Card. Tagle

Luis Antonio Cardinal Tagle
Prefect

Archbishop Protase Rugambwa
Secretary

CONGREGATIO
PRO CLERICIS

Prot. N. 2021 4087

Vatican City, 10 November 2021

The Congregation for the Clergy joins you in giving thanks to the Triune God for the one hundred years that Saint Paul Seminary in Tirchirappalli has been forming men for the priesthood of Jesus Christ, Head and Shepherd, Servant and Spouse (*Ratio* 35).

As you well know, the *Ratio Fundamentalis Institutionis Sacerdotalis,* promulgated on 8 December 2016, divides the journey of initial priestly formation into **four stages**: (1) Propaedeutic, (2) Discipleship, (3) Configuration, and (4) Vocational Synthesis (*Ratio* 57). During each stage, formators accompany seminarians along the path of vocational discernment and integration of the **four dimensions of formation**: (1) human, (2) spiritual, (3) intellectual, and (4) Pastoral (*Ratio* 89). In his apostolic Exhortation, *Evangelii Gaudium,* Pope Francis reminds us that Our Lord *"wants evangelizers who proclaim the Good News, not only with words, but above all, by a life transfigured by God's presence"* (259). For this reason, *"the concept of integral formation is of the greatest importance, since it is the whole person, with all that he is and all that he possesses, who will be at the Lord's service in the Christian community"* (*Ratio* 92).

As our Holy Father also said, *"To be evangelizers of souls, we need to develop a spiritual taste for being close to people's lives,"* so that *"we will know the missionary joy of sharing life with God's faithful people as we strive to light a fire in the heart of the world"* (*Evangelii Gaudium* 268, 271). It is to be hoped that Saint Paul Seminary will continue to embrace this vision, so that the future priest *"will be able to preach the Gospel and become an instrument of the Mercy of God; to guide and give correction; to intercede and care for the spiritual life of the faithful entrusted to him; to listen and welcome, while also responding to the demands and the deep questions of our time"* (*Ratio* 40).

May every seminarian and formator in your community grow in intimate friendship with Our Lord, his Blessed Mother, Saint Joseph, and your holy Patron, in order to be virtuous disciples and joyful missionaries of the Gospel.

Asking the Most Sacred Heart of Jesus to grant you every blessing, I remain.

Sincerely yours in Christ,

+ Jorge C Patrón Wong

✠Jorge Carlos Patrón Wong
Archbishop-Bishop Emeritus of Papantla
Secretary for Seminaries

Congregazione per il Clero – 00120 Cittá del Vaticano – Tel. 06/69884151 – Fax: 06/69884845

CURIA GENERALIZIA DELLA COMPAGNIA DI GESÙ

16 December 2021

The Peace of Christ!

It give me great joy to greet you and the Seminary as you celebrate the Centenary year!

The Jesuit influence, from the founding of the Seminary in 1921 to managing it until 1978, gives us tremendous satisfaction. That the spirit of MAGIS which the Jesuits assiduously nurtured, still rules the Institute is clear from the history of the development of Licentiate Programme, affiliation to St. Peter's Pontifical Institute, Bengaluru, and the growth of the Christ Hall Seminary and its consequent integration to the Institute.

Just as a tree is known by its fruits, it is so enriching that the Institute has formed 1746 priests, of whom 25 are now serving as bishops. What an amazing gift from the Lord! You have further formed 52 sisters and 19 lay people with B.Th. degrees.

Seminary formation is facing unprecedented challenges from both within and without. The biggest danger for seminaries is to become just degree giving institutions and forget that very are primarily formation centres forming men and women of God. I am sure this centenary celebration, precedent evaluations and review will give you the stimulus to be an effective formation centre. The Pandemic has delayed your preparations. However, it has also taught you lessons of resilience, faith and charity.

May the centenary celebrations of St. Paul's Seminary bring each one of you faculty members, the students, their families, the alumni, and the neighbourhood abundant blessings of the Lord. May you all become instruments for the creation of a 'New Normal' in the post-Covid times. And may the celebration enable you to see 'all things new in Christ'.

Yours Sincerely in Christ,

Arturo Sosa, S.J.
Superior General

APOSTOLIC NUNCIATURE
IN INDIA

N. 0869/21 /IN

5th October 2021

Reverend Father,

I thank you for your letter, dated 23 September 2021, concerning the Centenary Celebration of St. Paul's Seminary, Tiruchirappalli which will be held on 29th June 2022. I am pleased to congratulate you on this happy occasion and I forward herewith the requested Apostolic Blessing (Enclosure).

Spiritually, I join you in thanksgiving to the good Lord for all the blessings he bestowed upon you.

Please also be assured that I have transmitted to Rome the letters you addressed to certain members of the Curia.

With my prayerful good wishes for your Centenary of St. Paul's Seminary.

Yours Sincerely in Christ,

+ Leopoldo Girelli

Archbishop Leopoldo Girelli
Apostolic Nuncio

MOST REV. ANTONY PAPPUSAMY D.D., S.T.D.
Archbishop of Madurai

Archbishop's House, K. Pudur, Madurai - 625 007. Tamilnadu, INDIA.

St. Paul's Seminary - A Light to the Nations...

'It is one thing to be part of history and another to create it. I am greatly honored to send my heartfelt greetings of joy to St. Paul's Seminary especially on the historic occasion of its centenary celebrations. As an institute widely acclaimed for **its epoch-making theological, spiritual, missionary, and pastoral contributions to the Tamilnadu and universal Catholic Church, the golden chapter of St. Paul's will remain etched in the hearts and minds of all the alumni and the faithful who witnessed and continue to find the missionary zeal in the priestly candidates from the centenary old Theological institute.**

I do know that the impressive retinue of bishops, theologians, missionaries, and pastors given birth by St. Paul's is a common knowledge today and I am proud of the indelible legacy it has proudly left behind. I also feel that a fitting tribute to St. Paul's greatness should importantly underscore her topnotch and revolutionary formative culture that has been both arduous and visionary to collectively mean what the name St. Paul's stands for and symbolizes today.

My three-dimensional relationship with St. Paul's Seminary – at first as a student, then as a professor of pastoral theology & Dean, and currently as the President of the Board of Administration – has only reinforced my conviction that the contribution of the centurion institute has redefined the Catholic mission in the context. In my fond recollection, St. Paul's has been an exemplary forerunner in Tamilnadu by laying out a unique pedagogical trajectory for priestly formation in the Third Millennium. The formative program that St. Paul's spearheaded was not just radical and profound in being genuine to the culture and context but sensitized the marginalized to be their own agents of liberation.

To this end, St. Paul's actively advanced the novel conception of discovering in faith and cultural practices the very tools and resources required for their long-dreamt liberation. In sheer honesty with its **contextual, theological, spiritual, missionary, and pastoral advocacies, St. Paul's Seminary assumed a leader's role by introducing**

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a whole new cluster of courses like feminist, liberation, Dalit, and eco-theologies in a constructive response to the contemporary theological developments that conceptualized theology primarily as a divine response to human suffering.

A trailblazer in its own right, St. Paul's was way ahead of time with its relentless push for a synodal Church and ventured to train the nuns and the laity in her center along with the formees for priesthood, more true to its missional vision of a collaborative and participatory Church.

If Pope Francis is universally celebrated for his pastoral reforms in the contemporary Church, it is no exaggeration to state that St. Paul's Seminary prided herself with a similar historical precedent by implementing a holistic formative style that ideated a flock of future pastors with the "smell of their sheep." In this respect, St. Paul's Seminary built a robust model of seminary formation that was uncompromisingly rooted in praxis especially by setting up live-in formation houses amid the marginalized sections and by embarking on weekend ministry drives that 'sent forth' seminarians to live with and work for the least of the society.

Here, I cannot bypass the unique pastoral theological paradigms of St. Paul's that enthusiastically pioneered immersion programs, social analysis camps and activism, and internships with para-Church and para-civil organizations only to transform the conventional pastoral methods into constructive faith actions in the respective ministerial contexts. In acknowledging her phenomenal feats, I do recognize with humility that I have only illustrated and not exhausted what the **centenary old Theological Theologate has accomplished in the local and universal Church. "A desire, a dream, and a vision" are what turn one into a beacon of hope and St. Paul's Seminary is precisely that!**

Yours devotedly in Christ,

+Most Rev. Dr. Antony Pappusamy
Archbishop of Madurai &
Chairman of St. Paul's Seminary

MOST. REV. ANTONY PAPPUSAMY ★ ARCH BISHOP OF MADURAI ★

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Most Rev. Peter Machado
Aruchbishop of Bangalore

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MESSAGE

I am happy to know that St. Paul's Seminary & Institute of Theology has reached an important milestone of hundred years in the formation of priests and religious. Several priests from the Archdiocese of Bangalore too are the Alumni of this seminary.

At this joyful juncture of your centenary, it would be pertinent to remind ourselves of what Pope Francis told members of the Pontifical Leonine College of Anagni – Particularly seminarians – in an audience held in the Clementine Hall in the Vatican Apostolic Palace. He stressed that *"The seminary is a place where one develops their vocation, gaining an in-depth understanding of the Gospel, Confession, the Eucharist and Prayer"*. He also added *"If you are not willing to follow this path with these attitudes and these experiences, - and I say this from the heart, without meaning to offend anyone – it is better to have the courage to seek another."* Pope Francis also added *"What you are preparing for is not a profession, you are not training to work in a business or a bureaucratic organization"*.

I am sure all the formation programs at St. Paul's Seminary have always been geared to shaping seminarians to become pastors in the image of Jesus, the good pastor. In focusing on the Spiritual, Intellectual, Community and the Apostolic dimensions of formation, the Church has been blessed with many Priests and Religious who are serving zealously in various capacities the vineyard of The Lord.

While I congratulate the Rector, Staff, Seminarians and students of the Seminary and Institute on you Centenary, I cordially impart my Blessings.

Peter Machado
Archdiocese of Bangalore

Date: 30.10.2021

+ Peter Machado
Archbishop of Bangalore

MOST REV. UDUMALA BALA
BISHOP OF WARANGAL

Bishop's House
Fatimanagar, NIT (Po)
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Telangana State, INDIA

AMOR VINCIT OMNIA
ప్రేమ సమస్తమును జయించును

It is heartening to know that St. Paul's Seminary, Institute of Theology has reached its 100th Milestone in her untiring journey of Priestly Formation. It is a great credit to the seminary to note that it had given formation to 1746 priests and to whom 25 are elevated to Episcopacy!

As the Chairman of the CCBI Commission for Vocations, Seminaries, Clergy and Religious, it gives me immense joy to know of the centenary celebrations of this illustrious Seminary. For me it is **not the mere history of hundred years but the MYSTERY of the God's Grace of configuration of mere human to Christ the Good Shepherd and High Priest.** All priestly formation is for transformation of the candidates to priesthood to be shepherds after the model of Jesus Christ. It is very evident for me by going through the important millestones the Seminary crossed through with innovative programs.

With its humble beginnings in 1921 as an inter-diocesan Seminary, now it grown into a provincial seminary and even offered B.Th for Nuns and Lay Faithful. What is amazing is that it offers Licentiate in Sacred Theology degree as an institute of Theology formerly aggregated to Urban University, Rome in 1997 and currently to St. Peter's Pontifical Institute, Bengaluru.

A Century is an incredibly long time and therefore, the Seminary deserves its centennial celebrations. I extend Heartiest Congratulations to the Rector, Staff and Students. May the entire people of God especially Children cherish the devotion and be blessed abundantly. May it flourish in providing the best possible formation with pastoral thrust and contextualized theology and philosophy in the coming years!

With Speical Blessings

+ Udumala Bala
Bishop, Diocese of Warangal

UDUMALA BALA
BISHOP OF WARANGAL

Fatimanagar, Warangal,
December 22, 2021

The Most Rev. P. Thomas Paulsamy D.D.
Bishop of Dindigul

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Message to the Centenary of St. Paul's Seminary

I am immensely happy to know that my Alma Mater, St. Paul's Seminary is celebrating the centenary of its foundation this year. I was doing first year of philosophy when the seminary celebrated its Golden Jubilee. It was a wonderful celebration. I remember the day with joy and gratitude. It was a wonderful experience.

It was a very good experience to mix with the seminarians of other dioceses from Kerala and Sri Lanka. I was enriched by their presence. The staff were kind and loving. Their teaching and their life helped to form myself intellectually and spiritually. I enjoyed every day of my seminary life.

I am what I am today because of St. Paul's Seminary and the formation I received there. On this occasion I wish Fr. Rector, the staff and the students a hearty congratulation. Among the 1746 priests formed by St. Paul's 25 have been elevated episcopacy. Happy to realize that I am one among them. May God almighty bless the seminary through the intercession of St. Paul, the Patron of our seminary that the seminary continues its wonderful ministry of forming priests for the good of the local churches and the universal church.

Yours in Christ

† P. Thomas Paulsamy

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MESSAGE

I am glad to convey my finest compliments to the Rector, Faculty and Seminarians on the occasion of the Centenary celebrations of St. Paul's Seminary.

Let me take this opportunity to extend my sincere appreciation for the commendable service the Seminary has been rendering for the last 100 years. It is a remarkable accomplishment and it is worth complementing the institution for its progressive efforts to address the concerns of relevant priestly formation.

With delight, I extend my heartiest wishes for a meaningful celebration of the Centenary year celebrations.

Our Diocese is grateful to Paul's Seminary for its significant contribution in the formation of our Seminarians.

Holy Father Francis draws attention to the significance of priestly formation in his words: "The theme of priestly formation is decisive to the mission of the Church. The renewal of faith and the future of vocations are possible only if we have well-formed priests."

May God's Spirit continue to guide and lead you in the challenging task of formation for priestly ministry.

With kind wishes,

+ Nazarene Soosai
Bishop of Kottar

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From the Heart

It is a time of pride and contentment as St. Paul's Seminary, Institute of Theology, Tiruchirappalli, India joyfully thinks of its 100 of years journey forming priests, educating Rev. Sisters and Laity for the regional, national and international church.

Personally I am indebted to the seminary for accommodating me 5 years as seminarian and another 7 years as professor. I am thankful to the professors, office workers and other workers for their loving kindness to me. The professor who formed me deserve my praise and appreciation. Their genuine life, devotion and dedication, erudition and teaching set a strong formation for me.

My companions and colleagues added joy to my stay in the seminary. The seminary gave us enough freedom grew, provided enough space to cultivate respect for others and charity towards the poor, inculcated in us a sense of brotherhood and equality. It is in the seminary that we fought and got reconciled. We cemented our friendship which lingers on and drives us to visit the seminary time and again.

The library created in us an insatiable thirst for knowledges. St. Paul's Seminary shaped me and made me grow in all dimensions.Two things I would like to record as memorable events and a paradigm shift in the formation of the seminary that has given a new orientation to me and my companions as well. The first is 'the preference for the poor and the subaltern'. I still cherish the remote places I visited, where the discriminated and the marginalized still live struggling to come up in life. The seeds of awareness are sown in them. The second is the importance given to the vernacular (Tamil) in learning theology and philosophy for the better grasp of the ideas and themes. Sure, it has fetched its own fruits.

It is heartening to hear that it has formed 1746 priests, indeed a rare contribution to the global church. To give formation to priests is not an easy task. I congratulate all the former Jesuit professors and other priests, sisters and lay people who imparted knowledge and formed characters in the priests. I do not fail to appreciate the present staff too for their hard and meticulous work.

The board of Bishops for St. Paul's Seminary has diligently taken much care to guide and to carefully watch over the smooth functioning of the seminary with at most concern.

I bless you all and pray that God continues to support your effort and good will.

Yours devotedly,

+ St...

Most Rev. Dr. A. Stephen
Bishop of Tuticorin

08.11.2021

A. STEPHEN BISHOP OF TUTICORIN

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What a joy it is seeing St. Paul's Seminary reaching her 100th milestone in her journey of forming and educating priests and religious and celebrating it with the release of a special Centenary Documentation. The Centenary Documentation is an outstanding tribute to her and it is another feather in her cap. For, it beautifully picturizes her past, present and future life before our eyes.

St. Paul beautifully says that the Spirit has given each and every individual different gifts such as the utterance of wisdom, the utterance of knowledge, faith, healing, working miracles, prophecy, discernment of spirits, various kinds of tongues and the interpretation of tongues (1 Cor 12:8-10). In her past hundred years of glorious journey, St. Paul's has formed dedicated priests and religious pointing out the different gifts given to them and made some great evangelizers, some fervent warriors of justice and some marvellous pastors with the Father's heart.

I wish her on this historic occasion that she would continue her mission with the same vision in the days ahead and meet the aspiration of the Chruch.

With my cordial Blessings.

Yours devotedly in our Lord,

+S. Antonysamy

Bishop of Palayamkottai

12.12.2021

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CENTENARY CELEBRATION WISHES

I am extremely delighted to learn that our St. Paul's Seminary has reached its centenary year of the 100th milestone in its journey of forming priests and religious. I am pleased very much indeed to give this message of felicitation. It is with sentiments of joy and gratitude to God that I extend sincere and hearty wishes as well as my prayers to one and all of you on this solemn occasion of Centenary celebration. It is a wonderful occasion to thank and praise our Lord God for His great love, protection and guidance. I am also happy that from our seminary have come out 1746 priests of whom 25 have been elevated to episcopacy in the last 100 years.

At this juncture, I also personally feel proud and happy to have served our seminary for 3 years as Professor of Liturgy and for another 3 years both as professor and Rector. It is a great blessing and privilege given by God to celebrate this historical moment with hearts filled with joy and gratitude. I would like to appreciate the Rectors and staff, both of the past and present, who have been good example and models for the seminarians not only in the intellectual formation but also in the spiritual formation. May God reward you all with abundant grace and success in ministry.

May the good Lord bless all of you through the intercession of our Blessed Mother Mary, and that of St. Paul your Patron. I wish also on this memorable occasion of centenary celebration that our St. Paul's Seminary grows into a full-fledged Pontifical Institute of Philosophy and Theology serving the students from all over India.

With kind regards and prayers,

Yours in Christ,

+ S. Arokiaraj

+ Most Rev. Dr. S. Arokiaraj
Bishop of Tiruchirappalli

MOST REV. S. AROKIARAJ ★ DIOCESE OF TIRUCHIRAPPALLI ★

HOMILY:

CENTENARY CELEBRATIONS OF ST. PAUL'S SEMINARY

ARCHBISHOP GEORGE ANTONYSAMY D.D., S.T.D.
ARCHDIOCESE OF MADRAS - MYLAPORE

Dear fathers, brothers and sisters in Christ, a hundred years have passed since the foundations of this illustrious seminary were laid by Bishop Augustine FAISANDIER S.J. on 8 June 1921 with the motto "Segregati in Evangelium Christi", "Set apart for the Gospel of Christ". This home of love has contributed to the formation of youngsters, shaping them to serve the Kingdom of God as consecrated priests, bishops, dedicated men and women religious and devoted laity. St. Paul's Seminary has served our mother Church for a century now and she continues her mission of creative philosophical and theological reflection aimed at the integral formation of her sons and daughters who pass through her portals.

On this festive day (29 June 2022), I rejoice with all of you and thank the Lord for all that His providence has accomplished over the past century through the life and mission of this potter's wheel, that we call St. Paul's Seminary. God, the skilful Potter has been using this one hundred years old seminary as His efficient and faithful wheel to shape us into earthen vessels that carry in them the treasure of His salvific love for all humanity. On her hundredth birthday, this potter's wheel still continues to turn and spin as efficiently as ever! And on this wheel, the potter's hands continue to work on each of us, carefully reshaping us individually in unique ways so we may continue to be re-created in His own image.

For our reflection today, let us turn our reflective gaze on our patron, St. Paul. Renowned biblical scholar, author and Anglican Bishop N.T. Wright makes a very interesting point in his book Paul, A Biography (2018) which I think is very relevant for us today. He argues that over the centuries, biblical scholars, theologians, and pastors have paid so much attention on Paul's letters and his theology that we have too often overlooked the very 'person' of Paul. I invite you today to try and meet this person 'Paul' in flesh and blood.

Let us forget for a brief moment the faith vs. work, and other classical debates on Pauline letters; let us forget for a while exegetic problems such as the difference between Pauline and Deutero-Pauline literature. Let us instead try and meet this young Jewish student of Gamaliel from Tarsus; converse with him as a friend; ride with him on his way to Damascus; discover the human and existential dimensions of this great apostle and our patron on the feast of his conversion. The first thing that he is likely to narrate to us is the dramatic intervention of God into his life: his vocation story!

1. That Brings us to the First Point of our Reflection: God Intervenes!

Here is Saul, with all the zeal, potential and energy of an youngster in his prime; born and brought up in an affluent and diverse community of Cilicia that valued education; well trained in law from one of the best rabbis (gurus) of his time at Jerusalem; probably also an accomplished and

influential man who did not hesitate to boast about his roman citizenship or his knowledge of the Greek culture and philosophy; a warrior in his heart who did not shy away from violence or confrontation as he testifies himself many times; and someone whose resume had the best possible references. He in fact quotes the high priest and the whole council of elders as testimonies to his work and character. By any standards, Saul is a model youth, a dream candidate for any job profile!

In the first reading, we meet Saul on official duty! He has gotten letters from the higher-ups, the management to bring back a certain group of people of a new way in chains from Damascus to Jerusalem. He is already showing great promise. From here, Saul is only going to climb up the corporate ladder of first century Judaism. Yet friends, it is on this well-set road to success, power, influence, and glory, that God intervenes in Saul's life! We discern a nostalgic tone as Paul recounts the single most important event of his life, "On that journey as I drew near to Damascus, about noon a great light from the sky suddenly shone around me. I fell to the ground and heard a voice".

A bright light literally blinds his eyes; and a voice unsettles him, throws him down, and baffles him! "Who are you, sir?", he asks in wonder and Jesus replies, "I am Jesus the Nazarene whom you are persecuting." At noon, as the sun is almost reaching the highest point of its path across the sky, God breaks into the life of a man who is reaching a significant point of his career. One can only marvel at God's bad timing! This is characteristic of God's intervention, isn't it? He breaks into the lives of his chosen ones in the most unexpected times, places, and events! Consider Abraham, Moses, Samuel, David, Elisha, Jeremiah, Mary, Joseph, Peter, John, Zacchaeus or the two disciples on their way to Emmaus: Bible is rich with such examples of the bad timing of God's interventions!

Yes, my friends, God's interventions happen in unexpected life situations; through unpredictable events and people; in unusual manners and ways; to produce unforeseen results. Our centenary celebration is an opportune moment to reflect on the radical and unsettling nature and timing of God's intervention. As in Saul's case, God patiently awaits to startle us, startle us by breaking into our well-set roads meant to climb up the ladders of hierarchy, radically intervenes and abruptly transforms the dynamics, purposes, relationships, and patterns of our lives! God intervenes in flesh and blood; and He consistently follows His own timing: not our timing or timetables but His own!

Let us open our hearts to the unexpected interventions of God! Open your lives to the infinite possibilities of His bad timings (bad obviously meaning unanticipated)! That is the first important lesson that Saul is teaching us today. This is why continuous, ongoing discernment is crucial in our seminary formation. This is why careful reading the signs of the times is important to our theological and philosophical reflection. This is why closeness to our people is important to our pastoral ministry. Discernment, reading the signs of the times, pastoral closeness are all different ways of welcoming God's interventions. They are all ways of realigning the clocks of our lives to God's timing. They are effective means of the permanent welcoming of the blinding light and startling voice of God that broke into Saul's life on his way to Damascus.

2. God Accompanies

Yes, the abrupt timing and manner of God's intervention challenged and transformed Saul's life in a radical way! However, it is important for us to realise that God did not just abandon him after stepping into his life. He did not demand Saul to find his own way out! Here is our second point of reflection: when God intervenes, He also makes sure that He accompanies His chosen one. Saul's conversion perfectly illustrates this fact, when we realise how much attention God had vested into preparing a way ahead for Saul after His intervention. God arranges the house of Juda to welcome

the blinded Saul and extend to him the kind hospitality of their family. He also instructs Ananias, despite his initial questions and hesitancies, to go in search of Saul, to heal him of his blindness and to subsequently baptize him.

It is clear here that God initiates Saul into a process and accompanies him in this altered path of his journey. Interestingly, it is this accompaniment process that will go on to play a determining role in the future course of the history of Church and Christian history. As we know well, the book of Acts records three separate missionary journeys that took Paul through Greece, Turkey, Syria, and numerous regions we don't even find on modern-day maps. Some would even argue that Paul also took a fourth missionary journey, even going as far as Spain. Each of these missionary journeys was a process that Paul undertook in the accompaniment of God. In each of these journeys and the challenges they posed, God walked with Paul!

Yes, the Jesus of Nazareth who intervened in Saul's way to Damascus did not just show the way. He was also "the way" (John 14:6), who accompanied Paul all through his life as a fellow traveller, preparing friends and benefactors for the route, sowing the seeds of communities which would later grow to become ecclesial communities and Churches. This is the model that we are called to emulate in our formation of the young seminarians today. We need to walk with our youth rather than just showing them the way. The model of God's accompaniment in Paul's life journey teaches us that integral formation is a dynamic process that constitutes the involved accompaniment of the one who called us.

God initiates each of us into a continuing process of accompaniment. It is the Lord who intervenes into our lives, who also makes sure of the arrangements that are necessary for the process of this journey. Walking with God in this ongoing formation process obliges us to make Christ the true centre of our lives and enter into true closeness with him. This process necessarily involves the pain of change, of renunciation, etc., but pain also has a purpose. As Paul reminds us in Galatians Chapter 4, verse 19, "My children, I am again suffering labour pains for you until Christ is formed in you". Formation understood as process involves renunciations and sacrifices which are certainly difficult. However, the growing joy of friendship with God, and the small and sometimes great signs of His accompanying love help us march forward with hope and humility. As prophet Micah would claim, "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

Dear formators present here, I would like to insist that your mission in this house of formation is to be and become visible signs of God's accompaniment to those under your care. The Ratio Fundamentalis document published by the Congregation for the Clergy in 2016 repeatedly stresses on the urgent need to deepen the integration of each seminarian through our mission of accompaniment in formation. Pope Francis highlights this common call to accompany our youth in Christus Vivit, no 246, "Mentors should not lead young people as passive followers, but walk alongside them, allowing them to be active participants in the journey. They should respect the freedom that comes with a young person's process of discernment and equip them with tools to do so well." We need formators who can walk the path and not just stop with showing the way!

3. God Transforms

There is an important benefit of undertaking a realistic look into the person of Paul without the many layers of halos that we generally attribute to him. Meeting Paul, conversing with him, we get a realistic,

complete, and coherent 3D picture of his temperament and his personality. We realise that Paul is not a perfect man. He is certainly a man made of "flesh, bones and blood". The Bible does not hide his imperfections, weaknesses, fragilities, issues and problems, which make our patron truly human. As I mentioned above, he does seem to be a man of hot-temper, not one to shy away from violence and confrontation. Even after his encounter with the Risen Jesus, we see that his anger still burns hot against Peter for example or even Barnabas, his closest Christian friend from whom he separates over a disagreement in Acts 15:39.

Some of his positions and recommendations may even seem archaic, outdated and oppressive to our 21stcentury minds. To cite a few examples: his position on the necessity of veils for women; the prohibition against women speaking in church; the preference for celibacy over marriage; the severity of the tone with which he rebukes the conduct of the people of his ecclesial communities, etc. In 2 Corinthians, chapter 12, he speaks of a thorn in his flesh, which has been interpreted to mean various things: a physical ailment, a flaw in character, an issue that he has been dealing with, and so on and so forth.

Let me be clear, it is certainly improper and even inapt to pass a moral judgement on a person of the first century, about whom we know very little. Neither is it justifiable to decide on the temperament of a person based on excerpts of writings, chosen, read and interpreted out of their original contexts. Surely, that is not what I am proposing here. What I mean to insist, however, is that taking a realistic look into the person of Paul, we discover a relatable human dimension that is important to our consecration and vocation.

Paul did have his shortcomings and it is this fact that makes him a better model for us! How? Firstly, Paul recognises and owns his shortcomings. As we read in Romans, chapter 7, "I do not understand my own actions. For I do not do the good I want, but the evil I do not want is what I do". We all know this passage. But do we know the passage where Paul responds to this dilemma? Probably in Romans, Chapter 12, where he says, "Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect."

Here is the second important stage characterised by two key words:

1). BE TRANSFORMED: Notice the 'Divine passive' employed here: our reformation proceeds from GOD. We are called to be transformed by opening ourselves and cooperating with the work of God.

2). RENEW YOUR MINDS: We need a continual renewal of our mindset. A metamorphosis, where we abandon our older forms to be reformed into what God wants us to become. It is thus that our weaknesses can become a source of grace, transformation, and renewal for all of us. We can therefore boast with Paul, "all the more gladly about our weaknesses, so that Christ's power may rest on us. For when we are weak, then we are strong".

Our Church is not a museum of saints. It is a concrete human and divine community made up of sinners and saints. Yes, all of us are sinful but our weakness cannot become an excuse in our vocation to holiness. God is ok with our weaknesses but not with our excuses! This is the third important lesson of Paul for us today: God knows that we are weak and still calls us to become saints. He wishes to re-create us, to energize us when we are weak, and to lift us up again whenever we fall. May the life model of the person of Paul, our patron, inspire us to a continuous and consistent conversion of our ideologies, our behavioural patterns, our intentions, and our relationships.

3. Conclusion

• Let us spend this feast with Paul. Let us continue our conversation with him, ask him to intercede for us and more importantly inspire us in our vocation:

• To keep our lives open to the unforeseen interventions of God, who breaks into our lives in the least expected time, ways and means;

• To seek to be permanently initiated into the process of ongoing formation, firmly holding the hands of God who accompanies us in our mission; and

• To be attentive to the need of constant conversion, to recognise and to own our shortcomings, co-operate with God in transforming them into grace-filled opportunities of transformation. May our patron intercede for us to become worthy missionaries "set apart for the gospel of Christ".

EDUCATION

Education is not about knowing things or taking lessons but about being able to use three lingos: those of the head, the heart, and the hands… learning so that you can think about what you feel and do, can feel what you think and do, and can do what you feel and think. Unity within a person.

Dialogue, in fact, educates when the person relates with respect, esteem and sincere listening, and is expressed with authenticity without obscuring or softening one's own identify nourished by evangelical inspiration.

Openness to God makes us open towards the marginalized of this world and gives us the courage to leave the confines of our own security and comfort to become bruised; hurting and dirty as we joyfully approach the suffering other in a spirit of solidarity."

- Pope Francis

நூற்றாண்டு விழா வரவேற்புரை

அருள்பணி. முனைவர் அ. ஆண்ட்ரூ டி ரோஸ்
குருத்துவக் கல்லூரித் தலைவர்

வானங்களும் இயற்கையின் பல வண்ணங்களும்
படைத்த பரமனின் பதம் வணங்கி,
இறையவர் அவர் அடியவர்
பவுலடியாரின் பாசறையின்
நூற்றாண்டுப் பயணப் பாதையில்
இன்று தடம் கண்ட ஆண்டில்
அனைவரையும் வரவேற்பதில் மகிழ்கிறேன்.

"கிறிஸ்துவின் நற்செய்திப் பணிக்காக ஒதுக்கிவைக்கப்பட்ட" என்னும் விருதுவாக்கை இலக்காகக் கொண்டு 1921-ஆம் ஆண்டு தொடங்கப்பட்ட எம் புனித பவுல் அருள்பணிப் பயிற்சியகம் இரண்டாம் வத்திக்கான் சங்கத்தின் போதனைகளை ஆழமாக உள்வாங்கி, காலத்தின் அறிகுறிகளைக் கண்டறிந்து, கடந்த நூறாண்டுகளாய்ப் பல்வேறு தளங்களில் தமிழக, இந்தியத் திருஅவைக்கு ஆற்றிய தொண்டும் பங்களிப்பும் எண்ணிலடங்கா. 1746 அருள்பணியாளர்களையும் 25 ஆயர்களையும் பெற்றெடுத்துப் பெருமிதம் கொள்ளும் தாய் இவள். சென்ற ஆண்டே கொண்டாடப்பட வேண்டிய இவ்விழா கொரோனாவின் கோரப்பிடியினால் ஒத்திவைக்கப்பட்டு இன்று (29.06.2022) கொண்டாடப்படுகின்றது.

இந்நாளில்,
முத்தாய் மூத்த தமிழ் வளர்த்த
தாய் நில வாழ்வின் சொத்தாய்
சமய நல்லிணக்கத்தின் வித்தாய்
தனைப்பெற்ற தாய்க்கும் தத்தெடுத்த தமிழுக்கும்
வான் சிறப்பாய்த் தந்திங்கு

எங்களின் அழைப்பை மரியாதையுடனும் மகிழ்ச்சியுடன் ஏற்று வருகை நல்கியிருக்கும் நம் முதன்மை விருந்தினர் மாண்புமிகு **தமிழகச் சட்ட மன்றப் பேரவைத் தலைவர் திருமிகு அப்பாவு,** அவர்களை வரவேற்பதில் பெருமகிழ்ச்சியடைகின்றேன். இவர் ஓர் இந்திய அரசியலார், செல்வாக்கு மிக்க அரசியல் தலைவர். வேளாண் தொழிலாளர் பிரச்சினை, தாமிரபரணி ஆற்றில் தனியார் நிறுவனங்கள் தண்ணீர் எடுப்பதைத் தடுப்பது எனப் பல்வேறு மக்கள் பிரச்சினைகளில் குரல் கொடுத்தவர். நாள்தோறும் விவிலியம் வாசித்து வாழ்பவர். எம் குருத்துவக் கல்லூரியின் நூற்றாண்டு விழாவிற்கு முதன்மை விருந்தினராக வந்திருக்கும் அவர்களை எம் புனித பவுல் அருள்பணிப் பயிற்சியகத்தின் சார்பாக வருக வருக என வரவேற்கின்றேன். அவருக்கு எம் கல்லூரி ஆட்சி மன்றக் குழுவின் தலைவரான **பேராயர் மேதகு அந்தோணி பாப்புசாமி** அவர்கள் பொன்னாடை அணிவிக்க, திருச்சி மறைமாவட்ட ஆயர் **மேதகு ஆரோக்கியராஜ்** அவர்கள் நினைவுப் பரிசு வழங்குகின்றார்கள்.

நல்ல கத்தோலிக்கராக, நல்லெண்ண இயக்கம் கண்டு திருச்சி நகர் மக்களால் தேர்ந்தெடுக்கப்பெற்று எம் எளிய அழைப்பை ஏற்று வருகை தந்து எங்களை மகிழ்ச்சி வெள்ளத்தில் ஆழ்த்தும் தமிழகச் **சட்டமன்ற உறுப்பினர் திருமிகு இனிகோ இருதயராஜ்** அவர்களை **மேதகு ஆயர் தாமஸ் பால்சாமி** அவர்கள் பொன்னாடை அணிவித்து வரவேற்க, நம் கல்லூரியின் இயக்குநர் **அருள்பணி. சேவியர் டெரன்ஸ்** அவர்கள் நினைவுப் பரிசு வழங்குகின்றார்கள்.

என் உள்ளத்தின் அன்பிலிருந்து மேய்ப்பர்களைத் தருவேன்

என்ற ஆண்டவரின் அருள்மொழியை இன்று வெள்ளிடை மலைபோல் வெளிப்படுத்தி,

இறைத்தந்தையின் சாயலை நாள்தோறும் மெய்ப்பித்துக்கொண்டிருக்கும்

எம் கல்லூரியில் பயின்று, பேராசிரியராகப் பயிற்றுவித்து இன்று எம் கல்லூரியின் ஆட்சி மன்றக் குழுவின் தலைவராகவும், மதுரை உயர்மறைமாவட்டப் பேராயராகவும் செயல்படும் **மேதகு அந்தோணி பாப்புசாமி** அவர்களை வரவேற்கின்றோம்.

அவரோடு இணைந்து ஆட்சிமன்றக் குழு உறுப்பினர்களாக இப்பயிற்சியகத்தை வழிநடத்தும் திண்டுக்கல் மறைமாவட்ட **ஆயர் மேதகு தாமஸ் பால்சாமி,** கோட்டாறு மறைமாவட்ட **ஆயர் மேதகு நசரேன் சூசை,** தூத்துக்குடி மறைமாவட்ட **ஆயர் மேதகு ஸ்டீபன்,** பாளையங்கோட்டை மறைமாவட்ட **ஆயர் மேதகு அந்தோணிசாமி,** எம் பவுல் கல்லூரி அமைந்துள்ள திருச்சி மறைமாவட்டத்தின் **ஆயர் மேதகு ஆரோக்கியராஜ்** ஆகியோரைப் பாசத்தோடு வரவேற்று, பொன்னாடை அணிவித்து நினைவுப் பரிசுகள் வழங்குகின்றோம்.

மேலும், கோட்டாறு மறைமாவட்ட ஆயராகப் பணியாற்றி பணி நிறைவுபெற்ற **ஆயர் மேதகு ரெமிஜியூஸ்** அவர்களையும், சிவகங்கை மாறைமாவட்ட ஆயராகப் பணியாற்றி பணி நிறைவுபெற்ற **ஆயர் மேதகு சூசைமாணிக்கம்** அவர்களையும், பாளையங்கோட்டை மறைமாவட்ட ஆயராகப் பணியாற்றி பணி நிறைவுபெற்ற **ஆயர் மேதகு ஜூடு பால்ராஜ்** அவர்களையும், தூத்துக்குடி மறைமாவட்ட ஆயராகப் பணியாற்றி பணி நிறைவுபெற்ற **ஆயர் மேதகு யுவோன் அம்புரோஸ்** அவர்களையும், எம் குருத்துவக் கல்லூரியின் முன்னாள் மாணவரும் கும்பகோணம் மறைமாவட்ட ஆயருமான **மேதகு அந்தோணிசாமி** அவர்களையும், வேலூர் மறைமாவட்ட பரிபாலராகப் பணியாற்றும் **பேரருள்திரு. ஜாண் இராபர்ட் அவர்களையும்** அன்போடு வரவேற்றுப் பொன்னாடை அணிவித்து நினைவுப்பரிசுகள் வழங்குகின்றோம்.

எம் கல்லூரியின் வளர்ச்சியில் பெரும்பங்கு வகிப்பவர்கள் எம் குருத்துவக் கல்லூரியின் முன்னாள் தலைவர்களான **அருள்பணி. ஜான் குழந்தை, அருள்பணி. தே. அல்போன்ஸ், அருள்பணி. செபஸ்தியான்** ஆகியோரையும் அன்புடன் வரவேற்கின்றோம்.

இக்கல்லூரியில் பேராசிரியர்களாகப் பல்லாண்டுகள் பணியாற்றி ஓய்வு பெற்று அல்லது பணி மாற்றம் பெற்று, பல்வேறு தளங்களில் பணியாற்றும் எம் முன்னாள் பேராசிரியர்கள் ஒவ்வொருவரையும் நன்றியோடு வரவேற்கின்றோம்: **அருள்பணி. பெலிக்ஸ் வில்பிரட், அருள்பணி. ச.தே. செல்வராஜ், அருள்பணி. சேசுராஜ், அருள்பணி. எஸ்.எல். ஸ்டீபன், அருள்பணி. திரவியம், அருள்பணி. ரெய்மண்ட் ஜோசப், அருள்பணி. நார்பர்ட் தாமஸ், அருள்பணி. பிரிட்டோ பாக்கியராஜ், அருள்பணி. ஜான் பீட்டர், அருள்பணி. ஜேசுதாஸ், அருள்பணி. சேகர் செபஸ்தியான், அருள்பணி. யேசு கருணாநிதி.** பழைய மாணவர்கள் சார்பில் தம் அனுபவத்தைப் பகிர வந்திருக்கும் **பேரருள்திரு. ஹிலாரியுஸ்** அடிகளாரை வரவேற்கின்றோம்.

நூறு ஆண்டுகளுக்கு முன் இக்குருத்துவக் கல்லூரி உருவாக வித்திட்ட இயேசு அவையினர் எங்கள் சிறப்பான நன்றிக்கும் வாழ்த்துக்கும் உரியவர்கள். மதுரை இயேசு அவை மாநிலத் தலைவர் **பேரருள்திரு. டேனிஸ் பொன்னையா** சார்பாக வந்திருக்கும் **அருள்பணி. மைக்கில் தாஸ், அருள்பணி. லெயோனார்டு** ஆகியோரையும் எம் கல்லூரியின் வளர்ச்சியில் அக்கறை கொண்ட புனித அமலோற்பவ அன்னைத் துறவற அவையின் தலைமை அன்னை **அருள்சகோ. ரஞ்சிதம்** அவர்களையும் வரவேற்கின்றோம்.

இறைப்பணியில் எங்களோடு இணைந்து பணியாற்றுவதோடு இன்று எங்களை மகிழ்ச்சிப்படுத்த இங்கு வருகை தந்திருக்கும் அனைத்து துறவியரையும் சிறப்பாக கார்மேல் அவை, சலேசிய அவை, தெய்வீக குணமளிக்கும் அவை (JDH) ஆகியவற்றின் மறைமாநிலத் தலைவர்களையும், கொன்சாகா துறவற அவையின் துணைத் தலைவி சகோ. தெரசா ஞானமணி, திருச்சிலுவை அவைச் சகோதரிகள், மரியின் பிரான்சிஸ்கு துறவற அவைச் சகோதரிகள் (FMM), புனித பவுலின் சகோதரிகள், புனித அன்னாள் துறவற அவை, மரியின் ஊழியர் துறவற அவைப் பிரதிநிதிகளாக வந்திருக்கும் அருள்சகோதரிகளையும், எமது கல்லூரியின் பங்களிப்பைப் பற்றி உரையாற்ற வருகை தந்திருக்கும் பேராசிரியர் **அந்தோணி குருஸ்** அவர்களையும் வரவேற்கின்றோம்.

எம் கல்லூரியைப் போன்றே அருள்பணியாளர்களை உருவாக்கும் பணியில் ஈடுபட்டிருக்கும் பெங்களூர், புனித பேதுரு குருத்துவக் கல்லூரி; சென்னை திரு இருதய குருத்துவக் கல்லூரி, கோயமுத்தூர் நல்லாயன் குருத்துவக் கல்லூரி, கருமாத்தூர் கிறிஸ்து இல்லம் இவற்றில் இருந்து வந்து இந்நாளில் எங்களை மகிழ்ச்சிப்படுத்தும் குருத்துவக் கல்லூரித் தலைவர்களையும் பேராசிரியர்களையும் வரவேற்றுப் பொன்னாடை அணிவித்து நினைவுப் பரிசுகள் வழங்குகின்றோம்.

பண்பிலும் பாங்கிலும் நல்ல சமாரியர்களாய்
சாமானிய மக்களின் அழுகுரலுக்குச் செவிகொடுக்கும் நல்ல ஆயர்களாய்
எம் பவுல் இறையியல் மண்ணில் வனையப்பெற்ற இறையருள் வழியும் பாத்திரங்களாய்

இது "எங்கள் தாய் வீடு" என்று உரிமையோடும் நன்றியோடும் வருகை தந்திருக்கும் எம் குருத்துவக் கல்லூரியின் முன்னாள் மாணவர்களையும் மாணவியரையும் இருகரம் விரித்து வரவேற்கின்றோம். நூற்றாண்டு விழாவை முன்னிட்டு முன்னாள் மாணவர்களுக்கான தொடர் பயிற்சிகள், நலிந்தவர்களுக்கான நலத்திட்டங்கள் பலவற்றைத் திட்டமிட்டிருந்தோம். ஆனால் கொரோனா பெருந்தொற்று காரணமாக அவை தடைப்பட்டன; சூழ்நிலைகள் மாறியவுடன் அத்திட்டங்கள் நிறைவேற்றப்படும் என்று உறுதி தருகின்றோம்.

எங்கள் மாணவர்களின் களப்பணி அனுபவத்தில் அவர்களுக்கு வழிகாட்டும் அனைத்துப் பங்குப் பணியாளர்களையும், சிறப்பாகத் திருச்சி மறைமாவட்ட அருள்பணியாளர்களையும் பாசத்தோடு வரவேற்கின்றோம்.

எம் அருள்சகோதரர்களை அருள்பணி வாழ்வுக்கு அர்ப்பணிக்க அயராது உழைத்துக்கொண்டிருக்கும் இப்பயிற்சியகத்தின் பேராசிரியர் தந்தையர்கள், வருகைதரு பேராசிரியர்கள், எம் இல்லத்தில் பல்வேறு பணிகளைப் பாங்குடன் செய்யும் அனைத்துப் பணியாளர்களையும் அவர்களின் குடும்பத்தினர் அனைவரையும் வருக வருக என வரவேற்கின்றோம்.

தங்களுடைய திறமைகளினால் இலட்சியத்தை நோக்கிச் செல்ல இப்பயிற்சியகத்தில் பயின்றும் பயணித்தும் கொண்டிருக்கும் அனைத்து அருள்சகோதரர்களையும் வருக வருக என வரவேற்கின்றோம்.

இறைவனே இரங்கி வந்திடும் இறையன்பு ஊற்றெடுக்கும் இதயங்கள் தாங்கி, அகம் குளிர முகம் மலர, எங்கள் வாழ்வின் நிலையான கருப்பொருளாய், இறைப்பணியின் விளைநிலமாய் விளங்கும் இறைமக்கள் அனைவரையும் புனித பவுல் குடும்பத்தின் சார்பாக வருக வருகவென நெஞ்சார வரவேற்று மகிழ்கின்றோம்.

வருக! **வருக**! **வருக**!

"God, when He forgives, loses his memory."

- Pope Francis

புனித பவுல் குருத்துவக் கல்லூரி நூற்றாண்டு விழாத் தலைமையுரை

மேதகு பேராயர் அந்தோணி பாப்புசாமி
ஆட்சி மன்றக் குழுவின் தலைவர்
மதுரை உயர்மறைமாவட்டம்

தமிழகச் சட்டமன்ற நடவடிக்கைகளைத் தம் எளிமையான இயல்பால் நெறிப்படுத்தி வழிநடத்தும் சட்டமன்றப் பேரவைத் தலைவர், இன்றைய விழாவின் முதன்மை விருந்தினர் மதிப்பிற்குரிய **ஐயா அப்பாவு** அவர்களே, தமிழகத் திருஅவையை மேன்மையுடன் வழிநடத்திச் செல்லும் ஆயர் பெருமக்களே, நம் ஆட்சி மன்றக்குழு உறுப்பினர்களே, பவுல் தாயின் பரிவில் பயின்ற முன்னாள் மாணவர்களே, அருள்தந்தையர்களே, துறவியரே, புனித பவுல் குருத்துவக் கல்லூரியின் தலைவர் முனைவர் ஆண்ட்ரூ டி ரோஸ் அவர்களே, இயக்குநர் முனைவர் சேவியர் டெரன்ஸ் அவர்களே, பேராசிரியர்களே, பணியாளர்களே. பல்வேறு பங்குகளிலிருந்தும் இடங்களிலிருந்தும் வந்துள்ள சகோதர, சகோதரிகளே, உங்கள் அனைவருக்கும் என் இனிய வணக்கம்!

புனித பவுல் குருத்துவக் கல்லூரியினுடைய ஆட்சி மன்றக் குழுவின் தலைவர் என்ற நிலையில் நான் உங்கள் அனைவரையும் வரவேற்கின்றேன். 100 ஆண்டுகளைக் கடந்து வந்துள்ள நம் புனித பவுல் குருத்துவக் கல்லூரியை வாழ்த்துகின்றேன்; உங்களின் உடனிருப்புக்கு நன்றி கூறுகின்றேன்.

"இந்தியாவே, உன் பிள்ளைகளே உனக்கு நற்செய்தி அறிவிப்பார்கள்" என்னும் திருத்தந்தை 13-ஆம் லியோ அவர்களின் முழக்கம் ஒலித்த 40-ஆம் ஆண்டில், "கிறிஸ்துவின் நற்செய்திப் பணிக்காக ஒதுக்கிவைக்கப்பட்ட" என்னும் இலக்குடன் காவிரிக் கரையில் பிறந்தாள் நம் பவுல் அன்னை. இன்று நூறு வயதைக் கடந்து, இனிமையுடனும் இளமையுடனும் நிற்கின்றாள்.

புனித பவுல் குருத்துவக் கல்லூரியின் 100 ஆண்டுப் பாதை, கல்வி-கலை-கனவு என்னும் மூன்று நிலைகளில் அமைந்துள்ளன.

முதலாவது, கல்வி, மெய்யியல் கல்வி, இறையியல் கல்வி, சில ஆண்டுகள் ஆன்மிகக் கல்வி என்று கல்வி கற்றல்-கற்பித்தல் நிகழும் இடமாகப் புனித பவுல் குருத்துவக் கல்லூரி திகழ்கின்றது. கல்வி ஒன்று எனினும் அதன் பரிமாணங்கள் என்னவோ நான்கு: ஆளுமைப் பயிற்சி, அறிவு வளர்ச்சி, அருள்வாழ்வுப் பயிற்சி, அருள்பணிசார் பயிற்சி.

இரண்டாவது, கலை. இயல்-இசை-நாடகம் என்னும் தமிழ்க் கலையின் மூன்று வடிவங்களையும் நாட்டார் வழக்காற்றியல் கலைக் கூறுகளையும் ஒன்றாக இணைத்து, கலைகள் வழியாகவே நம் மக்களின் நாடி நரம்புக்குள் நுழைய முடியும், விடுதலை உணர்வுகளைத் தட்டி எழுப்ப முடியும் என்று, விடுதலை இறையியலுக்கு வித்திட்டவளும் நம் பவுல் அன்னைதான்! பல அரசியல் தலைவர்களும் திராவிடத் தொண்டர்களும் நம் தமிழ்மன்றத்தை அலங்கரித்துள்ளார்கள்.

மூன்றாவது, கனவு. இரண்டாம் வத்திக்கான் சங்கம் முன்மொழிந்த சூழமைவு இறையியல் என்னும் கனவை நனவாக்கியதோடல்லாமல், சங்க ஏடுகள், விவிலிய மொழிபெயர்ப்பு, திருஅவை ஆசிரிய ஏடுகள் மொழிபெயர்ப்பு, திருஅவைச்சட்ட மொழிபெயர்ப்பு, திருஅவை வரலாற்றுத் தொகுதிகள் உருவாக்கம், பொதுநிலையினர் உருவாக்கம் எனப் பல கரங்களால் நம் தமிழ் மண்ணையும், தமிழ்கூறும் நல்லுலகையும் தழுவியவராய், தம் உள்ளத்தில் தாங்கி

நிற்கும் இறையாட்சிக் கனவைத் தம் பிள்ளைகளுக்கும் கொடுத்து அவர்களைப் பணித்தளங்களுக்கு அனுப்புகிறாள் நம் பவுல் அன்னை.

நம் பவுல் அன்னையின் தவப் புதல்வரும் புதல்வியரும் இன்றைய உலகில் துலங்கும் விண்மீன்களாக வலம் வருகின்றனர். பேராயர்களாக, ஆயர்களாக, துறவற அவைகளின் முதல்வர்களாக, மாநிலத் தலைவர்களாகத் திகழ்கின்றனர்; துறவற அவைகளைத் தோற்றுவித்துள்ளனர்; துறவற அவைகளின் வளர்ச்சிக்குத் துணைநிற்கின்றனர்; பல நாடுகளின் பல்கலைக்கழகங்களில் முனைவர் பட்டங்கள் பெற்றுள்ளனர்; நூல்கள் பல எழுதியுள்ளனர்; பாடல்கள் பல இயற்றியுள்ளனர்; நாடகங்கள் பல அரங்கேற்றியுள்ளனர்; நிறுவனங்களைத் தோற்றுவித்துள்ளனர்; சட்டம், மக்கள் விடுதலை, பெண்கள் முன்னேற்றம், குழந்தைத் தொழிலாளர் ஒழிப்பு, தாழ்த்தப்பட்டோர் வாழ்வுயர்வு, பங்குப் பணி. பள்ளிகளில் ஆசிரியப் பணிகள் எனப் பல்வேறு பணிகளை முன்னெடுக்கின்றனர்; கோவில்கள் பல கட்டியுள்ளனர்; இறைமக்களை நம்பிக்கையில் வளர்க்கின்றனர். எங்கு நோக்கினும் என் மக்கள் என்று இன்று புன்னகை பூக்கிறாள் நம் பவுல் அன்னை.

இந்த நாளில், புனித பவுல் குருத்துவக் கல்லூரிக்கு வித்திட்ட மேதகு ஆயர் அகஸ்டின் ஃபைசாந்தியர் அவர்களையும், அவர்களோடு உடன் நின்ற நம் முன்னோர்களையும் எண்ணிப்பார்த்து அவர்களுக்கு நன்றி கூறுகின்றேன். அவர்களின் நம்பிக்கைப் பார்வையும், கடின உழைப்பும், படைப்புத்திறத் துணிவும் போற்றுதற்குரியவை.

நாம் கடந்து வந்த 100 ஆண்டுகளில் நாம் கண்ட வெற்றிகள், திருஅவையிலும் குடிமைச் சமூகத்திலும் ஏற்படுத்திய தாக்கங்கள் எவை?

(1) மறைபரப்புப் பணிப் பேராயத்திலிருந்து நாம் பெற்ற உதவிகளை நிறுத்தி, நாமே நம் கல்வி நிறுவனத்தை நடத்துகின்ற நிதிநிலைத் தன்னிறைவு பெற்றுள்ளோம்.

(2) அயல்நாட்டுப் பேராசிரியர்களின் மேலாண்மை, துறவற அவையின் மேலாண்மை என்னும் நிலைகளைக் கடந்து, நம் உயர்மறைமாவட்ட எல்லைக்கு உட்பட்ட மறைமாவட்ட அருள்பணியாளர்களாகிய நாமே நம் ஆயர் ஆட்சி மன்றக் குழுவோடு இணைந்து நம் இளவல்களின் உருவாக்கத்தை முன்னெடுக்கிறோம்.

(3) நம் இளவல்கள் தங்கள் பயிற்சிக் காலத்தின்போது சந்தித்த இல்லங்கள், மேற்கொண்ட பணிகள் வாயிலாக திருச்சி, கும்பகோணம், தஞ்சாவூர், திண்டுக்கல், கோவை ஆகிய மறைமாவட்டங்களின் மேய்ப்புப் பணிகள் வளர்ச்சிக்குத் துணை நின்றுள்ளோம். மேலும், விடுமுறைக் காலப் பணிகள் வழியாக இளவல்களின் மறைமாவட்டங்களும் துறவற நிறுவனங்களும் பயன்பெற்றுள்ளன.

(4) நம் உயர்மறைமாவட்ட எல்லைக்கு உட்பட்ட மறைமாவட்ட அருள்பணியாளர்களுக்கான பயிற்சித் தளம் என்ற குறுகிய மனப்பாங்கை விடுத்து, அனைத்து மறைமாவட்டங்களிலிருந்தும் இலங்கையிலிருந்தும், ஆண்-பெண் துறவற அவைகளிலிருந்தும் இளவல்களை வரவழைத்து உருவாக்கப் பயிற்சி அளித்துள்ளோம்.

(5) பொதுநிலையினர் பங்கேற்பு என்பது அவர்களை ஆற்றல்படுத்துதலில்தான் உள்ளது என்பதை நுண்ணறிந்து, பொதுநிலையினருக்கு இறையியல் இளங்கலை, இறையியல் முதுகலை, சான்றிதழ், பட்டயப் படிப்பு வழங்கியுள்ளோம். மேலும், கருத்தமர்வுகள், கலந்துரையாடல்கள் வழியாக அவர்களுக்குத் தொடர் பயிற்சி வழங்கியுள்ளோம். பெண்ணிய இறையியல், மாற்றுத்திறனாளிகள் இறையியல், குழந்தைகள் இறையியல், விளிம்புநிலையினர் இறையியல், தலித் இறையியல், தமிழ் இறையியல், கலைவழி இறையியல் எனச் சூழமைவு இறையியலின் பரிமாணங்களை வார்த்தெடுத்துள்ளோம்.

(6) மெய்யியல், இறையியல் இளங்கலைப் படிப்பு எனத் தொடங்கிய நம் பயிற்சியகம், இன்று இறையியல் முதுகலை என வளர்ந்துள்ளது. மேலும், கத்தோலிக்கக் கல்விக்கான பேராயம் வழங்கிய "உண்மையின் மகிழ்ச்சி" என்னும் திருத்தூது அமைப்புவிதித் தொகுப்பு முன்மொழியும் நிர்வாக அமைப்புக்கு நம்மையே தகவமைத்துள்ளோம்.

(7) நம்மைச் சுற்றி நடக்கும் நிகழ்வுகளும், நம் காதுகளை வந்தடையும் தரவுகளும் இறையியலாக்கமும் மெய்யியலாக்கமும் செய்யப்பட்டு அவற்றுக்கான தகுந்த, உரிய பதிலிருப்புகள் தருவதற்குப் பயிற்சி பெற்றுள்ளோம்.

(8) நம் பயிற்சியகத்தின் இலக்கு, பணிநோக்கம், மதிப்பீடுகள் ஆகியவற்றைக் கூர்மைப்படுத்தி, நம் மாணவர்கள், உடனுழைப்பாளர்கள், பணியாளர்கள், நம் பணித்தளங்களில் உள்ள குழந்தைகள், இளையோர். பயனர்கள், சிறைப்பட்டோர், முதியோர், நோயுற்றோர் ஆகியோரின் பாதுகாப்பையும், மாண்பையும், தன்மதிப்பையும் உறுதி செய்துள்ளோம்.

(9) இந்திய ஆயர் பேரவை, தமிழக ஆயர் பேரவை மற்றும் குருத்துவக் கல்லூரிகளுக்கு இடையேயான அமர்வு, பல்சமய உரையாடல், சமய நல்லிணக்கம், கிறித்தவ ஒன்றிப்பு போன்ற நம் திருஅவையின் தளங்களுக்கும் முயற்சிகளுக்கும் பங்களிப்புச் செய்துள்ளோம்.

(10) இயற்கைச் சீற்றம், கொரோனா பெருந்தொற்று, விபத்து, கல்வி, திருமணம் போன்ற காலங்களில் குடிமைச் சமூகத்தின் தேவைகளை நிறைவேற்றுவதற்கு நாம் தாராளமாக உதவிட முன்வந்துள்ளோம்.

மேற்காணும் அனைத்துக்காகவும் பெருமை கொள்ளும் நாம், தொடர்ந்து மேற்கொள்ள வேண்டிய பயணத் திட்டமாகப் பத்துக் கூறுகளை முன்வைக்க விரும்புகிறேன்.

(1) நம் பயிற்சியகத்தின் தனித்துவமாகத் திகழும் சூழமைவு இறையியல் தமிழ்கூறும் நல்லுலகின் ஒவ்வொரு நம்பிக்கையாளரையும் சென்றடைந்து அவர்கள் அனைவரும் தாங்கள் பெற்ற இறைநம்பிக்கையை வெறும் வழிபாடுகளுக்குள்ளும் சடங்குகளுக்குள்ளும் சுருக்கிக்கொள்ளாமல், வாழ்வியல் நிகழ்வுகளை இறையியல் ஒளியில் காண்பதற்குக் கற்றுக்கொடுக்க முயற்சிகள் எடுப்பது.

(2) அகில உலகத் திருஅவையும் இந்திய ஆயர் பேரவையும் முன்மொழிந்துள்ள அருள்பணிநிலையினர் உருவாக்கம் பற்றிய வழிகாட்டுதல் ஏட்டின் அறிவுரைப்படியும், இப்போது நடந்துகொண்டிருக்கின்ற கூட்டொருங்கியக்கத்துக்கான மாமன்றம் முன்மொழியும் வழிகாட்டுதல்களை உள்வாங்கியும், நம் இளவல்கள் உருவாக்கத்தின் முகத்தைப் புதுப்பித்துக்கொள்வது.

(3) இளவல்களை இல்லங்களிலிருந்து பிரித்தெடுத்து, உருவாக்கப் பயிற்சி அளித்து, பணித்தளங்களுக்கு அனுப்புகின்ற இன்றைய உருவாக்க மாதிரியை மாற்றியமைத்து, இளவல்களின் பெற்றோர்களும் உடன்பிறந்தோர்களும் அவர்களின் உருவாக்கத்தில் பங்கேற்கிறார்கள் என்பதை மனத்தில் இருத்தி, இல்லங்களையும் பெற்றோர்களையும் உடன்பிறந்தோர்களையும் சந்தித்து, இளவல்கள் தங்கள் ஆளுமை வளர்ச்சியில் சந்திக்கும் சவால்களை மேம்பட்ட முறையில் எதிர்கொள்வது.

(4) பொதுநிலையினர் பங்கேற்கும் திருஅவை உருவாக வேண்டுமெனில், திருஅவைப் பணியாளர்கள் உருவாக்கத்தில் பொதுநிலையினர் பங்கேற்பது அவசியம். இறையியல், மெய்யியல், உளவியல், சமூகவியல், மேலாண்மை, தகவல் பரிமாற்றத் திறன், இலக்கியம், கலை ஆகியவற்றில் சிறந்து விளங்கும் தகுதியான பொதுநிலையினரைத் தெரிவு செய்து உருவாக்கப் பயிற்சியில் இணைத்துக்கொள்வது. மேலும், பிற சமயங்கள், பிற கிறித்தவத் திருஅவைகள், குடிமைச் சமூகத்துடனான உறவை மேம்படுத்தும் முகமாக, அனைத்து நல்லுள்ளங்களையும் நம் இளவல்களின் உருவாக்கப் பயிற்சியில் பங்கேற்கச் செய்வது.

(5) பணித்தளங்களில் அருள்பணியாளர்கள் எதிர்கொள்ளுகின்ற பல்வேறு பிரச்சினைகள், கவனச் சிதறல்கள், பிறழ்வுகள் போன்றவற்றுக்கான காரணம் அருள்வாழ்வில் வேரூன்றுதல் குறைபாடே என உணர்கின்ற நாம், ஆன்மீகப் பயிற்சிக்குத் தேவையான முக்கியத்துவத்தை மீட்டெடுத்து உளவியல் பயிற்சியையும் இணைத்து, அறிவுசார் பயிற்சிக்கும் ஆன்மீகப் பயிற்சிக்குமான தளங்களைச் சமநிலைப்படுத்தி வரையறுத்து, இளவல்கள் தகுந்த ஆன்மீக அடித்தளத்தை அமைத்துக்கொள்ள உதவி செய்வது.

(6) அருள்பணிநிலைக்கும் துறவற வாழ்வுக்குமான ஆர்வம் வேகமாகக் குறைந்துவரும் இன்றைய நிலையில், இவற்றுக்கான ஆர்வத்தை இறைமக்களில் விதைத்து இறையழைத்தலை ஊக்குவிப்பது, இன்னொரு புறம் திருஅவையின் பணிகளில் பொதுநிலையினரின் பங்கேற்பு அவசியம் என்பதை உணர்ந்து, அவர்களின் பயிற்சிக்கு நம் இதயங்களையும் கதவுகளையும் தாராளமாகத் திறப்பது.

(7) பயிற்சி அளிப்பவர்களுக்கும் பயிற்சி பெறுபவர்களுக்குமான இடைவெளியைக் குறைக்கும் பொருட்டு, இருவருக்கும் இடையேயான உரையாடலை வளர்த்து, இருவரும் எதிர்கொள்கின்ற பயம், தயக்கம், குற்றவுணர்வு ஆகியவற்றை அகற்றிப் பொறுப்புணர்வு, சுதந்திரம், பரந்த உள்ளம் ஆகியவற்றை வளர்ப்பது.

(8) பாரம்பரியக் கற்பித்தல் முறைகளுடன் புதிய தகவல் தொழில்நுட்பக் கற்பித்தல் முறைகளையும் இணைத்துக் கொள்ளவும், இந்திய அளவிலும் அகில உலக அளவிலும் உள்ள இறையியல் கல்லூரிகளுடன் வளங்களையும் கற்றல் தளங்களையும் பகிர்ந்துகொள்ளவும் முயற்சிகள் எடுப்பது.

(9) மாறிவரும் அருள்பணித் தளங்களைக் கண்டறிந்து, அவற்றுக்கேற்ற பயிற்சிமுறைகளை உருவாக்கி நடைமுறைப்படுத்துவது. மேலும், மெய்யியல், இறையியல் கல்வி என்பது குருத்துவ அல்லது துறவறத் திருநிலையை அடைவதற்கான படிக்கற்கள், படித்து முடிக்க வேண்டிய பாடங்கள் என்ற மனநிலையை விடுத்து, கற்றல் என்பது என்றும் தொடரவேண்டியது என்பதை உணர்ந்து, அருள்பணியாளர்களுக்கான தொடர் உருவாக்கத்துக்கான (ஓராண்டு, ஈராண்டு, ஐந்தாண்டு, பத்தாண்டு, இருபத்தைந்தாண்டு) பயிற்சிமுறைகளை உருவாக்கி நடைமுறைப்படுத்துவது.

(10) பேராசிரியர்கள் தங்களின் புலமை சார்ந்த கற்றலை ஆழப்படுத்துவது, தங்கள் புலங்களில் புதிய சிந்தனைகளை ஊக்குவிப்பது, இளவல்கள் ஈடுபாட்டுடன் உருவாக்கப் பயிற்சியில் ஈடுபடுவது, தங்களின் உருவாக்கத்திற்காகச் செலவிடப்படும் ஆற்றல், பொருள் ஆகியவற்றை உணர்ந்து கடினமாக உழைத்து, கடவுளின் உள்ளத்திற்கு உகந்த மேய்ப்பர்களாகத் தங்களையே உருவாக்கிக்கொள்வது போன்ற திசையில் பயணிப்பது காலத்தின் தேவையாகிறது.

மேற்காணும் திட்டங்களை நாம் நிறைவேற்ற இறைவன் நமக்குத் துணை நிற்பாராக!

மீண்டும் உங்கள் அனைவருக்கும் என் வாழ்த்துகளையும் பாராட்டுகளையும் நன்றியையும் உரித்தாக்குகின்றேன்.

இறைவன் நம்மை நிறைவாக ஆசீர்வதிப்பாராக!

OUR ECO-CONSCIOUSNESS

Today the whole human race can't but accept with shame the fact that it exploits God's creation and destroys the balance of nature. The whole creation suffers under the distorted the balance of nature. The whole creation suffers under the distorted conditions caused by "us" the cosmic enemies. Everyone who is genuinely concerned over human society, deeply obliged to fight against the evil forces which desecrate nature such as wanton consumerism, deforestation, despotic power mongering, industrialization and so on. Today the ecological movements are rising up and sounding their voices in order to protect the future of our world. In our seminary too a concern has been created and we are made aware of the growing problems and the tasks ahead of us to answer to it. Besides our serious studies on the ecological crisis in the academical sphere we enact short street plays displaying atrocities done to nature. It is good to do something more than mere display! To the best of our ability, we have planned to plant more new trees in our premises.

REPORT: CENTENARY CELEBRATIONS OF ST. PAUL'S SEMINARY (1921-2021)

BRO. M. JOHNBOSCO
BEADLE

Seminarians are indeed "uncut diamonds", and they need suitable formators to shape and form them both patiently and carefully. Much of the effectiveness of the trainings offered depends on the maturity and strength of personality of those entrusted with formation, both from the human and from the Gospel point of view (Pastores Dabo Vobis, no. 66). This vividly indicates the serious journey of the formation of priestly candidates. Such a serious task is successfully carried out by St. Paul's Seminary since 1921. The contributions of the seminary to the Catholic Church in India and especially to the Catholic Church in Tamilnadu are innumerable. Therefore, it is right and just that we celebrate the centenary of the seminary in a grand manner.

To celebrate the centenary in 2021, the foresighted plan was carried out by the members of the staff in 2019. It was decided to get the suggestions of the former Paulists for a meaningful celebration of the centenary. Fr. Albert met the former Paulists of Madurai ecclesiastical province in their respective dioceses and received their suggestions to plan out. Students on their part formulated a prayer with the help of Fr. Michael Raj, the prefect of the Church for the centenary celebration and prayed during the daily Mass. But everything was dropped due to the pandemic. Once again with a new swing the preparation began in November 2021 to celebrate the centenary on 25 January 2022. But again due to the rapid spread of Covid-19, the celebration was postponed.

Though the centenary celebration was postponed twice, the talk of the celebration was on the mouths and hearts of all. At last, the long awaited auspicious centenary celebration was fixed to be celebrated on 29 June 2022. To make the event successful, we were divided into reception, publication, liturgy, stage programme, dance and food committees and began to work for the celebration. All the students and members of the staff were actively involved in the preparation.

The Reception Committee once again sent the invitation to all the student bishops of St. Paul's Seminary and other bishops, former staff members, rectors of different seminaries and to some government officials. The invitation was also sent to all the former Paulists through Email and WhatsApp. Moreover each formator was allotted different dioceses and congregations to invite the former Paulists over the phone. They also enquired about their need for the accommodation and other concerns. Whoever asked for accommodation was provided in TASSOS or in TMSSS or in St. Paul's Seminary. The allotment of rooms also was sent to the mobile number of the fathers on 27th evening. From 28th night, the committee members waited with a vehicle to pick the fathers up who would arrive early. All those who had arrived early were picked up (from their arrival point) and were dropped in their allotted places. The committee functioned so hospitably that the former students and professors were really proud of their Alma Mater in which they were received with love and affection. The students also decorated the outside area with the themes Laudato Si and the formation of St. Paul's

with a potter having newspaper in one hand and Bible in the other hand.

The Publication Committee brought out a Centenary Souvenir in Tamil and a documentary book in English titled Priestly Formation: A Centenary Volume, Chronicled History and Documentation of St. Paul's Seminary. The committee members worked day and night to bring out these works. The designing was done by the brothers themselves. The souvenir contained the centenary greeting messages, history of St. Paul's Seminary, important historical events and articles of the former Paulists expressing their sweet memories in St. Paul's Seminary. The documentary contained the complete history of the seminary and articles on formation by eminent scholars. To complete the history, Fr. William Lourduraj, the Coordinator visited different archives and interviewed many elderly priests.
The Liturgy Committee with the coordination of Fr. Michael Raj arranged everything for the Holy Eucharist systematically. The chapel and the premises around the chapel were decorated. Placards were fixed for the seating arrangements in the chapel. Thirteen Bishops, the Administrator of Vellore Diocese, Superiors General, Provincials of many congregations and about 400 priests participated in the Eucharist. Our former student Most Rev. Antony Pappusamy, the Chairman of the Board of the Administration and Archbishop of Madurai presided over the Eucharist. Our former student Most Rev. Stephen, the Bishop of Thoothukudi delivered the introduction for the Mass. Our former student Most Rev. George Antonysamy, the Archbishop of Madras-Mylapore delivered a thought-provoking homily.

Sacred music is a necessary and integral part of the solemn liturgy (Sacrosanctum Concilium, no. 112). Having this teaching of Second Vatican Council in mind, the Choir Committee with the coordination of Fr. Lourdu Wilson selected the songs which were well practiced. The songs filled the hearts of the participants with the grace of God and helped the participants celebrate the Eucharist meaningfully. The Choir members also orchestrated Innisai Virunthu in the evening programme which made everybody spellbound.

Soon after the Mass, we had a festive lunch. The Food Committee with the coordination of Fr. Rajesh arranged food at various places. This arrangement reduced the rush at the serving points. Moreover, it helped people to fan the environment and talk to their old friends sitting in a circle while dining. Tables were also arranged for the elderly people.

In the evening we had cultural programmes. Hon'ble Appavu, the Speaker of Legislative Assembly of Tamil Nadu graced the function. Along with him Hon'ble Inigo Irudhayaraj MLA and Hon'ble Anbil Magesh, the Minister of School Education took part in the function. Along with these dignitaries, the Bishops of the Board of the Administration, former staff members, provincials, and superiors general, and a good number of laity and religious took part in the function. The programme began with Parai. All the Guests of Honour, Bishops, former Bishops, student Bishops, former Rectors, former Staff, Staff from other seminaries and the provincials of different congregations were honoured with shawls. The Chief Guest's address exposed the fruit of the ministry of St. Paul's in the villages. Fr. Hilarius, the Vicar General of the diocese of Kottar, on behalf of the former students shared his experience that he had gained from the seminary for his ministry. Prof. Antony Curz, the representative of Christian Faithful, recounted the contribution of St. Paul's towards laity formation.

The Stage committee with the coordination of Fr. Xavier Benedict decorated the auditorium and neatly arranged the chairs for the function. They also enacted a skit namely Turning Points (திருப்புமுனைகள்) which depicted the well-thumbed historical changes that had taken place through 100 years of St. Paul's Seminary. They made everyone know the history of St. Paul's without looking into the historical narratives.

The Dance Committee with the coordination of Fr. William Lourduraj brought out all the folk dances in two songs. They really made everybody feel proud of the valuable folk dance in Tamil culture.

The academic prize winners were awarded with cash prizes. The domestic workers were honoured for their selfless service. Grand dinner was served soon after the programme and all enjoyed the moonlight dinner. This is how the unforgettable and ever thoughtful centenary celebration came to an end.

Fr. Andrew De Rose, the Rector had been the source of inspiration for the grand celebration of the centenary. Moreover he has been a battery for all the brothers who toiled day and night. His leadership and appreciation meant a lot to us, the inmates.

Pope Paul VI writes, "Modern man does not listen to masters but to witnesses, if he listens to the master it is because they are witnesses" (Evangelii Nuntiandi, no. 41). As he envisioned, we the students of St. Paul's witness many remarkable achievements carried out by the former Paulists and by the seminary. We feel proud, honoured and privileged to be graduated from this elite institution. Having drawn inspiration from the witnesses through the centenary celebration, we look forward to putting them all in practice and become men for others.

CENTENARY CELEBRATION COMMITTEES 2021-2022

Reception	Publication	Music	Liturgy	Stage Programme	Dance	Food
Fathers Fr. Peter Amaladoss M. (Coordinator) Fr. John Kulandai E. Fr. Xavier Terrence T. Fr. Gnanamuthu V. Fr. Albert A. **Office Bearers** Johnbosco M. Wilson S. Anto Ashwin M. Prabhudoss B. **Licentiate** Fr. Sahayaraj A. **Deacons** Answell K.R. Amalraj S., Praveen R., Simon J., Jeya Raj A., Jerry C., Robert A., Manoj J., John Vibin J. **Theology** Felix Antony A. Ranjeeth A. Saleen J., Grendin A., Jerald R. Soosai Prakash R. Lawrence A. Vijay Anto M. **Philosophy** Brijith Kumar S. Stephen Gaspar J.	**Fathers** Fr. William Lourduraj M. (Coordinator) Fr. Santiago Raja S. Fr. Gnanamuthu V. Fr. Savarimuthu A. Fr. Valentine G. Fr. Xavier Terrence T. **Deacons** John Jijo J. Michael Raj C. **Theology** Vijay Babu B. Johnbosco M. Prakash A. Jackson C. Naveen L.G. Arun Titus A.	**Fathers** Fr. Jesu Lourdu Wilson V. (Coordinator) Fr. Anburaj P. **Office Bearers** Frank Mario C. Vijay Babu B. Antony Jesus M. Amalraj A. John Peter M. Dileep Singh L.V. Andro Sajin A. Selva Villavarayan A. **Deacons** John Jijo J. **Theology** Stephen A. Arockia Rasheen V. Stephen Thomas S. Bobin R. Issac David J.A. Jorvin Prince J. Pisath Abison T. **Philosophy** Jerome J. Maria Jothiraj Jacob Paul J.	**Fathers** Fr. Michael Raj S. (Coordinator) Fr. Selvaraj P. Fr. John Kulandai E. **Office Bearers** Prakash A., Mario Kijo C. Doege Reuson I. Sharjin Anto N.V. Jerin Dev B. Wilfred Ajin L.S. **Deacons** Prem Johnson R. Maria Antony J. **Theology** Antony Jesuraj A. Naveen L.G. Maria Jomics A. Dyson K. Arockiya Seelan S. Stephen Ranjith I. Jenish J. **Philosophy** Jenil Lal J. Yesuvalan A.	**Fathers** Fr. Xavier Benedict S. (Coordinator) Fr. Varan Varadhan P. Fr. Antony Das Stalin D. **Office Bearers** Nithin Prabu B. Jackson C. Moses Stephen S. Sahaya Merjo C. Philo Rishok B. Leeman V. **Deacons** John Britto S. Clinton J. Martin J. **Theology** Kiritharan J. Mickel Samy V. Bruno Bonso G. Antrose Clinton J. George Jeno S. Arul Valan S. Sahaya Anto S. Antony Mathan C. **Philosophy** Ubahara Idayan A.	**Fathers** Fr. William Lourduraj M. (Coordinator) Fr. Santiago Raja S. **Office Bearers** Antony Jose R. **Licentiate** Fr. Babion A. **Deacons** Santhiyagu J. Antony Samy A. Mathivanan A. **Theology** Mathialagan S. Jones Pradeep M. Anto Prasath E. Arun Titus A. Arun Micheal J. **Philosophy** Jokkin A. Antony Siluvai A. Gnanamuthu X.	**Fathers** Fr. Packia Rajesh Kumar X. (Coordinator) Fr. Savarimuthu A. Fr. Vincent I. **Office Bearers** Esthack Prem J. Savarimuthu S. Rejoyston S. Immanuvel C. **Licentiate** Fr. Xavier Raja S. Fr. Britto L. Fr. Cyril V. **Deacons** Micheal Raj C. Antro Revin S. Stephen S. John Baptist J. **Theology** Sundar Selvan R. Inicko Anand A. Younger Sen M.M. Steffin Ruslin M. Nicewin W. **Philosophy** Yesu Raj V. Berckmans F. Dinakaran A. George F.J.

Inauguration Ceremony of the Centenary

இதயத்தில் இயேசுவாய்...
பணியில் பவுலாய்...

ST. PAUL'S SEMINARY
Post Box No. 36
91, Bharathiyar Salai
Tiruchirappalli - 620 001

"The Lord said to him,
"Go, for he (Paul) is a chosen instrument of mine to carry my name
before the Gentiles and kings and the children of Israel; for I will show him how much
he must suffer for the sake of my name."
(Acts 9:15-16)

Be in touch with us...
Website - www.stpaulsseminary.in
Youtube - stpauls trichy (https://www.youtube.com/channel/UCgurgdB-7S_c0eQmDL12Iig)
(Kindly subscribe and know the updates of our activities)

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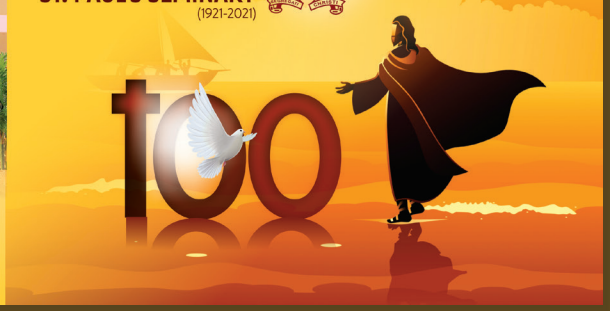
JUNE
29
2022

Invitation to the
CENTENARY
CELEBRATION OF
ST. PAUL'S SEMINARY
(1921-2021)



HOLY EUCHARISTIC CELEBRATION

Venue	: Main Chapel
Date	: June 29, 2022
Time	: 10.30 a.m.
Main Celebrant	: Most Rev. Dr. ANTONY PAPPUSAMY D.D. (Archbishop of Madurai & Chairman of the Board of Administration)
Homilist	: Most Rev. Dr. GEORGE ANTONYSAMY D.D. (Archbishop of Madras - Mylapore)

FESTIVE LUNCH : 12.30 p.m.

CULTURAL PROGRAMME

Venue	: V.T. Hall
Date	: June 29, 2022
Time	: 5.30 p.m.
Chief Guest	: Hon'ble Speaker Mr. M. APPAVU (Tamilnadu Legislative Assembly)

"Set apart for the gospel of Christ" (Rom. 1:1)

Dear .....

We, the Board of Administration, the Rector, the Staff, the students
and the domestic staff are very happy to invite you
to thank the Lord with us
and to share our joy on the occasion of
The Centenary Celebration of
ST. PAUL'S SEMINARY
(1921-2021)
Tiruchirappalli.

Your presence will indeed double our joy and
dedication to the cause of God.

Rector

நூற்றாண்டு விழா இறைவேண்டல்

அகிலம் படைத்த அன்பின் ஆண்டவரே உம்மைப் போற்றுகின்றோம்,
இறையாட்சியை எம் மண்ணில் விதைத்தவரே உம்மை வாழ்த்துகின்றோம்.
அவனியெங்கும் நற்செய்தி பரவிட எம்மை அழைத்தவரே
உமக்கு நன்றி கூறுகின்றோம்.

உலகெங்கும் சென்று நற்செய்தியை அறிவிக்கத்
திருத்தூதர்களை உருவாக்கி அனுப்பிய இயேசுவே
தூய ஆவியாரின் வல்லமையால் நற்செய்தியை இன்றும் பறைசாற்றும்
பல நூறு அருள்பணியாளர்களைத்
திருஅவைக்குத் தருவதற்காய் உமக்கு நன்றி செலுத்துகின்றோம்.

எம் பவுல் குருத்துவக் கல்லூரியின் நூற்றாண்டு கால வரலாறுக்காய்
இறைவா உம்மைப் போற்றிப் புகழ்கின்றோம்.
இக்கல்லூரியில் ஞான அறிவு பெற்று
நற்செய்தியின் ஒளிச்சுடர்களாய்ப் பரவிப் பணியாற்றும்
உம் திருப்பணியாளர்களுக்காய் நன்றி கூறுகின்றோம்.

கடந்த நூறாண்டுகளாய் எம் குருத்துவக் கல்லூரியில் பணியாற்றிய
ஆட்சிமன்றக் குழு ஆயர்கள், பேராசிரியத் தந்தையர்கள்
எம் பயிற்சியில் உதவிய நன்கொடையாளர்கள், உதவியாளர்கள்,
பயனாளர்கள், அனைவருக்கும் நன்றி செலுத்துகின்றோம்.

எம் பவுல் இல்லத்தின் ஒட்டுமொத்த வளர்ச்சிக்காகப் பாடுபட்டு உழைத்து
விண்ணகப் பிறப்படைந்த அனைவரையும்
ஒளிமிக்க உம் திருமுன் ஏற்றுக்கொள்ளும்.
அவர்களின் ஈகையும் உழைப்பும்
எம்மில் தொடர்ந்து பயன் தரச் செய்யும்.

இதயத்தில் இயேசுவாய்ப் பணியில் பவுலாய் விளங்கிட
இறை உணர்விலும் ஈடுபாட்டு வாழ்விலும்
எம்மைச் சீடர்களாய் உருவாக்கும்.
தூய ஆவியாரின் வல்லமையிலும் நற்செய்தி மதிப்பீடுகளிலும்
மறு கிறிஸ்துவாய் எம்மை உருமாற்றும். ஆமென்.

Grand Finale of Centenary Celebrations

100
இதயத்தில் இயேசுவாய்... பணியில் பவுலாய்...

THANKSGIVING EUCHARISTIC CELEBRATION

ST.PAUL'S SEM
1921 - 2021
100
"Set apart for the Gospel of Christ"

CENTENARY FELICITATION CEREMONY

THEDAL VELIYEEDUGAL

SOUVENIR AND DOCUMENTATION RELEASE

ISAI VIRUNDHU: SINGERS OF ST. PAUL'S

FOLK ARTS DANCERS OF ST. PAUL'S

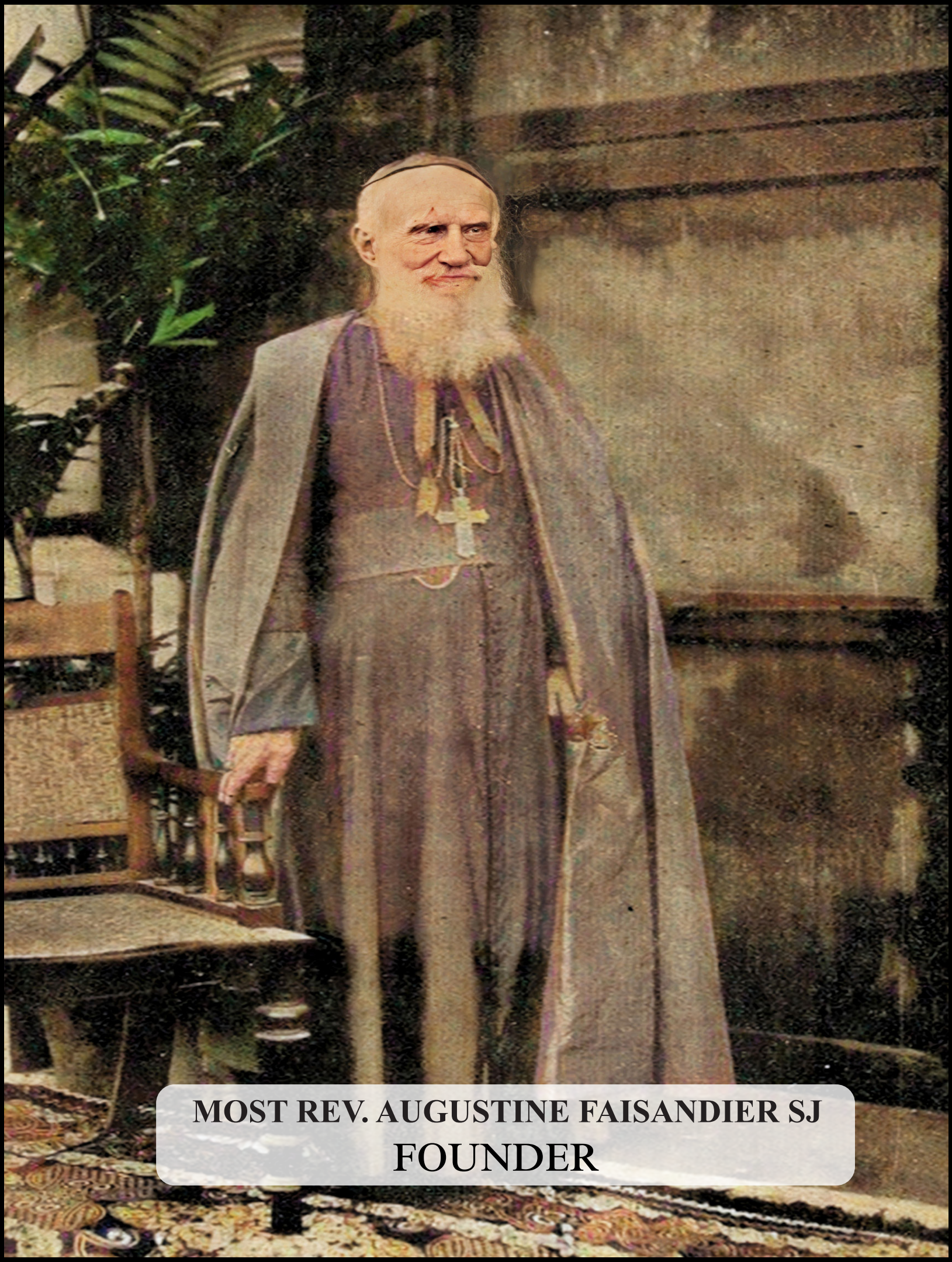
TURNING POINTS DRAMATISTS OF ST. PAUL'S

RECEPTION & DECORATIONS

UNAVU VIRUNDHU

PART VI

DOCUMENTATION



MOST REV. AUGUSTINE FAISANDIER SJ

FOUNDER

இல்லப்பண்

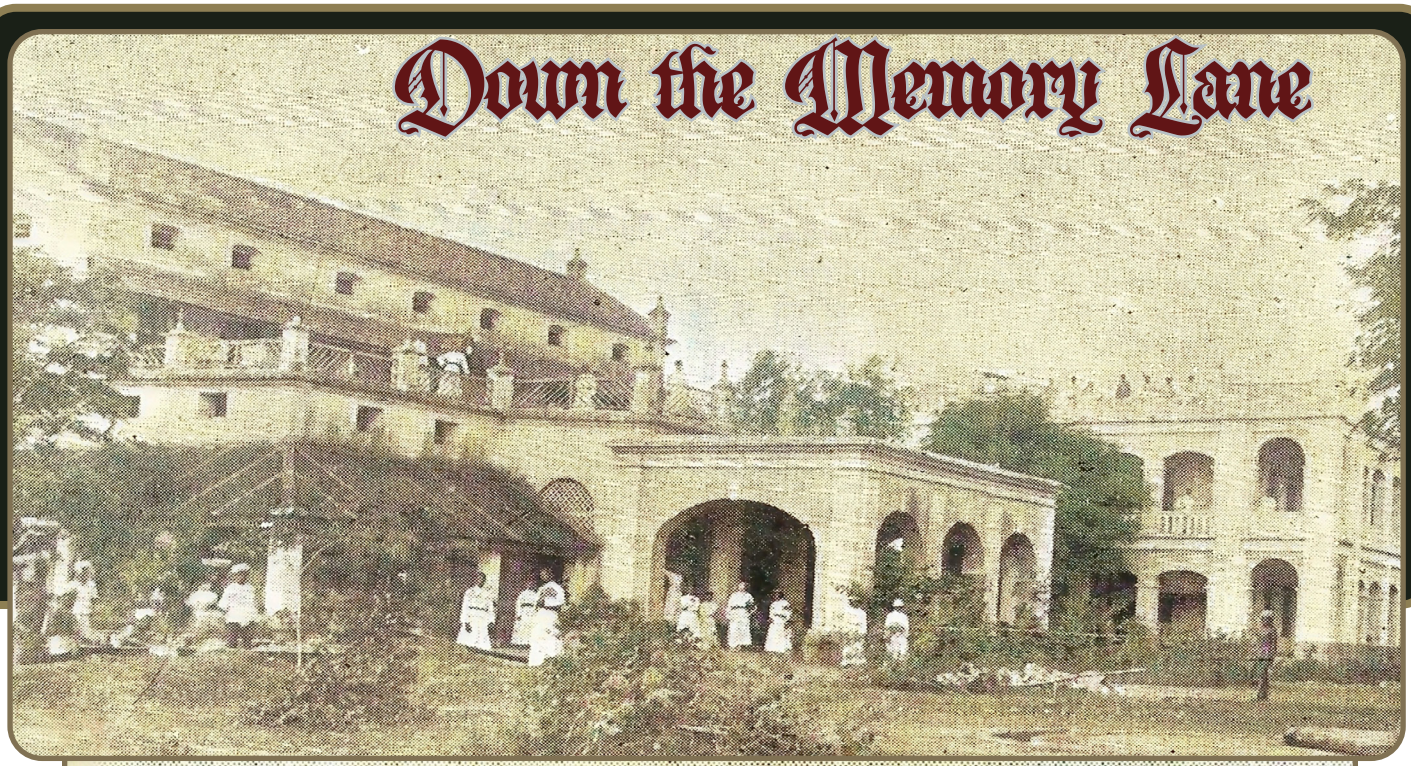
தரிசனம் பெற்றவர் புதுவழி கண்டவர்
சரித்திர நாயகன் பவுல் வாழ்கவே – அவர்
சத்திய நெறியில் குருகுலம் வாழ்கவே – 2(2)

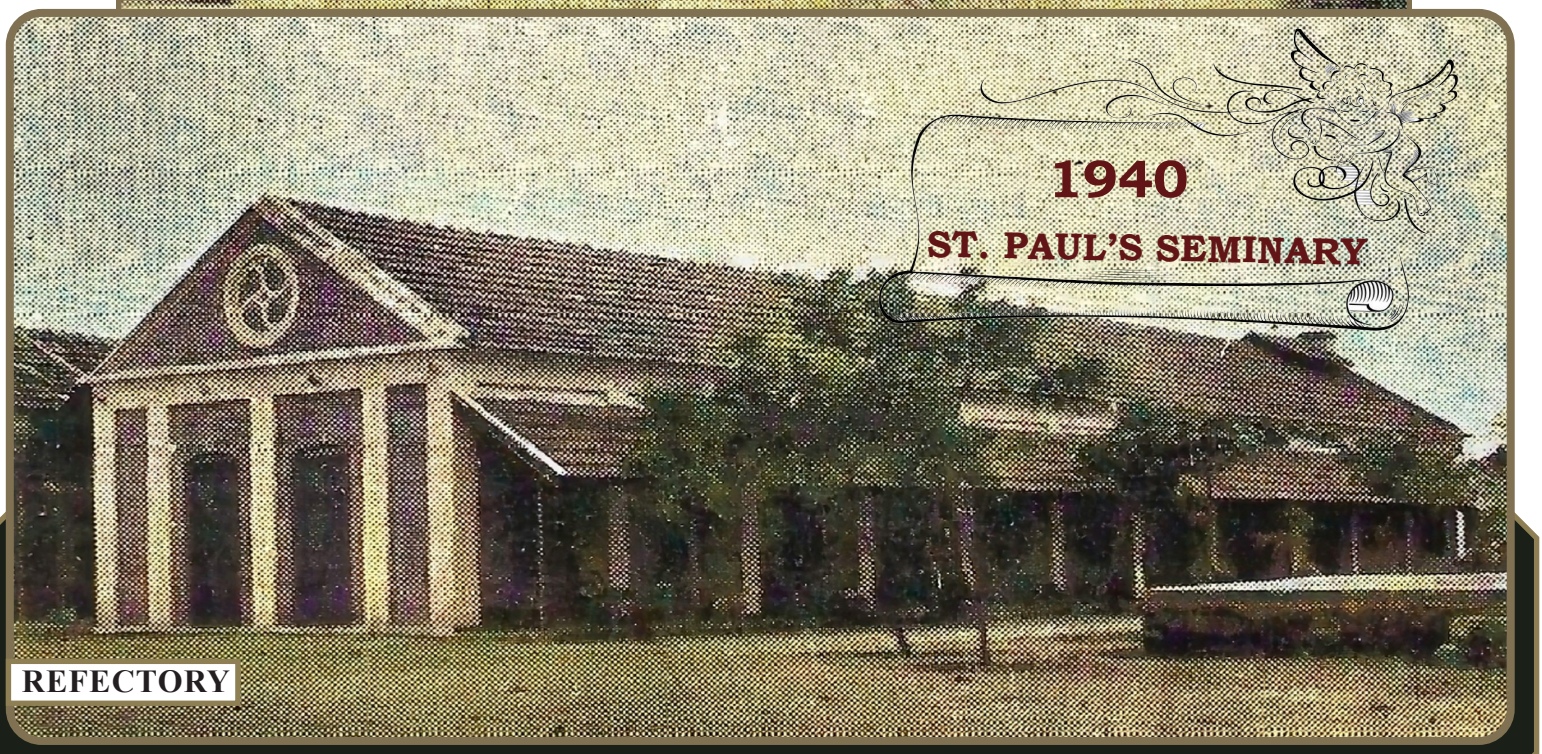
இயேசுவின் செய்தியை இலட்சியமாக்கி – ஆ... ஆ...
எல்லாம் அவரென பணியினை ஏற்று – ம்... ம்... ம்...
பேச்சிலும் மூச்சிலும் அவர் மயமாகி – 2
பேரின்ப வாழ்க்கையைப் பிறருக்குத் தந்தவர்
பவுலின் பெருமை பாடுவோம் – அவர்
பாதை நாமும் செல்லுவோம் – 2

மொழிகளும் இனங்களும் இடங்களும் கடந்து – ஆ... ஆ...
இறைவனின் அன்புக்குச் சான்றெனத் திகழ்ந்து – ம்... ம்... ம்...
விடுதலைப் பணியில் விழுமியம் தேடி – 2
மீட்பின் செய்தி பரவிடச் செய்தவர்
பவுலின் பெருமை பாடுவோம் – அவர்
பாதை நாமும் செல்லுவோம் – 2

நூற்றாண்டு விழாச் சின்னம்

Down the Memory Lane

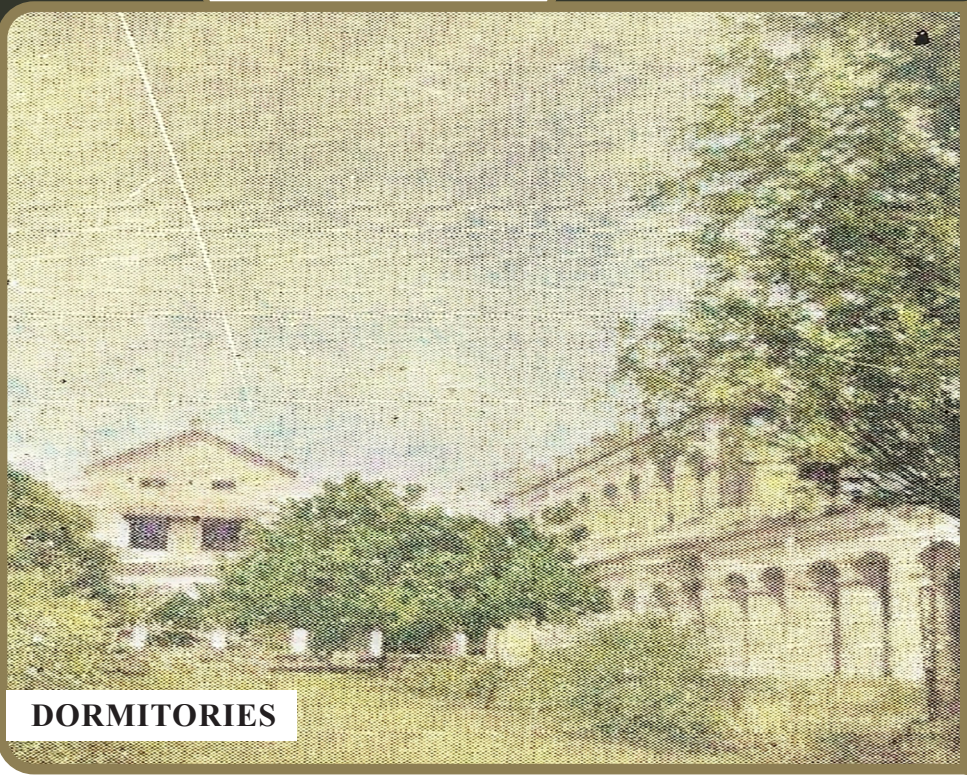




1940

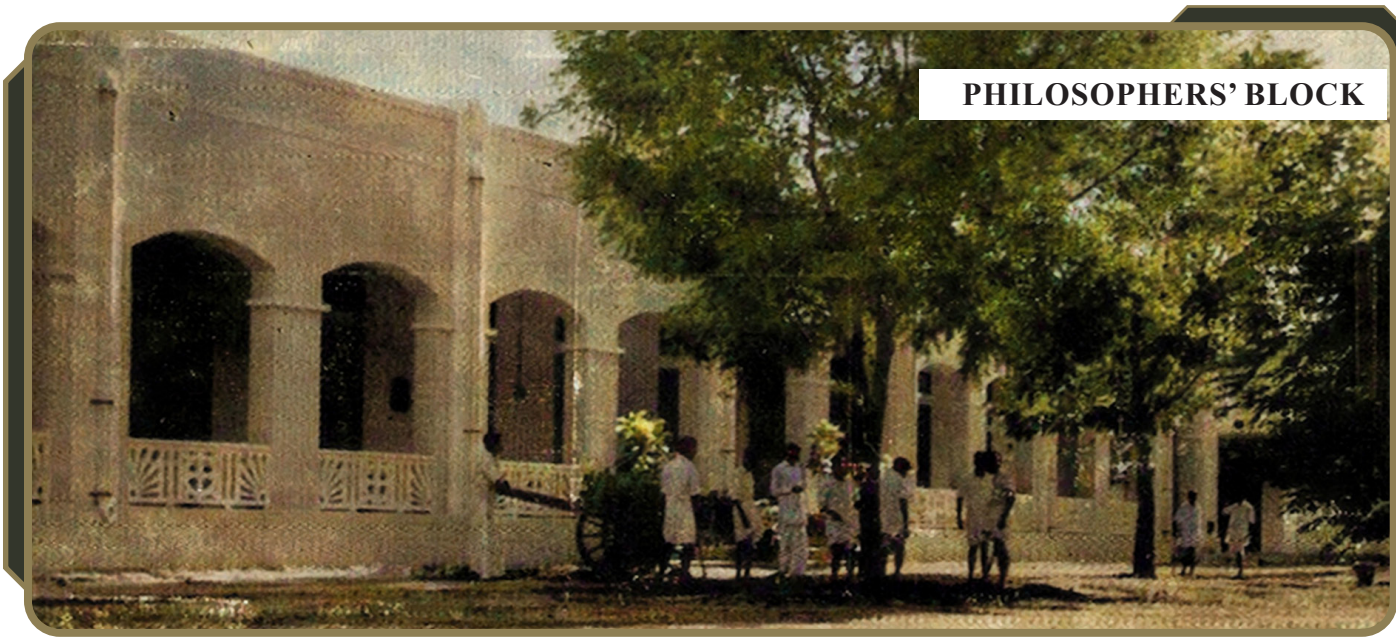
ST. PAUL'S SEMINARY

REFECTORY

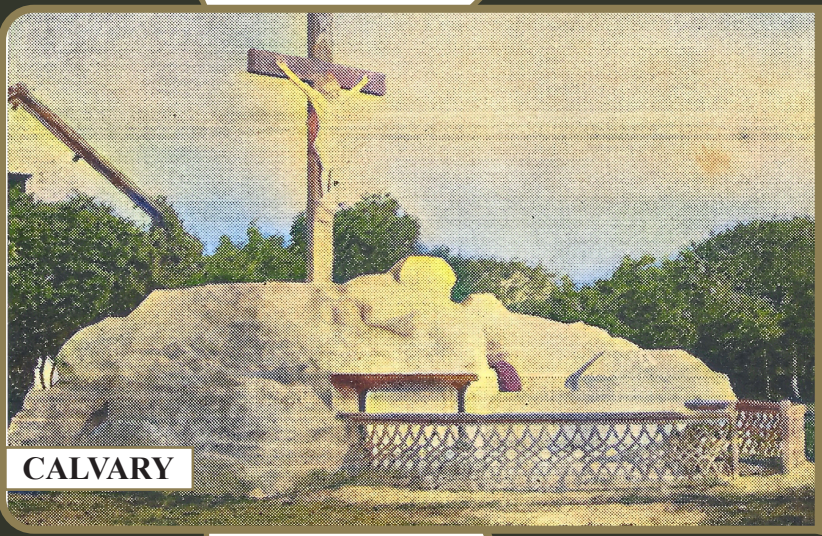


DORMITORIES

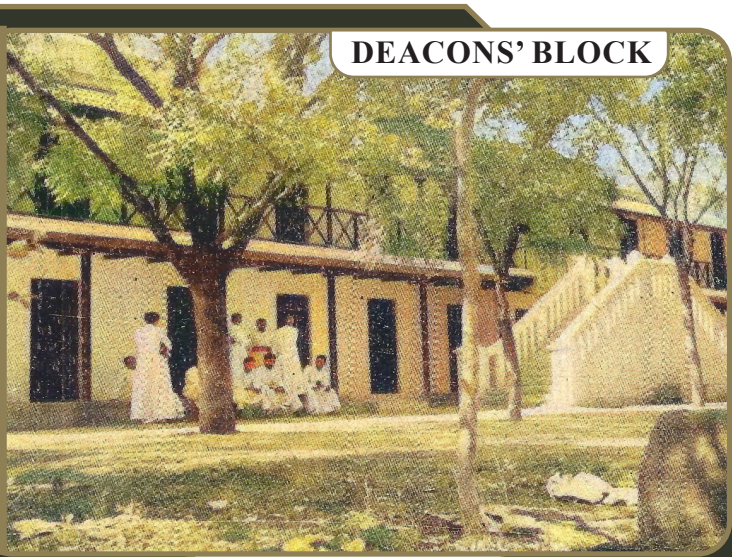
THEOLOGIAN'S BLOCK



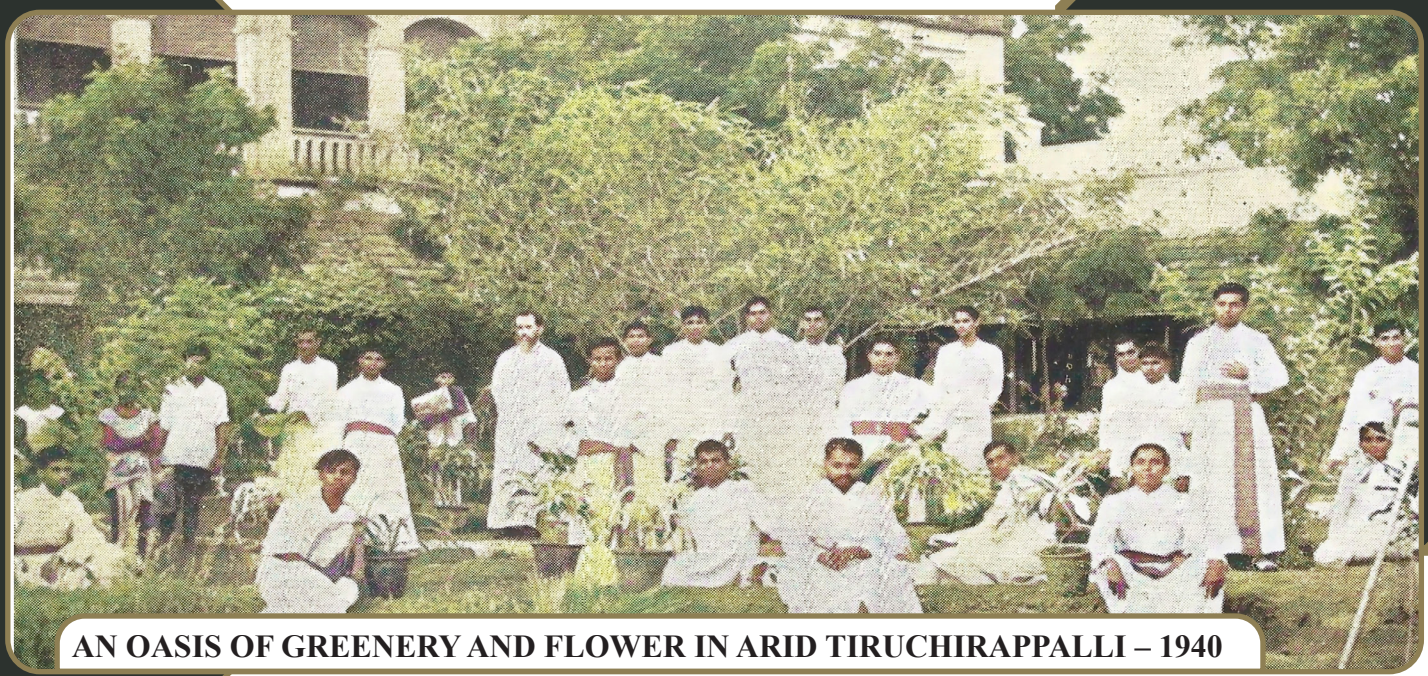
PHILOSOPHERS' BLOCK



CALVARY

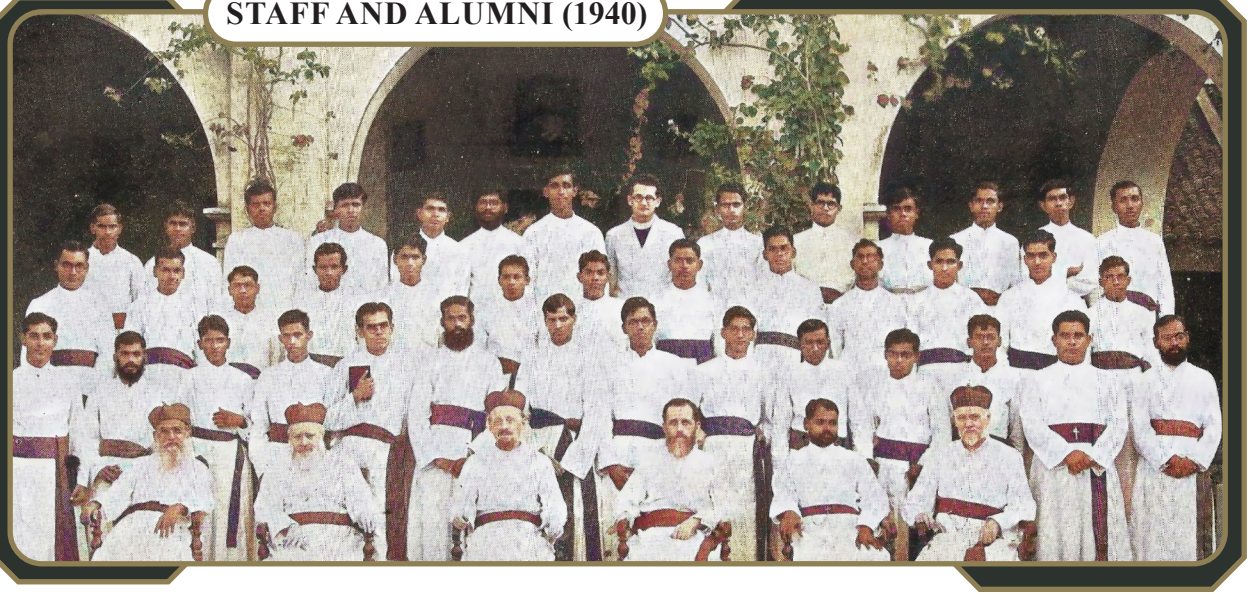


DEACONS' BLOCK



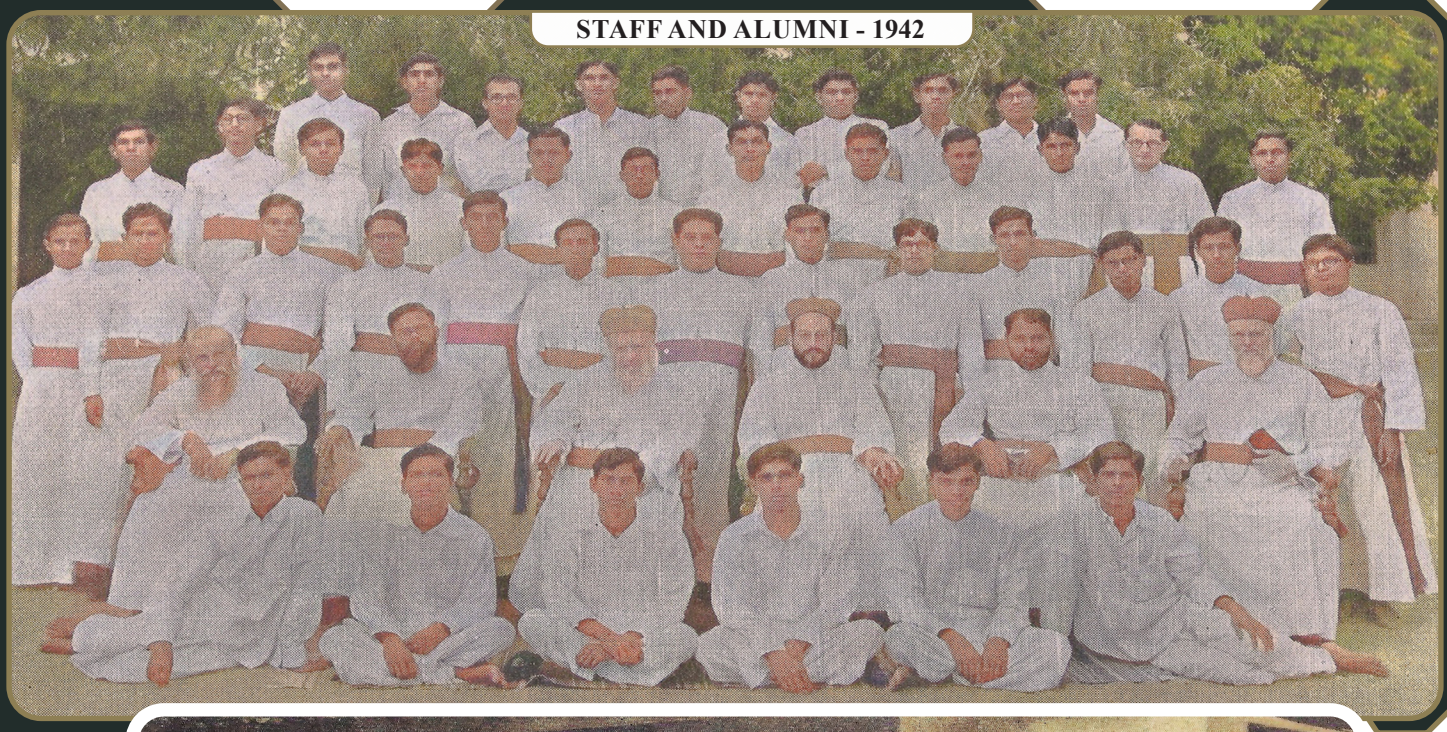
AN OASIS OF GREENERY AND FLOWER IN ARID TIRUCHIRAPPALLI – 1940

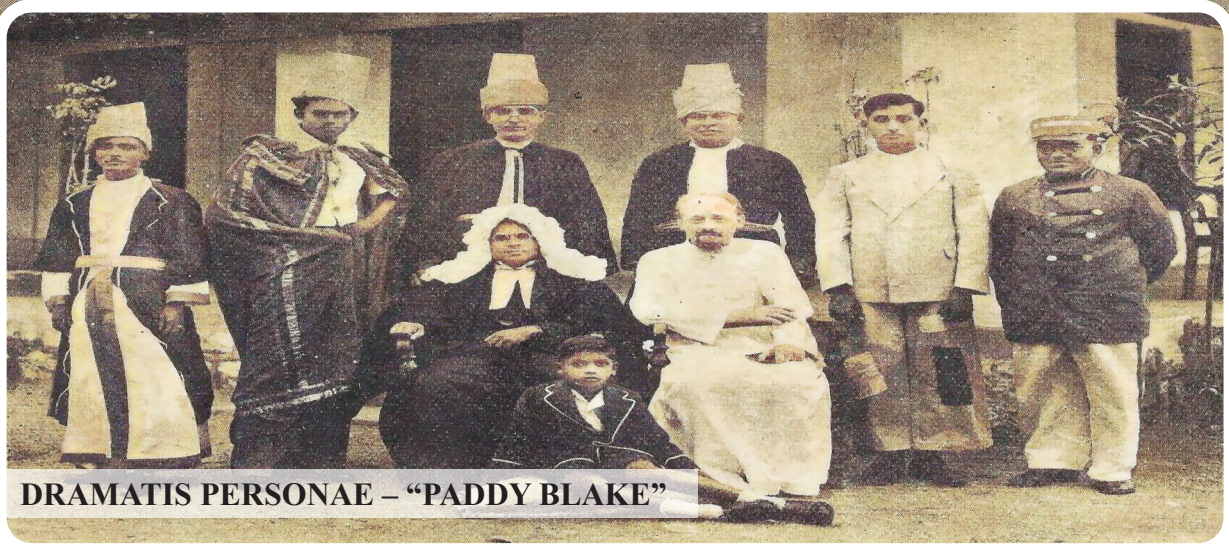
STAFF AND ALUMNI (1940)



OUR JOLLY ORCHESTRA

STAFF AND ALUMNI - 1942



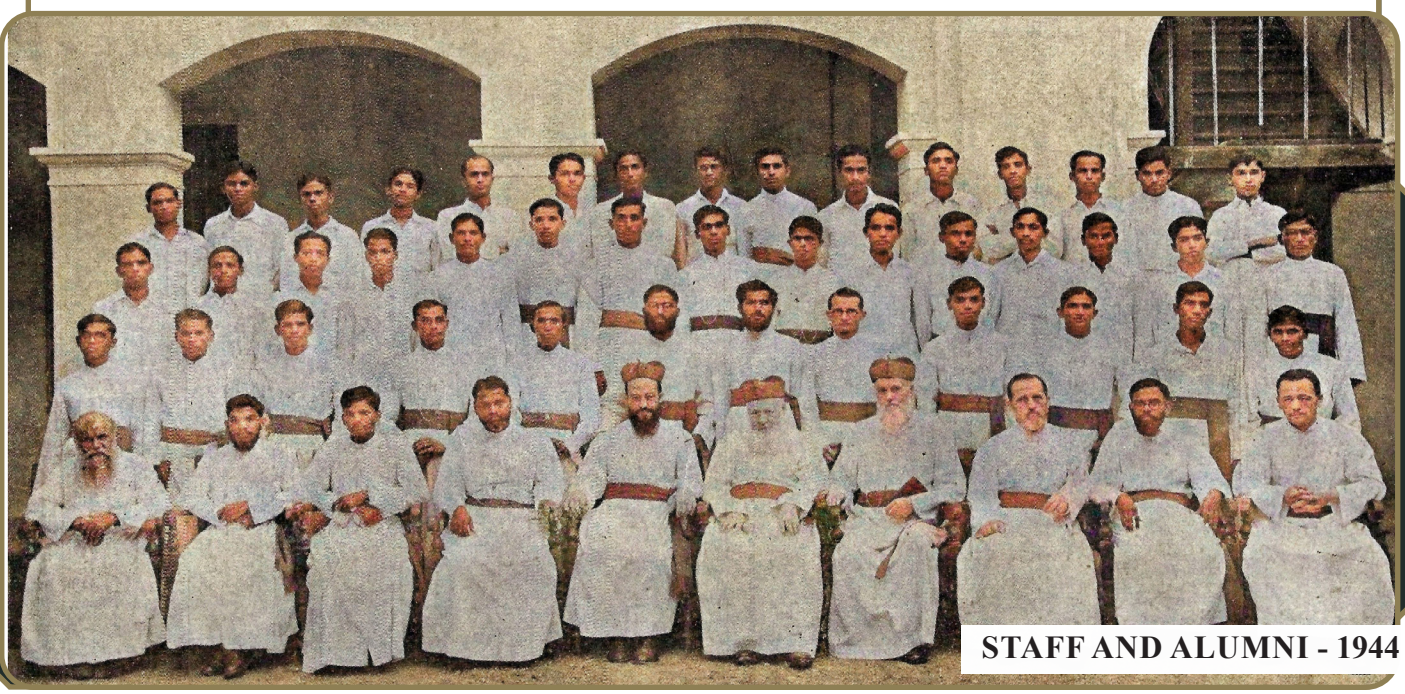


DRAMATIS PERSONAE – “PADDY BLAKE”

STAFF AND STUDENTS 1943-1944

NEO SACERDOTES - 1944

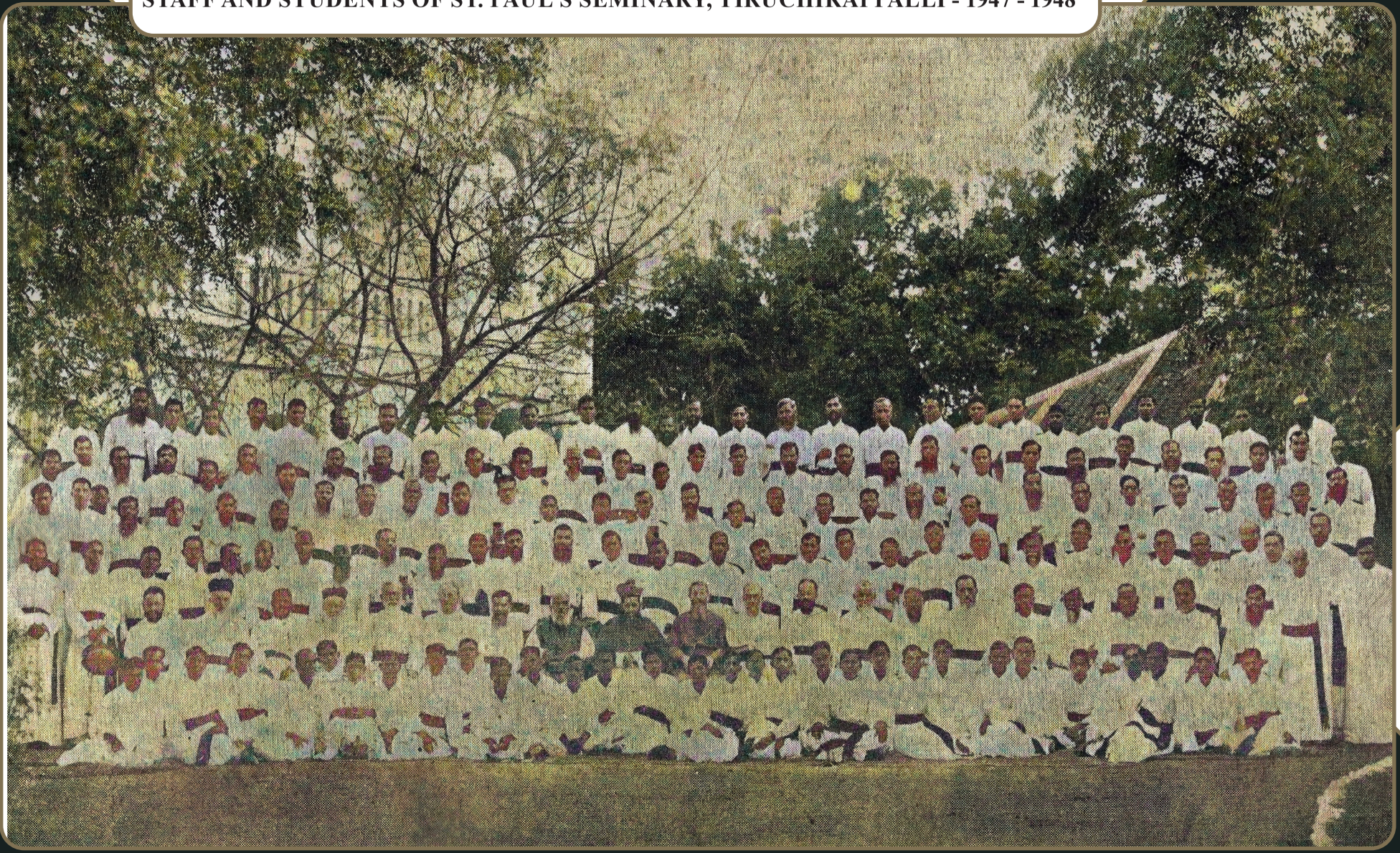
Sitting: Frs. Alexander, Arulanadam, Bishop Mendonça, Ugarte, Santanam & V. Michael.
Standing: Frs. Joseph, Arulsamy, Packiam, Mannala, Gnanapragasam, Zacharias



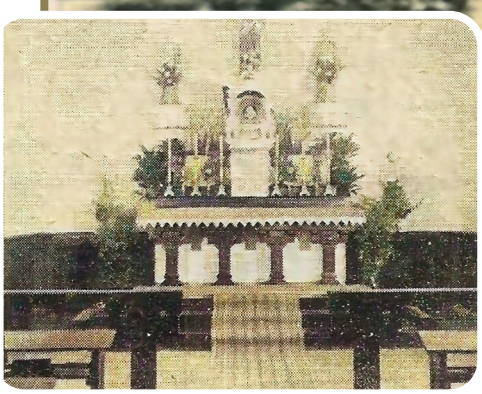
STAFF AND ALUMNI - 1944

Choir Members & Dramastis Personae of "Kamiano" Staged on the Occasion of the Silver Jubilee of the Seminary - 1946

STAFF AND STUDENTS OF ST. PAUL'S SEMINARY, TIRUCHIRAPPALLI - 1947 - 1948

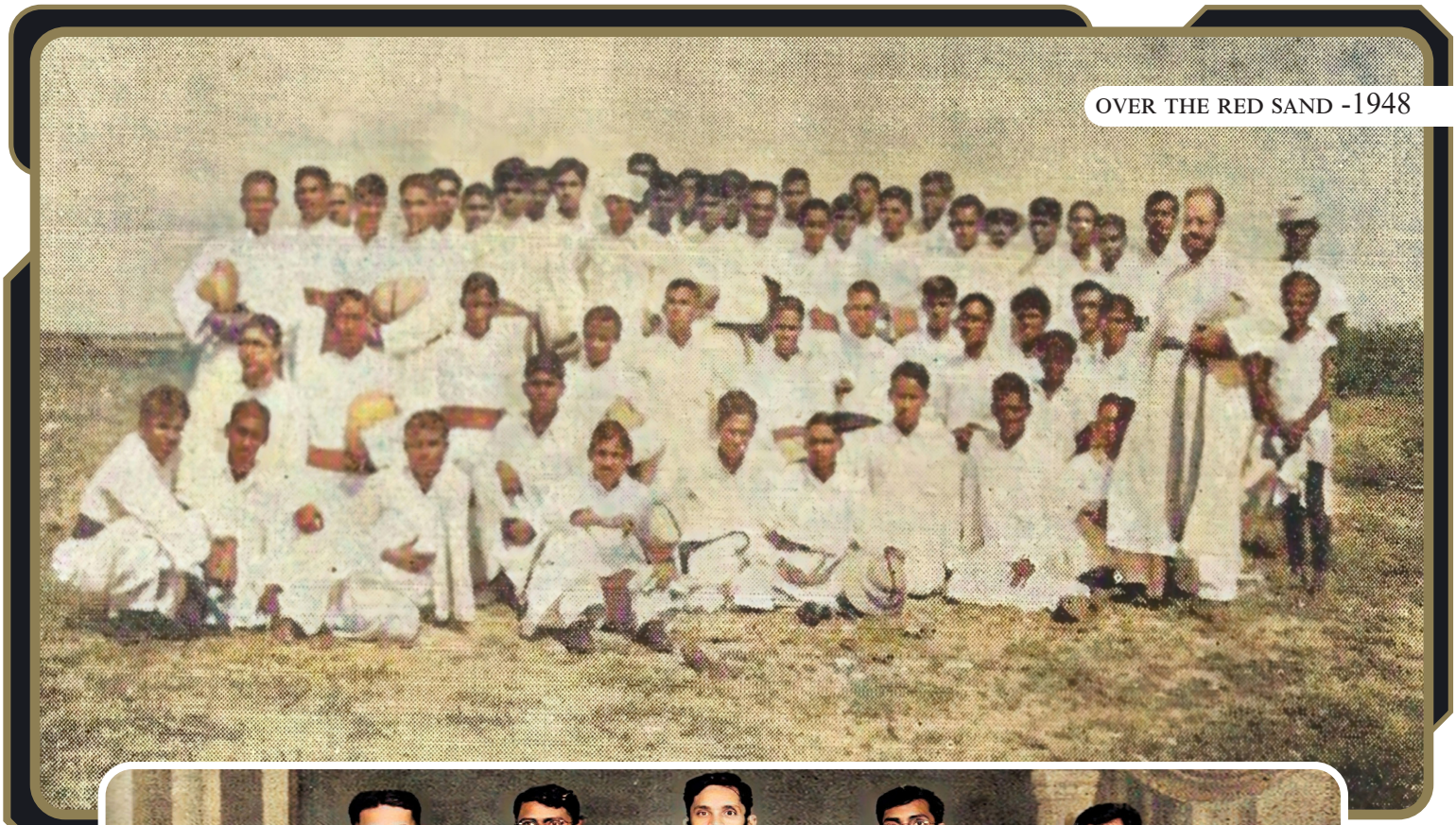


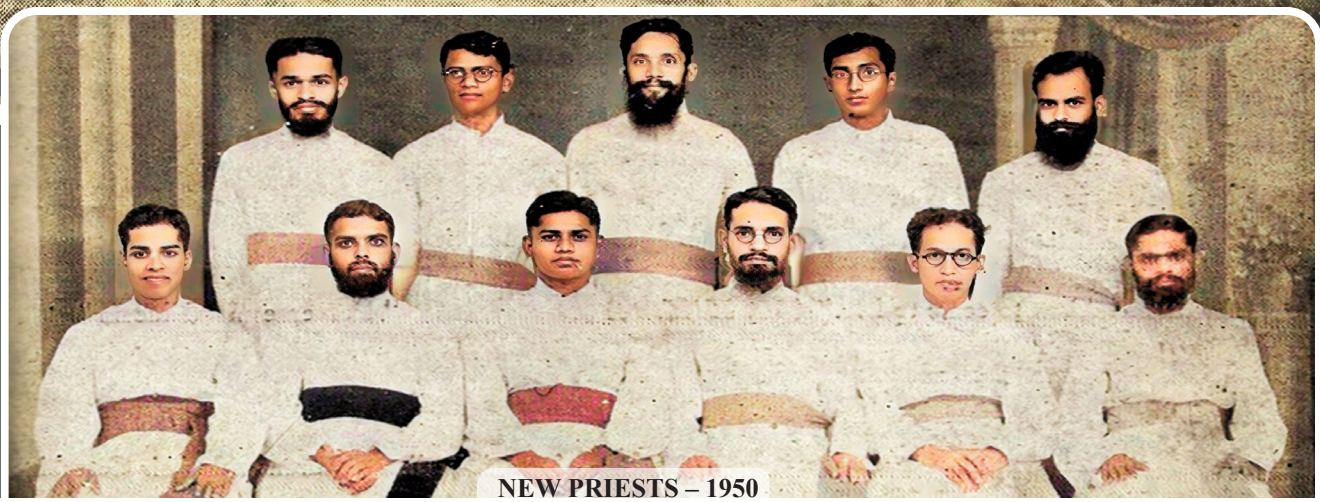
IN HIS PRESENCE...



STAFF AND STUDENTS (1947-1948)

OVER THE RED SAND -1948





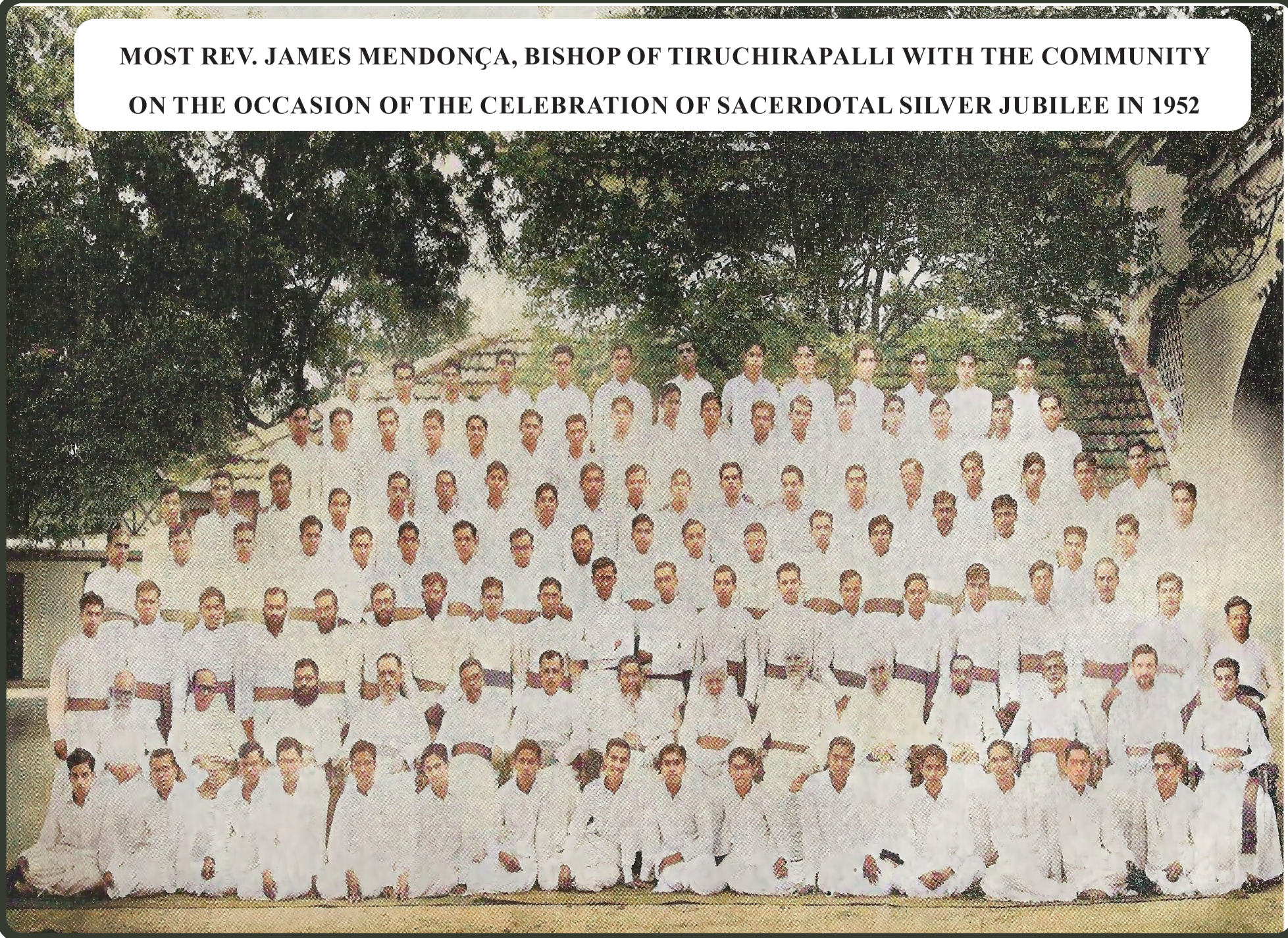
NEW PRIESTS – 1950

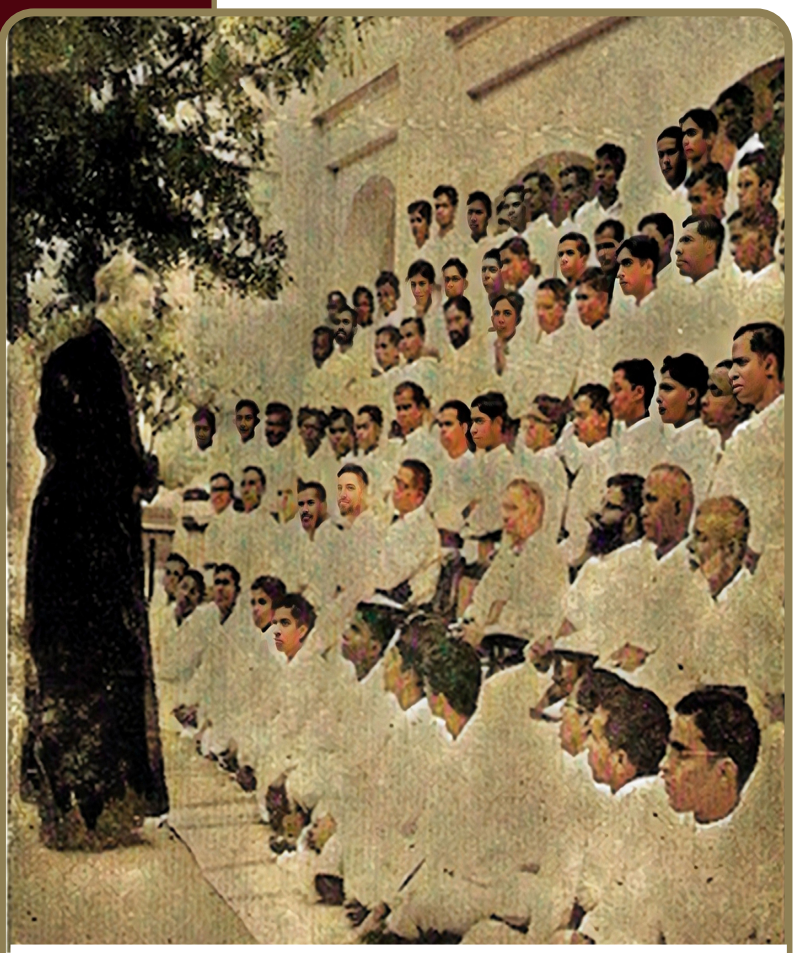
Standing: (L to R) Frs. Varghese V.K., Jesudass, D'Souza J., Chacko M.V., Amaladass A.M.
Sitting: (L to R) Frs. Koombel A., Abraham P.G., Thamburaj M.A., D'Souza L., Ephrem P.L., Rozario F.

NEW PRIESTS WITH STAFF 1951

Standing I Row (L to R): Frs. T.A. Susai, M. Savarimuthu, N.P. Joackim, Gabriel O.I.C., Peter O.I.C., M.S. Salette, J. Melamparambil, J. Nambiaparamtil, D. Fernandes.
II Row: Frs. M.P. Raju, A. Lourdusamy, Jacob O.I.C., T. Vilayil, L. Lobo, G. Packiam, G.Thekedath, K.P. Joackim.
Sitting: Frs. M.J. Chacko SJ, L. Perrier SJ, J. Danasamy SJ, P. Soufflet SJ, Lawrence Fernandes SJ (Rector), G. Foreau SJ, C. Houpert SJ, R. Bürck SJ.

MOST REV. JAMES MENDONÇA, BISHOP OF TIRUCHIRAPALLI WITH THE COMMUNITY ON THE OCCASION OF THE CELEBRATION OF SACERDOTAL SILVER JUBILEE IN 1952

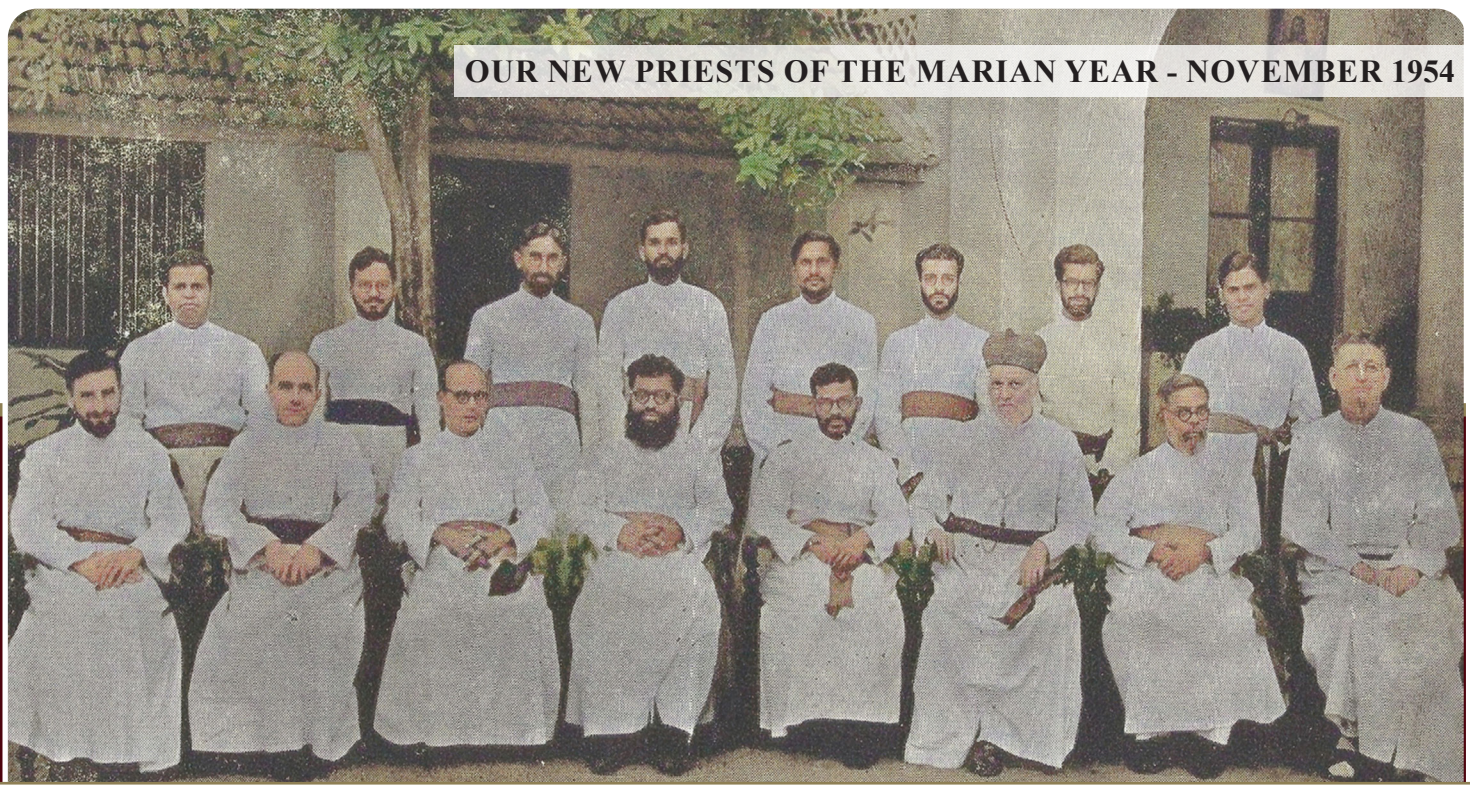




THE ROSARY CRUSADER – FR. PATRICK PEYTEN - 1953

19.01.1968

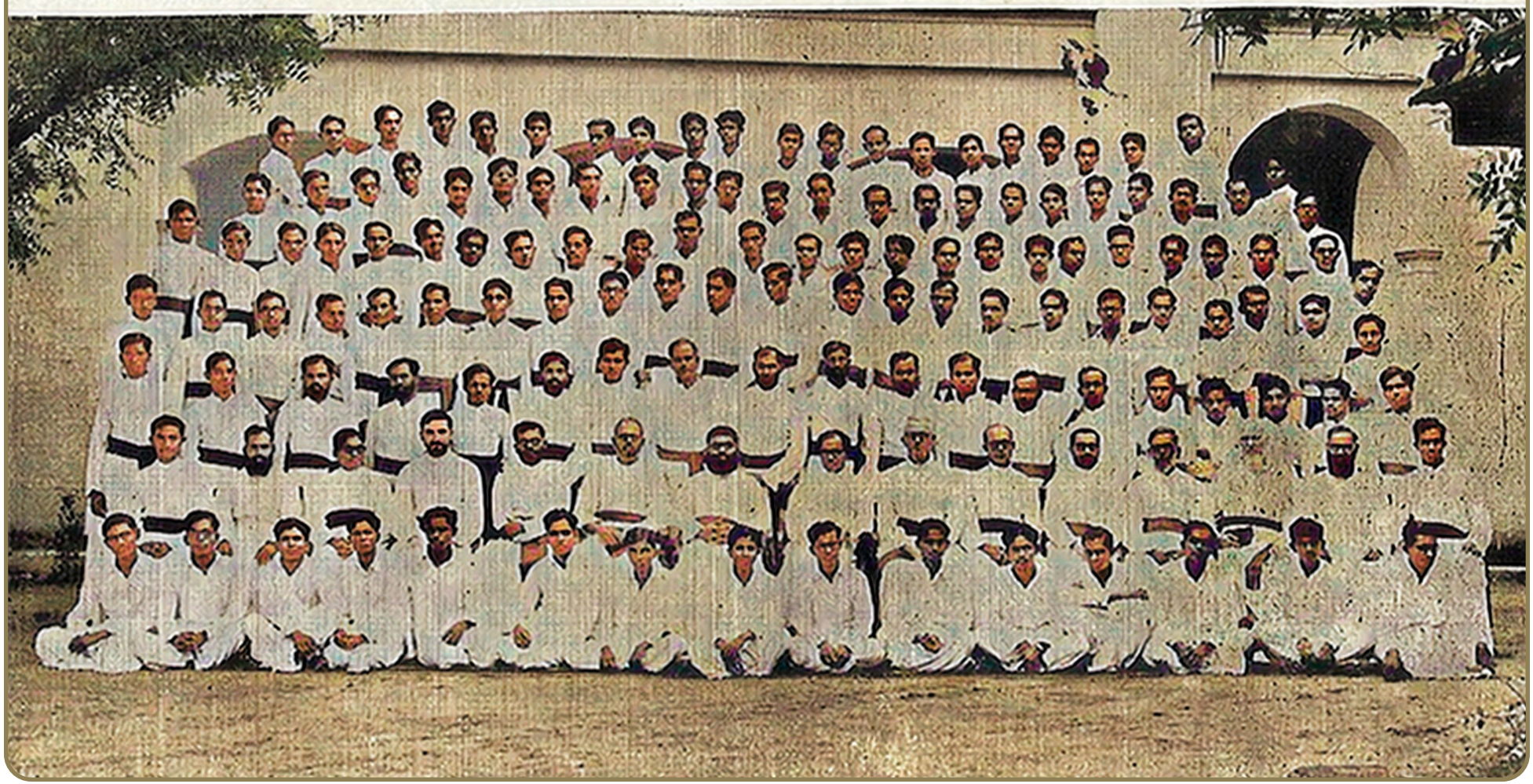
FR. PEDRO ARRUPE SJ., SUPERIOR GENERAL OF THE SOCIETY OF JESUS, AT ST. PAUL'S.



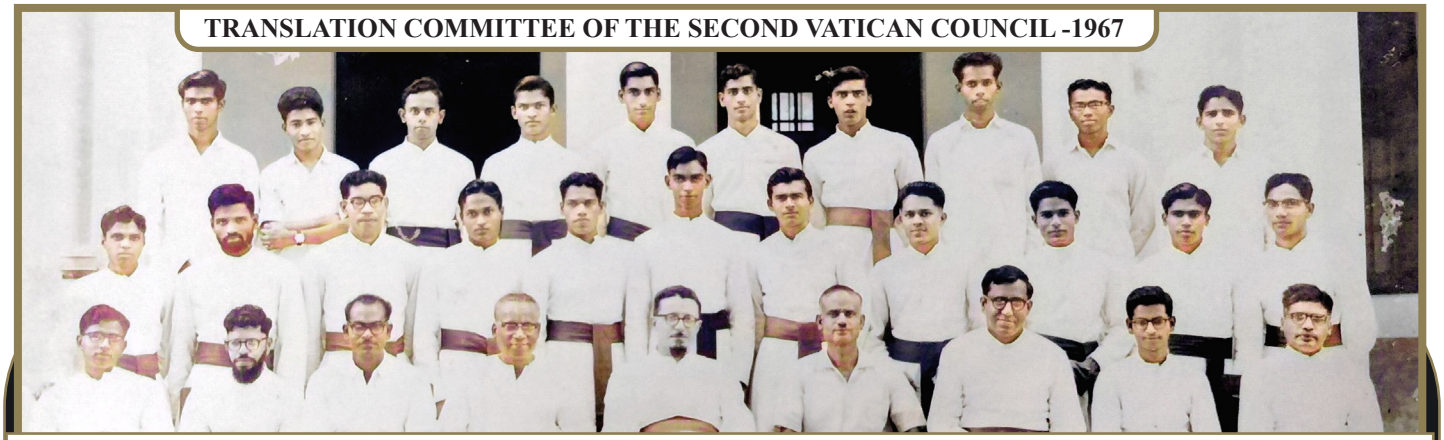
OUR NEW PRIESTS OF THE MARIAN YEAR - NOVEMBER 1954

NEW PRIESTS: FRS. ABRAHAM, JOSEPH, JACOB, IGNATIUS, SENGOL, SAMUEL, DANIEL, CHARLES.
STAFF: FRS. BÜRCK, SEVELEC, CHARLES, CHACKO, MARIADASS, HOUPERT, DHANASAMY, HOYLE.

STAFF AND COMMUNITY - 1955

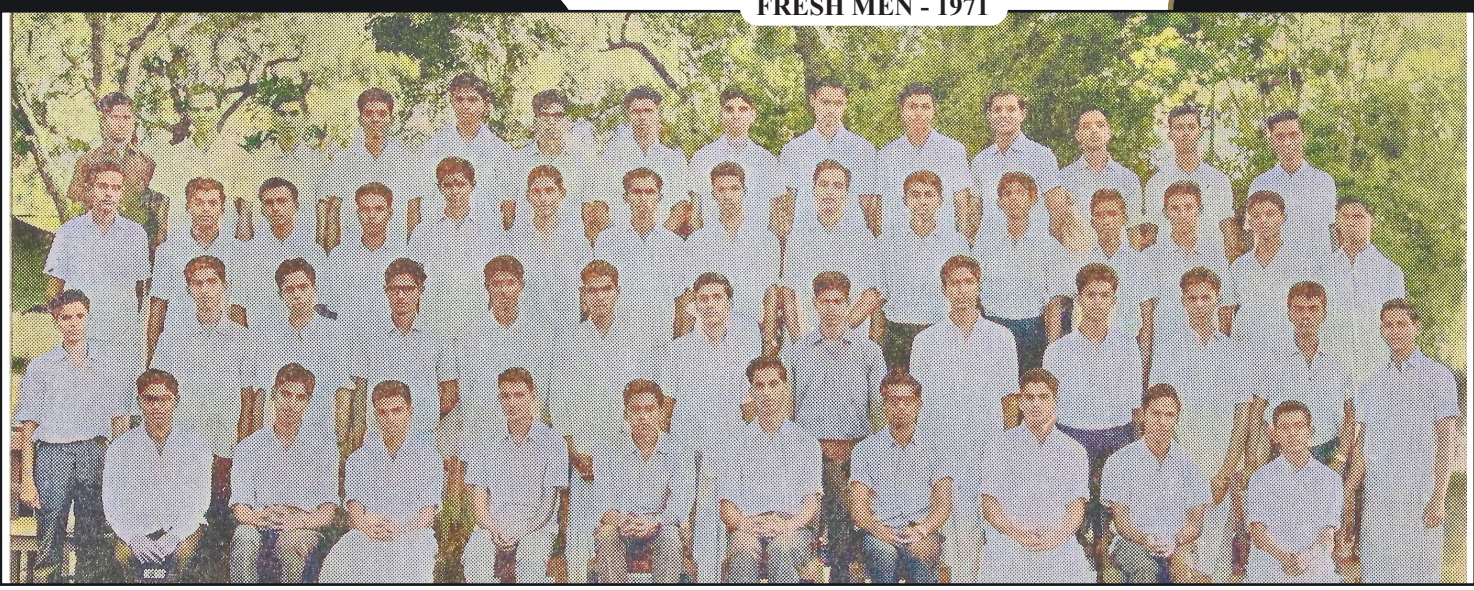


TRANSLATION COMMITTEE OF THE SECOND VATICAN COUNCIL -1967

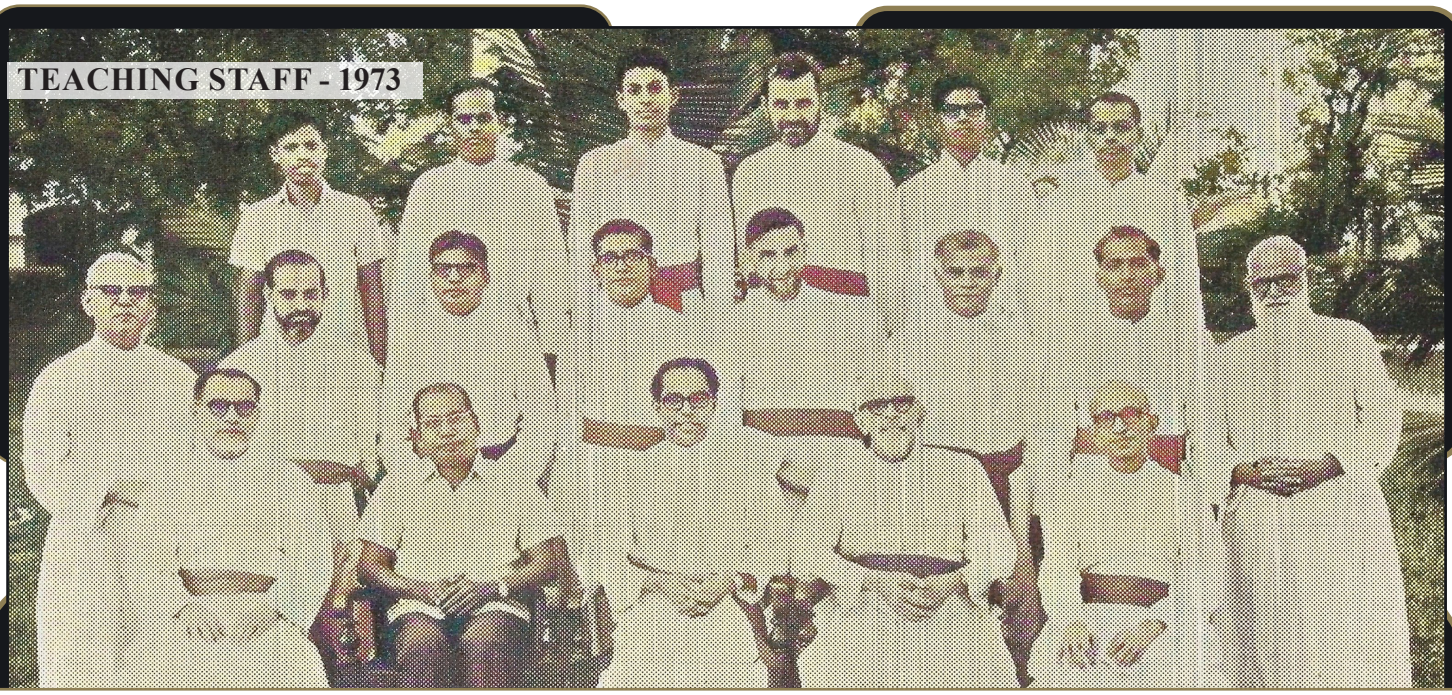


Sitting From L to R: Frs. Y. Irudayaraj, G. Ignatius SJ, Mr. Samimuthu, Mr. Iyamperumal, Fr. James Loże, Samanasu, Hieronymus.
Standing I Row: Susaimarian, Pancras Raja, J. Rupert, A. John Siluvai, D. Alphonse, M. Soosai, Servatius, Pusparajan, Peter Kulandaisamy, J. Irudyaraj. M. Devasahayam.
Standing II Row: K.A. Arokiasamy, M. Mary Bastian, A. Michaelraj, J. Susaimanickam, A. Irudayam, A. Paulraj. M. Antony, S.R. Antonysamy, A. John Kulandai, I. Ignatius.

FRESH MEN - 1971



TEACHING STAFF - 1973

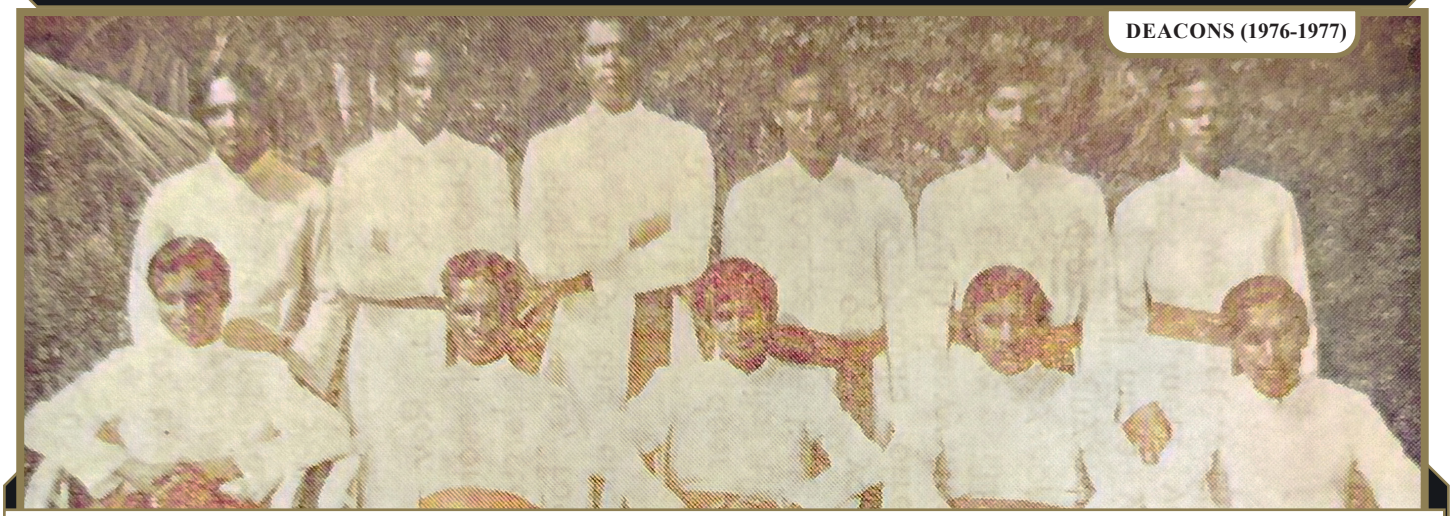


Sitting (L to R): Fr. P. Colaço SJ, Mr. Issac Dhanaraj B.A., L.T., Fr. Maria Louis , Fr. L. Leguen , Fr. Louis Raj
Standing I Row(L to R): Br. Michael Antony, Fr. T.V. Joseph, Fr. Lourdusamy, Fr. Raja, Fr. Mariadoss, Fr. Sengole, Br. Pitchaimuthu
Standing II Row: (L to R): Mr. Arumugam , Br. Susaimanickam, Fr. Selvaraj, Fr. Besses, Br. S. Irudayasamy , Fr. Chinnadurai

DEACONS (1972-1973)

Sitting (L to R): Peter John A., Regis M.R., Alexander Norbert, Raja Bose S., Augustine Kallarakal
Standing I Row (L to R): John Kulandai, Vincent P., Xavier C., Kulandaisamy S., Soosai S.,Vincent Machado, Ignatius I.
Standing II Row (L to R): Thomas Padayanikal, Cheriyan Kolanjicompil, Augustine R.S., Selvaraj M.S., John Kalloor.

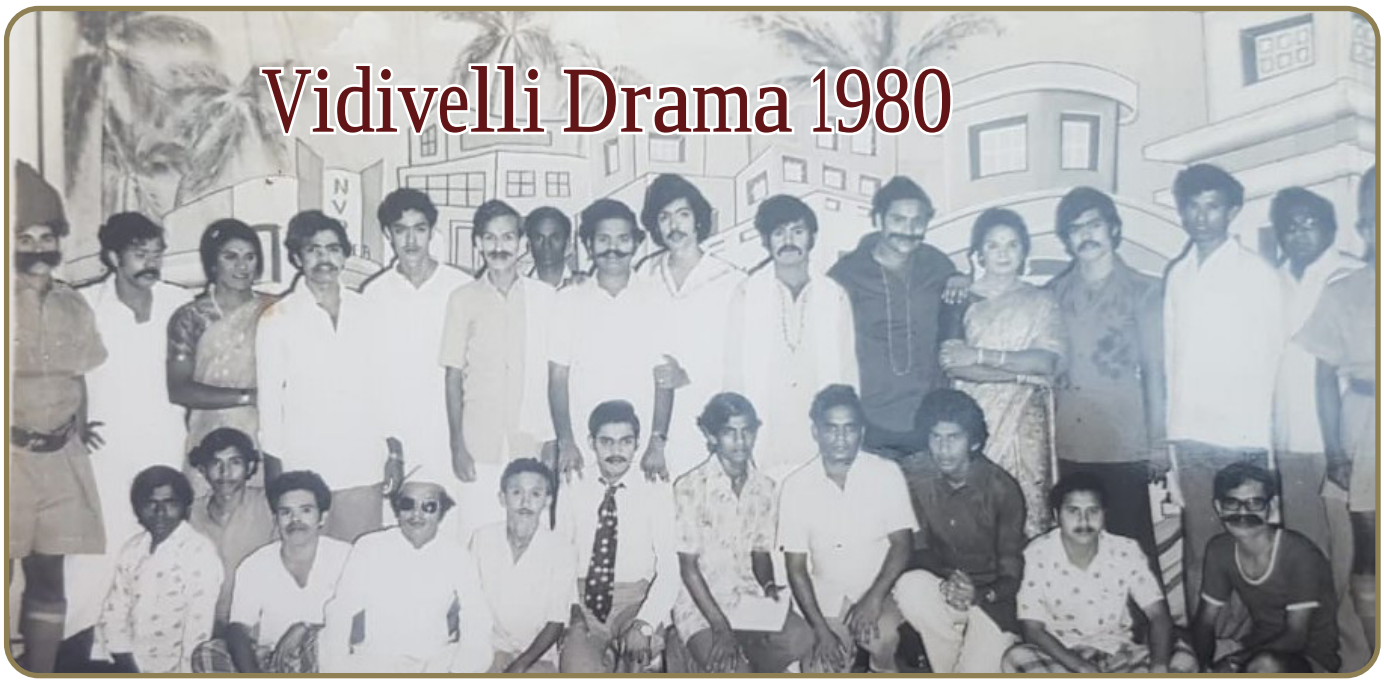
DEACONS (1976-1977)

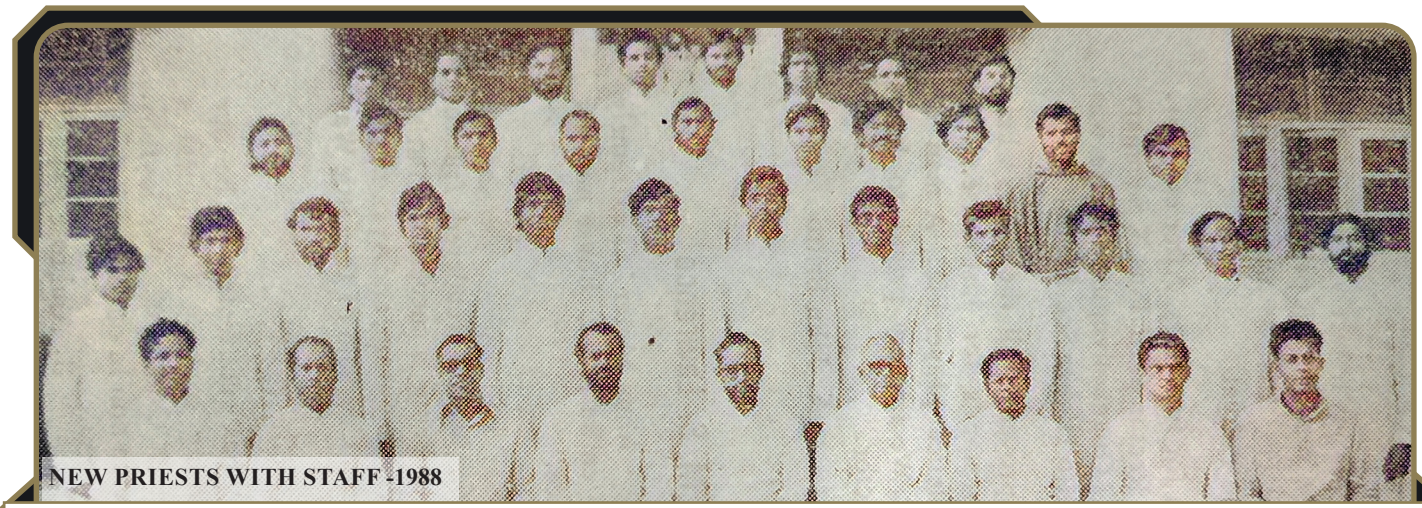


Seated L to R: Amaladas U., Johnson M., Thomas Paulsamy, Soosainayagam X., Arokiasamy K.S.
Standing L to R: Christudas, Alphonse N.P., Alphonse D.S., Antony Joseph Durai, Jesuratnam S., Arokiasamy A.V.

PAULINE ZEAL AND ON BOVINE HEEL

Vidivelli Drama 1980





NEW PRIESTS WITH STAFF -1988

Sitting: Frs. X. Irudayaraj SJ, S. Jesuraj, D. Alphonse, P. Antony, M.R. Rajasekaran (Rector), R. Doraiswami SJ, Br. A.P. Jeyaraj, Frs. J. Susaimanickam, X.D. Selvaraj
STANDING I Row: Frs. M. John Peter, J. Xavier Ilango, S. Arulappan, A. Joseph Lourdu Raja, F. Maria Soosai, A.S. Antony Swamy, I. Jesuraj, A. Savariar, Ignace Joseph, D. Sekar Sagayaraj, J. Selvaraj, M. Jeyadas Paiva,
II Row: Frs. M. James Michaelraj, F. Gnanapragasam, S. Susai Arockiasamy, P. John Pragasam, M. Soosairaj, Joseph Jayaseelan, F. Joseph Michaelraj, F. Gnanapragasam, S. Susai Arockiasamy, A. Antony Joseph Rex.
III Row: Frs. M. Francis, A. Antonysamy, S. Joseph Bernard Rosario, F. Joseph Winging Ravi, S. Sebastian, S. Joseph Cyril, Joseph Antony Raj O.S.M., B. Paulraj.

NEW PRIESTS - 1989

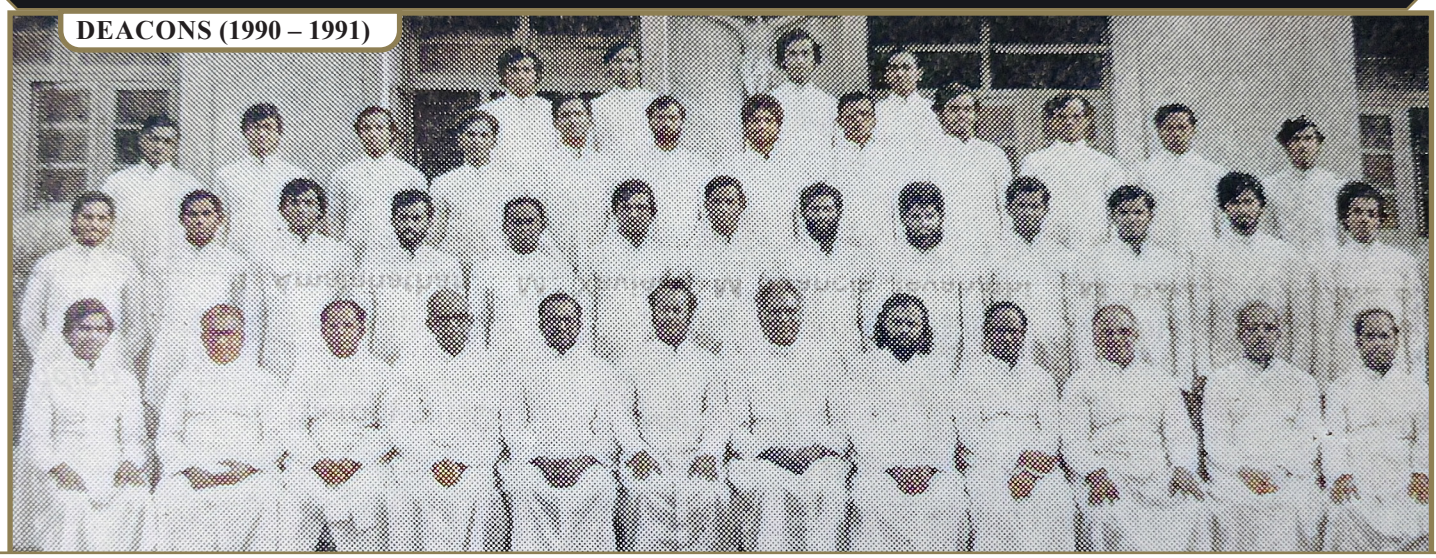
Sitting: Bro. A.P. Jeyaraj SJ., Frs. Jesuraj S., Antony P., Doraisamy SJ., M. Rajasekaran (Rector), Selvaraj XD., Joseph Selvaraj Z., Valentine Joseph G., Bro. Jesudas MP.

Standing I Row: Bros. John Martin M., Christuraj A., Arul A., Prabhu Prakash, Sengol S., James Selvanathan S., Suresh Jeyaprakash SA., Francis Xavier Dias A., Varghese G., Lourdunathan Jeyakaran R.

II Row: Bros. Jerald S., Ubald M., Mariadossan R., Francis Xavier Nelson J., Michael Bridjit Elango A., Fr. Ambrose C., Amalraj A., Kulandai Lawrence A., John Peter S., John Robert I., Mariadoss I.

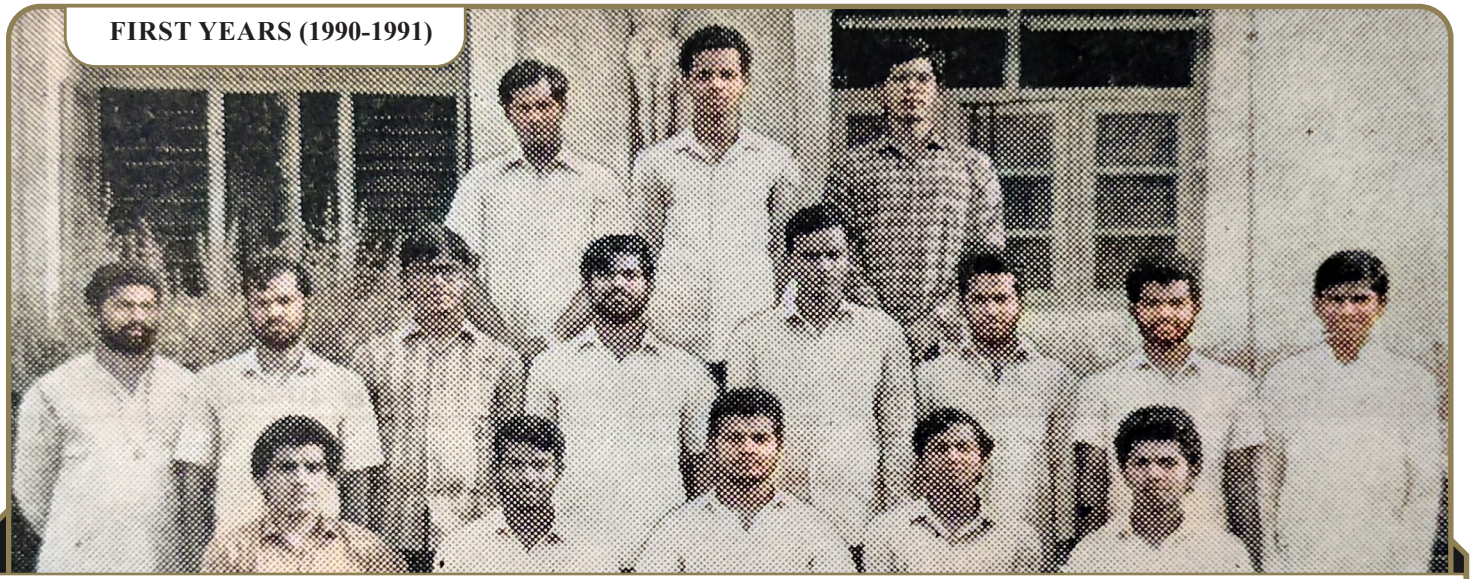
III Row: Bros. Peter Arulraj S., Earnest Antony Samy A., Tarcis Raj S., Fr. Mathew AJ., Bro. Arasakumar R., Fr. John Selvaraj P., Bros. Johnson M., Mariadasan C., Celestine J.

DEACONS (1990 – 1991)



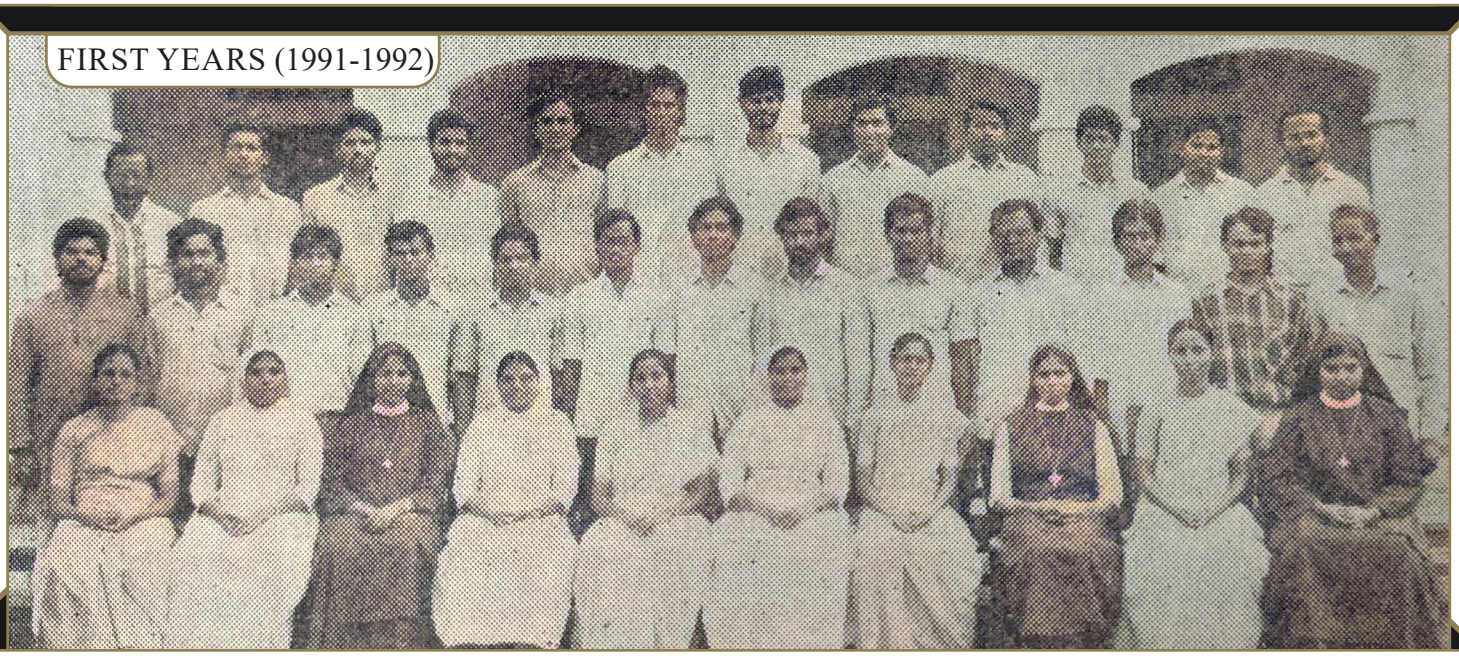
from left to right:
Sitting: Fr. Xavier Ilango, Brs. John Bosco, A.P. Jeayraj SJ., Frs. R. Doraiswami SJ., A. Louis , P. Antony, S. Peter Fernando, Z. Joseph Selvaraj, HieronymusCruz, M.S. Lawrence, T.V. Joseph SJ. S. Jesuraj .
Standing First Row: Brs. R. Athanasiar, T. Eugene, Fr. Kulandaisamy, S. Arul Doss, B. Russel Raj, I. Amalanathan, M. Xavier, M. Francis Jeyabathi, M. Peter, A. John Britto, P. Antony Sahayaraj, C.A. James, J.A.G. Ratnakumar.
Second Row: Brs. V.G. Viagula Antony Victor, A. Thomas John Julian, Joseph Selvaraj, A. Chinnappan, J. Grace GunabalArachy, R. Adaikalasamy, S. Ignacimuthu, A. James, Y. Arockiam, V. Maria Arputham, A. Peter, S.M. Denzil Raja.
Third Row: Brs. A. Johnson, S.G. Saminathan, D. Irudaya Raj, M. Irudaya Raj.

FIRST YEARS (1990-1991)



Sitting L to R: Brs. Lucas S., Gabriel M., Michael Jegathese J., Sahayaraj P., Stanley Sahaya Seelan M.
Standing I Row: Brs. Joseph Michael V., Arulanandu A., Edward Francis Xavier T., Antony B., John Peter M., Arulanandam A., Silvester K., Sahaya Vincent Raj J.
II Row: Brs. Francis K., Devadhas P., Alex Clement J.

FIRST YEARS (1991-1992)

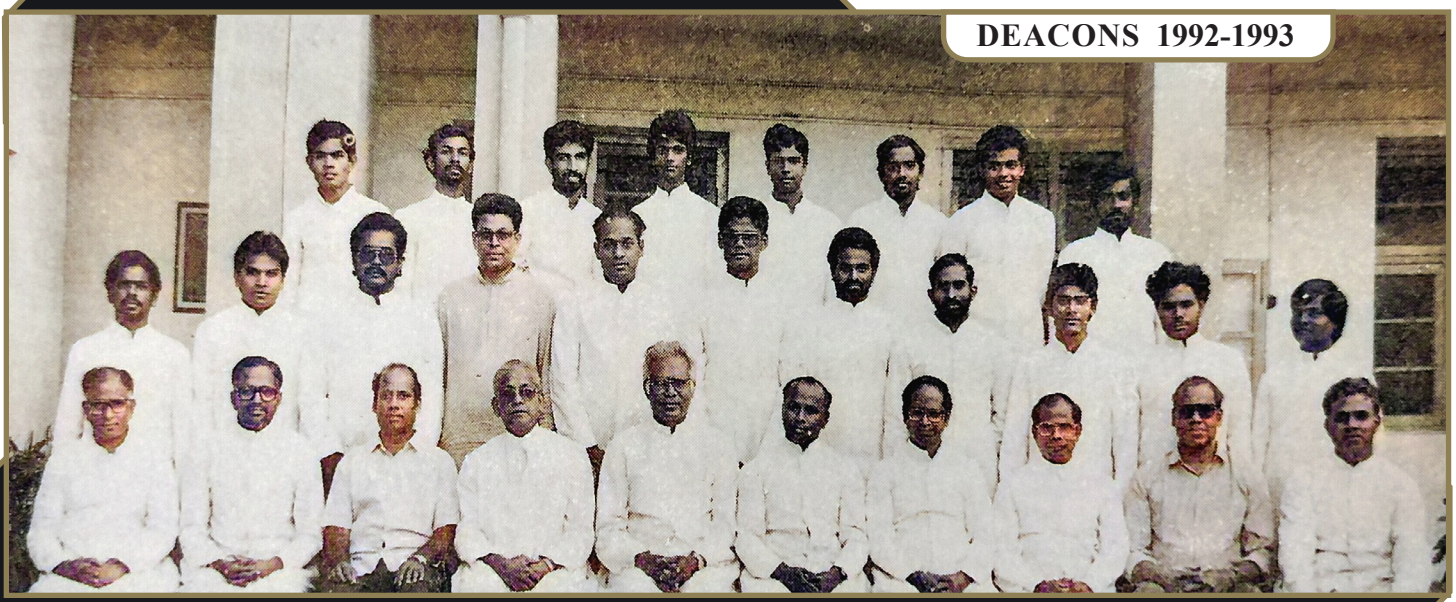


Sitting From L to R: Srs. Pauline Preetha SSA, Pushpa Stella Mary CIC, Rosely Thobias CTC, Xavier Mary OSM, Metti SCC, Antoniammal CIC, Margaret Jully SSA, Marguerite BGC, Ranjitham OSM, Lucy Joice CTC,
Standing I Row: Bros. Benedict Analyn, M. Xavier OCD, Jeevan IMS, Mudiappan M., Benjamin, Sengole Vethamanickam V, James Anthuvan Dass S. Kulandai Arul SHJ, S.D. Xavier OCD, Arockiam Peter SHJ Joseph Romuald, Arulanadam S. Mr. James.
Standing II Row: John Amalraj, Labarin Y.R. Moyesan, Arul Jeyaseelan, Joseph Maria Michael, Arockianathan A. OCD, Savarimuthu A. Amal C. Dev. IMS, Amalraj A. OCD, Alphonse A., Charles D. OCD, Diraviam A.

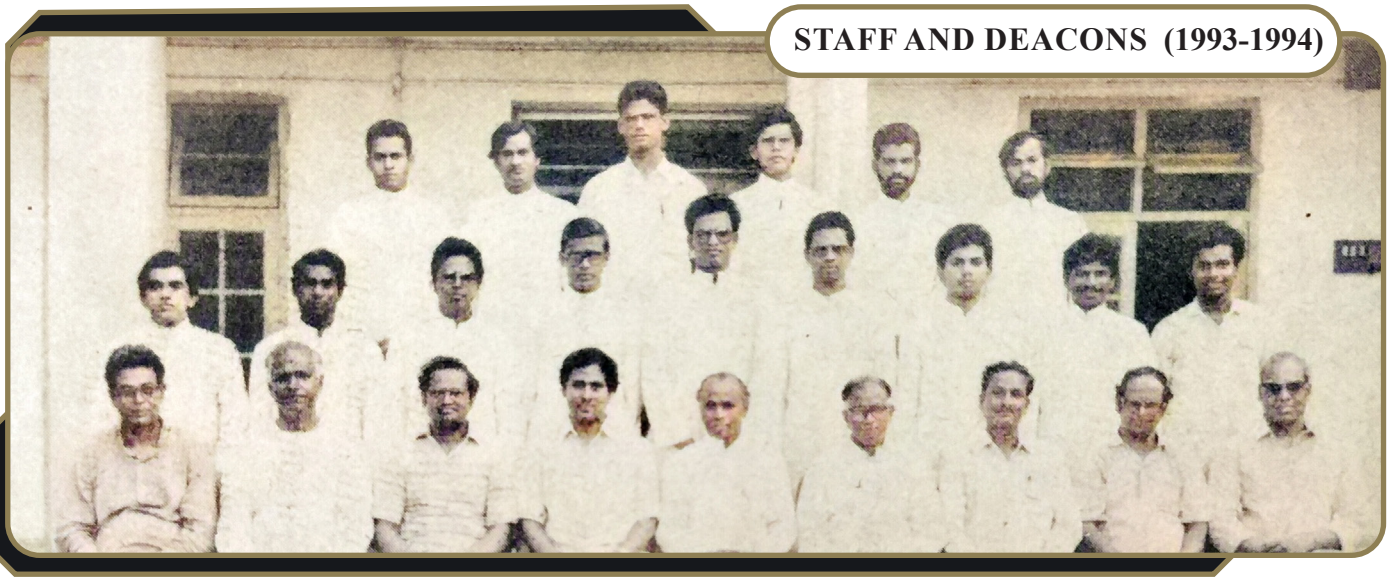
DEACONS WITH STAFF (1991-1992)

From Left to Right
Sitting: Fr. X.D. Selvaraj, Fr. T.V. Joseph, S.J. Bro. A.P. Jeyaraj, S.J. Fr. S. Jeyabalan, Fr. V. Paul Leon, Fr. S. Peter Fernando, Fr. J. Xavier Illango, Fr. Hieronymus cruz. Bro. John Bosco, S.J. Fr. D. Alphonse
First Row: Bros. George, Y.S., Sekhar Michael, S. Joseph Xavier, V. Aloysius Durairaj L. Antony John Kennedy I, Edwin P. Rayan S.L., Soosai Raj A, Antony Arul, Bruno R, Edwin Sahayaraj S, Jerome Sylvester G, Augustine John Berchmans A.
Second Row: Bros. Joseph Justus Navis M. Athisaya Babu A, Ambrose S, Sahayaraj, Albert George Alexander A, Benedict Barnabas J, Paul M, Antony Xavier A, Louis A.

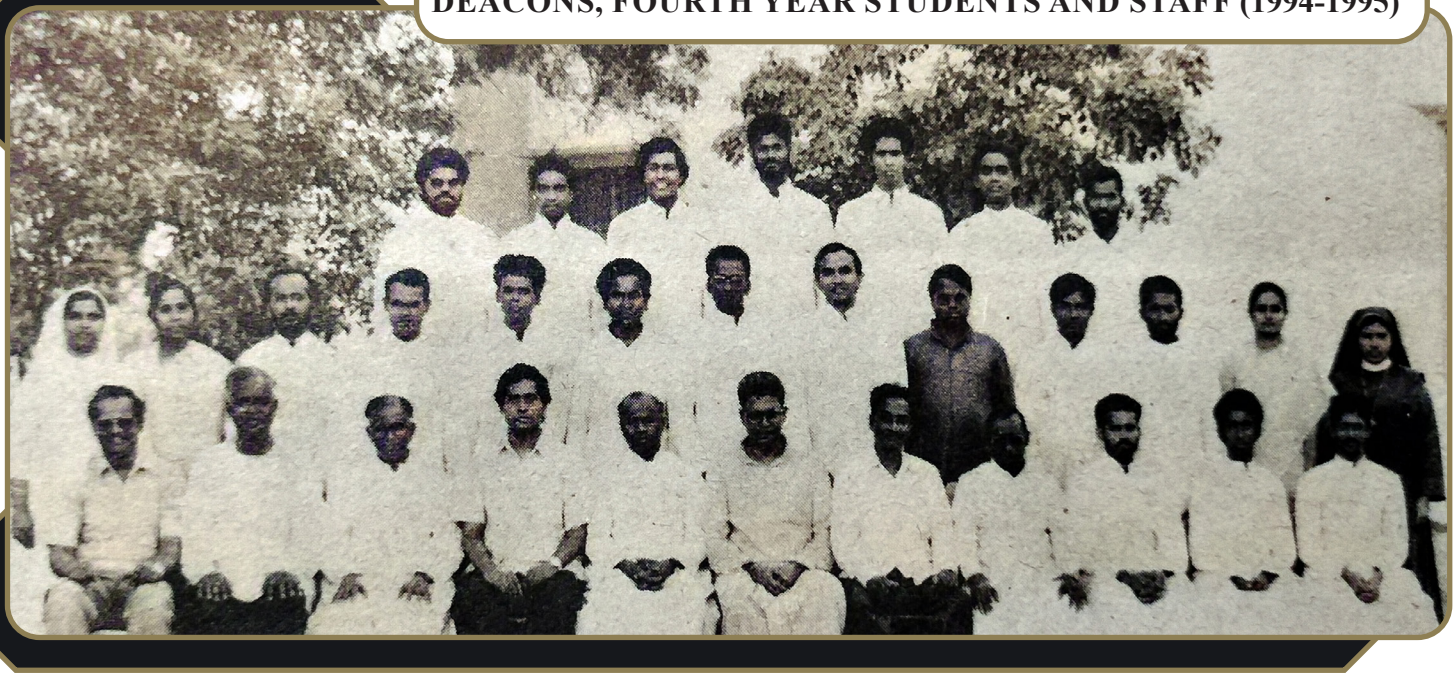
DEACONS 1992-1993



STAFF AND DEACONS (1993-1994)



DEACONS, FOURTH YEAR STUDENTS AND STAFF (1994-1995)



Platinum Jubilee Celebrations 1996

தூய பவுல் இறையியல் கல்லூரி - திருச்சி

பவள விழா அழைப்பிதழ்

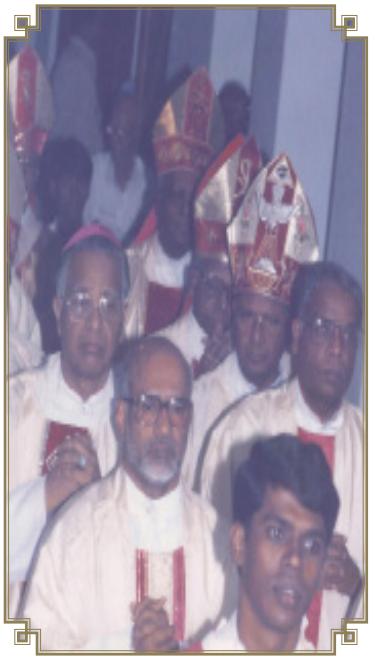
1921 — 1996

அன்புடையீர் !

தூய பவுல் இறையியல் கல்லூரி (செயின்ட் பால்ஸ் செமினரி)யின் பவள விழாவை முன்னிட்டு 25ம் தேதி வியாழக் கிழமை மாலை 5-30 மணிக்கு கல்லூரி வளாகத்தில் நடைபெறும் பொதுக்கூட்டத்துக்கும், கலை நிகழ்ச்சிகளுக்கும் தங்களை அன்போடு அழைக்கின்றோம்.

விழாக்குழு

PROCURATOR
ST. PAUL'S SEMINARY
TIRUCHIRAPALLI-1.

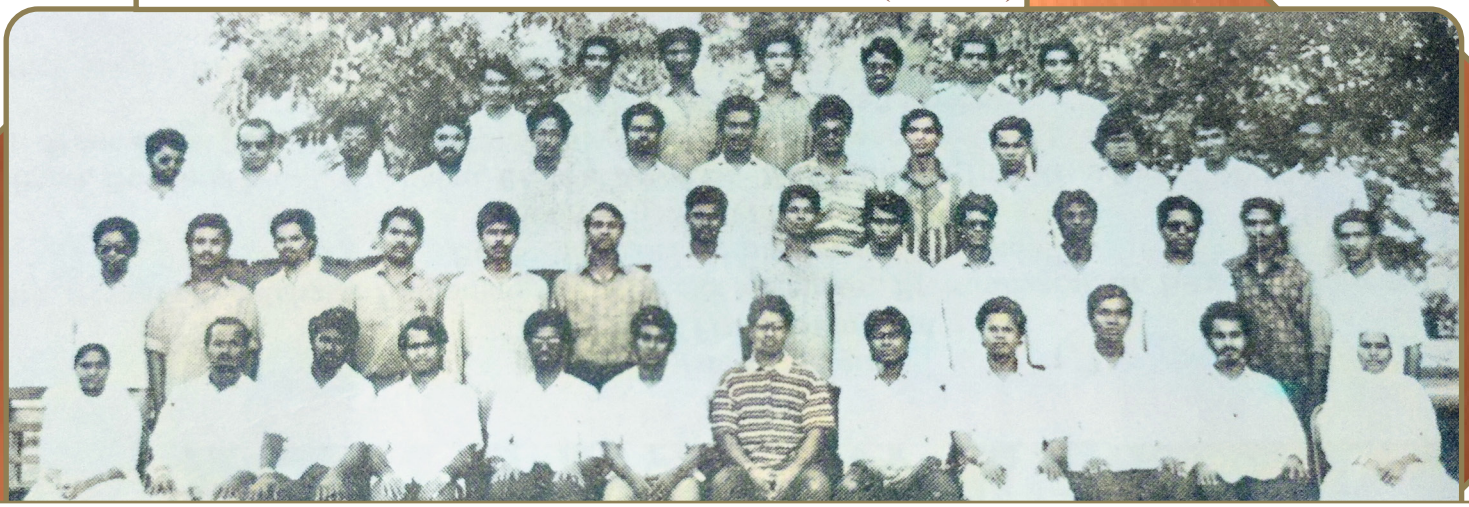


1921-1996
எல்லாருக்கும் எல்லாமானேனே

PLATINUM JUBILEE FIRST YEAR THEOLOGIANS (1995-1996)

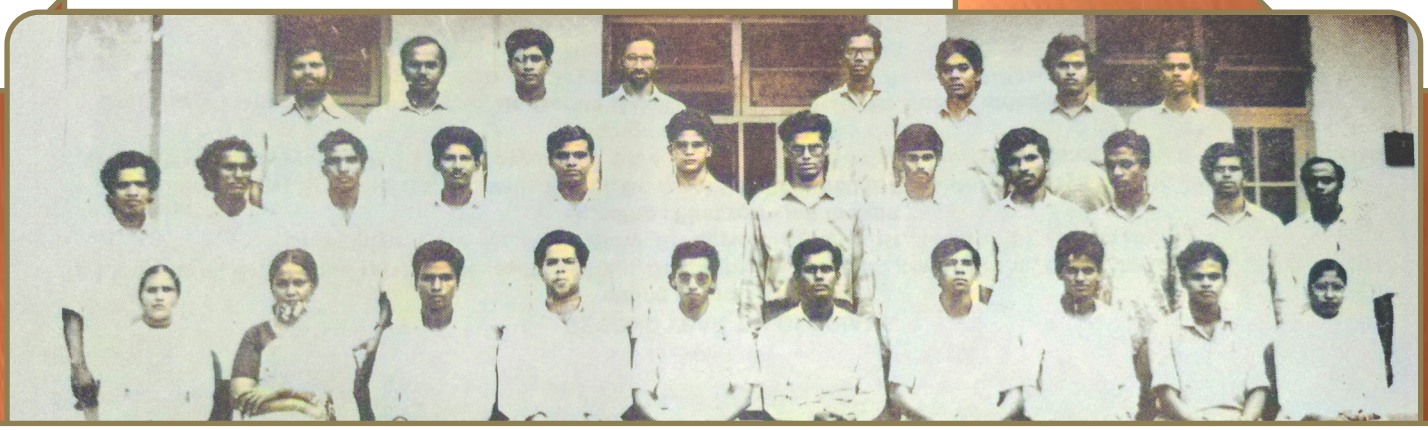
Sitting L to R: Bros. James, Justin, Gandhi Savarimuthu, Sr. Martian Mary, Sr. Stella Mary, Mrs. Dhanaseeli, Bros. Charles Savarimuthu, Anbuselvan, Amala Dass, Leo Rex.
Standing I Row L to R: Paul Antony, Francis Thairiya Rayan, T.R. Jeyabalan, Arokiasamy, Richard, Collins, Melki Lawrence, Ananda Kumar, Jeyakumar, Sebastian Thomas, Surrender Paul
Standing II Row L to R: Ambrose, Maria Valan Rayan, Aloysius Babu, Robert Benni, Saminathan, Sagayam.

PLATINUM JUBILEE SECOND YEAR THEOLOGIANS (1995-1996)



Sitting R to L: Sr. Linda Mary, Bros. Edward Raja, Devasahayaraju, J. Arockiasamy, Xavier Bruno, Jerome, Antony Raj, Sathiyaseelan, Maria Durai, David Dharmaraj, Rosario, Sr. Leema Rose
Standing I Row R to L: Mr. Irudayasamy, Bros. Vimalraj, Velankanni, Amal Raj, Tarcius, Antony Irudayaraj, Arockia Melson, David, Irudayasamy, Britto Jeyabalan, John Peter, Francis Xavier, Willam Lourduraj, Masillamani
Standing II Row R to L: Bros. Arockiadass, Saminathan, Gerald Majella, Adaikalaraja, John Patrick, Selvanathan, Edward Jayakumar, Sitrarasu, Susai Savariannan, K. Antony, Thomas, Jeyaraj, Silluvaimuthu
Standing III Row R to L: Thomas Arputharaj, Arul Maran, R.J.L. Antony Raj, Arockiaraj, Arputha Arasu, Francis Bosco, Pappuraj **1994-1998 BATCH**

PLATINUM JUBILEE THIRD YEAR THEOLOGIANS (1995-1996)



Sitting L to R: Sr. Anne, Mrs. Bernadette, Gnanamuthu, Felix Mathuram, Irudayaraj, Britto Amalanathan, Peter Roy, Bernard, Gerald Joseph, Sr. Angel
Standing I Row L to R: Simon, Maria Louis, Julian, Arul Jothi, Maria Thaddeus Rajan, Francis, Selvaraj, Jesudassan, Antony Sahaya lawrence, Nithiya Sagayam, Antonysamy, Mariaseelan.
Standing II Row L to R: Arockiasamy, John Peter, Johnson, Jerome Patrick, Xavier, Jeyaraj, Thiruthuvadoss, Santiago Raja **1993-1997 BATCH**

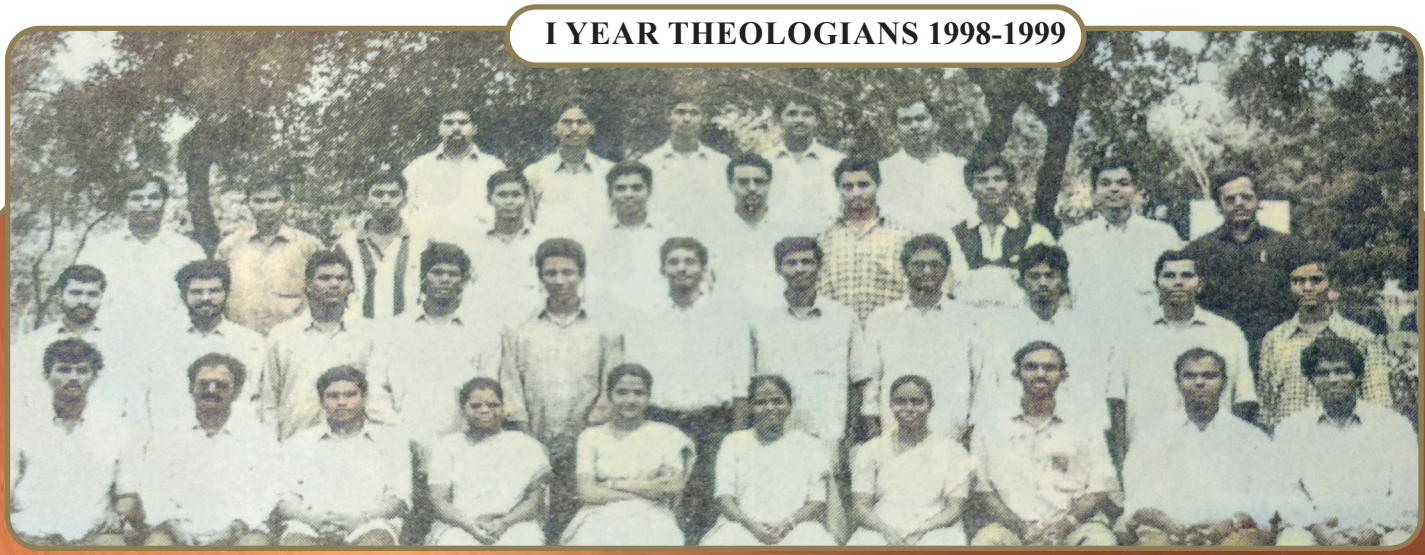
PLATINUM JUBILEE FOURTH YEAR THEOLOGIANS (1995-1996)

Sitting L to R: Bros. Joachim, Satyaraj, Sr. Josephine Kanikai, (The four sisters left after 1st year theology), Bros. M.J. Gerald, Stanislaus
Standing I Row L to R: Martin, Russelraj, Justus, Chinnappan, Michaelraj, Paschal, Rex, Gelestin Gerald, Jayaprakash 1992-1996 BATCH
Standing II Row L to R: Arokiasamy, Jayant, Sahayam, Benjamin Franklin, Joseph Charles, Solomon, Karunaya Xavier, Sebastian, Antony Williams

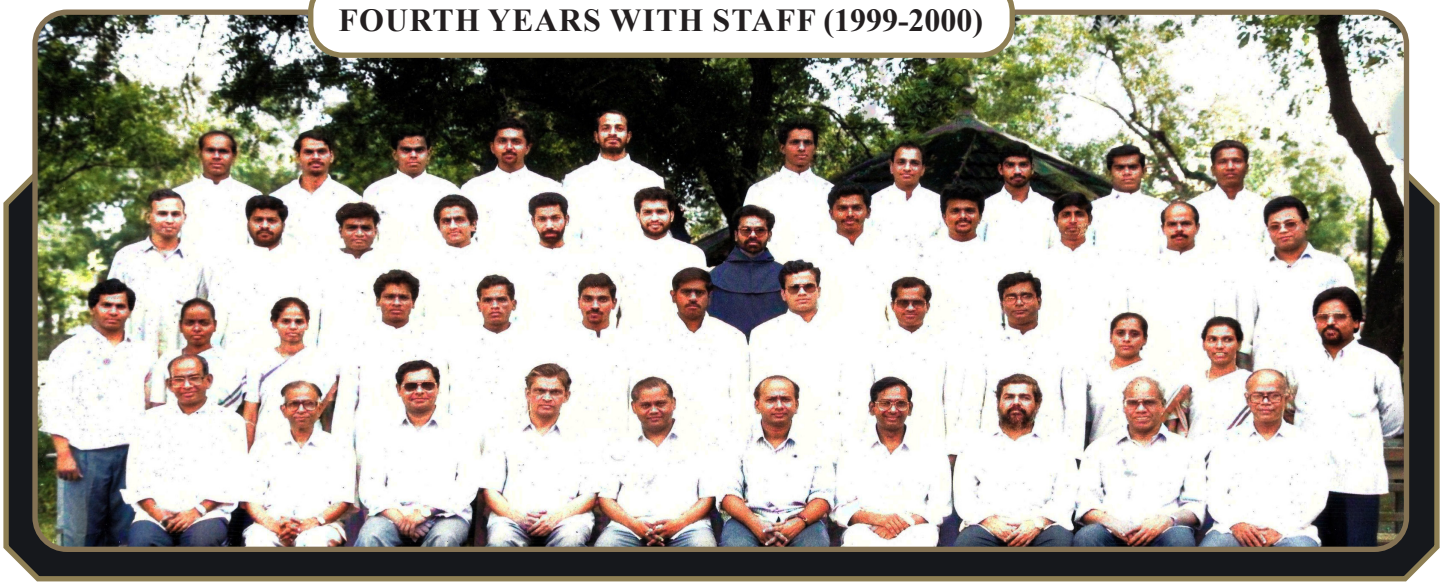
PLATINUM JUBILEE M.TH STUDENTS WITH THE STAFF (1996-1997)

Sitting L to R: Frs. John Britto, John Robert, Sathia Nesan, Jesuraj, John Kulandai, P. Antony, Y. Irudayaraj, Jesudasan, Valentine Joseph
Standing L to R: Frs. M. Paul, Maria Ambrose S.D.B., S. Ambrose, Thomas Valayath, Sr. Shirley F.S.J.

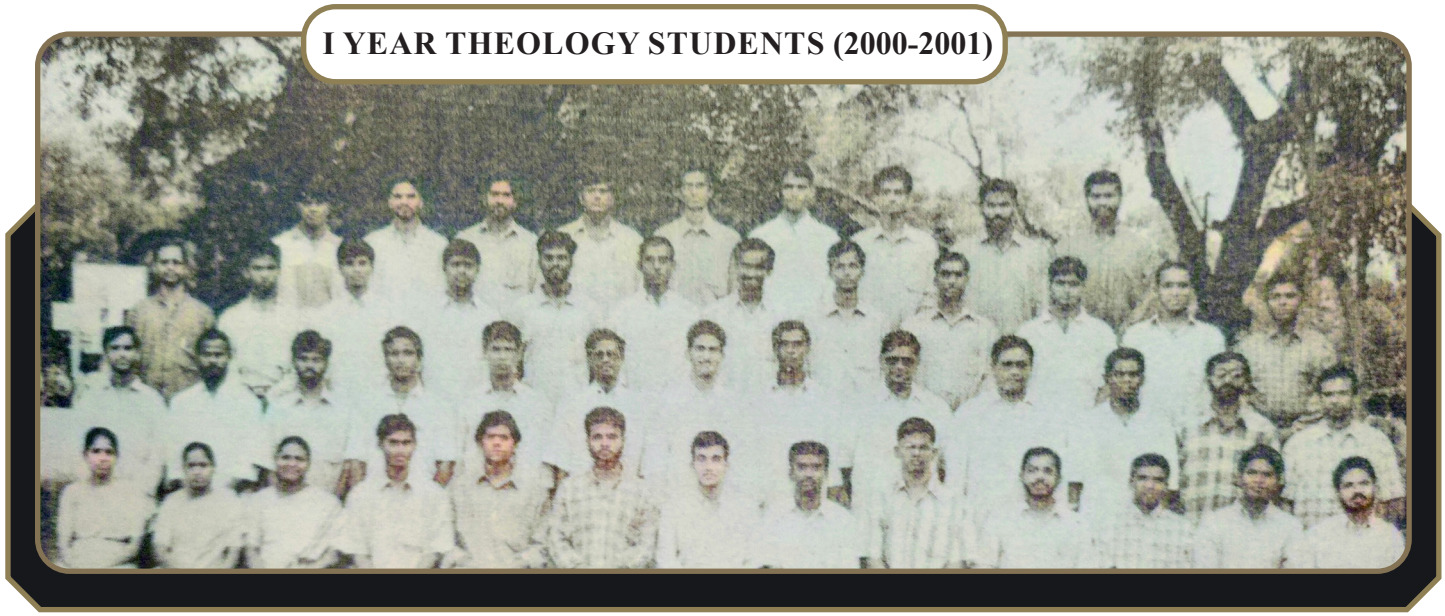
I YEAR THEOLOGIANS 1998-1999



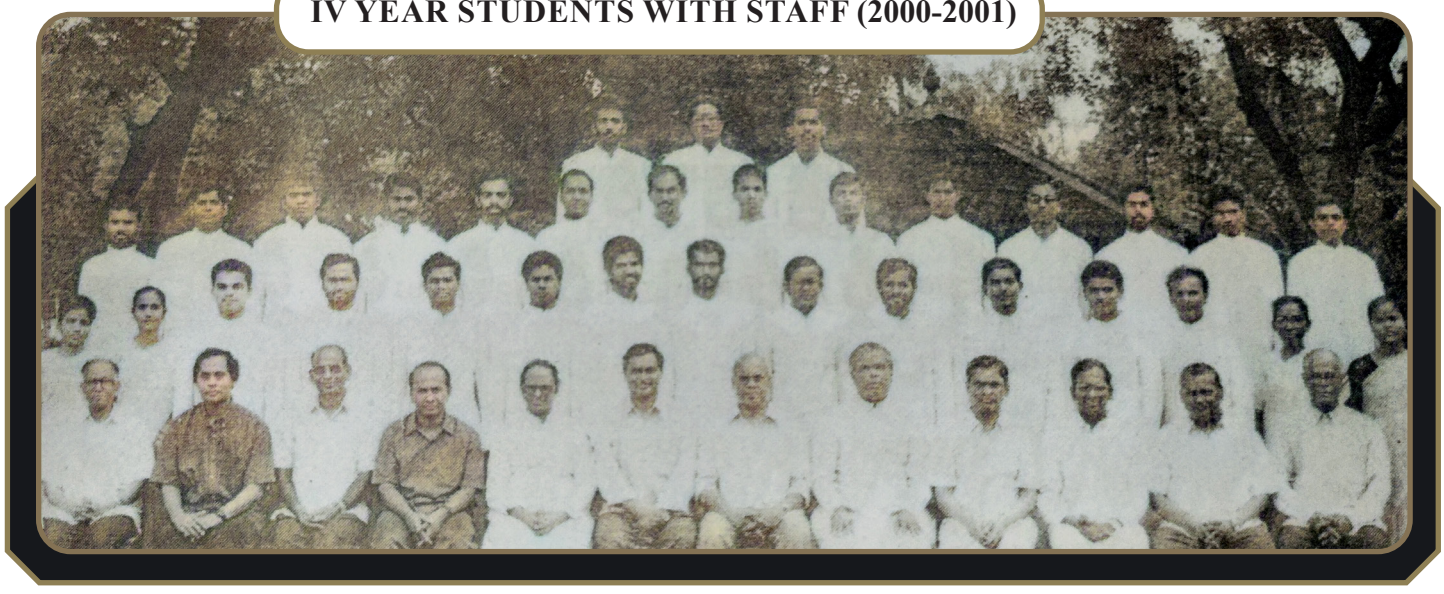
FOURTH YEARS WITH STAFF (1999-2000)



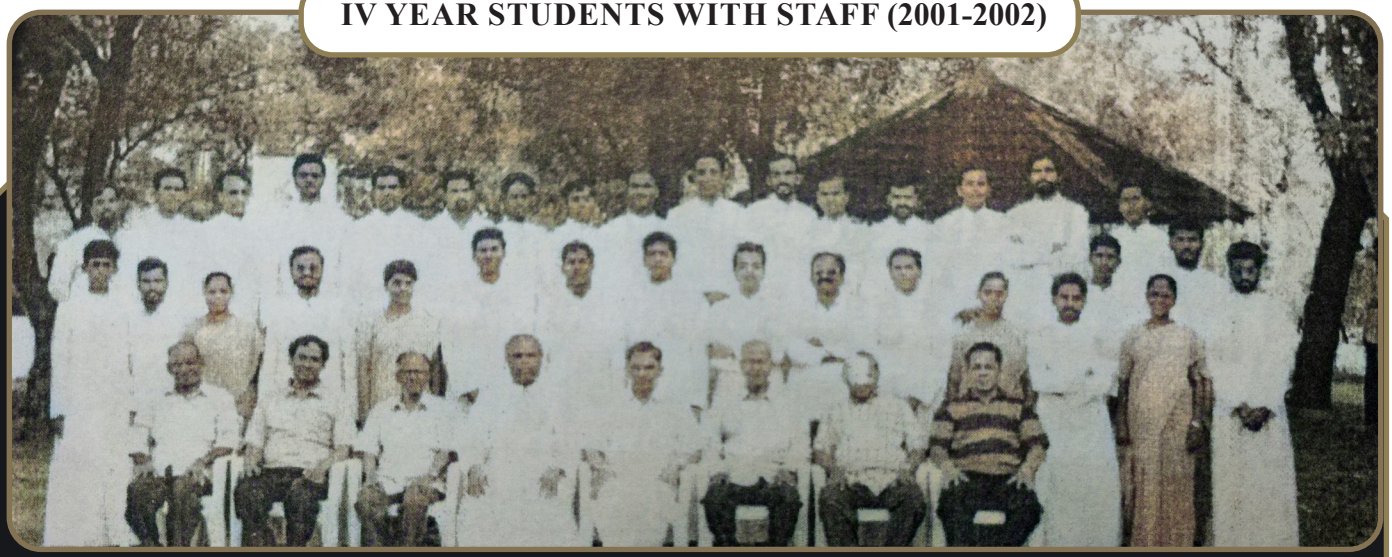
I YEAR THEOLOGY STUDENTS (2000-2001)



IV YEAR STUDENTS WITH STAFF (2000-2001)



IV YEAR STUDENTS WITH STAFF (2001-2002)



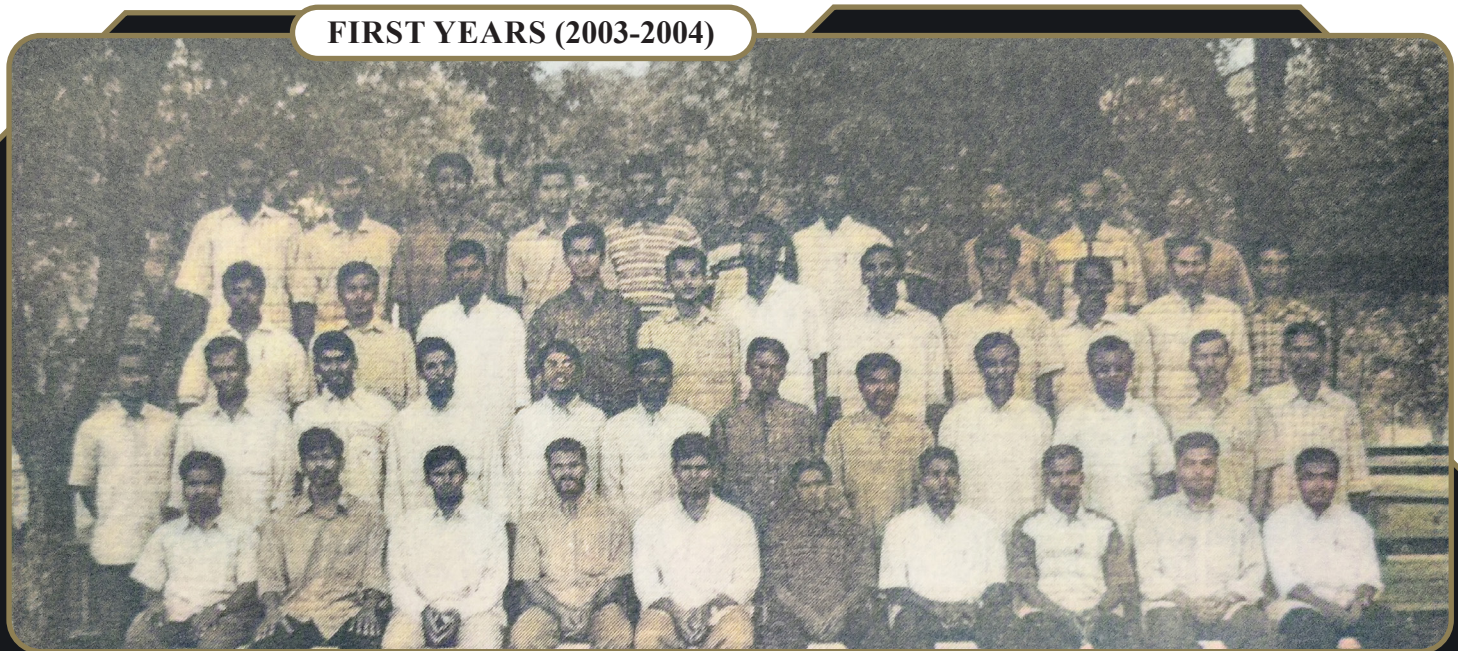
I YEAR THEOLOGY STUDENTS (2001-2002)

M.TH FATHERS (2001-2002)

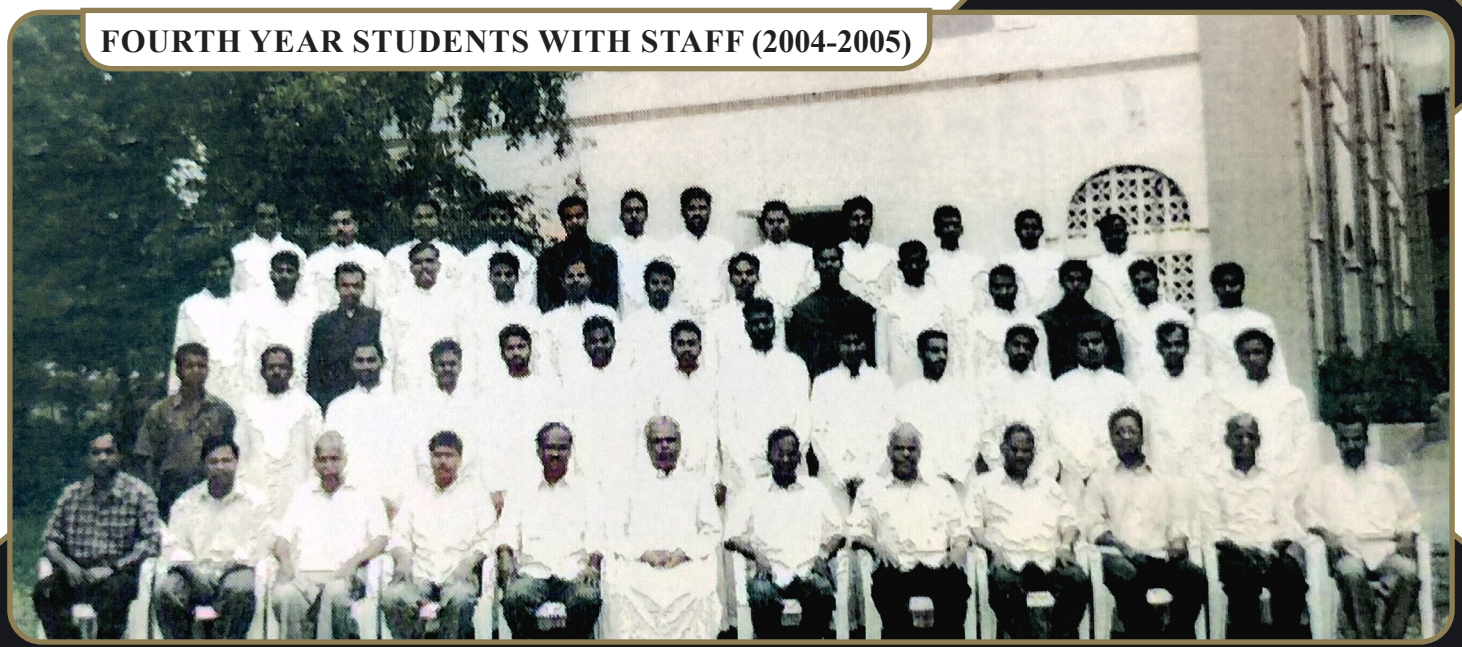
FOURTH YEAR STUDENTS WITH STAFF (2003-2004)

FIRST YEAR M.TH. FATHERS (2003-2004)

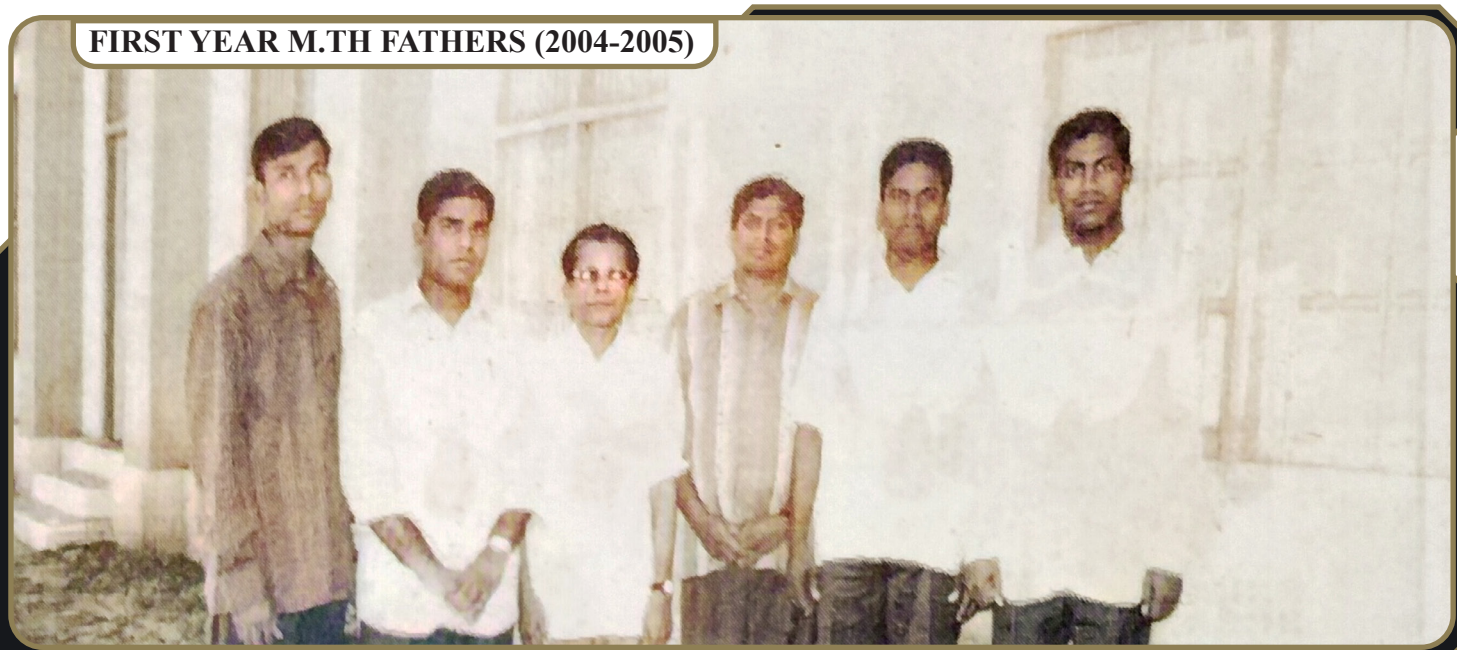
FIRST YEARS (2003-2004)



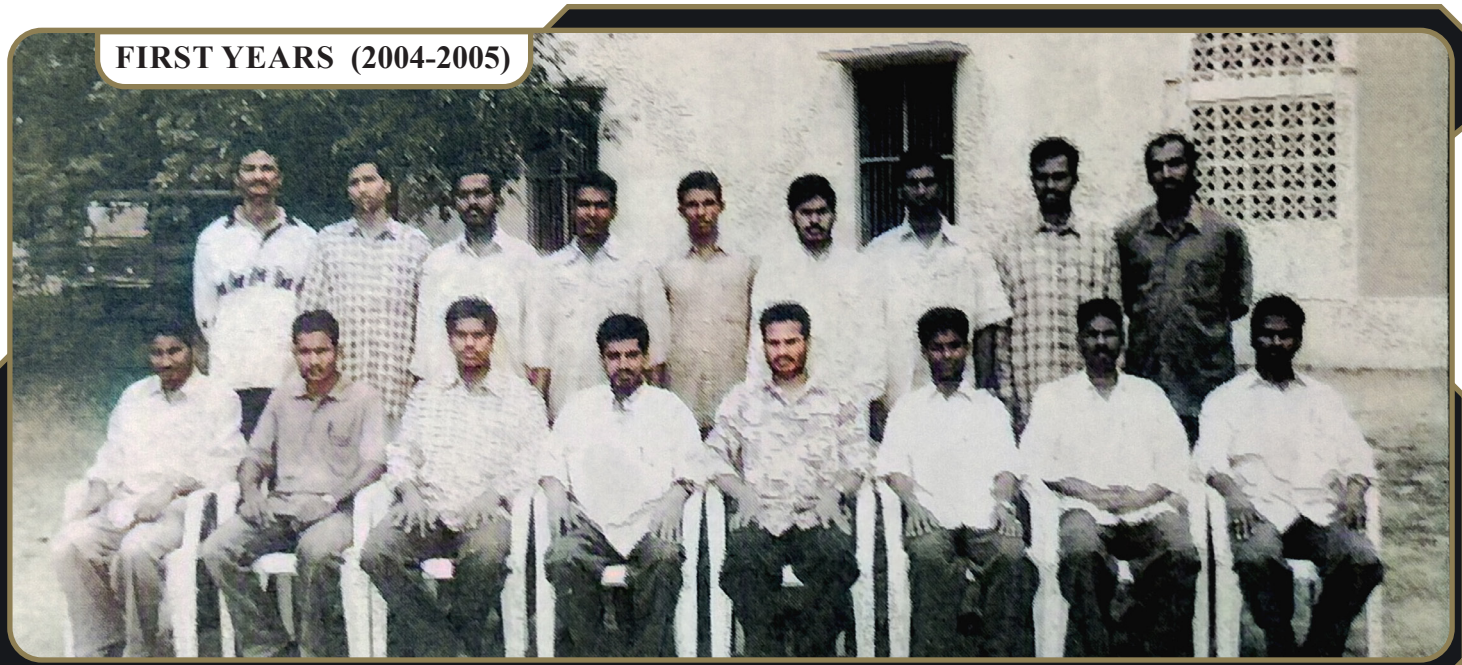
FOURTH YEAR STUDENTS WITH STAFF (2004-2005)



FIRST YEAR M.TH FATHERS (2004-2005)



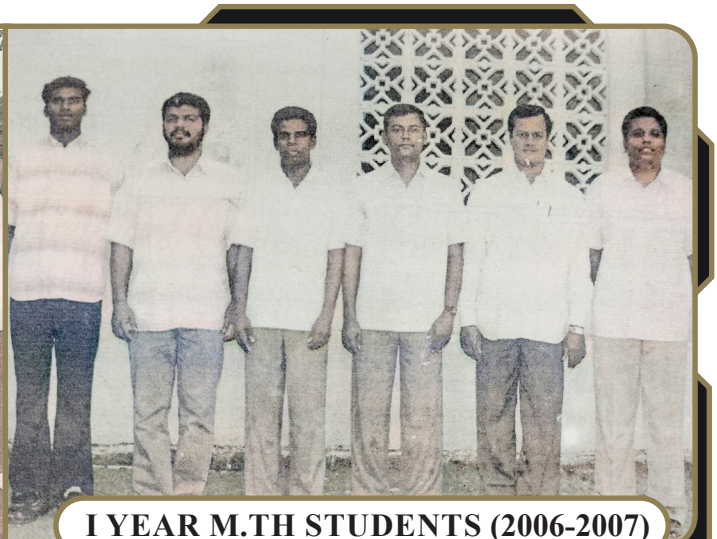
FIRST YEARS (2004-2005)



FOURTH YEAR STUDENTS WITH STAFF (2005-2006)

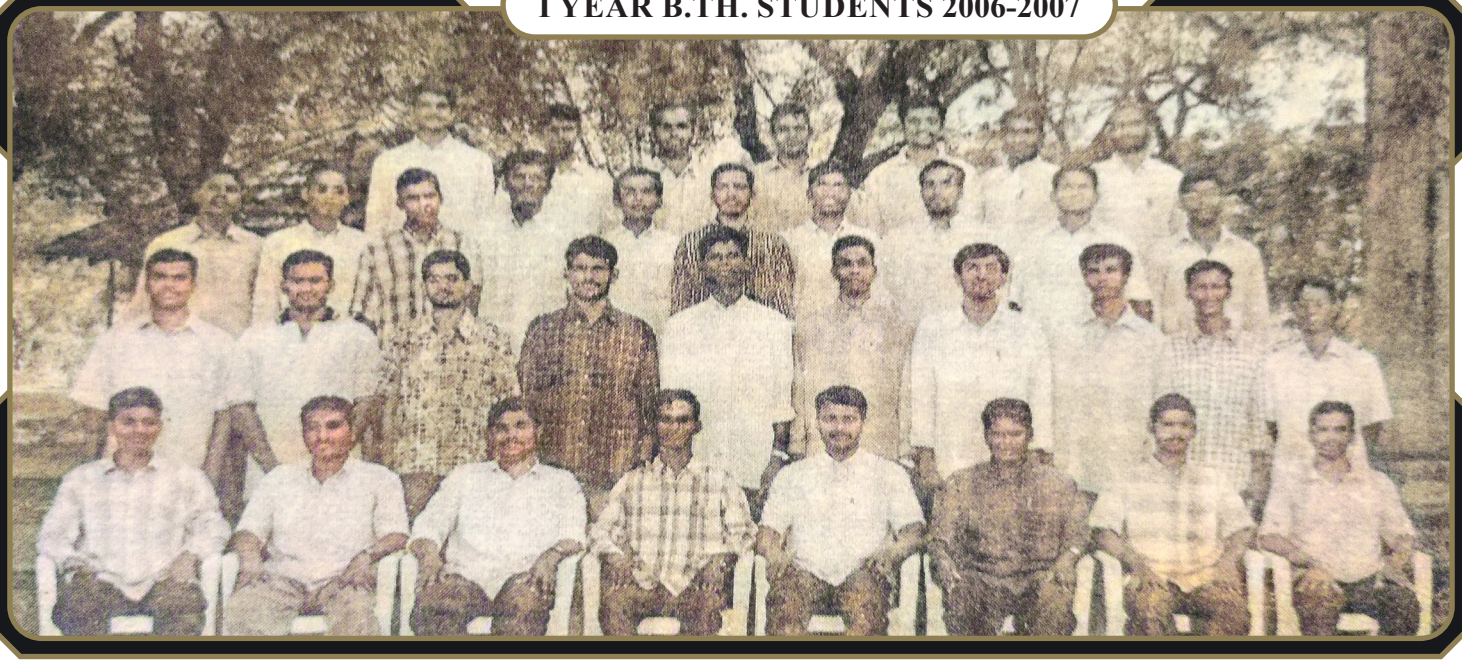
FIRST YEARS (2005-2006)

FIRST YEAR M.TH STUDENTS (2005-2006)

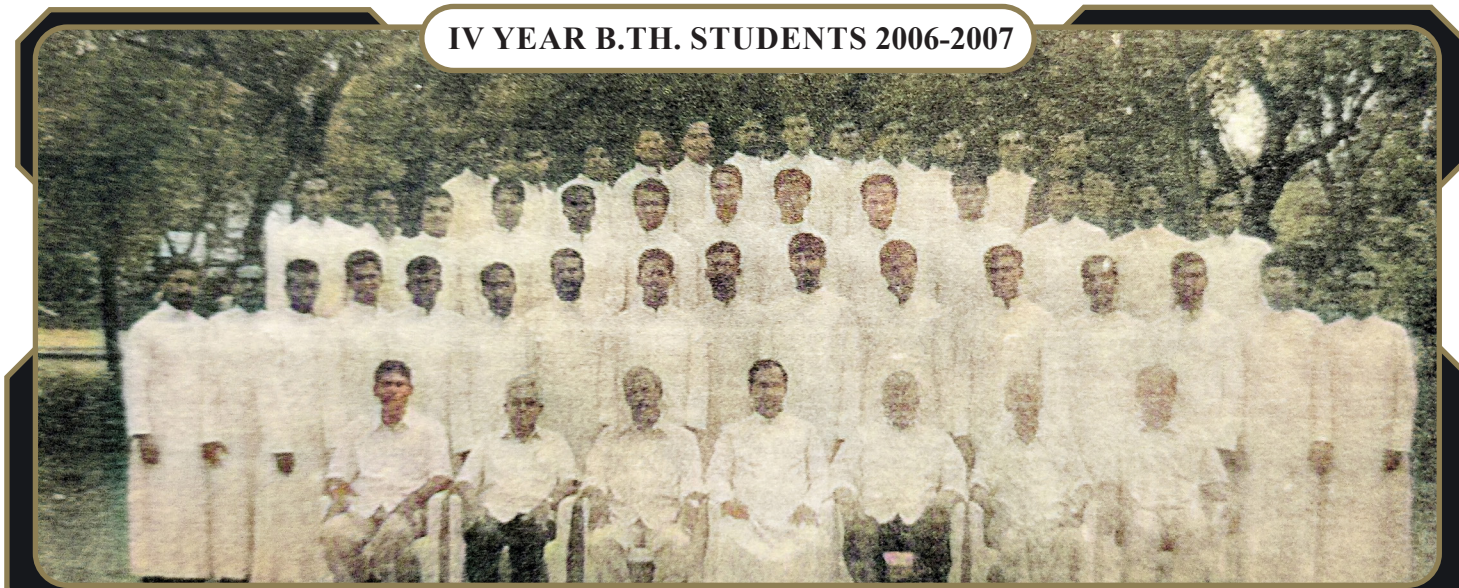


I YEAR M.TH STUDENTS (2006-2007)

I YEAR B.TH. STUDENTS 2006-2007

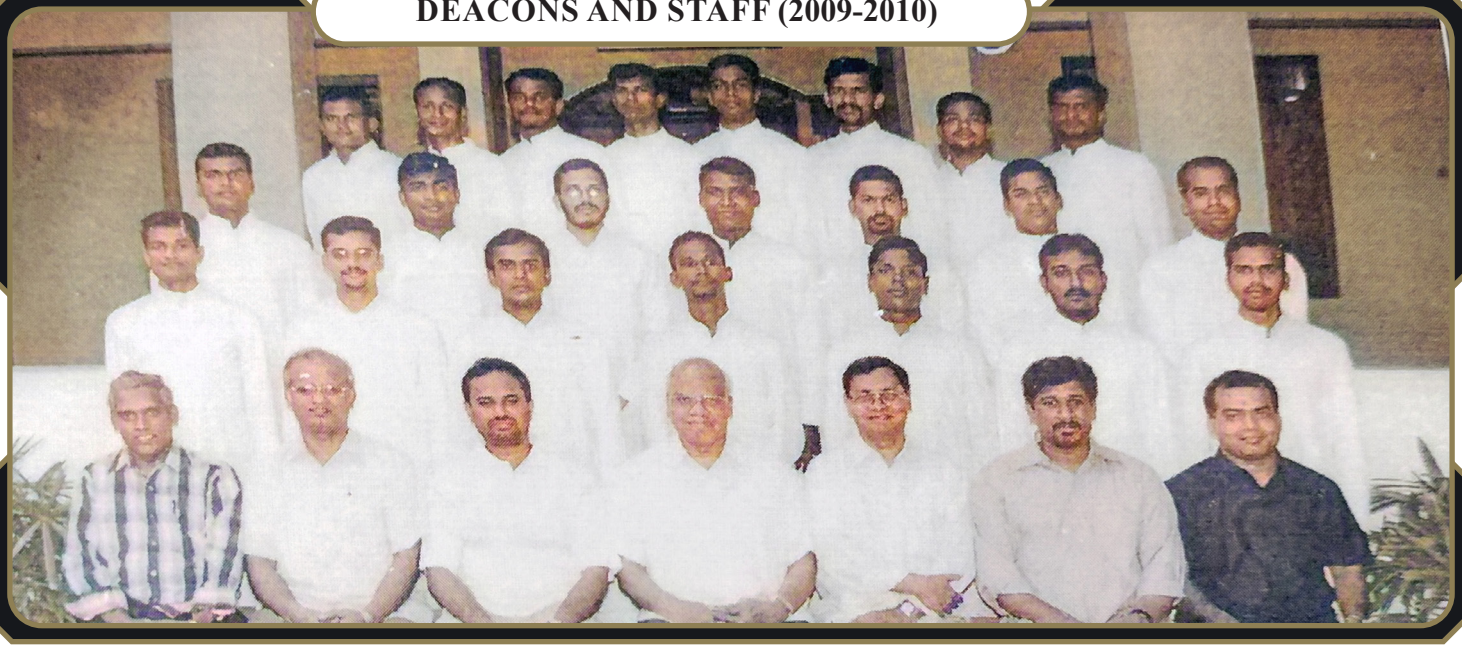


IV YEAR B.TH. STUDENTS 2006-2007



IV YEAR DEACONS 2008-2009

DEACONS AND STAFF (2009-2010)

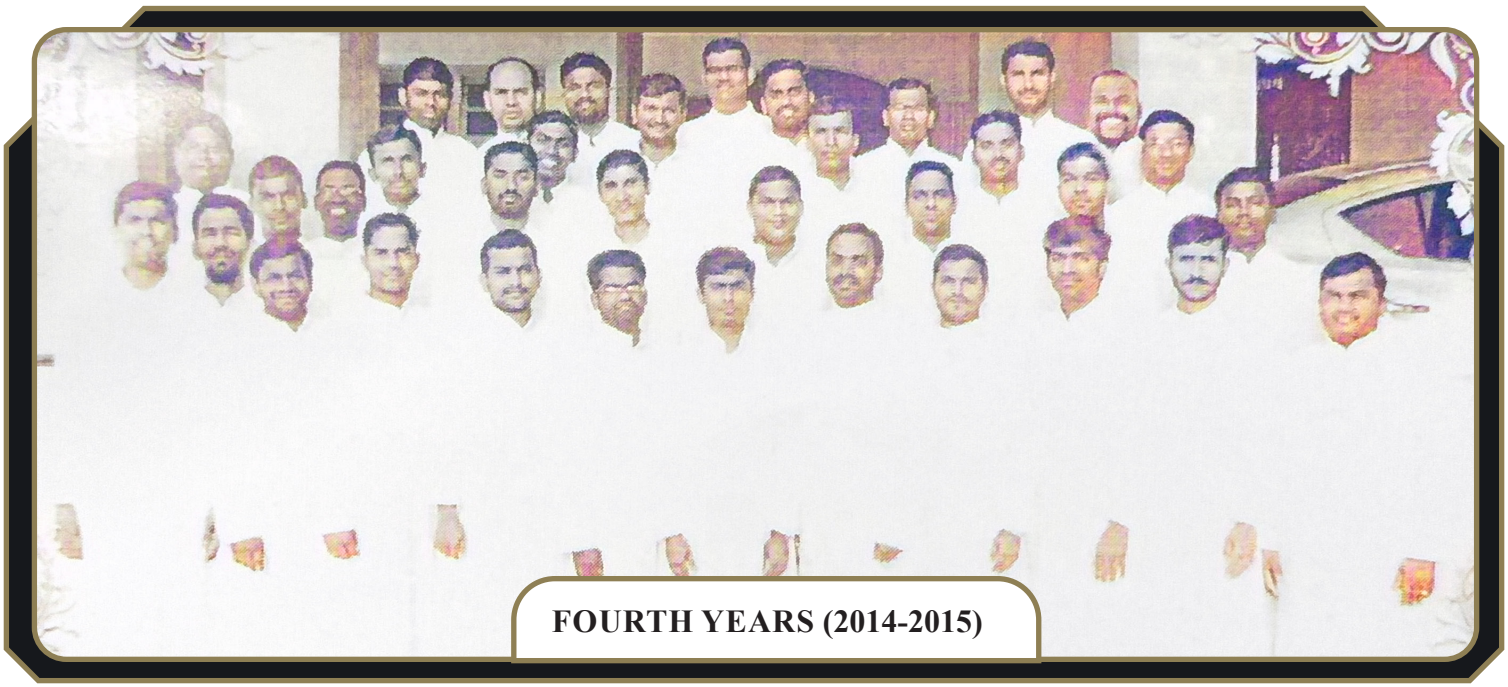


DEACONS AND STAFF (2010-2011)

DEACONS (2011-2012)

I YEAR M.TH. STUDENTS

2010-2011



FOURTH YEARS (2014-2015)

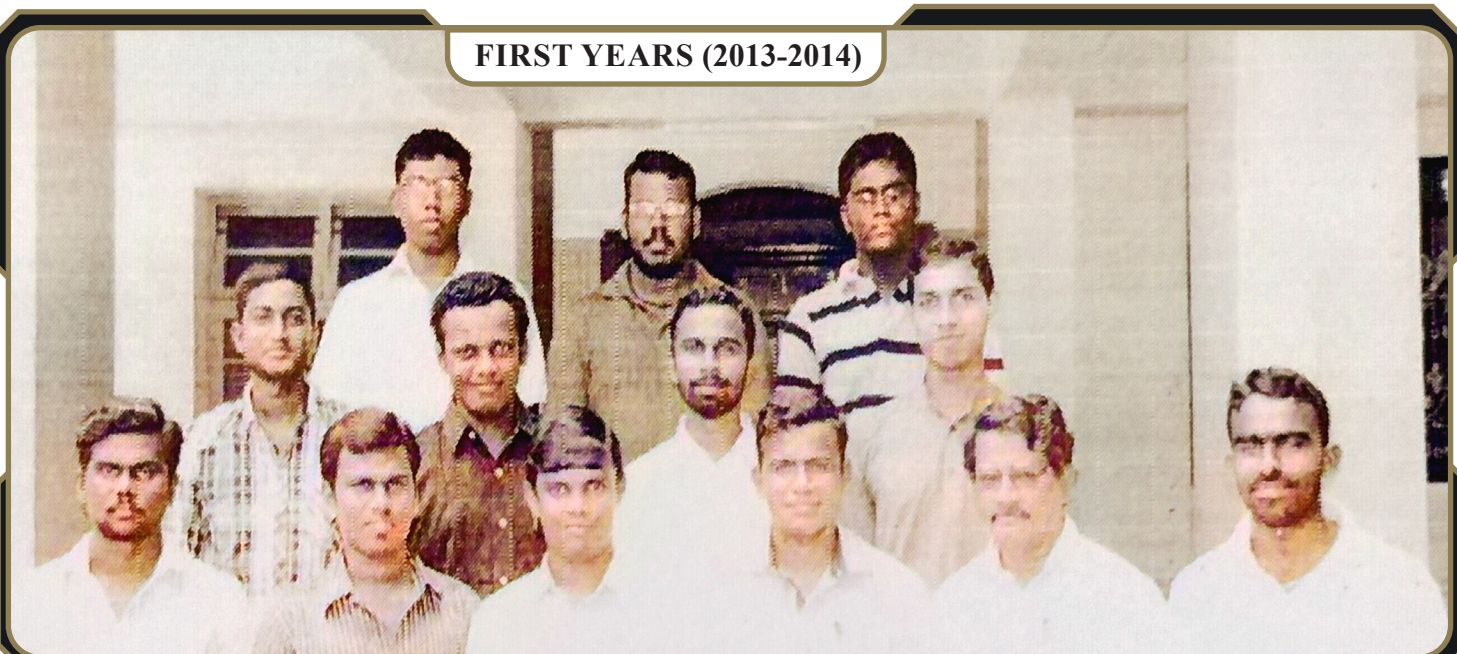
FIRST YEARS (2014-2015)

DEACONS (2015-2016)

FOURTH YEARS (2012-2013)

FOURTH YEARS (2013-2014)

FIRST YEARS (2013-2014)



DEACONS (2016-2017)

L TO R: Alwin Vijay M., Albin Jose E., Anto Justin S., Dhinesh P., Fr. Jeevaraj, Infant E.,Suthan S., Sundar K., Edwin Arockia Nathan V., Lenin A., Stephen Mariadas A.

DEACONS (2018-2019)

First Row L to R: Kumar E., Paul Raj S., Godwin Francis Xavier S., Vimal Arockia Ruban, G., Binoton E., James M.A., Kingsly Shaju S., Albert Stephen Thilaha Raja S., Infant Raj S.
Second Row L to R: William S., Anbin Devasahayam S., Jaber Dynish J., Jegan SilvesterL., Christian Anand A., Sunil K., Fr. Albert, Ajith J., Alphonse Paul Raj P., Cruz Divakaran. I.

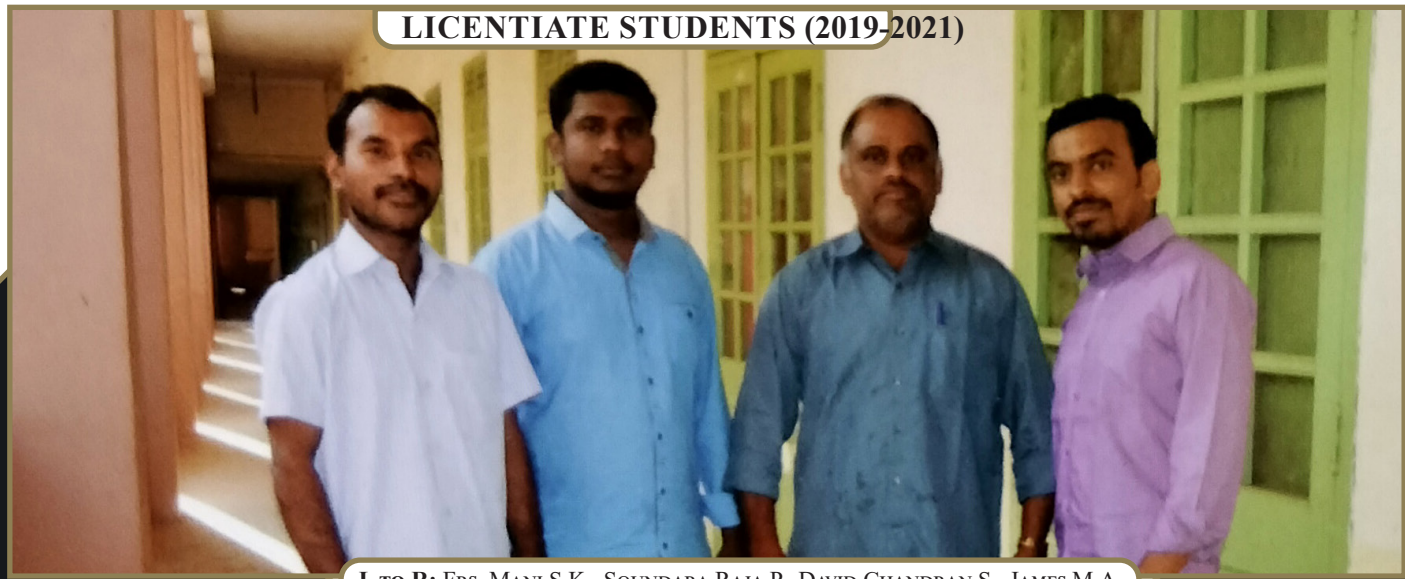
DEACONS WITH STAFF (2019-2020)

L TO R: John Britto A., Francis Selestin S., Manickam A., James Raja X., George Antonyraj G., Daniel Abraham S., Vimal S., Fr. Albert, Roy N., Starlin Shrakasus S., Jagaraj S. HGN,Antony Edward Raj A., Nelson Amalraj J., Arul Raja L., Jacob Aslin A., John Christopher S.

LICENTIATE STUDENTS (2018-2020)

L to R: Frs. Francis Xavier A., Peter J., Justin Kulandai Raj J., Amalraj S., Savariraj A., Arockiasamy R., David Raj I.

LICENTIATE STUDENTS (2019-2021)



L to R: Frs. Mani S.K., Soundara Raja P., David Chandran S., James M.A.

DEACONS (2019-2021)

back row L to R: Santhiyagu J., Balan F., Tony Paul A. Paul Christoper F., Chinna Durai R., Babu S., Siluvai Franko P., Selva Jayamani R.
front row L to R: Antony Raj J., Micheal Mahesh A., Arun Babion A., Mekkenro J., Stelin J., John Britto A., Savari Raj F.

Books Release

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Unity Octave

Feast days Eucharistic Celebrations

Jubilarians' Day

Pongal Celebrations

Remniscences of a Vibrant Life

Social Apostolates

Sports

St.Paul's: A Life Giving Stream

On the Occasion of the Visit of the Apostolic Nuncio Archbishop Leopoldo Girelli on 09.08.2022 at St. Paul's

Archbishops and Bishops of Madurai Ecclesiastical Province

Diocese of Tiruchirappalli

Most. Rev. Alexis Canoz SJ
(1887-1888)

Most. Rev. Jean-Marie Barthe SJ
(1890-1913)

Most. Rev. Ange-Auguste Faisandier SJ
(1913-1934)

Most. Rev. John Peter Leonard SJ
(1936-1938)

Most. Rev. James Mendonça
(1938-1970)

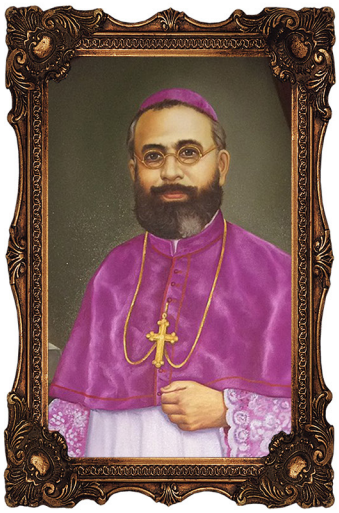
Most. Rev. Thomas Fernando
(1970-1990)

Most. Rev. Gabriel Lawrence Sengol
(1990-1997)

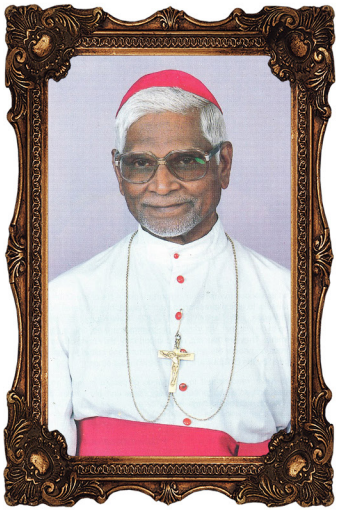
Most. Rev. Antony Devotta
(2000-2018)

Most. Rev. Savarimuthu Arokiaraj
(2021-)

Diocese of Thoothukudi



Most. Rev. Francis Tiburtius Roche SJ
(1923-1953)

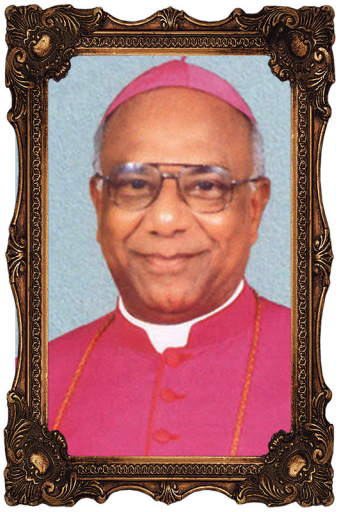


Most. Rev. Thomas Fernando
(1953-1970)

Most. Rev. Ambrose Mathalaimuthu
(1971-1979)

Most. Rev. Siluvaimathu Teresanathan Amalnather
(1980-1999)

Most. Rev. Peter Fernando
(1999-2003)



Most. Rev. Yvon Ambrose
(2005-2019)

Most. Rev. Stephen Antony
(2019-)

Archdiocese of Madurai

Archbishop John Peter Leonard SJ
(1953-1967)

Archbishop Justin Diraviam
(1967-1984)

Archbishop Casimir Gnanadickam SJ
(1984-1987)

Archbishop Marianus Arokiasamy
(1987-2003)

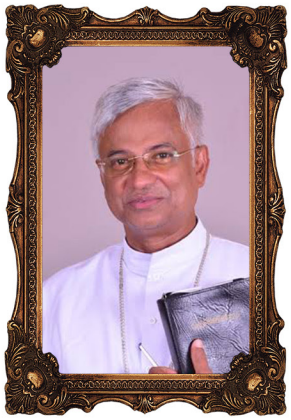
Archbishop Peter Fernando
(2003-2014)

Archbishop Antony Pappusamy
(2014-)

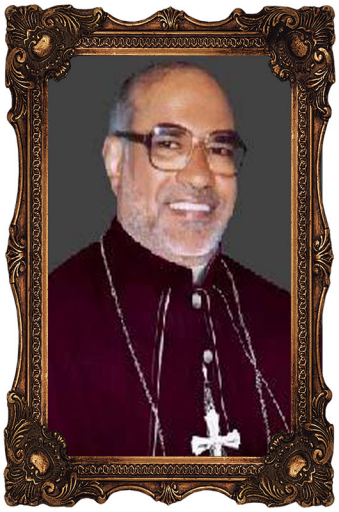
Diocese of Palayamkottai

Most. Rev. Savarinathen Iruthayaraj
(1973-1999)

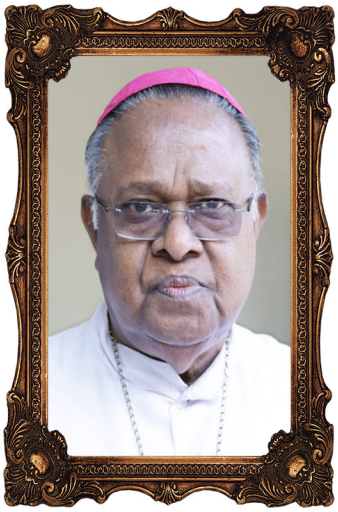
Most. Rev. Jude Gerald Paulraj
(2000-2018)



Most. Rev. Antonysamy Savarimuthu
(2019-)



Most. Rev. Leon Augustine Tharmaraj
(1988-2007)



Most. Rev. Peter Remigius
(2007-2020)

Most. Rev. Nazarene Soosai
(2020-)

Diocese of Palayamkottai

Most. Rev. Savarinathen Iruthayaraj
(1973-1999)

Most. Rev. Jude Gerald Paulraj
(2000-2018)

Most. Rev. Antonysamy Savarimuthu
(2019-)

Diocese of Sivagangai

Most. Rev. Edward Francis
(1987-2005)

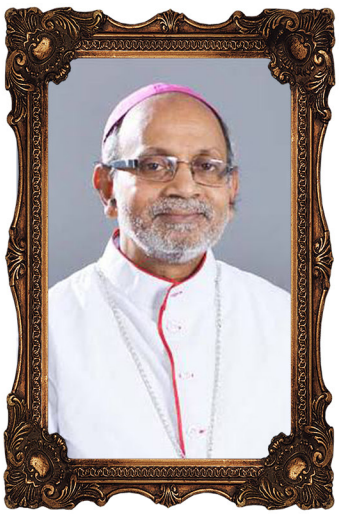
Most. Rev. J. Susaimanickam
(2005-2020)

Diocese of Dindigul

Most. Rev. Antony Pappusamy
(2003-2014)

Most. Rev. Thomas Paulsamy
(2016-)

Diocese of Kuzhithurai



Most. Rev. Jeromedhas SDB
(2015-2020)

BOARD OF ADMINISTRATION

Chairman

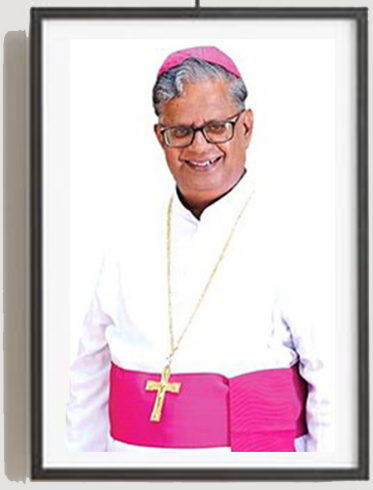
Most Rev. Antony Pappusamy D.D., S.T.D.
Archbishop of Madurai &
Apostolic Administrator of Kuzhithurai

Most Rev. P. Thomas Paulsamy D.D.
Bishop of Dindigul

Most Rev. Nazarene Soosai D.D., S.T.D.
Bishop of Kottar

Rt. Rev. Stephen Antony D.D., S.T.D.
Bishop of Thoothukudi &
Apostolic Administrator of Sivagangai

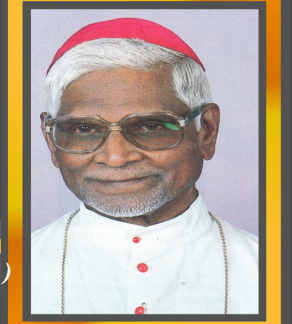
Rt. Rev. S. Antonysamy D.D., D.C.L.
Bishop of Palayamkottai



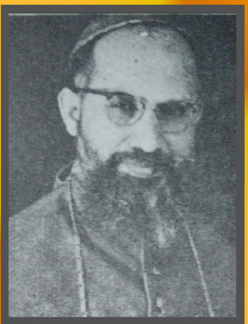
Rt. Rev. S. Arokiaraj D.D., S.T.D.
Bishop of Tiruchirappalli

FORMER STUDENTS RAISED TO EPISCOPAL DIGNITY

1. Most Rev. James Mendonça (1938-70)
Bishop of Tiruchirappalli



2. Most Rev. Thomas Fernando (1950-90)
Bishop of Thoothukudi, & Tiruchirappalli)



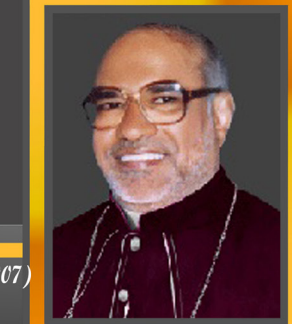
3. Most Rev. R.A. Sundaram (1953-86)
Bishop of Thanjavur

4. Most Rev. Justin Diraviam (67-84)
Archbishop of Madurai

5. Most. Rev. C.M. Visuvasam (1972-79)
Bishop of Coimbatore

6. Most Rev. Gali Bali , Bishop of Guntur (1984-), & Ap. Administrator of Cuddapah

7. Most Rev. S. Edward Francis (1987- 2005)
Bishop of Sivagangai



8. Most Rev. Leon A. Tharmaraj (1988- 2007)
Bishop of Kottar

9. Most. Rev. Rayappu Joseph (1993-2016)

Bishop of Mannar, Srilanka

10. Most Rev. Joseph D' Silva (1992-2006)

Bishop of Bellary

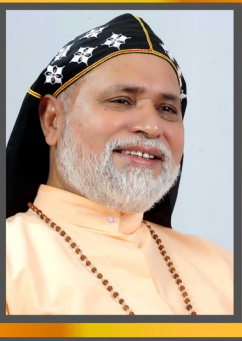
11. Most. Rev. S. Peter Fernando (1996-2014)

Bishop of Thoothukudi, &

Archbishop of Madurai

12. Most Rev. M. Devadoss Ambrose (1997-)

Bishop of Thanjavur



13. Most Rev. Yoohanon Mar Chrysostom (1998-2019)

Bishop of Marthandom, & Pathanamthitta

14. Most Rev. Joshua Mar Ignathios (1998-)

Auxiliary Bishop of Trivandrum, & Bishop of Mavelikara

15. Most Rev. Antony Pappusamy (1998-) Bishop of Dindigul, & Archbishop of Madurai

16. Most Rev. Jude Paulraj (2000-2018)

Bishop of Palayamkottai

17. Most Rev. Joseph Kalathiparambil
(2002-) Bishop of Calicut, &
Archbishop of Verapoly

18. Most Rev. J. Susaimanickam
(2005-2020) Bishop of Sivagangai

19. Most Rev. George Antonysamy
(2005-) Apostolic Nuncio, &
Archbishop of Madras-Mylapore

20. Most Rev. Antonisamy Francis
(2008-) Bishop of Kumbakonam

21. Most Rev. Joseph Ponnaiah (2008-)
Bishop of Batticaloa, Srilanka

22. Most Rev. Christian Noel Emmanuel
(2015-) Bishop of Trincomalee, Srilanka

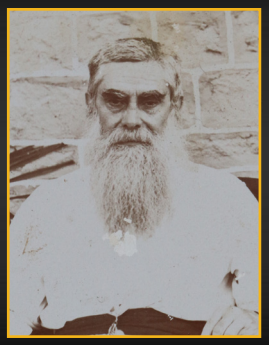
23. Most Rev. Thomas Paulsamy
(2016-) Bishop of Dindigul

24. Most. Rev. Geevarghese Makarios
(2017-) Bishop of Puthur

25. Most Rev. Stephen Antony (2019-)
Bishop of Thoothukudi

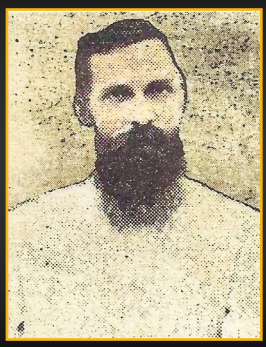
RECTORS

1921-1922



Fr. Henry Grange SJ

1922-1927

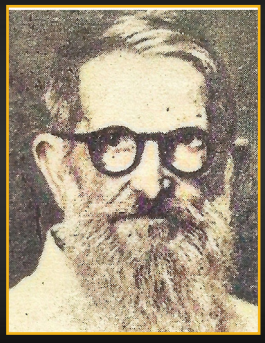


Fr. Francis Varin SJ

1927-1933

Fr. P. Soufflet SJ

1933-1936

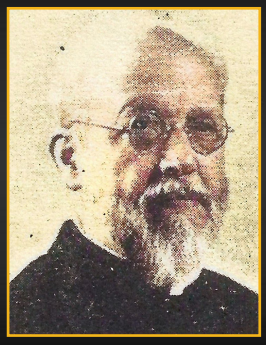


Fr. J.P. Leonard SJ

1936-1942

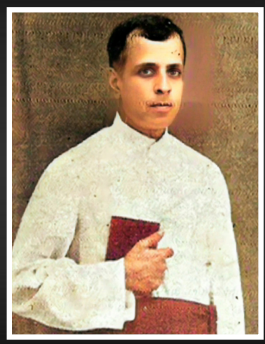
Fr. P. M. Lemahieu SJ

1942-1948



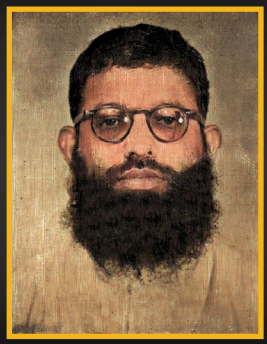
Fr. E. Ugarte SJ

1948-1953



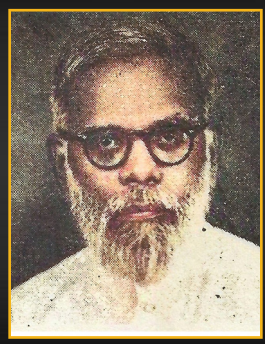
Fr. T. Lawrence Fernandez SJ

1953-1958



Fr. J.M. Chacko SJ

1958-1961



Fr. J. Dhanasamy SJ

1961-1965

Fr. T. Durairaj SJ

1965-1971

Fr. James Loźe SJ

1971-1974

Fr.M. Maria Louis SJ

1974-1977

Fr. T.V. Joseph SJ

1977-1978

Fr. R.J. Raja SJ

1978-1984

Fr. I. Kulandaisamy

1984-1987

Fr. L. Miranda

1987-1990

Fr. M. Rejasekaran

1990-1993

Fr. S. Peter Fernando

1993-1999

Fr. E. John Kulandai

1999-2004

Fr. J. Susaimanickam

2004-2010

Fr. D. Alphonse

2010-2016

Fr. P.S. Sebastian

2016-2019

Fr. S. Arockiaraj

2019....

Fr. A. Andrew De Rose

BISHOPS AND STAFF OF THE BOARD OF THE ADMINISTRATION (2021-2022)

SITTING (L TO R): Most Rev. Dr. Stephen Antony, Most Rev. P. Thomas Paulsamy, Most Rev. Dr. Antony Pappusamy, Most Rev. Dr. Savarimuthu Arokiaraj, Most Rev. Dr. Nazarene Soosai, Most Rev. Dr. S. Antonysamy.
MIDDLE (L TO R): Fr. A. Savarimuthu, Fr. A.V. Arockiasamy, Fr. M.S. Antonysamy, Fr. Dr. G. Valentine Joseph, Fr. D. Antony Das Stalin, Fr. Dr. A. Albert, Fr. Dr. T. Xavier Terrence, Fr. Dr. S. Santiago Raja, Fr. M. Peter Amaladoss, Fr. P. Selvaraj.
UPPER (L TO R): Fr. Dr. A. Andrew De Rose, Fr. Dr. M. William Lourduraj, Fr. P. Varan Vardhan, Fr. Dr. S. Xavier Benedict, Fr. J. Victor Emmanuel, Fr. Dr. V. Gnanamuthu, Fr. Dr. S. Michael Raj, Fr. V. Jesu Lourdu Wilson, Fr. Dr. L. Dionysius.

NEW TEACHING STAFF (2022-2023)

L to R: Frs. I. Vincent, P. Anburaj, E. John Kulandai, X. Packia Rajesh Kumar.

NON-TEACHING STAFF (2021-2022)

Middle Left To Right: M. Antony Ebinezer, S. Arockia Samy, A. Josephine Susila, A. Daisy Sagayamary, A. Visalatchi Stella, B. Ananthi, A. Johncy Mary, D. Dhanamani, Y. Jayakodi, A.Antonysamy.
Upper Left To Right:D. Deenadayalan, P. Daniel, M. Antony Amuthan, G. Pandian, A. Irudayaraj, V. Joseph Peter, P. Thomas (Mayalagu), N. Prabakaran, A. Thomas, M. Nagaraj, G. Vasu.

STUDENTS OF PHILOSOHY (2020-2022)

FRONT ROW LEFT TO RIGHT :
Sam Edwin Raja J., Vijelan D., Edward Francis S., Ranjith Biju M., Maria Arul Xavier K., Starlin Christopher S., Antony Arockiasamy S., Maria Jothi Raj J.
BACK ROW LEFT TO RIGHT :
Renis J., Robert Jeyaseelan, Alanraj A., Patrick Ignatious V., Adlin Joe G.M., Arputharaj A., Abish Rojin J., Bensujin J.S., Balagan I.

STUDENTS OF PHILOSOPHY (2021-2023)

FRONT ROW LEFT TO RIGHT :
Dileep Singh L.V., John Peter M., John Antony Rubin J., Pugazh Raja S., Ajai F.R., Jerin Dev B., Sharjin Anto N.V., Rejoyston S.
BACK ROW LEFT TO RIGHT :
Leeman V., Anto Ashwin M., Stephen Gaspar J., Jenil Lal J., Prabhudoss B., Yesu Raj V., Remaks M.

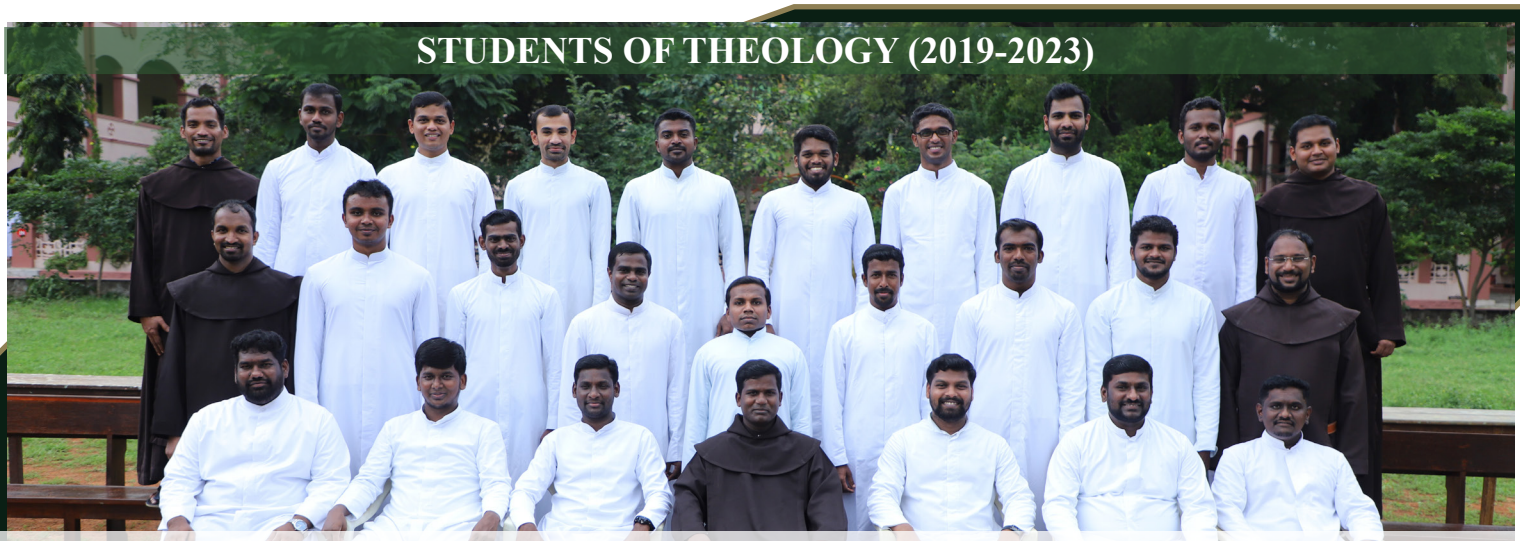
STUDENTS OF PHILOSOPHY (2022-2024)

Sitting L to R: Bros. Lourdu Raja Dinakaran A., Sahaya Merjo S., Jerome J., Antony Berkmons F., Jacob Paul J., Immanuvel C., Jokkin A., Gnanamuthu X., Philo Rishok B.
Standing L To R: Bros. Antony Siluvai A., Wilfred Ajin L.S., Mariya Yesuvalan A., Andro Sajin A., Antony Brijith Kumar S., Selva Villavarayen A., Fernando J., Ubagara Idhayan A.

STUDENTS OF THEOLOGY (2018-2022)

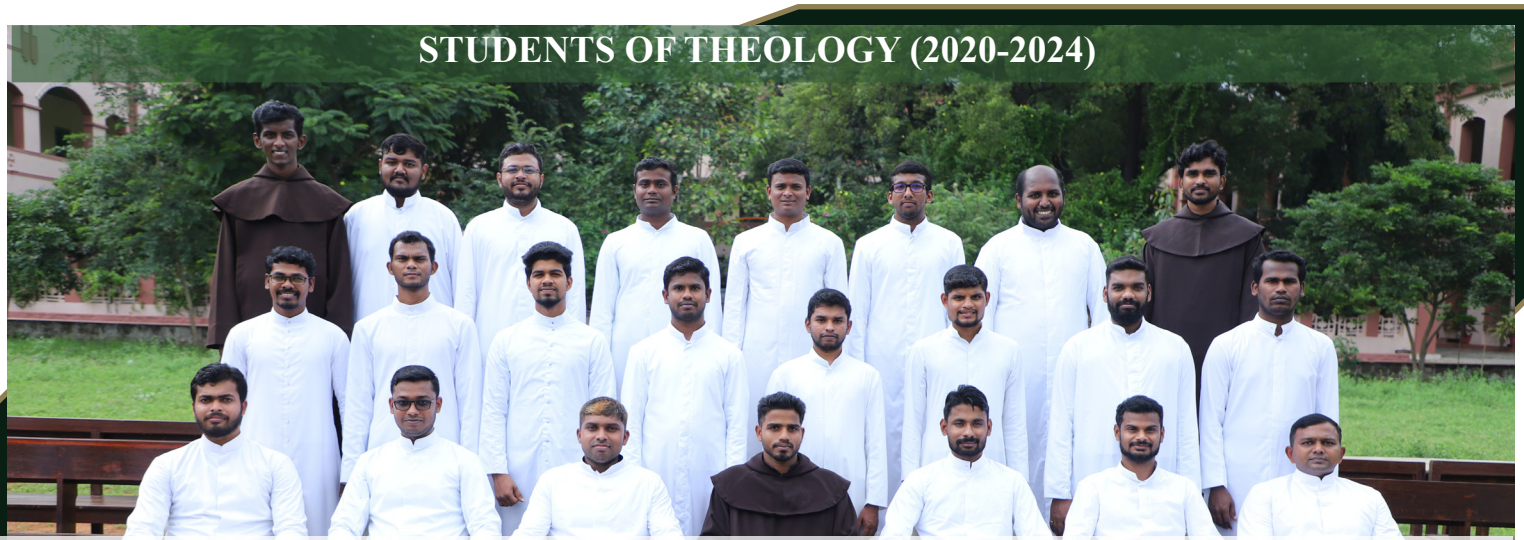
From Left to Right Sitting: Sahaya Jobin Livingston S, Jeevan Chrisanth D, Vigin Bright L, Jothimani A, Sahaya Milon T, Amalraj A, Charles S, Jasper J, Britto L, Francis Prasath X.
Standing: Balan P, Britto Prasath S, Devaraj F, Vinoth M.E., Thomas Edison A, Berdin Anas A, Michaelraj M, Sahayaraj J, Sahayaraj A, Infantraja J, Elango M, Anil Joseph J, Jerabin E.A., Regan F, Daniel X.T.

STUDENTS OF THEOLOGY (2019-2023)



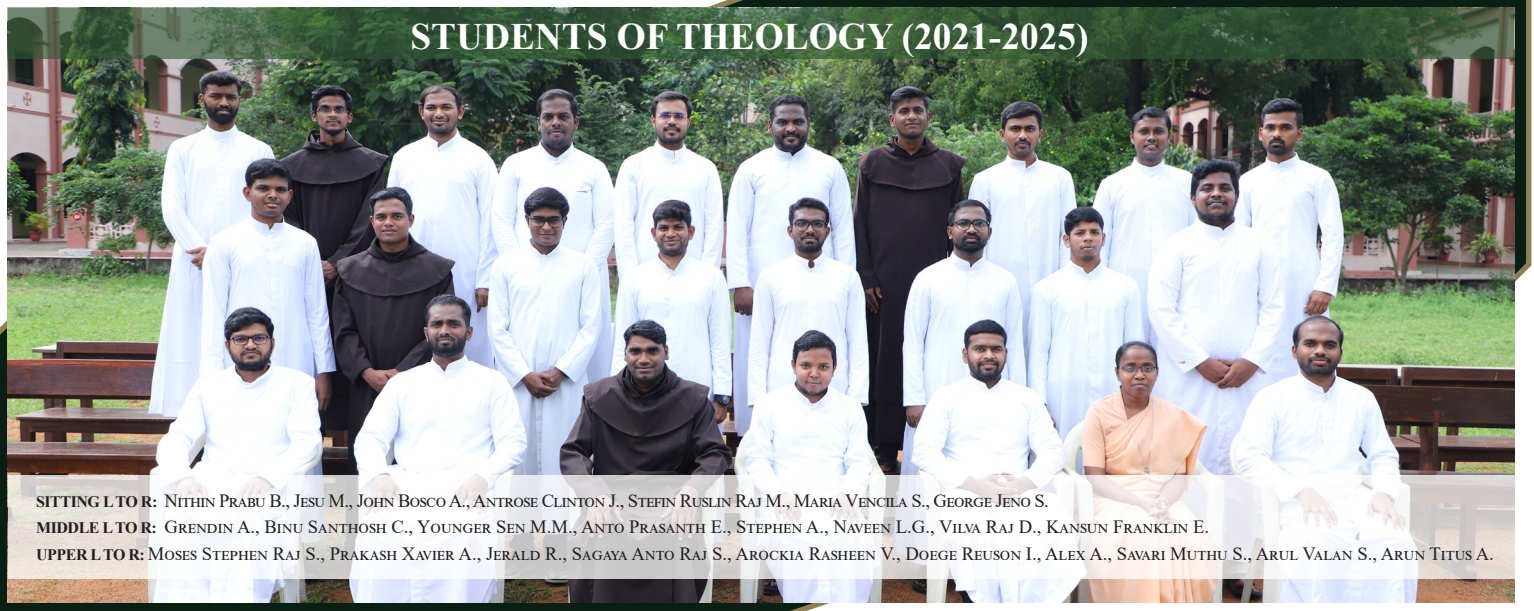
SITTING L TO R: Madhivanan A., John Britto S., Stephen S., Joel Rufus L., Antony Samy A., Michael Raj C., Prem Johnson R.,
MIDDLE L TO R: Michael P., Vibin J., Jerry C., Antro Revin S., Maria Antonyraj J., Sahaya Jayaraj A., Santhiyagu J.,Praveen Arul Selvan R., Vivin Rodrhic M.
UPPER L TO R: Aloysius Ashok J., Simon Aldus J., Clinton J., Martin J., John Baptist J., Answell Ralist K.R., Antony Amalaraj S., Jijo J., Manoj J., Stephen Raj S.

STUDENTS OF THEOLOGY (2020-2024)



SITTING L TO R: Saleen Mon J., Antony Jose R., Mickel Samy V., Ramesh S., Prakash A., Amal Raj A., Jackson C.
MIDDLE L TO R: Antony Jesus M., Esthack Premkumar J., Jones Pradeep M., Mario Kijo C., Johnbosco M., Kiritharan J., Antony Jesuraj A., Felix Antony A., Inicko Anand A., Sundar Selvan P.
UPPER L TO R: Maria Asath Vinoth Kumar S., Frank Mario L., Vijay Babu B., Wilson S., Mathialagan S., Ranjeeth A., Bruno Bonso G., Arockiya Paul Raj S.

STUDENTS OF THEOLOGY (2021-2025)



SITTING L TO R: Nithin Prabu B., Jesu M., John Bosco A., Antrose Clinton J., Stefin Ruslin Raj M., Maria Vencila S., George Jeno S.
MIDDLE L TO R: Grendin A., Binu Santhosh C., Younger Sen M.M., Anto Prasanth E., Stephen A., Naveen L.G., Vilva Raj D., Kansun Franklin E.
UPPER L TO R: Moses Stephen Raj S., Prakash Xavier A., Jerald R., Sagaya Anto Raj S., Arockia Rasheen V., Doege Reuson I., Alex A., Savari Muthu S., Arul Valan S., Arun Titus A.

STUDENTS OF THEOLOGY (2022-2026)

Sitting L to R: Bros. Stephen Ranjith I., Maria Jomics A., Arockiya Seelan S., Issac David J.A., Gilbert Raj J., Nelson Prabhu D., Bobin R., Soosai Prakash R., Vijay Anto M., Dyson K.
Standing L to R: Steephen Thomas S., Jenish J., Antony Rabiston A., Pisath Abison T., Antony Mathan C., Jorvin Prince J., Davis Arnold J.S., Arockia Nicewin W., Arun Micheal Raj J., Lawrance A.

STUDENTS OF LICENTIATE IN THEOLOGY

L to R: Frs. Arockia Raja P. (2020-2022), Christian Anand A. (2020-2022), Mariya Xavier Raja S. (2021-2023), Saleth Jerald T. (2020-2022), Arun Babion A. (2021-2023), Sugin Raj P. (2021-2023).

(2022-2024)

L to R: Frs. Cyril Mesmin V., Maria Soosai S., Sagayaraj A., Britto L.

STUDENTS OF PHILOSOPHY WITH STAFF & BISHOPS (2021-2022)

STUDENTS OF THEOLOGY WITH STAFF & BISHOPS (2021-2022)

B. STAFF OF ST. PAUL'S SEMINARY OVER THE YEARS 1921-2022

1. TEACHING STAFF

1921-1946

Fr. Henry John Grange SJ (1921-1924)
Fr. Vincent Joseph SJ (1921-1922)
Fr. John Baptist Astruc SJ (1921-1922)
Fr. Brun Peter SJ (1921-1922)
Fr. Chistopher J. Houpert SJ (1921-1966)
Fr. Adrianus Sabatier SJ (1921-1930)
Fr. Adrian France SJ (1921-1923; 1927-1936)
Fr. Aloysius Camboulives (1921-1922)
Br. Kulandai Samy Antony SJ (1921-1924)
Fr. Eugine Freudenreich SJ (1922-1924)
Fr. Francis Varin (1922-1927)
Fr. Paul Soufflet SJ
(1922-1924; 1927-1934; 1939-1951)
Fr. Maria Ignatius Fidelis SJ (1924-27; 1935-37)
Fr. Münch Stephen SJ (1924-1926)
Br. Visuvasam Fidelis SJ (1924-26; 1941-42)
Br. Savarimuthu Xavier SJ (1926-1929)
Fr. Perrier Lawrence SJ (1926-1950)
Fr. Joseph Hagen SJ (1926-1933)
Fr. France A. SJ (1927-1936)
Br. Michael Antony SJ (1929-1930; 1943-46)
Br. Yagapper Joseph SJ (1931-1934)
Fr. Augustus Andre SJ (1930-1941)
Fr. Vedastus Arnault SJ (1932-1940)
Abp. Peter Leonard J. SJ (1934-1936)
Fr. Arulanandam John SJ (1933-1938; 1948-1950)
Br. Michael John SJ (1935-1939)
Fr. Emmanuel Dioudonat SJ (1936-1937)
Fr. Regis Pfeiffle SJ (1936-1939)
Fr. Peter Lemahieu SJ (1928-1942)
Fr. Henry Immel SJ (1936-1938)
Fr. John Kalathil SJ (1938-1949; 1959-1969)
Fr. Albert Gonsalves SJ (1937-1939; 1964-1965)
Fr. Arulanandam J. Maria SJ (1939-1940)
Fr. Joseph Amescua SJ (1939-1940)
Fr. Maria Arulnather J. SJ (1940-1941)
Br. Micheal Alphonse SJ (1940-1943)
Br. Ignatius Arockiam SJ (1940-41; 1946-1948)
Br. Gnanapragasam John SJ (1942-1945)
Fr. Dhanasamy John SJ (1942-55; 1958-1961)
Fr. Ugarte Emilius (1942-1948)
Fr. Sema SJ (1942-1944)
Fr. Fargier Francis SJ (1943-1946)
Br. Sandhappan Ignatius SJ (1945-1947)

1946-1971

Br. Ignatius Arockiam SJ (1946-1950)
Fr. Thomas Dorairaj SJ (1961-1965; 1974-1997)
Fr. Rayappar S. SJ (1947-1952)
Fr. Foreau George SJ (1947-1951)
Fr. De Roton J. SJ (1947-1949)
Fr. Lawrence Fernandez T. SJ (1947-1953)
Fr. Marratukalam Chacko J. SJ (1947-1961)
Fr. Ignatius Hirudayam SJ (1946-48; 1966-1972)
Fr. Gathier Aemilius SJ (1948-1949)
Fr. Renatus Bürk SJ (1949-1973; 1980-1987)
Fr. René Leguen SJ (1948-1950; 1953-1954)
Br. Arulanandam John SJ (1948-1950)
Br. Santiago Xavier SJ (1948-1950)
Fr. Gathier A. SJ (1949-1950)
Br. Pichaimuthu Ignatius SJ (1950-55; 1968-1974)
Fr. Charles D'Souza SJ (1951-1962)
Br. Mariasoosai Joseph SJ (1952-1957)
Fr. Colaço Paul SJ (1953-1973; 1976-93)
Fr. Hoyle John SJ (1954-1955)
Fr. Rajamanickam X. SJ (1954-1956)
Fr. Mariadoss M. SJ (1954-1972)
Fr. Selvellec Herle SJ (1954-1955)
Br. Augustine Joseph SJ (1954-1957)
Br. Mariasoosai Joseph SJ (1955-1957)
Fr. Gnanapragasam SJ (1955-1956)
Fr. James Andrew Loże SJ (1956-1972)
Fr. Claude M. Krishnamurthi SJ (1956-1958)
Fr. Antony C. Palakunnel SJ (1956-1958)
Fr. Hoffinger SJ (1956-1957)
Fr. Dhanasamy John (1956-1961)
Br. Lourdusamy Ignatius SJ (1957-1960)
Br. Soosai M. SJ (1957-1961)
Fr. Petrus Hermentier (1957-1959)
Fr. Vitus Archambeaud (1957-1959)
Abp. Justin Diraviam (1953-55; 1957-67)
Fr. John Kunchiaparambil SJ (1958-1960)
Fr. Utarid W. SJ (1958-1961)

Fr. John Slijkerman SJ (1956-1964)
Br. Antony Muthu M. SJ (1960-1961)
Br. Annaraj Xavier SJ (1961-1965)
Br. Peter Arokiam SJ (1961-1965)
Fr. Durairaj Thomas SJ (1961-1965)
Fr. Zacharias Pazheparambil SJ (1961-1968)
Br. Pappusamy Peter SJ (1961-62; 1966-1968)
Br. Subbiah Joseph (1963-1964)
Fr. Louis Raj Gnanadikam SJ
(1963-1973; 1975-1982)
Fr. Lourdes Y. Adaikalam SJ (1964-1966)
Fr. Cherian C.M. SJ (1965-1967)
Fr. Chinnappan Paul SJ (1965-1966)
Br. Savarimuthu Micheal SJ (1965-1966)
Br. Selvaraj Sebastian Leo SJ (1965-1966)
Fr. Lourdusamy A.M. SJ
(1965-71; 1973-76; 1976-78)
Br. Arulappan Manuel SJ (1966-1969)
Fr. Ignatius Stainslaus SJ (1966-72; 1976-1978)
Fr. Francis Besses SJ (1966-1973; 1976-1986)
Fr. Valiaveetil Chacko SJ (1967-1971)
Fr. Jeyaraj S. Marianus SJ (1968-1970)
Fr. Leguen Aloysius SJ (1968-1970)
Fr. Maria Louis M. SJ (1968-1973)
Fr. Ignatius Gnanaprakasam SJ (1968-1970)
Fr. Andrews Thekkekara SJ (1968-71; 1974-75)
Fr. Irudayaraj Xavier SJ (1969-71; 1976-1987)
Br. Michaelsamy Arockiam SJ (1969-1970)
Br. Thomas Viagappa SJ (1969-1972)
Br. Susaimanickam Micheal SJ (1970-1975)
Fr. Arokiasamy G. (1970-1971)
Fr. Raja R.J. SJ (1973-1980; 1991-1999)

1971-1996

Fr. Mariadoss Michael J. SJ (1971-1973)
Fr. Joseph Raj S. (1971- 1972)
Fr. Cruz M. Hieronymus (1971-1972;
(1980-87; 1988-1995; 2000-2006)
Fr. Chinnadurai Ladislaus SJ (1971-1985)
Fr. Joseph Thekumthala V. SJ
(1971-80; 1982-88; 1990-93)
Br. Irudayasamy Sebastin SJ (1971-1977)
Br. Thiruthuvaraj Arockiam SJ (1972-1973)
Fr. Selvaraj X.D. (1972-1973; 1974-1975;
1980-1995; 1996-1997)
Fr. Sengole S. (1972-1980)
Fr. Alphonse D. (1973-75; 1978-79;
1982-88; 1989-97; 1998-2010)
Br. Micheal Antony S. SJ (1973-1975)
Fr. Micheal Amaladoss SJ (1974-1978)
Fr. Doraiswami Regis SJ (1974-1993)
Fr. Amaladas Ignatius (1975-1979)
Br. Jeyaraj Annaviar P. SJ (1975-79; 1985-1993)
Br. Simon Antony SJ (1975-1976)
Br. Sandanam Leo SJ (1976-1981)
Fr. Louis Leguen SJ (1968-1981)
Fr. John M. Devasadayam SJ (1976-1977)
Fr. Felix Wilfred (1976-1985; 1986-1993)
Fr. Irudayaraj Y. (1976-87; 1988-97; 1998-2002)
Fr. Stephen Fernando D. (1976-1979)
Fr. Lawrence Joseph (1977-1978)
Fr. Kulandaiswamy I. (1978-1984)
Bp. Antonisamy F. (1978-1980)
Abp. Antony P. (1978-1991; 1994-1999)
Fr. Paul Leon V. (1978-89; 1995-1998)
Br. Selvaraj Sebastian SJ (1978-1981)
Br. Devadiraviam Joseph SJ (1978-1980)
Fr. Maria Raj M. (1978-1981)
Fr. Paul C. Jesuraja SJ (1978-1982)
Bp. Susaimanickam J.
(1980-82; 1985-92; 1996-2004)
Fr. Antony Arulappa (1980-1982)
Fr. Samson Raja G. (1980-1982)
Br. Ambrose Maniakarar SJ (1980-1990)
Br. Chinnappan Paul SJ (1980-1982)
Br. Gnanadickam Mariadoss SJ (1981-1985)
Fr. Jesu Raj S. (1981-1983; 1986-1998)
Fr. Irudayaraj M.J. (1982-1988)
Fr. Lambert Miranda (1984-1987)
Br. Ambrose Chinnappan (1984-1990)
Fr. Rajasekaran M. (1985-1990)
Fr. Joseph S. (1986-1988; 1994-1996)
Br. Thomas A. SJ (1987-1993)
Fr. Valentine Joseph G. (1987-1988;
1992-95; 1999- 2006; 2021-)
Fr. Lawrence M.S. (1988-1991)
Fr. Joseph Selvaraj Z. (1988-1991)
Br. Santiago Arul Maria SJ (1988-1990)

Fr. Louis A. (1988-1993)
Br. Alangaram M. Arockiam (1988-1990)
Abp. Peter Fernando S. (1990-1993)
Fr. Xavier Ilango J. (1990-1992; 1996-2005)
Br. John Bosco SJ (1990-1992)
Fr. Jeyabalan S. (1991-1997)
Fr. Savariar A. (1991-1993)
Fr. Jamels J. (1991-1994)
Fr. John Kulandai E. (1992-1999; 2022-)
Fr. Augustine Savarimuthu SJ (1992-1995)
Fr. Arulanandam M. (1994-1995)
Fr. Jesudasan S. (1995-2004)
Fr. John Britto A. (1995-1997; 1999)
Fr. John Robert I.
(1995-97; 1999-2001; 2006-2008)
Fr. Sathia Nesan M. (1995-1998)

1996 – 2021

Fr. Paul M. (1997-1999; 2001-2005)
Fr. Diraviyam A. (1997-2000)
Fr. Stephen S.L. (1997-2000)
Fr. Devaraj S. (1998-2006; 2019-2021)
Fr. Victor T. (1998-2006)
Bp. Stephen A. (1999-2002; 2005-2010)
Fr. Xavier Lourdusamy J. (1999-2001)
Fr. Alphonse D.S. (2000-2006)
Fr. Ubald M. (2001-2003)
Fr. Andrew De Rose A. (2001-2009; 2019-)
Fr. Johnson S.P. (2001-2004; 2009-2016)
Fr. Michael Joe R. (2002-2004; 2007-2011)
Fr. Dionysius L. (2003-05; 2010-12; 2015-22)
Fr. Santiago Raja S.
(2003-2005; 2010-2019; 2020-)
Fr. Maria Arul Selvam M.I. (2003-11; 2012-15)
Fr. Jeevaraj L. (2004-06; 2011-18; 2019-2020)
Fr. John Britto Packiaraj (2004-2011)
Fr. Raymond Joseph (2004-2011)
Fr. William Lourduraj M.
(2004-2006; 2009-2011; 2016-)
Fr. John Peter A.S. (2005-2012)
Fr. Thiruthuvadoss S. (2005-2007; 2012-2015)
Fr. Sebastian P.S. (2006-2016)
Fr. Anthuvan L. (2006-2009)
Fr. Mary John I. (2006-2008)
Fr. Viagapparaj N. (2007-2010)
Fr. Antony Claret S. (2008-2009)
Fr. Victor Emmanuel J. (2009-12; 2015-2022)
Fr. Norbert Thomas (2009-2016)
Fr. Mathias R.V. (2011)
Fr. Jesu Doss R. (2012-2015)
Bp. Arokiaraj S. (2012-2015; 2016-2019)
Fr. Raphael V. (2012-2018)
Fr. Xavier Terrence T. (2014-2016; 2021-)
Fr. Eugene B. (2015-2019)
Fr. Panneer Selvam N.A. (2015-2018)
Fr. Arockiasamy A.V. (2015-2022)
Fr. Xavier D. (2015-2016)
Fr. Singarayar A. (2015-2016)
Fr. Antony Das Stalin D. (2015-18; 2021-)
Fr. Varan Vardhan P. (2015-2016; 2021-)
Fr. Antonysamy M.S. (2015-2022)
Fr. Sekar Sebastin S. (2016-2017)
Fr. Albert A. (2016-)
Fr. Peter Amaladoss M. (2016-)
Fr. Xavier Benedict S. (2016-)
Fr. Gnanamuthu V. (2017-)
Fr. Xavier Lawrence J. (2017-2020)
Fr. Michael Raj S. (2017-)
Fr. Jeganathan S. (2018-2021)
Fr. Spencer Jeice A. (2018-2021)
Fr. Savarimuthu A. (2018-)
Fr. Yesu K. (2018-2021)
Fr. Jeganathan S. (2019-2020)
Fr. Lourdu Wilson J. (2020-)
Fr. Selvaraj Peter (2021-)
Fr. Packia Rajesh Kumar X. (2022-)
Fr. Anburaj P. (2022-)
Fr. Vincent I. (2022-)

2. GUEST PROFESSORS

Sr. Aarthi P. SAT
Fr. Abraham M.
Mr. Adi Murugavel
Mr. Albert S.
Fr. Aloysius D'souza OFM Cap
Fr. Aloysius Mani
Fr. Alphonse A.
Mr. Amalachandran
Fr. Amaladas Ignatius J.
Sr. Amali Sebastian PBVM
Fr. Amalraj Soosai SDB
Fr. Amirtharaj C.
Fr. Amirthasamy
Fr. Amudhan D.
Fr. Anandam L.
Fr. Anbin Amalan OFM Cap
Fr. Antony Alcander L.
Fr. Antony Arulappa
Mr. Antony Cruz
Fr. Antony Doss M.
Fr. Antony John Azaharasan V.
Fr. Antonysamy SJ
Mr. Aravendhan
Fr. Arnold Mahesh SDB
Fr. Arockiaraj M. SDB
Fr. Arockiasamy K.A.
Fr. Arokiasamy A.M.
Fr. Arockia Samy D.I.
Fr. Arputham A.
Fr. Arul Ambrose M.
Fr. Arul Jeeva S.A.
Fr. Arul Raj V.
Fr. Arul Sundaram S.
Fr. Arulanandam CSSsR
Fr. Arulanandam K.S. SJ
Fr. Arulanandam SDB
Fr. Arulpragasam S.
Fr. Arun Prasad M.
Fr. Atlas OCD
Fr. Bellarmine SDB
Fr. Benedict A.P.
Fr. Benjamin Franklin G. OCD
Fr. Berchmans OCD
Fr. Bernardin Giuseppe OSM
Fr. Bharath M. SDB
Fr. Britto Belavendran SDB
Fr. Britto V. Fernando SJ
Fr. Britto Vincent SJ
Fr. Camillus SDB
Rev. Dhyanchand Carr
Miss. Catherine
Sr. Catherine Bernard
Mrs. Catherine Edward SCC
Fr. Ceyrac P. SJ
Fr. Charles SDB
Fr. Charles A. OFM Cap
Fr. Charles Borromeo S.M.
Fr. Cherian C.M. SJ
Fr. Chinnappan OFM Cap
Fr. Christopher J. OCD
Fr. Christopher Louis CSSsR
Fr. Clement CSSsR
Sr. Conrad OSM
Sr. Corona Mary OSM
Mr. Cornet Fernando
Fr. Cyril Stanislaus CSSsR
Fr. Cyril SJ
Fr. Dasan V.M. SJ
Fr. David Arockiam A.
Fr. De la Gueriviere P. SJ
Fr. Denis Vaiz
Fr. Denzil Raja
Fr. Devadoss A. CMF
Mr. Devanesan P.

Fr. Devasahayam M.
Mr. Deva Varaprasadam
Fr. Dhanaraj R. SJ
Mrs. Dhanaseeli Divyanathan
Fr. Dhas F.X. SJ
Fr. Dhinakaran A.
Fr. Dionysius B.
Fr. Dominic Veliath, SDB
Bp. Edward Francis S.
Fr. Edwin M. John
Fr. Emmanuel Arockiam SJ
Fr. Emmanuel S. SAC
Fr. Emmanuel M.A. SJ
Fr. Errol D'Lima
Fr. Eugene T.
Sr. Fabiola PBVM
Sr. Fatima ICM
Fr. Felix Joseph SJ
Fr. Francis Anandaraj OCD
Fr. Francis Xavier Nelson J.
Fr. George S.M.
Fr. George SDB
Fr. George Koonthanam MCBS
Fr. George Lobo SJ
Fr. Gnana Patrick
Fr. Gnanam CSSsR
Fr. Gnanapragasam T.
Fr. Gnanarethinam L. SJ
Fr. Henry Jerome V. SJ
Sr. Hermina SSA
Fr. Hilarius V.
Fr. Ignatius SJ
Fr. Ignatius Viagappa SJ
Fr. Immanuel Raj H.
Fr. Irudayam A.
Fr. Irudayaraj X. SJ
Fr. Jackayya B.H.
Fr. Jacob Parapally MSFS
Fr. Jagan OFM Cap
Mr. James
Fr. James Kumar CSSsR
Fr. James Sunder SDB
Fr. James Victor
Fr. Janetius
Sr. Jeanne Devoss ICM
Fr. Jebamalai Raja L. SJ
Fr. Jeyapathi Francis SJ
Fr. Jeganathan Dhanarajan
Fr. Jegathese OFM Cap
Fr. Jeniber Edison K.
Fr. Jerome Rosario SJ
Fr. Jerosin A.
Fr. Jerry Rosario SJ
Fr. Jesu M.R.
Fr. Jesudas D. OFM Cap
Fr. Jesudasan I. SJ
Fr. Jeyabalan SDB
Mr. Jeyakumar
Fr. Jeyapathi A.M.
Fr. Jeyaraj D. SJ
Fr. Jeyaraj J.
Fr. Jeyaseelan SJ
Fr. Job Kozhamthadam SJ
Fr. Joe Britto SJ
Fr. Joe Mannath SDB
Fr. Joe Michael Selvaraj
Fr. John Antony OFM Cap
Fr. John Britto Bonaventure SJ
Fr. John Britto S. SJ
Fr. John D' Mello
Fr. John Damascene N.
Fr. John Juliet OCD
Fr. John Kennedy
Fr. John Michael
Mr. John Peter
Mr. Johnson
Fr. John Zacharias
Fr. Joseph Gnanam

Fr. Joseph I. OFM Cap
Fr. Joseph Justus
Fr. Joseph Lionel
Fr. Joseph Lourdu Raja
Fr. Joseph Paulraj L.
Sr. Josephin Amala Valarmathi ICM
Mr. Kalaikovan
Fr. Karimattam M.
Fr. Kasi Rayappa
Fr. Kheres SJ
Fr. Kirupakaran K.S.
Fr. Kulandairaj G.
Fr. Kulandaisamy OFM Cap
Fr. Kulandaisamy R.
Fr. Kuncheria Pathil
Fr. Lambrecht J. SJ
Fr. Lawrence OCD
Fr. Lawrence Bose SVD
Fr. Leo William
Bp. Leon A. Tharmaraj
Fr. Louis A.
Mr. Lourdu Nathan S.
Fr. Lourduraj A. SJ
Fr. Maria Alphonse
Fr. Maria Arul Raja A. SJ
Mr. Maria Arul Pragasam M.
Fr. Maria David A. OCD
Fr. Maria Louis M. SJ
Fr. Maria Louis R.
Fr. Maria Martin
Fr. Maria Soosai
Fr. Mariaselvam A.
Mr. Martin S.
Fr. Martin Joseph M.F.
Fr. Mathew Balan OFM Cap
Fr. Mathew Knathakattu CSC
Fr. Mathew P.D.
Miss Mary
Sr. Mary Paul
Sr. Mercy Jacob
Sr. Metti A. SCC
Fr. Michael S.M. SVD
Fr. Morris A.
Mr. Muthirulandi
Fr. Narchison R.
Bp. Nazarene Soosai
Mr. Nedunchezhian
Fr. Neetilal J. IMS
Fr. Nesamony OCD
Fr. Nithiya Sahayam OFM Cap
Fr. Odilo Maria Lucas OFM Cap
Fr. Packianathan A.
Mr. Paulraj I.
Fr. Paul Dominic A. SJ
Fr. Paul Mike C. SJ
Fr. Percy Joseph Raj OFM
Bp. Peter Abir A.
Fr. Peter Francis
Fr. Peter M.
Mr. Peter G.
Fr. Peter Raj P.
Fr. Peter Susai Manickam
Sr. Pousiya OSM
Mr. Pushparajan A.
Fr. Puthiadam I. SJ
Mr. Rajan C.J.
Sr. Rajapushpam
Miss Rebecca Louis
Fr. Retchanyadoss OSM
Fr. Rex A. Pai SJ
Sr. Rita OSM
Mr. Robert Deliege
Fr. Robert Simon SDB
Fr. Rollington J.R.
Sr. Rosammal
Mr. Roy Thomas
Fr. Rubert Arul Valan
Sr. Ruby OSM

Fr. Sagesh Santhiya R.
Fr. Sahayaraj T.
Mr. Samimuthu S.
Fr. Samson G.
Fr. Samuel Savio
Fr. Sathian OFM Cap
Fr. Savari Francis
Fr. Scaria SJ
Fr. Sebastian A.
Fr. Sebastian Periyannan
Sr. Selvamani CIC
Fr. Selvarajan S.
Fr. Servatius S.
Sr. Shanthi
Mr. Soosai I.
Fr. Stanly Sahaya Seelan M.
Sr. Stella Baltazar FMM
Fr. Susai Alangaram A.
Fr. Susaimani OSM
Fr. Tharappel A. MSFS
Fr. Theophilus SDB
Mr. Thiruvasagaselvar Vanmikanathan
Mr. Thyagarajan I.
Fr. Thumma A.
Fr. Timmermans SJ
Fr. Tom Kocherry CSSsR
Fr. Vadakethala F. CMI
Fr. Varaprasadam A.M. SJ
Fr. Vattangy SJ
Fr. Venantius
Fr. Venice Kumar J.R.
Fr. Victor M.
Mr. Victor Louis
Fr. Victor Sundararaj
Fr. Vincent Dominic OCD
Fr. Vinoth Raj A.
Fr. Wilson B.
Fr. Xavier Arul Raj A.
Fr. Xavier Doss S.D. OCD
Fr. Xavier Gnanadoss
Fr. Xavier Jeya Singh
Fr. Yesu Marian SJ
Bp. Yvon Ambroise
Fr. Zeitler E. SVD

3. NON-TEACHING STAFF AND DOMESTIC STAFF

NON-TEACHING STAFF

Minister
Mr. James S.M. (1993-1995)
Mr. David (1994-1995)

Accountant
David (1994-1995)
Pancras (1995-2007)
Daniel P. (2007-)

Clerk
Karunainathan M. (1973-1999)
Bose (1977-2010)
Geetha G. (1992-2000)
Johncy Mary A. (2000-)
Salath Mary A. (2000-2005)
Ananthi A. (2006-)

Librarian
Joseph Alex Rosario (1987-1991)
Arockiaraj A. (1973-1994)
Leo Francis A. (1982-2019)
Charles Norman G. (1999-2001)
Jerome Bernad G. (2001-2003)
Suvakin Mathalai Muthu S. (2003-2005)
Anand (2006-2010)
Prince A. (2007-2012)
Josephine A. (2011-2015)
Daisy Sagayamary A. (2012-)
Antony Amuthan M. (2014-)

Receptionist
Dhanaraj S. (1983-1991)
Savarimuthu S. (1985-1992)
Agnold M. (1987-1993)
Irudayadasan A.S. (1992-2000)
Jesuraj M. (1998-2000)
Franklin X. (2000-2001)
Violet Premnath S. (2000-2001)
Rayappan S. (2000-2001)
Doughlas Sahayam A. (2001-2002)
Antony Jegan S. (2001-2003)
Pandiyan (2002-2004)
Robin K. (2005-2006)
Praveen A. (2006-2007)
Antony Amuthan M. (2010-2014)
Surandar (2014-2016)
Deenathayalan B. (2017-2022)
Paulson S. (2010-2011; 2022 -)

Binder
Murugaiyan T.M. (-1991)
Gnanapragasam S. (1994-2000)
Paulraj S. (2000-2002)
Gracy Stella X. (2002-2008)
Barnabas (2008-)

Rent Collector
Clemens S. (2017-)

SPS Mahal Manager
Antony Ebineszer M. (2020-)

Electrician
Surajudowla K. (1980-1993)
Michael G. (1998-2000)
Arul M. (1993-2002)
Bernard (2002-2006)
Nagaraj M. (2019-)

DOMESTIC STAFF

Cook
Sebastin (1946-1992)
Raman (1974-1992)
Joseph C. (1976-1993)
Mayalagu (Thomas) P. (1977-)
Ignasi M. (1979-2011)
Tharcius R. (1987-1995)
Arunachalam T. (1989-1994)
Pascal U. (1996-1997)
Michael S. (1997-2001)
Arockiadoss M. (1997-2002)
Antonysamy A. (2003-)

Server
Jesuraj S. (1987-1991)
Britto G. (1992-1993)
Antony Dass D. (1984-1995)
Suresh S. (2000-2001)
Jayapal S. (1999-2001)
William Joseph A. (2000-2001)
Ezhilarasu D. (2001-2002)
Antony Ravi Kumar C. (2003-2004)
Jesu Raj A. (2005-2006)
Joachin A. (2006-2007)

Security
Sengole A. (1988-1991)
Simeon S. (1982-2002)
Ramasamy R. (1991-2003)
Michael Ruben M. (2001-2011)
Malaiyandi K. (1983-2018)
Prabakaran N. (1987-)
Thomas A. (2018-)

Gardener
Maria Sebastian S. (1946-1982)
Benjamin S. (1951-1991)
James Benjamin F.I. (1973-2003)
Sengole S. (1974-2002)
Arulanandam I. (2011-2017)

Dairy Farm
Sebastian (1929-1977)
Durai Samy (1952-1977)
Nagan (1946 -1992)
Ravi A. (1987-1992)
Alangaram A. (1980-1992)
Elumalai G. (1980-1992)
Vaiyapuri A. (1983-1992)
Selvam M. (1992-1995)
Nallusamy R. (1996-2000)
Vailankanni S. (1991-2007)
Noah S. (1978-2008)
Savarimuthu A. (1997-2010)
Adaikalam A. (2004-2011)
Rajendran R. (2011-2015)
Joseph Peter V. (1993-)
Arockiasamy S. (2010-)
Irudayaraj A. (2018-)

House Keeping
Gurusamy N. (1983-2002)
Nagan K. (1957-2002)
Maria Pushpam (1995-2005)
Jayamary A. (2005-2013)
Nagaraj G. (2005-2017)
Murugeswari N. (2013-2018)
Dhanmani S. (2021-)
Visalatchi Stella A. (2011-)
Pandiyan G. (2017-)
Ancy Kilara C. (2020-)
Jayakodi Y. (2021-)
Josephine Susheela A. (2021-)

Dhobi
Devasagayam A. (1946-1996)
Anthony (1987-2014)
Arockia Raj D. (1997-2013)
Flora A. (2013-2015)
Arulraj (2015-)

SPS Mahal Security
Balraj (2020-2021)
Sithiq (2020 – 2021)
G. Vasu (2021-)
Palaniyappan (2021-2021)
Seeli Johnson (2022-2022)
Anbu (2022-)

C. STUDENTS OF ST. PAUL'S SEMINARY 1921-2022

1. ABBREVIATIONS

DIOCESES

AHM	-	Ahmedabad
APY	-	Alleppy
ASL	-	Asansol
BEL	-	Belgaum
BGL	-	Bangalore
BLY	-	Bellary
BMY	-	Bombay
CBE	-	Coimbatore
CDP	-	Cuddapah
CGP	-	Chingleput
CGY	-	Chenganacherry
CHG	-	Chittagong (E. Pakistan)
CHN	-	Chitan
CLW	-	Chilaw (Srilanka)
CMO	-	Coloumbo
COC	-	Cochin
CTK	-	Cuttack
DCA	-	Dacca (E. Pakistan)
DGL	-	Dindigul
EKN	-	Ernakulam
ELR	-	Eluru
GAL	-	Galle (Srilanka)
GNR	-	Guntur
GOA	-	Goa
HDB	-	Hydrebad
JAF	-	Jaffna
KMB	-	Kumbakonam
KOT	-	Kottar
KTM	-	Kothamangalam
KTY	-	Kottayam
KZH	-	Kuzhithurai
MAD	-	Madras-Mylapore
MAR	-	Marthandam
MDU	-	Madurai
MGL	-	Mangalore
MLA	-	Malaya
MRT	-	Meerut
MSR	-	Mysore
NEL	-	Nellore
NGR	-	Nagpur
OTY	-	Ooty
PDY	-	Pondicherry
PL	-	Port Louis
PLI	-	Palai
PUN	-	Pune
PYK	-	Palayamkottai
QLN	-	Quilon
RGN	-	Rangoon
RPR	-	Raipur
SLM	-	Salem
SVG	-	Sivagangai
THR	-	Trichur
THY	-	Tellichery
TLA	-	Tiruvalla
TNJ	-	Thanjavur
TRB	-	Tirnco-Batticaloa
TRV	-	Trivandrum
TRY	-	Tiruchirappalli
TUT	-	Thoothukudi
VEL	-	Vellore
VER	-	Verapoly
VIJ	-	Vijayawada
VIZ	-	Vizagapatanam
VPM	-	Vijayapuram
WAR	-	Warangal
.....	-	Discontinued, etc.

CONGREGATIONS

BGC	-	Sisters of Grace and Compassion
CIC	-	Cong. Sisters of the Immaculate Conception
CM	-	Congregation of Mission
CMF	-	Claretian Missionaries
CMSF	-	Cong. Missionary Brothers of St. Francis
CR	-	Congregation of the Rosarians
CSC	-	Congregation of Holy cross Fathers
CTC	-	Congregation of Teresian Carmelites
FIHM	-	Franciscan Srs. Imm. Heart of Mary of
FMA	-	Daughters of Mary Help of Christians
FSAG	-	Franciscan Sisters of Aloysius Gonzaga
FSJ	-	Franciscan Sisters of St. Joseph
FSP	-	Daughters of St. Paul
HGN	-	Heralds of Good News
IMS	-	Indian Missionary Society
ISCH	-	Schoenstatt Fathers
IVD	-	Institut Voluntas Dei
JDH	-	Jesus the Divine Healer
MCBS	-	Missionary Cong. of Blessed Sacrament
MFI	-	Missionary Fathers of Incarnation
MPH	-	Messengers of Peace and Harmony
MF	-	Missionaries of Faith
MSFS	-	Missionaries of St. Francis De Sales
MSH	-	Marian Servants of Hope
MSSCC	-	Missionaries of the Sacred Heart of Jesus
O.Praem	-	Order of Premontre (Norbertines)
OAD	-	Order of Discalced Augustinians
OCD	-	Order of Discalced Carmelites
OFM	-	Order of Friar Minor Capuchins
OIC	-	Order of the Imitation of Christ
OMD	-	Order of the Clerics Regular of Mother of God
OMI	-	Oblates of Mary Immaculate
OSB	-	Order of St. Benedict
OSM	-	Order of Servite Fathers
OSM	-	Order of Servite Sisters
PAL	-	Pallotines
PMC	-	Peace Makers of Christ
SAC	-	Missionary Sisters of Catholic Apostolate
SAT	-	Sisters of St. Anne of Tiruchirapalli
SCC	-	Sisters of the Cross of Chavanod
SCCG	-	Srs. of Charity of Sts. Bartolomea & Vincenza
SCSM	-	Sisters of the Charity of St. Mary
SDB	-	Salesians of St. Don Bosco
SHJ	-	Brothers of Sacred Heart of Jesus
SIOL	-	Secular Institute of Our Lady
SJ	-	Society of Jesus
SJ	-	Sisters of Jesus
SJCS	-	Sisters of the Joseph of Cluny
SAC	-	Missionary Sisters of Catholic Apostolate
SMSM	-	Seva Missionary Sisters of Mary
SSA	-	Congregation of the Sisters of St. Anne
SVD	-	Society of the Divine Word
VC	-	Vincentian Congregation

2. STUDENTS ENROLLED FOR RHETORIC AND PHILOSOPHY (1921-1933)

S. No.	Year of Admission / Batch	Diocese/ Congregation
	1921	
1.	Ignatius U.	TRY
2.	James (Jacob) Mendonça B.	TRY
3.	Joseph Xavier Poobalarayan A.	TRY
4.	Kulandaisamy R.	TRY
5.	Lourdu Samy K.	TRY
6.	Maria Irudayam M.A.	TRY
7.	Maria Joseph Chinnappan G.	TRY
8.	Remigius Susai A.	TRY
9.	Sandana Marian M.	TRY
10.	Sandanam Joseph C.	MAD
11.	Savarimuthu A.	TRB
12.	Susai Marian G.	TRY
13.	Visuvasam Ignatius Fernando S.	TRY
	1922	
14.	Antony Samy P.S.	TRY
15.	Basany Showri Reddy B.	VIZ
16.	Francis M.	TRY
17.	John Fernandez L.	TRY
18.	Vadicherla Joseph V.	VIZ
	1923	
19.	Amalorpavam G.	TRY
20.	Chinnappan P.S.	TRY
21.	Lourdu Arockia Raj S.M.	TRY
22.	Lourdusamy A.	TRY
23.	Maria Dasan Fernando R.	TUT
24.	Maria Susai Rayappan K.S.	TRY
25.	Maria Thangiah G.	TRY
26.	Patrick Francis S.	PUN
27.	Peter Aloysius D' Cruz G.	PUN
28.	Pushpanathan S.	TRY
29.	Raphael M.S.	TRY
30.	Robert William Serrao S.	TRY
31.	Santiago G.	TRY
32.	Susaiah Fernando M.	TUT
33.	Theotonius Mascarenhas M.	TUT
	1924	
34.	Antony Arulsamy A.	MAD
35.	Berchmans Anto Marianayagam P.	TRY
36.	Dairiam S.	TUT
37.	Ignatius P.	TRY
	1925	
38.	Joseph Monteiro G.	NGR
39.	Maria Michael Irudayam S.	TRY
40.	Maria Selvarayan Chelliah S.M.	TRY
41.	Saminathan G.	TRY
42.	Santiago K.S.	TRY
43.	Stephen John Mathew Gonsalvez D' Souza D.	GOA
44.	Susai Manickam A.	TRY
	1926	
45.	Arulsamy S.P.	TRY
46.	Betha Mariadas B.	VIZ
47.	Devasia Punchakunenal A.	CGY
48.	Fidelis Visuvasam K.S.	TRY
49.	Jacob Varghese Varikkattu V.	CGY
50.	Joseph Maria Albin Kagoo S.	TUT
51.	Mariamanickam P.	TUT
52.	Mathew Vadana T.	CGY
53.	Ravulapally James Joseph V.	TRY
54.	Sebastian Poondikulam M.	TRY
55.	Susai Martin Morais	TRY
56.	Thomas Chaco Eruthanatt C.	CGY
57.	Visuvasam A.S.	TRY
58.	Visuvasam Cyril A.	TRY
	1927	
59.	Arulraj (John Dorairaj) A.	MAD
60.	Dharmanathan M.	TRY
61.	Don Peter Paul Weeratunga D.	GAL
62.	Edward Xtian Fernando A.	TUT
63.	Gnanaprakasam D.	TUT
64.	Jeganathan P.	MAD
65.	Joseph de Silva G.	GAL
66.	Joseph P.J.	MAD
67.	Joseph Rock M.	MAD
68.	Lourdusamy A.S.	TRY
69.	Maria Michael K.S.	TRY
70.	Nazarena Peris R.	SJ
71.	Pancratius Fernando S.	TUT
72.	Savarimuthu K.R.	TRY
73.	Savarimuthu P.	TRY
74.	Susai Manickam V.A.	TRY
75.	Vanackam Poobalarayan S.J.	TUT
	1928	
76.	Aloysius Fernando J.	TUT
77.	Amala Marianathan K.G.	TRY
78.	Amirtham A.	MAD
79.	Arockiam A.	TRY
80.	Arulanandam R.S.	TRY
81.	Charles Palamarachetty I.	VIZ
82.	Diraviam P.	TRY
83.	Francis Y.	TRY
84.	Maria Joseph Arulsamy M.	TRY
85.	Maria Michael A.	TRY
86.	Michaelsamy S.	TRY

87. Paul K.V. TRY
88. Peter K.V. TRY
89. Peter Marcus Fernando W. ..... CMO
90. Rajaiah Fernando M. ..... TUT
91. Rosario Corera J. TUT
92. Santhana Louis A. TRY
93. Visuvasa Raj A.J. ..... TRY
94. Visuvasam R. TRY

1929

95. Aloysius Aranha I. ..... TRY
96. Antony S. Fernando TUT
97. Arockiam K.S. TRY
98. Arokiasamy S. TRY
99. Benedict Aloysius Pinto F. TRY
100. Gnana Pragasam M. TRY
101. Ignatius M. TRY
102. Irudayasamy A.S. MAD
103. Joachim Irudaya Dasan Fernando F. TUT
104. Lourdu Maria Susai G. TUT
105. Maria Alphonse G. TRY
106. Maria Lourdusamy A. MAD
107. Mark Joachim Pereira L. ..... MGL
108. Rajarethinam (Savari Raj) S. TRY
109. Raymond A. Mendez BMY
110. Vedamuthu S. TRY
111. Vincent John Fernandez T. NGR

1930

112. Adaikalasamy S. MAD
113. Antonisamy R. MAD
114. Antony S.A. TRY
115. Denis Sebastin Menezes M. TRY
116. Fernando M.S. TRY
117. John Baptist Lobo T. TRY
118. Kulandaisamy A.M. TRY
119. Macario Torcano G. NGR
120. Maria Susai P. TRY
121. Maria Viagulam P. TUT
122. Rajendran A. TRY
123. Sebastin P.S. MAD
124. Singaraj M.M. MAD
125. Susai Maria Antony A. TRY
126. Susaimanickam M. TRY
127. Sylvester William Lobo C. TRY
128. Thomas A. TRY
129. Venance Fernando S. TUT
130. William Mariadasan Lambert W. JAF
131. Xavier S. Savarimuthu Fernando TUT

1931

132. Antonio Victor Fernadez S.M MAD
133. Antony M.A. TRY
134. Arulappan A. TRY
135. Arumai Raj T. ..... TRY
136. Augustine Poovathett M. ..... VIZ
137. Berchmans V.A. ..... TRY
138. Hendry Fernandez B. TRY
139. Irudayam A. TRY
140. Joseph Angelus P. TRY
141. Joseph Lazar T. TRY
142. Lourdes A. TRY
143. Lucio Antonio Fernandez F. MAD
144. Mani (Emmanuel Tharupel) V. VIZ
145. Maria Gnanam A. TUT
146. Maria Michael S. TUT
147. Mathew Kudakacherry D. VIZ
148. Pascal Titus Pinto M. GOA
149. Savarimuthu S. ..... TUT
150. Thomas Fernando A.M. TUT
151. Valentine Dias M. TRY
152. Vas Olivet NGR

1932

153. Blasio Antonio D' Souza A. TRY
154. Damian A. Ruram B. DCA
155. Francis Corraya K. ..... DCA
156. Gaspar Pinto A. TRY
157. Jacob Costa J. DCA
158. John Joseph D' Souza B. NGR
159. Leo Gomez G. CHG
160. Manuel Joseph Fernando J. ..... CMO
161. Paul Maurice Pinto M. TRY
162. Philip Corraya C. ..... DCA

1933

163. Antony D'Souza R. ..... TRY
164. Antony Ross J. TRY
165. Augustino A. NGR
166. Chrysostomo De Souza J. TRY
167. Diogo John D'souza F. ..... TRY
168. Faustino D. NGR
169. Ignatius Saldanha TRY
170. Jean Marie Antoine P. ..... TRY
171. Jeranimo Ubaldo D. NGR
172. John Peter G. THR
173. Kulandai Samy A.S. TRY
174. Lourdu Ubagaram S. TRY
175. Maria Arulsamy S. TRY
176. Simeon A. TRY
177. Venancio V. NGR

Rhetoric Students to St. Augustine's Seminary

3. STUDENTS ENROLLED FOR PHILOSOPHY (1934–2022)

S. No.	Year of Admission /Batch	Diocese/ Congregation
	1934-1936 Batch	
178.	Aloysius M. Novamany V.M.	TUT
179.	Augustine Fernando J.	TUT
180.	Joseph Adaikalam T.	TRY
181.	Philip K.P.	TRY
	1935-1937 Batch	
182.	George Elric Lucas Warsbeek E.	TRB
183.	Joseph P.	TRY
184.	Mariadoss A.	TRY
185.	Marianandam A.	TRY
186.	Mathew P.K.	TRY
187.	Maximian Sebastian D'Souza S.	TRY
188.	Pudumai S.	TRY
189.	Sundram R.	TNJ
190.	Visuvasam T.	TRY
	1936-1938 Batch	
191.	Alexander J.	TRB
192.	Alexis M.J. (Arockia Samy)	TRY
193.	Amalorpavam M.	TRY
194.	Ignatius R.S	TRY
195.	Maria Sundaram A.	TRY
196.	Maria Susai S.S.	TRY
197.	Mascarenhas Apollinario M.	BMY
198.	Richard Rodrigo S.	TUT
199.	Selvaraj T.	TRY
200.	Visuvasam Gnanamani M.	TRY
201.	Xavier M.	TRY
	1937-1939 Batch	
202.	Antony K.F.	TRV
203.	Arulanandam V.D.	TRY
204.	Augustine A.S.	TRY
205.	Kulandai G.	TRY
206.	Mathew C.	TRV
207.	Roque Nelson Vaz M.	PUN
208.	Thomas P.C	MDU
	1938-1940 Batch	
209.	Arulanandam M.	MDU
210.	Arulsamy S.A.	TRY
211.	Chacko P.C.	MDU
212.	Gnanapragasam M.	TRY
213.	Mannala J.	MDU
214.	Maria Packiam P.	TRY
215.	Michael Arockiam A.	PL
216.	Ranasingh Alexander A.	TRB
217.	Santhanam O.P.S.	TRB
218.	Segueira J.	MGL
219.	Varunakulasingha Stanislaus A.	TRB
220.	Yago M.	MDU
221.	Zacharias K.G.	MDU
	1939-1941 Batch	
222.	Cruz Marian M.	TUT
223.	Maria Michael S.	TUT
224.	Peter R.S.	MDU
225.	Roger V.	CHN
226.	Savarimuthu G.	TRI
227.	Simo Anton J.	MDU
	1940-1942 Batch	
228.	Alphonse I.	MDU
229.	Arulanandam M.	MDU
230.	Arulrayan A.S.	MDU
231.	Gnana Pragasam D.S .	MDU
232.	Michael V.	MDU
233.	Savarimuthu V.M.	MDU
	1941-1943 Batch	
234.	Augustine A.	TUT
235.	Diraviam G.	MDU
236.	Irudayam V.M.	MDU
237.	Irudayasamy M.	MDU
238.	Joseph M.J.	MDU
239.	Michael T.A.	MDU
240.	Paranjothi A.	TUT
241.	Rajaretnam P.	MDU
242.	Stanislas P.S	TUT
	1942-1944 Batch	
243.	Amalor Gabriel P.M.	MDU
244.	Britto Francis G.	MDU
245.	Gnana Pragasam V.M	MDU
246.	Sengole Diraviam M.	MDU
	1943-1946 Batch	
247.	Abraham Thekkadatta V.	TRV
248.	Antony Kombel A.	VER
249.	Chacko Mundapally V.	TRV
250.	Ephrem S.	TUT
251.	Jesudasan S.M.	MDU
252.	Maria Amalorpavam A.	TRY
253.	Maria Arul Thamburaj A.	MDU
254.	Rosario Fernando A.	TUT
255.	Varghese Vadacherry K.	TRV
256.	Xavier Antony C.	TUT
	1944-1947 Batch	
257.	Corera Micheal Hypolit A.	TRB
258.	D'Souza Lazarus L.	GAL

259. D'Souza John J. BGL
260. Melamparambil John G. TLA
261. Moonjapilly George M. VER
262. Packiam G. MDU
263. Philippose Thomos T. ..... TRV
264. Salette M.S. MDU
265. Savarimuthu M. MDU
266. Savarimuthu S. ..... RGN
267. Sindathirai M. Pragasam ..... MDU
268. Susai T.A. MDU
269. Thekedathu George Thomas T. TRV
270. Velayil Thomas M. TRV

1945-1948 Batch

271. Amalorpavam D. Arputhasamy MDU
272. Felix A. De Silva J. MDU
273. James Angelus Joseph Thomas I. TRY
274. Joachim M.P. MDU
275. Lourdusamy Anandu A. TRY
276. Stanislaus James Celles Francis I. TRY

1946-1949 Batch

277. Amirtham Ambrose S. ..... MDU
278. Berchmans Maria Arul R. MDU
279. Charles Fernando A. TUT
280. Felician Fernando A. MDU
281. Marianayagam V.M. TRY
282. Nampiarambil Joseph (Vadakekara) J. EKN
283. Norbert Ockerz Antony C. TRB
284. Patrick Isaac (Arulsamy) H. TRY
285. Raju Melchior Pamisetty T. GNR
286. Sebastian S. MDU
287. Shouriah Mallaraju A. GNR

1947-1950 Batch

288. Alaimuthu TRY
289. Arulappan G. MDU
290. Chittilapilly Ignatius J. THR
291. Gnanapragasam A.M. TUT
292. Maria Pragasam (Mathalai) ..... MDU
293. Michael K. TRY
294. Rayappureddi (Rayappa) R. GNR
295. Savarimuthu A. VPM
296. Siluvai Pitchai P. ..... TUT
297. Stephen Joseph S. TRY

1948-1951 Batch

298. Arockia Samy S.A. ..... CBE
299. Daniel Chrysostom C. QLN
300. Dionyius Miranda J. ..... TUT
301. Ignatius M.V. TRY
302. Jacob Vilayil M. TRV
303. Joseph D. MAD
304. Kulandai K.R. MDU
305. Samuel Mamilvadekethil G. TRV
306. Sengole K.M. MDU
307. Zacharias Manvala A. CGY

1949-1952 Batch

308. Adaikalam Gnanapragasam M. CBE
309. Arulanandam S. ..... MDU
310. Carmel Ignatius I. KOT
311. Coelho Francis Boniface B. EKN
312. George John Manalel M. CGY
313. Joseph P. ..... MDU
314. Joseph S. KOT
315. Pathinathan S. TRY
316. Savarimuthu A. ..... RGN
317. Savarimuthu K. KOT
318. Susai Michael D. MDU
319. Susai R. MDU
320. Susai Raj A. TRY
321. Thomas Fernando S. KOT
322. Vedamuthu A. ..... MDU

1950-1953 Batch

323. Adeluele D'Cruz G. MDU
324. Antonysamy R. MDU
325. Arockiasamy M. TRY
326. Arul M.S. KOT
327. Caesar J.N. KOT
328. David Vadacherry M. VER
329. Edward Francis S. MDU
330. George Fernandaz V. SJ
331. James G. KOT
332. Januarius Nayak R. CTK
333. Joseph J. Mundakel EKN
334. Joseph Jerome L. MAD
335. Louis Sabhasunder L. CTK
336. Manuel Richard M. CTK
337. Maria James V. KOT
338. Martin S. Alankaram KOT
339. Philip C.P. QLN
340. Rayappan Ignatius I. KOT
341. Robert Bellarmin G. KOT
342. Selvaraj A. QLN
343. Stanislaus Jerom Viegan A. MGL
344. Tiburtius Raj M.V. TUT
345. Xavier Varghese Chanpettikkott J. EKN

1951-1954 Batch

346. Amalraj Poobalarayan P. MDU
347. Augustine Purthenpare D. PLI
348. Cyril Nelson J. QLN
349. D' Silva Simon G. BGL
350. Devasia (Sebastian) Panekakuzhy D. PLI
351. Duraisamy S. CBE
352. Gnanapragasam Michael M. MDU
353. Jacob Chirayath C. PLI
354. Jacob Kattackal T. PLI
355. James Vellankal K. PLI
356. John Chamakale C. EKN

357. Jose Elapanath R. VER
358. Joseph Edapullikunnel J. ..... PLI
359. Joseph Mattathil J. PLI
360. Joseph Thekumthala V. SJ
361. Louis John S. KOT
362. Mariathasan M. KOT
363. Noronha Lawrence F. MGL
364. Paul Flignedo A. VER
365. Thomas J. Varkemaled PLI
366. Thomas J. Vettickattu ..... PLI
367. Thomas J.J. PLI
368. Xavier Joseph I. MDU
369. Zacharias Elipulickattu T. PLI

1952-1955 Batch

370. Ambrose T.M. TUT
371. Andrew A. QLN
372. Andrew P. QLN
373. Benedict Onamkulam J. CGY
374. Dominic M. SLM
375. Francis Maria Joseph S. CBE
376. George J. KOT
377. George Thomas V. CGY
378. Jacob T.R. QLN
379. John G. Fernandey QLN
380. Joseph J. TRY
381. Joseph P. Selvanathan I. TRY
382. Manuel N.A. MDU
383. Maria Michael I. MDU
384. Mariannan S. CBE
385. Mathew Lopez L. TUT
386. Methodius Fernando N. TUT
387. Pancras D. TUT
388. Pancras J. MDU
389. Paul A. KOT
390. Paul I. Kinathukara EKN
391. Paul Lobo S. MSR
392. Savarimuthu A. CBE
393. Sebastian Cherukunnel K. PLI
394. Wenceslaus I. KOT

1953-1956 Batch

395. Andrew Selvaraj J. KOT
396. Chacko (Kattathere) K.C. ..... VER
397. Ferdinand P. Lopez ..... QLN
398. Francis Borgia G. KOT
399. George Thycherry V. CGY
400. Jesudass J.G. KOT
401. Joseph Chettiveettil T. VER
402. Joseph Eruppakkattu T. CGY
403. Joseph J.D. Silva MSR
404. Lambert Miranda C. TUT
405. Maria Pancras M. MDU
406. Mathias M. KOT
407. Sebastian Kattampally J. CGY
408. Susaimanickam M. ..... MDU
409. Tobias A. KOT
410. Vincent M. ..... KOT

1954-1957 Batch

411. Arockiasamy I. TNJ
412. Charles Borromeo S. KOT
413. Cruz Antony M. TUT
414. Devasia (Sebastian) Orikampil J. CGY
415. Devasagayam F. TUT
416. George Thalian G. EKN
417. Jacob Vembilly M. EKN
418. Joseph A. ..... TRY
419. Joseph P. ..... QLN
420. Mathew Ponmelil A. TRV
421. Mathew Puthenpura J. CGY
422. Michael A. ..... QLN
423. Pancras Fernando A. TUT
424. Raphael R. TNJ
425. Sundar Raj T. TRY
426. Susaimuthu (Maria Susai) A. ..... MDU
427. Thomas Puthenpurakkal J. CGY
428. Thomas Valiavilayil A. TRV
429. Valdaris M. KOT
430. Venantius M. Fernando KOT
431. Wenceslaus C.M. KOT
432. Xavier R. KOT

1955-1958 Batch

433. Antony Kunnathettu X. CGY
434. Cherian Panicker Puthenpura C. TRV
435. Christdoss Antony G. KOT
436. Devaraj A. ..... PDY
437. Diravium S. ..... TNJ
438. Francis S. TUT
439. Gabriel A. KOT
440. George A.M. TUT
441. George Elamkunnam J. ..... CGY
442. George Theckedath TRV
443. Golmari Chinnappa Reddy G. GNR
444. Irudayasamy A. TRY
445. John Kurian Kallarackal K. CGY
446. Lazar S. ..... CBE
447. Lourdu Raj G. MDU
448. Mariamichael A. TRY
449. Sammuel K.S. Pallivathuckal G. TRV
450. Savariar A. TRY
451. Savariar S. TRY
452. Selvaraj S.M. MDU
453. Siluvai Pitchai A. KOT
454. Thomas M. CBE
455. Varghese Kuttipuram J. EKN
456. Varghese Puthenpura V. CGY
457. Zacharias Kanjooparambil C. CGY

1956-1959 Batch

458. Abraham Madathirampil J. TLA

459. Amalorparanathan A. TNJ
460. Antony Elechemkulam J. CGY
461. Arockiasamy G. TRY
462. Berchmans Antony T. MDU
463. David S. QLN
464. Dionysius B. KOT
465. George Oonnukallil T. CGY
466. Gnanapragasam P. MDU
467. Gopu Show Reddy G. GNR
468. Irudaya Raj S. TRY
469. Jesu Arulappan S. TUT
470. Joachim A. KOT
471. Joseph K. TNJ
472. Lourdusamy R. TNJ
473. Lukcose Visakanthara M. ..... KTY
474. Maria Pancras K. TUT
475. Mariadas A. KOT
476. Martin Fernandez P. QLN
477. Mathew Cheripuram S. CGY
478. Paul K.V. Kattakakathil V. EKN
479. Rajaiah A.P. TUT
480. Simon Singh B. CTK
481. Solomon A. QLN
482. Stephen S. KOT
483. Tarsis Singh A. ..... CTK
484. Thomas Kannanmpally T. CGY
485. Thomas Paniker Puthenveettil G. TRV
486. Varghese Mavelil T. TRV

1957-1960 Batch

487. Alphonse M. MDU
488. Antonysamy S. TNJ
489. Arokiadoss M.A. TRY
490. Arul Soosai S. MDU
491. Arulappan S. MDU
492. Aruldoss A. MDU
493. Augustine Fernando S. KOT
494. Cassian Paricha B. CTK
495. Chacko P.A. CGY
496. Divianathan S. ..... MDU
497. Innaiah Pudota D. GNR
498. Joseph Kuttarapillikunnel J. PLI
499. Joseph R. TNJ
500. Joseph Sahayam D. ..... TUT
501. Justinayya Pudota P. ..... GNR
502. Karunakaran Gomez R. TUT
503. Lourduraj I. MDU
504. Maria Sengole Mani M. TUT
505. Mathew (Chirayil) C.K. CGY
506. Mathias R.V. TRY
507. Peter John A. KOT
508. Sebastian Fernando M. KOT
509. Sengole S. MDU
510. Susaimanickam M. TRY
511. Xaviernathan R. KOT

1958-1961 Batch

512. Abel C. KOT
513. Addagatla ..... GNR
514. Arogya Reddy C. GNR
515. Ayathaparambil G. VER
516. Bali Gali Reddy G. GNR
517. Benedict Leo Thangaraj A. ..... TUT
518. Gnana Sandanam M. MDU
519. Irudayam A. TNJ
520. Irudayaraj Y. TRY
521. Leon A. Tharmaraj KOT
522. Maria Michael S. TNJ
523. Mariadasan M. TUT
524. Peter T.O. COC
525. Philomin Raj S. TRY
526. Purathoot G. TRV
527. Puthenvilayil J. TRV
528. Shouria Prakasam GNR
529. Venantius V. KOT
530. Yeruva Inna Reddy S. GNR

1959-1962 Batch

531. Antony Raj S. KOT
532. Arockiasamy S. MDU
533. Arulsamy M. KOT
534. Gnanapragasam A. TRY
535. Joachim S. MDU
536. Kulandairaj I. SLM
537. Kulandaisamy A. TNJ
538. Lawrence M.S. TRY
539. Lawrence R. KOT
540. Lourdu A.S. MDU
541. Maria Susai R. TRY
542. Nellikunnathu T. CGY
543. Nilakal S. TLA
544. Padinjarekutu T. TLA
545. Paul Antony A. BGL
546. Pius Mohan J. APY
547. Puthenpurayil J. TRV
548. Robinston Fernando J. TUT
549. Selvaraj A. KOT
550. Thazhayil J. TRV
551. Thomas Fernando S. TUT

1960-1963 Batch

552. Antonysamy A. TRV
553. Arputhasamy K.S. TRY
554. Benjamin M. KOT
555. Expert Francis Regis A. TRY
556. Irudayadhasan V.R. KOT
557. Irudayaraj V. TUT
558. Jothi F. TUT
559. Lawrence V. KOT
560. Leucas J. KOT
561. Louis Francis Xavier A. ..... TRY

562. Maria Joseph Y. TNJ
563. Mathew Thengumthottam S. TRV
564. Michael M. ..... KOT
565. Peter Fernando S. TUT
566. Rajasekaran M. MDU
567. Retchaniadas S.P. MDU
568. Sebastian A. MDU
569. Sebastian M.A. KMB
570. Stanislaus P. KOT
571. Thomas Thannickakuzhiyil V. TRV

1961-1964 Batch

572. Abraham Thonipara F. THY
573. Amaladoss Ignatius Fernando J. TUT
574. Antony Champulakattu D. PLI
575. Antony Perez L.S. TUT
576. Balthasar A. MDU
577. Benignus Nayak J. CTK
578. Cyriac Kunnel K. PLI
579. George S.M. TRY
580. George Thundiyil T.I. TRV
581. Irudayasamy A. TRY
582. John Karukaparampil K.C. TUT
583. Jos C.P. Naduparampil THY
584. Joseph Thadathil C. TRV
585. Jude Jerald Paulraj A. TRY
586. Kulandai V. MDU
587. Lourdu J. MDU
588. Maria Joseph Irudayaraj T. TUT
589. Maria Joseph Y. TNJ
590. Maria Stanislaus G. MDU
591. Pancras M. TUT
592. Perinba Selvaraj A. MDU
593. Raymond Rodrigo A.C. KOT
594. Regis Fernandez I. TNJ
595. Savarimuthu S. MDU
596. Sebastian S. TNJ
597. Sebastian Vadakumpadan T. EKN
598. Selvaraj A.P. MDU
599. Servatius S. KOT
600. Susai Marian M. MDU
601. Thomas Padiyamkulam A. TRV
602. Varkey Chundavelel V. TRV

1962-1965 Batch

603. Antonymuthu M. MDU
604. Arputham A. TRY
605. Cruz M. Hieronymus KOT
606. Destonius Fernando F. (Amudhan) ..... TUT
607. Devasagayam M. KOT
608. Expedit M. TNJ
609. George Eliapuram P. KTM
610. George V. Panekyiham TLA
611. Ignatius S.R. MDU
612. Innas (Ignatius) S. KOT
613. Joseph A. Rupert J. TUT
614. Joseph Benziger S. TUT
615. Michael Raj A. TRY
616. Peter Rayan (Antony) J. TUT
617. Philip L. TNJ
618. Saleth Jeyabalan M.A. MDU
619. Selvaraj M.S. KMB
620. Siluvai John A. MDU
621. Thapasimuthu D. KOT
622. Varghese M. TUT
623. Xavier S.P. MDU

1963-1966 Batch

624. Alphonse D. KOT
625. Arulananthu M.I. MDU
626. Augustine Pulickiyil K. KTM
627. Cruz P.S. KOT
628. Cyril Eucharist T. TUT
629. Devanesan Y. TNJ
630. Devaraj S. TRY
631. Jesudasan P.C. KOT
632. John Paulraj V. TRY
633. Kulandaisamy A. TRY
634. Lourdu V.S. MDU
635. Maria Sandanam K. TRY
636. Mariadhas S. KOT
637. Mathew Kayyelakal G. TRV
638. Peter Kulandaisamy S. MDU
639. Pushaparajan A. MDU
640. Santiago A.S. MDU
641. Sebastian A. KOT
642. Sebastian T. MDU
643. Stephen Ibels I. TUT
644. Susai Marian S. TUT
645. Susaimanickam S. TUT

1964-1967 Batch

646. Amalorpavam V.M. MDU
647. Antonysamy S.R. TRY
648. Arulanandam M. MDU
649. Chinappan S. TRY
650. Cyrian M. KOT
651. Gnanapraghasam I. MDU
652. Jeyaraj J. TRY
653. John Charuvilayil Puthenveedu M. TRV
654. Joseph Fernando P. TUT
655. Joseph S. TNJ
656. Loius D. KOT
657. Maria Joseph Adaikalam A. TNJ
658. Paul Leon V. ..... KOT
659. Sebastian Fernando S. KOT
660. Susai M. KOT
661. Susaimanickam J. MDU
662. Thamburaj V. KMB
663. Victor M. TUT
664. Xavier Mathew A. TUT

1965-1968 Batch

665. Arockiasamy K.A. TRY
666. Augustine I. TRY
667. Benjamin M. MDU
668. Devagsagayam M. KOT
669. Felix Wilfred A. ..... KOT
670. George Abraham C. TRV
671. Jacob Kottaplakil TLA
672. Jesu Raj A. TNJ
673. Joseph J. MDU
674. Joseph S.M. KOT
675. Norbert E. Alexander KOT
676. Paul K. KOT
677. Richard M. TUT
678. Selvaraj X.D. TUT
679. Simon S. TRY
680. Susai S. KMB
681. Varghese Manalel C. TLA
682. Vedamanickam A. MDU
683. Victor D. TUT
684. Xavier C. MDU
685. Xavier Dhanaraj A. TRY

1966-1969 Batch

686. Alphonse W. KOT
687. Alphonse Louis Earayil QLN
688. Amalanathan P. TNJ
689. Antony A.S. KOT
690. Antony D. KMB
691. Augustine Kallarakkal K. VER
692. Augustine R.S TUT
693. Augustine S. MDU
694. Cherian Kolanjicompil P. TRV
695. Chinnappan R. TRY
696. Dalton Rodrigo T. TUT
697. George Gregory S. MDU
698. George K.J. APY
699. Gunalan G.V. MDU
700. Henry N.M. KOT
701. Ignatius I. MDU
702. Ignatius S. TUT
703. Irudayasamy A. TRY
704. James Nicholes Nunez A. VER
705. Jesu Das R. APY
706. John Arulandu M. TNJ
707. John Christopher C. TRY
708. John K.A Kallor M. TRV
709. John Kulandai E. KOT
710. Joseph C.A. APY
711. Kulandaisamy S. TRY
712. Maria Dhasan M. KOT
713. Mary Bastian M. JAF
714. Michael A. TNJ
715. Paul S. Uthariam KOT
716. Peter John A. TRY
717. Raja Bose S. TUT
718. Rajanayagam S.J. JAF
719. Regis M.R. JAF
720. Rocky K.R VER
721. Sebastian Kachira C. KTM
722. Thomas Padayanikal M. TRV
723. Thomas Panakal G. APY
724. Vincent Machado E. QLN
725. Vincent P. KOT
726. Xavier Pollayile A. APY

1967-1970 Batch

727. Amaladoss U. TUT
728. Antony R. KOT
729. Antonysamy F. TNJ
730. Arputham A. TRY
731. Arulsamy (Raj) S. TRY
732. Asirvatham E. MDU
733. Benjamin A. QLN
734. Berchmans S.J. MDU
735. Devadoss Ambrose M. TNJ
736. Dhiviyanandam M. MDU
737. Eugene B. KOT
738. Horace Vaguez QLN
739. Jebamalai Pitchai D. TUT
740. Jerome H. Bruce KOT
741. Jeyandra Xavier R. MDU
742. John Duncan Lenthaparambil A. COC
743. John Joseph A. KOT
744. Lourdu Raj S. TRY
745. Mariadoss A. KMB
746. Mark Antony Puthenparampil A. COC
747. Michael Raj G. MDU
748. Selvaraj T.A. TRY
749. Siluvai Raj S. TUT
750. Thiagaraj M. TUT

1968-1971 Batch

751. Alan Rajarathnam S. JAF
752. Ambrose Martin S.E. TNJ
753. Ajit Muricken SJ
754. Antony Arattukulam APY
755. Antony P. TRY
756. Antony Suresh A. TRY
757. Antony T.J. APY
758. Arockiasamy T. TNJ
759. Arulanandam A. MDU
760. Chinnappan A.R. KMB
761. Christian Vaz S. JAF
762. Eruthayadas P. JAF
763. George Sauriamkuzhy M. PLI
764. Irudayasamy A. TRY
765. Jayaratnam J.C. JAF
766. Jesudasan A. TRB
767. Jesuraj L. TRY
768. Jose Augustine Arasarkadvil APY
769. Novamony T. TUT

770. Rayappan S. MDU
771. Savarimuthu S. TNJ
772. Selvaraj S. TRY
773. Selvathurai K. TNJ
774. Stephen Pazhambasserry J. APY
775. Thomas B.X. Angelo KOT
776. Thomas Olickal C. PLI
777. Viakulamuthu (Sornaraj) A. KOT
778. Xavier Paul Raj S. TRY

1969-1972 Batch

779. Alphonse D.S. TUT
780. Alphonse N.P MAU
781. Antony Joseph Dorai A. KMB
782. Arul M. MDU
783. Christian Joseph A. ..... TUT
784. Emmanuel Periyapuram K. PLI
785. Emmanuel S.V. ..... JAF
786. Gnanapragasam S. SLM
787. Jebamalai G. TUT
788. Jesu Ratnam S. KOT
789. John Maliekal V. CSC
790. Maria Irudayaraj J. ..... KMB
791. Mathias A. ..... TNJ
792. Philipupillai A. JAF
793. Samuel Parath J. TRV
794. Simeon Cruz M.C. JAF
795. Susainayagam M. JAF
796. Thavaratnam Chruysostom A. JAF
797. Thevaraj Joseph Anton J. JAF
798. Thomas Thottyil L. PLI

1970-1973 Batch

799. Alexander C.D. Koikaleth TRV
800. Anton Cruz M. TUT
801. Antony Arumai Raj A. TRY
802. Antony Figaredo M. VER
803. Antony Raj L. BGL
804. Antony V.J. Vazhakoottathil APY
805. Antony Xavier F. TUT
806. Arockiasamy A.V TRY
807. Arockiasamy K.S. TRY
808. Aseervatham V. ..... KOT
809. Augustine Kattakayam V. ..... PLI
810. Benedict P. QLN
811. Berchmans Fernando J. ..... TUT
812. Cletus U. ..... KOT
813. Daniel Kuzhithadathil I. TRV
814. Deva Raj K. TRY
815. Don Bosco L. TUT
816. Fatimanathan R. TNJ
817. Ferdinand P. QLN
818. Gaspar A. KOT
819. George Antonysamy TRY
820. George Vangachiveettil J. CGY
821. George Vincent W. KOT
822. Hilarius V. KOT
823. Ignatius C.M. APY
824. James Kottayil V. PLI
825. Jesudoss M. TNJ
826. Jesuraj S. TRY
827. Jesuraj V. TRY
828. Jesurajah P. JAF
829. John Vedakathalackal T. TRV
830. Johnson S. ..... KOT
831. Joseph Kalathiparampil A. VER
832. Joseph M. Poovathusseril CGY
833. Joseph Paul Arputha Raj A. TUT
834. Joseph Raj U. TNJ
835. Jude Filbert M. TRY
836. Koshy Varghese V. TRV
837. Manokara Doss R. TRY
838. Maria Julius S. KOT
839. Mariadoss J. KOT
840. Marialouis Doss R. TRY
841. Mathew Azheekal G. COC
842. Mathew Mundackal J. CGY
843. Paul Gopurathinkal L. EKN
844. Savarimuthu U. TNJ
845. Susai Antony D. TUT
846. Thomas Paulsamy P. TRY
847. Varghese Anchanakuzhiyil A. CGY
848. Varghese Koikamannil M. TLA
849. Varghese Ottathengil V. TLA
850. Xavier P. SLM

1971-1974 Batch

851. Antony A. ..... TNJ
852. Arumainayagam E.J. JAF
853. Bosco Irudayaraj A. TUT
854. Chandrakanthan A.J.V.X. JAF
855. George K.S. VEL
856. Gnanadickam M. TRY
857. Jeganathan Alphonse S. ..... KOT
858. Jeyaraj A. TRY
859. Joseph A. KMB
860. Joseph Amalraj M. KOT
861. Joseph Antonyraj A.M. TNJ
862. Joseph Benedict S. KOT
863. Joseph Innocent Leon S. TUT
864. Joseph Raj K. ..... KMB
865. Justus G. KOT
866. Lourdusamy T. TNJ
867. Maria Sebastian E. ..... KOT
868. Maria Vijayan J. TUT
869. Norbert M. Seemampillai JAF
870. Patrick Selvaraj L. ..... TNJ
871. Remigius B. TRY
872. Sebastian A. TRY
873. Siluvainathan A. SLM
874. Stephen V.J. ..... APY
875. Susai Michael T. ..... KOT

876. Thomas J. TUT
877. Viyakulam Y. TRY
878. Xavier Panneerselvam A. TRY

1972-1975 Batch

879. Alexis Diamond Raj A. ..... MDU
880. Alphonsenathan P. MDU
881. Amalorpavadoss S. VEL
882. Arul Joseph V. MDU
883. Arul Raj M. KOT
884. Barnabas S. TUT
885. Fatimanathan A. MDU
886. Gaspar X. TRY
887. George M.A. BGL
888. Jeganathan S. MDU
889. Jerosin A.K. TUT
890. John Lionel TRI
891. Joseph Benedict TUT
892. Joseph Immanuel J. TRI
893. Joseph P. TRI
894. Joseph Selvaraj A. TRY
895. Joseph Selvaraj Z. MDU
896. Kumar (Joseph Antony) G.P. TUT
897. Leo Jeyaseelan P. TUT
898. Lourdusamy A. KMB
899. Mariarputham A. KOT
900. Maria Vijayan J. TUT
901. Morais J.L.S. TRI
902. Pancras S. VEL
903. Paschal Prosper S. KOT
904. Pilendran G. JAF
905. Raju S. MDU
906. Samuel Joseph N. VEL
907. Santiago A. MDU
908. Susai Arul A. TNJ
909. Sylvester B. TRY
910. Thevathadasan T. TRB
911. Venmani Thomas S. TRY
912. Viagappan A. TUT

Philosophy to Christ Hall For Two Years

1975-1978 Batch

913. Amaladoss S. TRY
914. Antonysamy S. TRY
915. Arockia Nathan S. TRY
916. Francis Fernando C. TUT
917. Francis S. KOT
918. Francis Xavier J. OTY
919. Irudayadas S. KOT
920. James L. KMB
921. John Bosco G.S. MAD
922. Mariasuai P. KOT
923. Michael Selvaraj J. PYK
924. Rayappa K.A. VEL
925. Richard Raj D. TRY
926. Susai G. TNJ
927. Susai Raj A. TUT
928. Susai Regis R. VEL

1976-1979 Batch

929. Antony Arul Raj R. OFM
930. Arockiasamy A.K. TUT
931. Boban Zechariah TRV
932. Charles M. PYK
933. Christu Raj G. KMB
934. Edison Fernando M. TUT
935. Eugine P.I. KOT
936. Francis Xavier A. VEL
937. Francis Xavier I. TNJ
938. Francis Xavier M.A. VEL
939. Irudhayaraj G.S. OFM
940. Johnson Raj R. TRV
941. Joseph A. TNJ
942. Kulandaisamy S. TNJ
943. Maria Singam R. KOT
944. Mary John R. KOT
945. Sebastine R. OTY
946. Vianney Raj A. PYK
947. Victor P.R. BGL
948. Victor Solomon V. TUT

1977-1980 Batch

949. Augustine P. KOT
950. Charles M. PYK
951. Chinnappan I. TRY
952. Christian Xavier J. TUT
953. Francis E. TRV
954. Joseph Arul Rajan C. TRY
955. Joseph M. Selvaraj VEL
956. Marianayagam A.R.Y. JAF
957. Mariaselvan B. BGL
958. Pitchai Muthu A. KMB
959. Prem Kumar R. TRV
960. Savarimuthu A. VEL
961. Savarimuthu S. KMB
962. Sebastian E. JAF
963. Segaran G. TUT
964. Vincent A. OTY
965. Vincent S. KOT

1978-1981 Batch

966. Abraham M. VEL
967. Albin Roby A. KOT
968. Annadas C.V. TRB
969. Anthuvan L. TRY
970. Antonisamy K. OSB
971. Antony Buddhan S. VEL
972. Arockiaraj R. TNJ
973. Arockiasamy J. PYK
974. Christy Selvarajah J. JAF
975. Jacob Bastian B. TRY

976. James Michael Raj M. TRY
977. Jesuraj S. TRY
978. Jeyaraj S. TRY
979. Jeyasekaran Miranda E. JAF
980. John Berkmen Selvarajah S.J.B. TRB
981. John Bosco V. KOT
982. John Damascene N. KOT
983. John Peter M. TRY
984. Joseph C. OSM
985. Joseph Cyril S. TRY
986. Joseph Maria Vianney S. TNJ
987. Joseph Sundararaj D. TRY
988. Michael Raj M. OSM
989. Rajaiah T.Y. OSM
990. Santhanam A. KMB
991. John Berchmen Selvaraj J. TRY
992. Xavier Methodius S. ..... TUT

1979-1982 Batch

993. Albert OFM
994. Amalraj A. TRY
995. Herbert Rex Lumine M. TUT
996. James Selvanathan S. TRY
997. Jerald S. KOT
998. Jeyasekaran Miranda E.G. JAF
999. John Bosco A. TNJ
1000. John Valson F. OSB
1001. Johnson Sagayanathan A. TRY
1002. Joseph Cherupuzhathottathil C. TLA
1003. Kulandai Lawrence A. TRY
1004. Kulandaisamy R. TNJ
1005. Maria Martin S. KOT
1006. Maria Susai P. KOT
1007. Pathrose M. KOT
1008. Paulose Kallumkoottathil V. TLA
1009. Peppin Pragasa Seelan M. TUT
1010. Peter Anthony S. TNJ
1011. Vincent Joseph A. TRY
1012. Xavier OFM

1980-1983 Batch

1013. Antony Ephrem Donatus A. ..... TUT
1014. Arul Raj S. PYK
1015. Francis Arokiaraj R. ..... TRY
1016. Francis M. KMB
1017. George Bennet R. TRV
1018. Ignatius Francis F. HDB
1019. John Pragasam P. KOT
1020. Maria Arputham R. KOT
1021. Maria Susai Diraviaraj A. ..... TRY
1022. Michael Raj P. ..... TRY
1023. Michael Sagayaraj J. ..... TRY
1024. Paulraj B. TNJ
1025. Philomin Raj X. TRY
1026. Savariar A. TNJ
1027. Selva George T. TUT
1028. Xavier Amaladoss A. ..... TRY

1981-1984 Batch

1029. Antony John Edward S. TRB
1030. Arul A. TNJ
1031. Chinnappan A. TRY
1032. Earnest Antonysamy A. TRY
1033. Eugene T. TRY
1034. Francis Xavier Nelson J. KOT
1035. Ignasi Joseph A. TRB
1036. James Iruthaya Raj S. OTY
1037. Jesuraj I. TRY
1038. Jesu Rajan S. ..... TNJ
1039. Jeyakumar S. TUT
1040. John Britto S. OSM
1041. John Peter S. TNJ
1042. John Selvaraj P. OFM
1043. Johnson M. TUT
1044. Joseph Iruthaya Raj G. ..... TRY
1045. Joseph T. ..... TRY
1046. Lourdu Raju M. ..... GNR
1047. Lourdunathan Jayakaran R. BGL
1048. Mathew A.J. OFM
1049. Michael Bridjit Elango A. TUT
1050. Perianayagam A. ..... OTY
1051. Peter Arul Raj S. KOT
1052. Rathinasamy R. ..... TUT
1053. Sagaya Arockiadoss A. BGL
1054. Sengole Samy S. TNJ
1055. Tarcis Raj S. TNJ
1056. Ubald M. KOT
1057. Xavier A. ..... TRY
1058. Xavier Sahayaraj D. ..... TRY

1982-1985 Batch

1059. Aloysius A. TUT
1060. Ambrose S. TRY
1061. Amirtha Raja Sundar J.B. PYK
1062. Anand Xavier I. OFM
1063. Antony Raj K. OTY
1064. Antony Solomon D. KMB
1065. Arockiasamy J. ..... TRY
1066. Francis Peter Durai J. OFM
1067. Gnanapragasam A. ..... TRY
1068. Jesudas M.P. KOT
1069. John Berchmans A. KOT
1070. John Bosco V. PYK
1071. John Britto G. TNJ
1072. John Jerald Ravi S. TUT
1073. Joseph Antony Raj OSM
1074. Joseph Johnson S. OSM
1075. Joseph Xavier V. TRY
1076. Lourdhusamy A. OSM
1077. MaraiVanan I. OFM
1078. Maria Hearty Friendly J. TNJ
1079. Maria Susai S. OFM

1080. Maria Visuvasam S. OFM
1081. Mariasusai S. OTY
1082. Michael Angelus L. KOT
1083. Panneer Selvam A. TRY
1084. Philip Poobal Rayar B. OSM
1085. Russel Raj B. KOT
1086. Sahaya Raj S.S. OFM
1087. Sahaya Raja G. TRY
1088. Susai Raja A. OFM
1089. Theesmas P. KOT
1090. Xavier Benedict S. KOT

Philosophy From Christ Hall to St. Paul's

2015-2016 Batch
(Second Years)

1091. Abilash Magd G.V. KZH
1092. Amal Raj A. MDU
1093. Anil Joseph J. KOT
1094. Anto Jerabin E. KOT
1095. Antony Jesuraj A. TUT
1096. Arun Babion A. MDU
1097. Balan P. TUT
1098. Berdin Anas A. KZH
1099 Bright Singh K. KZH
1100. Britto L. MDU
1101. Britto Prasath S. TRY
1102 Bruno Bonso G. KOT
1103. Charles S. TRY
1104. Daniel Thilipan X. SVG
1105. Devaraj F. MDU
1106. Francis Prasath X. SVG
1107. Infant Raja J. TRY
1108. Jasper J. DGL
1109. Jeevan Chrisanth D. SVG
1110. Jesu Antony Jegadeesh J. TUT
1111. Joseph Elango M. DGL
1112. Jothimani A. TUT
1113. Michael M. TUT
1114. Michael Raj M. PYK
1115. Regan F. SVG
1116. Sahaya Milon T. KOT
1117. Sahaya Raj J. TRY
1118. Sahayaraj A. TRY
1119. Twin Lenus Paul Lurthas L. MDU
1120. Vigin Bright L. KOT

2016 – 2018 Batch

1121. Answell Ralist K.R. KOT
1122. Antony Amalraj S. MDU
1123. Ashok Metha J. SVG
1124. Bastin Bharathy J. SVG
1125. Clinton J. SVG
1126. John Britto S. MDU
1127. John Jijo J. KZH
1128. Mano Bharath R. PYK
1129. Manoj J. MDU
1130. Maria Antony Raj J. SVG
1131. Maria Suvin M. TUT
1132. Martin J. MDU
1133. Praveen Arul Selvan R. SVG
1134. Praveen K. TUT
1135. Prem Johnson R. MDU
1136. Rickson Robert A. DGL
1137. Santhiyagu J. PYK
1138. Shajan Cecil Paulosh S. KOT
1139. Simon Aldus J. TUT
1140. Stephen S. SVG

2017-2019 Batch

1141. Amal Raj A. DGL
1142. Antony Jesus M. MDU
1143. Antony Jose R. KOT
1144. Antony Samy A. DGL
1145. Daniel J. DGL
1146. Esthack Prem Kumar J. TUT
1147. Frank Mario L. TUT
1148. Grendin A. TUT
1149. Inicko Anand A. SVG
1150. Johnbosco M. DGL
1151. Joseph Milton I. DGL
1152. Kiritharan J. SVG
1153. Maximillan Kolbe P. OTY
1154. Mickel Samy V. PYK
1155. Prince Hancey T. KZH
1156. Ranjeeth A. KZH
1157. Raskin Pradeep Venthan S. MDU
1158. Saleen Mon J. KOT
1159. Vijay Babu B. MDU

2018-2020 Batch

1160. Antony Arun Titus A. TUT
1161. Antrose Clinton J. DGL
1162. Arul Arasu J. DGL
1163. Arul Valan S. MDU
1164. Arulappan I. DGL
1165. Aswin Paul C. KZH
1166. Doege Reuson I. KOT
1167. Jackson C. KZH
1168. Jesu M. SVG
1169. Kansun Franklin E. KOT
1170. Nithin Prabu B. MDU
1171. Prasath M. ..... DGL
1172. Stefin Ruslin Raj M. KOT
1173. Stephen A. SVG
1174. Stephenraj S. ..... SVG
1175. Younger Sen M. DGL

2019-2021 Batch

1176. Ajith A. ..... TUT
1177. Alan Martin X. ..... DGL
1178. Antony Mathan C. TUT
1179. Arockia Nicewin W. TUT

1180. Arockiya Seelan S. KOT
1181. Arputharaj A. PYK
1182. Arul Ajith Kumar J. DGL
1183. Arun Micheal Raj J. MDU
1184. Bobin R. KZH
1185. Dyson K. TUT
1186. Issac David J.A. KZH
1187. Jenish J. KZH
1188. Johnson J. DGL
1189. Jorvin Prince J. KZH
1190. Maria Jomics A. PYK
1191. Pisath Abison T. KOT
1192. Stephen Ranjith I. DGL
1193. Stephen Thomas S. DGL
1194. Vijay Anton M. KOT

2020-2022 Batch

1195. Abish Rojin J. KZH
1196. Adlin Joe G.M. OCD
1197. Alanraj A. SVG
1198. Antony Arockiasamy S. TUT
1199. Arputharaj A. PYK
1200. Balagan I. PAL
1201. Bensujin J.S. KZH
1202. Edward Francis S. SVG
1203. Maria Arul Xavier K. PYK
1204. Maria Jothi Raj J. PMC
1205. Patrick Ignatius V. MDU
1206. Ranjith Biju M. KOT
1207. Renis J. SVG
1208. Robert Jeyaseelan L. DGL
1209. Sam Edwin Raja J. MDU
1210. Starlin Christopher S. DGL
1211. Vijelan D. TUT

2021-2023 Batch

1212. Ajai F. ..... KZH
1213. Anto Ashwin M. PYK
1214. Dileep Singh L.V. KZH
1215. Jenil Lal J. KZH
1216. Jerin Dev B. KOT
1217. John Antony Rubin J. PAL
1218. John Peter M. PYK
1219. Leeman V. SVG
1220. Prabhudoss B. MDU
1221. Pugazh Raja S. PAL
1221. Rejoyston S. TUT
1223. Remaks M. PAL
1224. Sharjin Anto N.V. KZH
1225. Stephen Gaspar J. DGL
1226. Yesu Raj V. KZH

2022-2024 Batch

1227. Andro Sajin A. KOT
1228. Antony Berkmons F. SVG
1229. Antony Brijith Kumar S. TUT
1230. Antony Siluvai A. ..... SVG
1231. Fernando J. SVG
1232. Gnanamuthu X. DGL
1233. Immanuvel C. PYK
1234. Jacob Paul J. PYK
1235. Jerome J. TRY
1236. Jokkin A. DGL
1237. Lourdu Raja Dinakaran A. TUT
1238. Mariya Yesuvalan A. MDU
1239. Philo Rishok B. TUT
1240. Sahaya Merjo S. KOT
1241. Selva Villavarayen A. TUT
1242. Ubagara Idhayan A. SVG
1243. Wilfred Ajin L.S. KZH

4. STUDENTS ENROLLED FOR THEOLOGY AND PASTORAL COURSE (1921–2022)

S. No.	Year of Admission/ Batch	Year of Ordination	Dio./ Cong.
	1921 Batch		
1.	Francis Marian Savarimuthu S.	1921	TRY
2.	Francis Xavier Singarayar A.	1921	TRY
3.	Joseph Antony Roche R.	1922	TRY
4.	Felix Maria Packiam M.	1923	TRY
5.	Gabriel Devotta D.	1923	TRY
6.	Joseph Maria Susai M.	1923	TRY
7.	Joseph Antony Samidorai M.	1924	TRY
8.	Peter Rayappan A.	1924	TRY
9.	Sandanam Emmanuel S.	1924	TRY
10.	Yagappar M.	1924	TRY
11.	Maria Susai Manickam A.	1926	TRY
	1922-1926 Batch		
12.	Gnanadickam J.	1925	SJ
13.	Leo Emmanuel D'Sa M.	1925	PUN
14.	Maria Irudayam M.A.	1925	TRY
15.	Susai Marian G.	1925	TRY
16.	Visuvasam Ignatius Fernando	.....	TRY
	1923-1927 Batch		
17.	Arul Jeganather J.	1926	SJ
18.	Arul Samy J.	1926	SJ
19.	Arulanandam Joannes	1926	SJ
20.	Remigius Susai A.	1926	TRY
	1924-1928 Batch		
21.	Amal Raj A.	1927	SJ
22.	Devasagayam A.	1927	SJ
23.	Ignatius U.	1927	TRY
24.	James (Jacob) Mendonça B.	1927	TRY
25.	Joseph Xavier Poobalarayan A.	1927	TUT
26.	Maria Joseph Chinnappan G.	1927	TRY
	1925-1929 Batch		
27.	Amalraj T.	1927	SJ
28.	Basany Showri Reddy B.	.....	VIZ
29.	Francis M.	1928	TRY
30.	John Fernandez L.	.....	TRY
31.	Lourdusamy K.	1928	TRY
32.	Pushpanathan S.	1928	TRY
33.	Sandana Marian M.	1928	TUT
34.	Vadicherla Joseph V.	1928	VIZ
	1926-1930 Batch		
35.	Maria Dasan Fernando R.	1929	TUT
36.	Marianus	1929	TUT
37.	Maria Thangaiah G.	1929	TRY
38.	Peter Aloysius D' Cruz G.	1929	PUN
39.	Santiago G.	1929	TRY

S. No.	Year of Admission/ Batch	Year of Ordination	Dio./ Cong.
	1927-1931 Batch		
40.	Antony Arul Samy A.	1930	MAD
41.	Antony Samy P.S.	1930	TRY
42.	Berchmans Marianayagam P.	1930	TRY
43.	Dairiam S.	1930	TUT
44.	Ignatius P.	1930	TRY
45.	John Suriah Pinheiro P.	1930	MAD
46.	Joseph C.M.	1930	MAD
47.	Joseph Monteiro G.	1930	NGR
48.	Joseph Sandanam S.C.	1930	SDB
49.	Kulandaisamy P.R.	1930	TRY
50.	Lourdu Arockia Raj S.M.	1930	TRY
51.	Maria Joseph C.G.	1930	MAD
52.	Madinini Shouriah M.	1930	MAD
53.	Patrick Francis S.	1930	PUN
54.	Susiah Joseph Fernando M.	1930	TUT
55.	Theotonius Mascarenhas M.	1930	MYL
	1928-1932 Batch		
56.	Lourdusamy A.S.	1931	TRY
57.	Maria Michael S. Irudayam	1931	TRY
58.	Maria Selvarayan (Chelliah) S.M.	1931	TRY
59.	Robert William Serrao S.	.....	TRY
	1929-1933 Batch		
60.	Arulraj (John Dorairaj) A.	.....	MAD
61.	Betha Maria Dass B.	1933	GNR
62.	Chacko Thomas Eruthanattu	1932	CGY
63.	Fidelis Visuvasam K.S.	1932	TRY
64.	Gnanaprakasam D.	1932	TUT
65.	Jeganathan P.	1932	MAD
66.	Joseph P.J.	1932	MAD
67.	Joseph Rock M.	1932	MAD
68.	Maria Manickam P.	1932	TUT
69.	Mathew T. Vadana	1933	CGY
70.	Ravulapally James Joseph V.	1932	VIZ
71.	Sebastian Poondikulam M.	1932	VIZ
72.	Susai Manickam A.	1932	TRY
73.	Visuvasam A.S.	1932	CLW
	1930-1934 Batch		
74.	Amala Marianathan K.G.	1934	TRY
75.	Amirtham A.	1934	MAD
76.	Arulsamy S.P.	1933	TRY
77.	Blasio Antonio D'Souza A.	1933	TRY
78.	Dharmanathan M.	1933	TRY
79.	Don Peter Paul Weeratunga D.	1933	GAL
80.	Edward Christian Fernando A.	1933	TUT
81.	Joseph de Silva A.	1932	GAL
82.	Kulandaisami P.R.	1933	TRY

83.	Lourdusamy A.	1933	TRY
84.	Pancratius Fernando S.	1933	TUT
85.	Rayappar K.S.	1933	TRY
86.	Savarimuthu K.R.	1933	TRY
87.	Savarimuthu P.	1933	TRY
88.	Susai Martin Morais G.	.....	TRY
89.	Vanackam Poobalarayan S.J.	1933	TUT

1931-1935 Batch

90.	Aloysius Fernando J.	1935	TUT
91.	Antonio Victor Fernandez S.M.	1935	MAD
92.	Arockiam A.	.....	TRY
93.	Arulanandam R.S.	1934	TRY
94.	Diravium P.	1935	TRY
95.	Francis Y.	1935	TRY
96.	Irudayasamy A.S.	1935	MAD
97.	Justin Diraviam P.	1935	TRY
98.	Lourdes A.M.	1935	TRY
99.	Maria Michael A.	1935	TRY
100.	Michaelsamy S.	.....	TRY
101.	Paul K.V.	1935	TRY
102.	Peter K.V.	1935	TRY
103.	Raymond A. Mendez	1935	BMY
104.	Vas Olivet	1935	NGR
105.	Visuvasam R.	1935	TRY

1932-1936 Batch

106.	Adaikalasamy S.	1936	MAD
107.	Antonisamy R.	1936	MAD
108.	Antony S. Fernando	1935	TUT
109.	Arockiam K.S.	1936	TRY
110.	Arockiasamy S.	1936	TRY
111.	Arputhasamy	1936	TRY
112.	Arulsamy Maria Joseph	1936	TRY
113.	Charles Palamarachetty I.	1936	VIZ
114.	Doreiraj Samuel	1936	TRY
115.	Gnana Pragasam M.	.....	TRY
116.	Ignatius M.	1936	TRY
117.	Ignatius Saldanha	1936	TRY
118.	John Baptist Lobo T.	1936	TRY
119.	Kagoo A.M.	1935	TUT
120.	Lourdu Maria Susai G.	1936	TUT
121.	Lucio Antonio Fernandez F.	1936	MAD
122.	Macario Torcano B.	1936	NGR
123.	Mani (Immanuel Tharupel) V.	1937	VIZ
124.	Maria Alphonse G.	1936	TRY
125.	Maria Joseph Arulsamy M.	1936	TRY
126.	Maria Susai P.	.....	TRY
127.	Pascal Titus Pinto M.	1936	GOA
128.	Rosario Corera J.	1935	TUT
129.	Sebastian P.S.	.....	MAD
130.	Singaraj M.M.	.....	MAD
131.	Susai Maria Antony A.	1938	MDU
132.	Vincent John Fernandez T.	1936	NGR
133.	William Mariadasan Lambert W.	1935	TRB

1933-1937 Batch

134.	Agustino Fernandez A.	.....	NGR
135.	Antony S.A.	1937	TRY
136.	Benedict Pinto F.	1937	TRY
137.	Chrysostomo De Souza J.	.....	HDB
138.	Denis Sebastian Menezes M.	1937	TRY
139.	Faustino Baptist D'Silva D.	.....	NGR
140.	Fernando M.S.	.....	TRY
141.	Jeranimo Ubaldo Fernandes D.	.....	NGR
142.	Joachim Irudaya Fernando F.	1937	TUT
143.	John Joseph D'Souza B.	1936	NGR
144.	Maria Michael K.S.	1937	TRY
145.	Mathew Kudakacherry D.	1937	VIZ
146.	Menezes Dionysius	1937	TRY
147.	Rajarethinam (Savariraj) S.	1937	TRY
148.	Rajendran A.	1937	TRY
149.	Savariraj	1937	TRY
150.	Susaimanickam M.	1937	TRY
151.	Thomas A.	1937	TRY
152.	Vedamuthu S.	1937	TRY
153.	Venance Fernando S.	1937	TUT
154.	Venancio Patrick Antony Desa V.	1937	NGR
155.	Xavier Savarimuthu Fernando S.	1937	TUT

1934-1938 Batch

156.	Antony D'Souza R.	.....	TRY
157.	Antony M.A.	1938	TRY
158.	Antony S.A.	1938	TRY
159.	Arulappan A.	1938	TRY
160.	Damian B.	.....	DCA
161.	Gaspar Pinto A.	1938	TRY
162.	Henry Fernandez B.	1938	TRY
163.	Irudayam A.	1938	TRY
164.	Jacob Costa J.	.....	DCA
165.	Joseph Lazar T.	1938	TRY
166.	Kulandaisamy A.M.	1938	TRY
167.	Leo Gomez G.	.....	CHG
168.	Lourdes A.	1938	TRY
169.	Maria Gnanam A.	1938	TUT
170.	Maria Susai P.	.....	TRY
171.	Maria Viagulam P.	1938	TUT
172.	Paul Maurice Frederice Pinto M.	1938	TRY
173.	Sylvester William Lobo C.	1938	TRY

1935-1939 Batch

174.	Antony Rose J.	1939	TRY
175.	John Peter G.	1939	TRB
176.	Kulandai Samy A.S.	1939	TRY
177.	Maria Arulsamy S.	1939	TRY
178.	Susai Maria Antony A.	1938	TRY
179.	Sebastian P.S.	1938	KMB
180.	Simeon A.	1939	TRY
181.	Thomas Fernando A.M.	1939	TUT
182.	Valentine Dias M.	1939	MDU

1936-1940 Batch

183.	Aloysius Novamany V.M.	1940	TUT
184.	Augustine Fernando J.	1939	TUT
185.	Dominic D' Souza F.	1939	BMY
186.	Ernest Culas C.	1939	MAD
187.	Joseph Adaikalam T.	1940	TRY
188.	Joseph Angelus P.	.....	TRY
189.	Lourdu Ubagaram S.	1940	MDU
190.	Philip K.P.	1940	MDU
191.	Santhana Louis A.	1940	TRY
192.	Santiago K.S.	1940	SJ
193.	Stephen D'Souza	1940	SJ
194.	Susai Manickam V.A.	1940	OCD
195.	Thomas Fernando A.M.	.....	TUT

1937-1941 Batch

196.	Francis Xavier A.	1941	TRY
197.	George Elric Lucas Wambec E.	1941	TRB
198.	Mariadoss A.	1941	MDU
199.	Marianandam A.	1941	TRY
200.	Mathew P.K.	1941	MDU
201.	Maximian Sebastian D'Souza S.	1941	TRY
202.	Pudumai S.	1941	MDU
203.	Singara Manickam M.	1941	MAD
204.	Singarayan	1941	CMB
205.	Visuvasam T.	1941	TRY

1938-1942 Batch

206.	Alexander J.	1942	TRB
207.	Alexis M.A. (Arokia Samy)	1942	MDU
208.	Maria Sundaram A.	1942	TRY
209.	Maria Susai S.S.	1942	MDU
210.	Mascarenhas Apollinaris M.	1942	BMY
211.	Selvaraj M.S.	1942	SJ
212.	Selvaraj T.	1942	TRY
213.	Visuvasam Gnanamani M.	1941	MDU
214.	Thomas P.C.	.....	MDU

1939-1943 Batch

215.	Antony K.F.	1943	TRV
216.	Arulanandam V.D.	1943	MDU
217.	Chacko P.C.	1943	MDU
218.	Kulandai G.	1943	TRY
219.	Mathew C.	1943	TRV
220.	Puthenparambil C.	1943	TRV
221.	Richard Rodrigo S.	1943	TUT
222.	Robert Ponnaiah	1943	MDU

1940-1944 Batch

223.	Arulanandam M.	1944	MDU
224.	Arulsamy S.A.	1944	TRY
225.	Gnanapragasam M.	1944	TRY
226.	Joseph P.	1944	MDU
227.	Mannala J.	1944	MDU
228.	Maria Packiam P.	1944	TRY
229.	Michael Arockiam A.	1944	GNR
230.	Ranasingh Alexander A.	1943	TRB
231.	Santhanam O.P.S.	1944	TRB
232.	Yadanapallay Papiah D.	1943	BLY
233.	Yago M.	.....	MAD
234.	Zacharias K.G.	1944	MAD

1941-1945 Batch

235.	Alphonse R.	1945	TRY
236.	Cruz Marian M.	1944	TUT
237.	Joseph Fernandez L.	1944	BGL
238.	Peter R.S.	1945	MDU
239.	Roger V.	.....	CLW
240.	Simo Anton J.	1945	MDU

1942-1946 Batch

241.	Arulanandam M.	1945	MDU
242.	Arulrayan A.S.	1945	MDU
243.	Gnana Pragasam D.S.	.....	MDU
244.	Michael V.	1945	MDU
245.	Savarimuthu V.M.	1945	MDU

1943-1947 Batch

246.	Augustin Fernando A.	1947	TUT
247.	Diraviam G.	1947	MDU
248.	Irudayam V.M.	1947	MDU
249.	Irudayasamy M.	.....	MDU
250.	Joseph Kalapurakal J.	1947	MSR
251.	Michael T.A.	1947	MDU
252.	Rajaretinam P.	1947	MDU
253.	Stanislaus P.S.	1947	TUT

1944-1948 Batch

254.	Antony Nair P.	1948	MDU
255.	Augustine A.S.(Brother)		SJ
256.	Britto Francis G.	1948	MDU
257.	Lorett D'Souza	1948	SJ
258.	Victor Joseph	1948	MDU

1945-1949 Batch

259.	Benedict Micheal M.	1949	MLA
260.	Da Costa Antonio Louis M.	1949	GNR
261.	Varghese Vadacherry V.	1950	TRV

1946-1950 Batch

262.	Abraham Thekkadath V.	1950	TRV
263.	Amaladoss (Amalorpavam) A.M.	1950	TRY
264.	Antony Kombel A.	1950	VER
265.	Chacko Mundapally V.	1950	TRV
266.	D' Souza Lazarus L.	1950	BGL
267.	D' Souza John Mudartha J.	1950	BGL
268.	Ephrem P.	1950	TUT
269.	Gnana Pragasam V.M.	.....	MDU
270.	Jesudasan S.M.	1950	MAD
271.	Maria Arul Thamburaj A.	1950	MAD
272.	Moonjapilly George M.	.....	VER
273.	Roque Nelson Vaz M.	1950	MGL

274.	Rosario Fernando A.	1950	TUT

1947-1951 Batch

275.	Corera Micheal Hypolit A.	1952	CMO
276.	Fernandes Dominic Francis I.	1951	BMY
277.	Gabriel K.	1951	OIC
278.	Jacob T.	1951	OIC
279.	Joachim K.P.	1951	SLM
280.	Joachim M.P.	1951	MDU
281.	Lobo Lawrence J.	1951	BMY
282.	Lourdusamy Anandu A.	1951	TRY
283.	Melamparambil John G.	1951	TLA
284.	Nampiarambil Joseph J.	1951	EKN
285.	Packiam G.	1952	MDU
286.	Peter J.	1951	OIC
287.	Raju Melchior Pamisetty T.	1951	GNR
288.	Salette M.S.	1951	MDU
289.	Savarimuthu M.	1951	MDU
290.	Susai T.A.	1951	MDU
291.	Thekkadath George Thomas T.	1951	TRV
292.	Velayil Thomas M.	1951	TRV

1948-1952 Batch

293.	Amalorpavam D. Arputham	1952	MDU
294.	Felix A. De Silva J.	.....	MAD
295.	James Angelus (Joseph Thomas) I.	.....	TRY
296.	Savarimuthu A.	1952	VIZ
297.	Shouriah Mallaraju A.	.....	GNR
298.	Xavier Antony C.	1952	TUT

1949-1953 Batch

299.	Arulappan G.	.....	MAD
300.	Berchmans Maria Arul R.	1953	MDU
301.	Chittilapilly Ignatius J.	1953	THR
302.	Felician Fernando A.	1953	MDU
303.	Marianayagam V.M.	1953	TRY
304.	Norbert Ockerz Antony C.S.	1953	TRB
305.	Patrick Isaac (Arulsamy Susai) H.	1953	TRY
306.	Sebastian S.	1954	MDU
307.	Rayappu Reddi (Rayanna) R.	1953	GNR
308.	Vincent Mathew	1953	CTK

1950-1954 Batch

309.	Gnanapragasam A.M.	1954	TRY
310.	Joseph Puthett M.	1954	MRT
311.	Stanislaus James Celles Francis I.	1954	TRY
312.	Stephen Joseph S.	1954	TRY

1951-1955 Batch

313.	Abraham Chedukattil S.	1954	CGY
314.	Charles Fernando A.	1954	TUT
315.	Daniels Chrysostom C.	1954	QLN
316.	Ignatius M.V.	1954	TRY
317.	Jacob Vilayil M.	1954	TRV
318.	Joseph D.	.....	MAD
319.	Kulandai K.R.	.....	MDU
320.	Packiam G.	1954	MDU
321.	Samuel Mannilvadekethil G.	1954	TRV
322.	Sengole K.M.	1954	MDU
323.	Theophil Digalo P.	.....	CTK

1952-1956 Batch

324.	Adaikalam Gnanapragasam M.	1956	CBE
325.	Antonysamy R.	1956	MDU
326.	Carmel Ignatius I.	1956	KOT
327.	George John Manalel M.	1956	CGY
328.	Joseph S.	1956	KOT
329.	Mariadhasan M.	1956	KOT
330.	Michael K.	1956	TRY
331.	Savarimuthu A.	1956	RGN
332.	Savarimuthu V.	1956	MDU
333.	Susai R.	1956	MDU
334.	Susai Michael D.	1956	MDU
335.	Susai Raj A.	1956	TRY
336.	Thomas Fernando S.	1956	KOT

1953-1957 Batch

337.	Adelrick D'Cruz G.	1957	MLA
338.	Arockiasamy M.	1957	TRY
339.	Arul M.S.	1957	KOT
340.	Caesar J.N.	1957	KOT
341.	Coelho Francis Joseph B.	1957	OFM
342.	Cyril Nelson J.	1957	QLN
343.	David Vadacherry M.	1957	VER
344.	Edward Francis S.	1957	MDU
345.	James A.	1957	TRV
346.	Joseph Mundakel J.	1957	EKN
347.	Joseph Jerome L.	1957	PUN
348.	Louis Sabhasunder L.	1957	CTK
349.	Manuel Richard M.	1957	CTK
350.	Maria James V.	1957	KOT
351.	Martin Alankaram S.	1957	KOT
352.	Rayappan Ignatius I.	1957	KOT
353.	Robert Bellarmine G.	1957	KOT
354.	Selvaraj A.	1957	QLN
355.	Stanislaus Jerome Viegas A.	1957	MGL
356.	Tiburtius M.V.	1957	WAR
357.	Xavier Varghese Cherupallikat	1957	EKN
358.	Zacharias Manavala A.	.....	CGY

1954-1958 Batch

359.	Amalraj Poobalarayan P.	1958	MDU
360.	Augustin Putthenpura D.	1958	PLI
361.	D' Silva Simon	1958	BGL
362.	Devasia (Sebastian) Panekakuzhy D.	1958	PLI
363.	Doraisamy S.	.....	CBE
364.	Gnanapragasam Michael M.	1958	TUT
365.	George Alzheekal A.	1958	COC
366.	Jacob Chirayath C.	1958	PLI

367.	Jacob Kattackal T.	1958	PLI
368.	James G.	1958	WAR
369.	James Vellankal K.	1958	PLI
370.	Januarius Nayak	1958	CM
371.	John Chamakala C.	1958	MRT
372.	Jose Elapanath R.	1958	VER
373.	Joseph Mattathil J.	1958	PLI
374.	Joseph Olapurath	1958	VER
375.	Louis John S.	.....	KOT
376.	Michael M.	1958	TRY
377.	Noronha Lawrence F.	1958	MGL
378.	Pathinathan S.	1958	TRY
379.	Paul Fignedo A.	1958	VER
380.	Philip C.P.	.....	QLN
381.	Thomas Kurialacherry K.	1958	CGY
382.	Thomas T.J.	1958	CBS
383.	Thomas Varikamakel J.	1958	PLI
384.	Xavier Joseph J.	1958	MDU
385.	Zacharias Elipulickattu T.	1958	PLI

1955-1959 Batch

386.	Ambrose T.M.	1959	TUT
387.	Andrew A.	1959	QLN
388.	Andrew P.	1959	QLN
389.	Augustin Kunnakattu K.V.	1958	VIJ
390.	Benedict Onamkulam J.	1959	CGY
391.	Dominic M.	1959	SLM
392.	George J.	1959	KOT
393.	Jacob T.R.	1959	QLN
394.	John Fernandez G.	1959	QLN
395.	Joseph J.P. Selvanathan I.	1959	TRY
396.	Joseph T.	1959	TRY
397.	Manuel N.A.	1959	MDU
398.	Maria Michael I.	1959	MDU
399.	Mariadhason	1959	CBE
400.	Mariannan S.	1959	CBE
401.	Methodius Fernando N.	1959	TUT
402.	Pancras D.	1959	TUT
403.	Pancras J.	1959	MDU
404.	Paul A.	1959	KOT
405.	Paul J. Kinathukara	1959	EKN
406.	Paul Lobo S.	1959	BMY
407.	Savarimuthu A.	1959	CBE
408.	Sebastian Cherukunnel K.	1959	PLI
409.	Wenceslaus I.	1959	KOT

1956-1960 Batch

410.	Andrew Selvaraj J.	1960	KOT
411.	Augustin Kunnakkathu K.V.	.....	PLI
412.	Arulanandam S.	1961	BGL
413.	Chacko (Vetticotle) Bernard C.R.	1960	CR
414.	Chacko P.A.	1960	WAR
415.	Ferdinand P. Lopez	1961	QLN
416.	Francis Borgia G.	.....	KOT
417.	George Thycherry V.	1960	CGY
418.	Jesudass J.G.	1960	KOT
419.	Joseph Eruppakkattu T.	1960	CGY
420.	Joseph J.D. Silva J.	1960	BGL
421.	Lambert Miranda C.	1960	TUT
422.	Maria Pancras M.	1960	MDU
423.	Mathew Valiaparambil	1960	CGY
424.	Mathias M.	1960	KOT
425.	Sebastian Kattampally J.	1960	CGY
426.	Tobias A.	1960	KOT

1957-1961 Batch

427.	Arockiasamy I.	1961	TNJ
428.	Charles Borromeo S.	1961	KOT
429.	Chundamannil M.	1961	TLA
430.	Cruz Antony M.	1961	TUT
431.	Devasagayam F.	1961	TUT
432.	Devasia (Sebastian) Orikampil J.	1961	CGY
433.	George Thalian G.	1961	EKN
434.	Jacob Vembilly M.	1961	EKN
435.	Mathew Ponmelil A.	1961	TRV
436.	Mathew Puthenpura J.	1961	CGY
437.	Mathew Valiaparambil M.	1960	CGY
438.	Pancres Fernando A.	1961	TUT
439.	Raphael R.	1961	TNJ
440.	Sundar Raj T. Lazar	1961	TRY
441.	Thomas Puthenpurakkal J.	1961	CGY
442.	Thomas Valiavilayil A.	1961	TRV
443.	Valdaris M.	1961	KOT
444.	Venantius M. Fernando J.	1961	KOT
445.	Wenceslaus C.M.	1961	KOT
446.	Xavier R.	.....	KOT

1958-1962 Batch

447.	Antony Kunnathettu X.	1962	CGY
448.	Cherian Panicker Puthenpura C.	1962	TRV
449.	Christdoss Antony G.	1962	KOT
450.	Francis S.	1962	TUT
451.	Gabriel A.	1962	KOT
452.	George A.M.	1962	TUT
453.	George Theckedath G.	1962	TRV
454.	Golmari Chinnappa Reddy G.	.....	GNR
455.	Irudayasamy A.	1962	TRY
456.	Jacob Joseph Pallithurathu C.	1962	CGY
457.	John Kurian Kallarakal K.	1962	CGY
458.	Joseph Thekumthala	1962	SJ
459.	Lourdu Raj G.	1962	MDU
460.	Maria Michael A.	.....	TRY
461.	Samuel K.S. Pallivathuckal G.	1962	TRV
462.	Savariar A.	1962	TRY
463.	Savariar S.	1962	TRY
464.	Selvaraj S.M.	1962	MDU
465.	Siluvai Pitchai A.	.....	KOT
466.	Thomas M.	1962	CBE
467.	Varghese Kuttipuram J.	1962	EKN
468.	Varghese Puthenpura V.	1962	CGY
469.	Zacharias Kanjooparambil C.	1962	CGY

1959-1963 Batch

470.	Abraham Madathurambil J.	1963	TLA
471.	Amalorpavanathar A.	1963	TNJ
472.	Antony Elechemkulam J.	1963	CGY
473.	Arockiasamy G.	1963	TRY
474.	Berchmans Antony T.	1963	MDU
475.	David S.	1963	QLN
476.	Dionysius B.	1963	KOT
477.	George Oonnukallil T.	1963	CGY
478.	Gnanapragasam P.	1963	MDU
479.	Gopu Show Reddy G.	1963	GNR
480.	Irudaya Raj S.	1963	TRY
481.	Jesu Arulappan S.	1963	TUT
482.	Joachim A.	1963	KOT
483.	Joseph K.	1963	TNJ
484.	Joseph Chettiveetil	1963	VER
485.	Lazar S.	.....	CBE
486.	Lourdusamy R.	1963	TNJ
487.	Mariadas A.	1963	KOT
488.	Martin Fernandez P.	1963	QLN
489.	Mathew Cheripuram S.	1963	CGY
490.	Paul K.V. Kattakakathil	1963	EKN
491.	Rajiah A.P.	1963	TUT
492.	Savariar S.	1963	TRY
493.	Simon Singh B.	1963	CTK
494.	Solomon A.	1963	QLN
495.	Stephen S.	.....	KOT
496.	Thomas Kannampally T.	1963	CGY
497.	Thomas Paniker Puthenveettil G.	1963	TRV
498.	Varghese Mavelil T.	1963	TRV

1960-1964 Batch

499.	Alphonse M.	1964	MDU
500.	Antonysamy S.	1964	TNJ
501.	Arokiadoss M.A.	1964	TRY
502.	Arul S. (Susai K.M)	1964	MDU
503.	Arulappan S.	1964	MDU
504.	Aruldas A.	1964	MDU
505.	Augustine Fernando S.	1964	KOT
506.	Augustine Viruppel	1964	TRV
507.	Cassian Paricha B.	1964	CTK
508.	Innaiah Pudota	1964	GNR
509.	Joseph R.	1964	TNJ
510.	Joseph Kuttarapillikunnel J.	.....	PLI
511.	Karunakaran Gomez R.	1964	TUT
512.	Lourduraj I.	1964	MDU
513.	Maria Sengole Mani M.	1964	TUT
514.	Mathew (Chirayil) C.K.	1964	CGY
515.	Mathias R.V.	.....	TRY
516.	Peter John A.	1964	KOT
517.	Savarinathan R.	1964	KOT
518.	Sebastian Fernando M.	1964	TUT
519.	Sengole S.	1964	MDU
520.	Susaimanickam M.	.....	TRY

1961-1965 Batch

521.	Arogya Reddy C.	1965	GNR
522.	Arul Irudayam A.	1965	TNJ
523.	Bali Gali Reddy	.....	GNR
524.	George Purathoot	1965	TRV
525.	Gnana Sandanam M.	1965	MDU
526.	Ignatius Y.	1965	GNR
527.	Leon A. Tharmaraj	1965	KOT
528.	Maria Michael S.	1965	TNJ
529.	Mariadasan S.	1965	TUT
530.	Peter Thaikottathil O.	1965	COC
531.	Philomin Raj S.	1965	TRY
532.	Puthenvilayil J.	1965	TRV
533.	Sammanasu M.	1965	TNJ
534.	Shouria Prakasam A.	1965	GNR
535.	Venantius V.	1965	KOT
536.	Yeruva Inna Reddy S.	1965	GNR

1962-1966 Batch

537.	Antonyraj S.	.....	KOT
538.	Arockiasamy S.	1966	MDU
539.	Arulsamy M.	1966	KOT
540.	Irudayaraj Y.	1965	TRY
541.	Kulandairaj I.	1966	MDU
542.	Kulandaisamy A.	1966	TNJ
543.	Lawrence R.	1966	KOT
544.	Lawrence M.S.	1966	TRY
545.	Lourdu A.S.	.....	MDU
546.	Maria Susai R.	1966	TRY
547.	Nilakal S.	1966	TLA
548.	Padinjarekuttu T.	1966	TLA
549.	Paul Antony A.	1966	BGL
550.	Pius Mohan J.	1966	APY
551.	Puthenpurayil J.	1966	TRV
552.	Robinston Fernando J.	1966	TUT
553.	Selvaraj A.	1966	KOT
554.	Thazhayil J.	1966	TRV
555.	Thomas Fernando S.	1966	TUT

1963-1967 Batch

556.	Antonysamy A.	1967	TUT
557.	Arputhasamy K.S.	1967	TRY
558.	Benjamin M.	1967	KOT
559.	Gnanapragasam A.	.....	TRY
560.	Irudayaraj V.	1967	TUT
561.	Joachim S.	1967	MDU
562.	Jothi F.	1967	TUT
563.	Lawrence V.	1966	KOT
564.	Lucas J.	1967	KOT
565.	Mathew Thengumthottam S.	1967	TLA
566.	Nellikunnathu T.	1967	CGY
567.	Peter S.	1967	TUT
568.	Rajasekaran M.	1967	MDU
569.	Retchaniadass S.P.	.....	MDU
570.	Sebastaian A.	1967	MDU

571.	Stanislaus P.	1967	KOT
572.	Thomas Thannikakuzhiyil V.	1967	TLA

1964-1968 Batch

573.	Abraham Thonipura F.	1968	THY
574.	Antony Champalakattu D.	1968	PLI
575.	Antony Perez L.S.	1968	TUT
576.	Balthasar A.	1968	MDU
577.	Cyriac Kunnel K.	1968	PLI
578.	George S.M.	1968	TRY
579.	George Thundiyil T.I.	1968	TLA
580.	Irudayadhasan V.R.	.....	KOT
581.	Jos C.P. Naduparampil	1968	THY
582.	Joseph R.	1968	JAF
583.	Joseph Thadathil C.	.....	TRV
584.	Louis Francis Xavier A.	.....	TRY
585.	Maria Joseph Irudayaraj T.	1968	TUT
586.	Maria Joseph Y.	1968	TNJ
587.	Maria Stanislaus D.	1968	MDU
588.	Pancras M.	1968	TUT
589.	Sebastian S.	.....	TNJ
590.	Sebastian M.A.	1968	KMB
591.	Sebastian Vadakumpadu T.	1968	EKN
592.	Servatius S.	1968	KOT
593.	Susai Marian M.	1968	MDU
594.	Thomas Padiyankulam A.	1968	TRV
595.	Varkey Chundavalel V.	1968	TLA

1965-1969 Batch

596.	Amaladass Ignatius Fernando J.	1969	TUT
597.	Antonymuthu M.	1969	MDU
598.	Cruz Hieronymus M.	1968	KOT
599.	Devasagayam M.	1969	KOT
600.	Francis Kochukallil T.	1969	TRV
601.	George Oliapuram P.	1970	KTM
602.	George Panakezham V.	1969	TLA
603.	Ignatius S.R.	1969	MDU
604.	Innas (Ignatius) S.	.....	KOT
605.	Irudayasamy A.	.....	TRY
606.	Jude Jerald Paulraj A.	1968	TRY
607.	Michael Raj A.	1969	TRY
608.	Peter Rayan J.	1969	TUT
609.	Raymond Rodrigo A.C.	.....	KOT
610.	Saleth Jeyabalan M.A.	1968	MDU
611.	Savarimuthu S.	.....	MDU
612.	Siluvai John A.	1969	MDU
613.	Thapasimuthu D.	.....	KOT
614.	Xavier S.P.	.....	MDU

1966-1970 Batch

615.	Alphonse D.	1969	KOT
616.	Augustine Pulickiyil K.	.....	KTM
617.	Cruz P.S.	.....	KOT
618.	Devanesan J.	1970	TNJ
619.	Devaraj S.	.....	TRY
620.	Jesudasan P.C.	.....	KOT
621.	Joseph Benziger S.	1970	TUT
622.	Kulandai V.	1970	MDU
623.	Ladislaus Chinnadurai	1970	SJ
624.	Lourdu V.S.	1970	MDU
625.	Mariadhasan S.	1970	KOT
626.	Mariasandanam K.	.....	TRY
627.	Mathew Kayyalakkal G.	1970	TRV
628.	Peter Kulandaisamy S.	1970	MDU
629.	Pushparajan A.	.....	MDU
630.	Rupert Arul Valan	1969	TUT
631.	Santiago A.S.	.....	MDU
632.	Sebastian T.	1970	MDU

1967-1971 Batch

633.	Arul M. Arockiam	1971	MDU
634.	Chinappan S.	1971	TRY
635.	Cyrian M.	.....	KOT
636.	Gnanapragasam I.	.....	MDU
637.	Joseph Fernando P.	1971	TUT
638.	Kulandaisamy A.	1971	TRY
639.	Louis D.	1971	KOT
640.	Maria Joseph Adaikalam	1971	TNJ
641.	Sebastian Fernando S.	1971	KOT
642.	Sebastian Savarimuthu A.M.	1970	KOT
643.	Susai M.	1971	KOT
644.	Susaimanickam J.	1971	MDU
645.	Susai Manickam S.	.....	TUT
646.	Susai Marian S.	1971	TUT
647.	Xavier Mathew A.	1971	TUT
648.	Stephen I.	.....	TUT

1968-1972 Batch

649.	Amalorpavam V.M.	1971	MDU
650.	Antonysamy S.R.	1971	TRY
651.	Arokiasamy K.A.	1971	TRY
652.	Arulanandam M.	1971	MDU
653.	Augustine I.	.....	TRY
654.	Devasagayam M.	1971	KOT
655.	Francis Kochukallil T.	1972	TRV
656.	George Abraham G.	1972	TRV
657.	Jacob Kootaplakil V.	1971	TLA
658.	Jesudasan A.	1971	TRB
659.	John Charuvilayil Puthen M.	1971	TRV
660.	Joseph I.	1972	MDU
661.	Joseph S.M.	1972	KOT
662.	Paul K. Chellaian	1971	KOT
663.	Richard M.	1972	MDU
664.	Selvaraj X.D.	.....	TUT
665.	Simon A.	1971	TRY
666.	Thamburaj V.	1971	KMB
667.	Vargeese Manalel C.	1971	TLA
668.	Vedamanickam A.	1971	MDU
669.	Victor M.	1971	TNJ
670.	Xavier Dhanaraj A.	1971	TRY

1969-1973 Batch

671.	Alphonse W.	.....	KOT
672.	Alphonse Louis Earayil L.	.....	KOT
673.	Antoine D.	1973	KMB
674.	Antony A.S.	.....	KOT
675.	Augustine Kallarakal K.	1973	VER
676.	Augustine R.S.	1973	TUT
677	Augustine S.	.....	MAD
678.	Benjamin M.	.....	TRY
679.	Cheriyan Kolanjicompil	1973	TRV
680.	Chinnappan R.	.....	KMB
681.	Dalton Rodrigo T.	.....	TUT
682.	George K.J.	1973	APY
683.	George Gregory S.	1973	MAD
684.	Gunalan G.V.	.....	MAD
685.	Henry N.M.	1974	KOT
686.	Ignatius I.	1973	MAD
687.	Ignatius S.	1973	TUT
688.	Irudayasamy A.	.....	TRY
689.	James Nicholas Nunez A.	.....	VER
690.	Jesu Das R.	.....	APY
691.	Jesuraj A.	1973	TNJ
692.	John K.A. Kalloor	1973	TRV
693.	John Kulandai E.	1973	KOT
694.	Kulandhaisamy S.	1973	TRY
695.	Maria Dhasan M.	.....	KOT
696.	Norbert E. Alexander	1973	KOT
697.	Peter John A.	1973	TRY
698.	Raja Bose S.	1973	TUT
699.	Rajanayagam S.J.	1974	JAF
700.	Regis M.R.	1973	JAF
701.	Selvaraj M.S.	1973	KMB
702.	Susai S.	1973	KMB
703.	Thomas Padayanikal M.	1973	TRV
704.	Vincent Machado E.	1973	QLN
705.	Vincent P.	1973	KOT
706.	Xavier C.	1973	TUT

1970-1974 Batch

707.	Amalanathan P.	1974	TNJ
708.	Antonysamy F.	1974	TNJ
709.	Arputham A.	1974	TRY
710.	Ashok Kumar Y.	1974	SVD
711.	Asirvatham E.	1974	MDU
712.	Benjamin A.	1974	QLN
713.	Berchmans S.J.	1974	MAD
714.	Devadas Ambrose M.	1974	TNJ
715.	Dhiviyanandam M.	1974	MAD
716.	Eugene B.	1974	KOT
717.	Horace Vaguez V.	1974	QLN
718.	Jabamalai Pitchai D.	1974	TUT
719.	Jerome H. Bruce	.....	KOT
720.	Jeyandira Xavier R.	.....	MDU
721.	John Arulandu M.	.....	TNJ
722.	John Christopher C.	.....	TRY
723.	John Joseph A.	.....	KOT
724.	Joseph C.A.	.....	APY
725.	Lourdu Raj S.	1974	TRY
726.	Mariadoss A.	1974	KMB
727.	Mark Antony Puthenl A.	1974	COC
728.	Mary Bastian	1974	JAF
729.	Michael A.	1974	TNJ
730.	Michaelraj G.	1974	MDU
731.	Paul S. Uthariam	1974	KOT
732.	Rockey K.R.	.....	VER
733.	Sebastin Kachira	1974	KTM
734.	Selvaraj T.A.	1974	TRY
735.	Thomas Panakal G.	1974	APY
736.	Victor D.	1974	TUT

1971-1975 Batch

737.	Ajith M.	1975	APY
738.	Antony R.	1975	KOT
739.	Antony T.J.	1975	APY
740.	Antony Arattukulam C.	1975	APY
741.	Arulanandam A.	1975	MAD
742.	Arulraj S.	1975	TRY
743.	Arulsamy S.	.....	TRY
744.	Christian Vaz S.	1975	JAF
745.	George S.	1975	PLI
746.	George Souriamkuzhy M.	1975	PLI
747.	Irudayadas P.	1975	JAF
748.	Jesuraj L.	.....	TRY
749.	Jayaratnam P.	1975	JAF
750.	Jose A.A.	1975	APY
751.	Novamony T.	1975	TUT
752.	Peter Joseph S.	1975	OSB
753.	Rayappan S.	1975	MAD
754.	Savarimuthu S.	1975	TNJ
755.	Selvaraj S.	1975	TRY
756.	Selvathurai K.	1975	TNJ
757.	Siluvai Arulappan A.	1975	SLM
758.	Sornaraj Viakulamuthu A.	1975	KOT
759.	Stephen Pazhambassery J.	1975	APY
760.	Thomas B.X. Angelo	1975	KOT
761.	Thomas C. Olickal	1975	PLI
762.	Victor T.	1975	TUT
763.	Xavier Paulraj S.	.....	TRY
764.	Xavier Pollayil	1975	APY

1972-1976 Batch

765.	Alan Rajaratnam F.	.....	JAF
766.	Ambrose Martin S.	1976	TRY
767.	Antony P.	1976	TRY
768.	Antony Suresh A.	1976	TRY
769.	Arockiasamy T.	1976	TNJ
770.	Arul M.	1976	MDU
771.	Chinnappan A.R.	1976	KMB
772.	Christian JosephA.	1976	KOT
773.	Emmanuel Periapuram K.	1976	PLI
774.	Emmanuvel S.V.	1976	JAF
775.	Gnanapragasam S.	1976	SLM

776.	Jesurajah P.	1976	JAF
777.	John Duncan Lengthaparambil A.	1976	COC
778.	John Vedakethalackal T.	1976	KOT
779.	Johnson S.	1976	KOT
780.	Joseph Abraham	1976	TRB
781.	Joseph Kalathiparampil A.	1976	TRV
782.	Joseph Paul Aruputha Raj A.	1976	TUT
783.	Joseph Poovathusseril M.	1976	CGY
784.	Joseph Raj U.	1976	TNJ
785.	Mariadoss J.	1976	KOT
786.	Mathew Mundackal J.	1976	CGY
787.	Paul Gopuvathinkal L.	1976	EKN
788.	Philip A.	1976	JAF
789.	Siluvai Raj S.	1976	TUT
790.	Thiagaraj M.	1976	TUT
791.	Thomas Thottyil L.	.....	PLI
792.	Varghese Anchanakuzhiyil A.	1976	CGY
793.	Varghese Koikamannil M.	1976	TLA

1973-1977 Batch

794.	Alphonse D.S.	1977	TUT
795.	Alphonse N.P.	1977	MDU
796.	Amaladas U.	1977	TUT
797.	Antony Arumai Raj A.	1977	TRY
798.	Antony Cruz M.	1977	TUT
799.	Antony Figaredo M.	1977	VER
800.	Antony Joseph Durai A.	1977	KMB
801.	Antony Raj L.	1977	BGL
802.	Antony Xavier F.	1977	TUT
803.	Arokiasamy A.V.	1977	TRY
804.	Arokiasamy K.S.	1977	TRY
805.	Benedict P.	1977	QLN
806.	Christudas J.	1977	OSB
807.	Cletus U.	1977	KOT
808.	Daniel Kuzhithadathil	1977	TRV
809.	Devaraj Joseph Anton	1977	JAF
810.	George Antonysamy	.....	TRY
811.	George Vangachiveetil J.	1977	CGY
812.	Jebamalai G.	1977	TUT
813.	Jesuratnam S.	1977	KOT
814.	John Malickal V.	1977	EKN
815.	Johnson M.	1977	VEL
816.	Maria Irudayaraj	.....	KMB
817.	Samson G.	1977	TRY
818.	Samuel Parath	1977	TRV
819.	Simeon Cruz	1977	JAF
820.	Susai Alphonse	1977	TUT
821.	Susainayagam M.	1977	JAF
822.	Thavaratnam A.C.	1977	JAF
823.	Thomas Paulsamy P.	1977	TRY

1974-1978 Batch

824.	Alexander Koikalath D.	1978	TRV
825.	Alphonsenathan P.	1978	MDU
826.	Amalraj D.	.....	TRY
827.	Arputha Raj A.	1978	TUT
828.	Arul Joseph V.	1978	MDU
829.	Aseervatham V.	1978	KOT
830.	Benedict P.	1978	QLN
831.	Daniel Kuzhithadathil	1978	TRV
832.	Don Bosco S.M.	1978	TUT
833.	Fathimanathan A.	1978	MDU
834.	Ferdinand P.	1978	QLN
835.	Gasper A.	1978	KOT
836.	Henry Pushparaj P.	1978	KMB
837.	Ignatius Chullickal M.	1978	APY
838.	James Kottayil	1978	PLI
839.	Jeganathan S.	1978	MDU
840.	Jerosin A.K.	1978	TUT
841.	Jesudoss M.	1978	TNJ
842.	Joseph P.	1978	TRB
843.	Joseph Selvaraj Z.	1978	MDU
844.	Koshy Vargese	1978	TRV
845.	Maria Julius S.	1978	KOT
846.	Maria Raj M.	1978	MDU
847.	Mathew Azheekal G.	1978	COC
848.	Michael Arputham A.	1978	TRY
849.	Octavius A.	1978	VEL
850.	Raju S.	1978	MDU
851.	Sahayanayagam R.H.	1978	JAF
852.	Sajeev M.	1978	IMS
853.	Santhan Emmanuel	1978	JAF
854.	Santiago A.	1978	MDU
855.	Susai Antony D.	1978	MDU
856.	Thomas Babu M.	.....	MDU
857.	Varghese Ottathengil	1978	TLA
858.	Vincent A.	1978	KMB
859.	Xavier P.	1978	SLM

1975-1979 Batch

860.	Antony A.	1979	TNJ
861.	Arockiasamy A.	1979	MDU
862.	Arul M.	1979	TNJ
863.	Arulsamy R.	1979	MDU
864.	Arumainayagam S.	1979	JAF
865.	Bosco Irudayaraj A.	1979	MDU
866.	Britto A.	1979	MDU
867.	Chandrakanthan A.J.V.X.	1979	KOT
868.	Francis Britto S.K.	1979	MDU
869.	Francis Xavier S.	1979	RGN
870.	George K.S.	1979	KOT
871.	George Vadakel	1978	VEL
872.	James Maria Nicholas N.	1979	PYK
873.	Jesuraj A.	1979	MDU
874.	Jose Enchakel K.S.	1979	VEL
875.	Joseph A.	1980	VEL
876.	Joseph Arulraj M.	1979	KOT
877.	Joseph Innocent Leon S.	1979	TUT
878.	Justus G.	1979	KOT
879.	Kulandai Raj G.	1979	PYK
880.	Lawrence Xavier P.	1979	MDU

881.	Michael K.J.	1979	APY
882.	Philip Raj C.M.	.....	VEL
883.	Pushparaj V.	1979	MDU
884.	Sebastian Koikara K.J.	1979	VEL
885.	Seemampillai (Norbert) M.	1979	JAF
886.	Selvaraj S.	1979	TRY
887.	Stephen A.	1979	VEL
888.	Vincent F.	1979	MDU

1976-1980 Batch

889.	Amalorpavadoss S.	1980	VEL
890.	Antony Vazhakoothathil J.	1980	APY
891.	Arulraj M.	1980	KOT
892.	Augustine J.	1980	HDB
893.	Barnabas S.	1980	TUT
894.	Devaraj K.	1980	TRY
895.	Fatimanathan R.	.....	TNJ
896.	George Vincent W.	1980	KOT
897.	Hilarius V.	1980	KOT
898.	Jesuraj S.	1980	TRY
899.	Jesuraj V.	1980	TRY
900.	Joseph Antony Kumar G.	1980	TUT
901.	Joseph P.	1980	TRB
902.	Jude Filbert M.	.....	TRY
903.	Leo Jeyaseelan P.	1980	TUT
904.	Lourdusamy A.	1980	KMB
905.	Manohara Doss R.	1980	TRY
906.	Maria Arputham A.	1980	KOT
907.	Maria Gnanasekaran S.	1980	TRY
908.	Maria Louis R.	1980	TRY
909.	Maria Vijayan J.	1980	TUT
910.	Morais J.L.S.	1980	TRB
911.	Pancras S.	1980	RGN
912.	Paschal Prosper S.	1980	KOT
913.	Pilendran G.	1980	JAF
914.	Samuel Joseph A.	1980	VEL
915.	Sanjay J.	1980	IMS
916.	Savarimuthu U.	1980	TNJ
917.	Susai Arul A.	1980	TNJ
918.	Thevathasan T.	1980	TRB

1977-1981 Batch

919.	Antony M.A.	1981	TRY
920.	Antony Adimai G.	1981	VEL
921.	Antony Alcander L.	1981	KOT
922.	Antony Daniel A.	1981	TNJ
923.	Antony Raj Y.	1981	VEL
924.	Asirvatham A.	1981	PYK
925.	Devaraj S.	1981	TRY
926.	Francis M.	1981	CBE
927.	Gnanadickam M.	1981	TRY
928.	Gnanapragasam D.	1981	MDU
929.	Gnanapragasam M.	1981	MDU
930.	Honorius E.	1981	KOT
931.	Irudayaraj M.	1981	TNJ
932.	Jacob I.	1981	OFM
933.	Jeyaraj A.	1981	TRY
934.	Joseph Antony Raj A.M.	1981	MDU
935.	Joseph Benedict S.	1981	KOT
936.	Joseph Raj S.L.A.	1981	PYK
937.	Kirupakaran A.S.	1981	TUT
938.	Kulandaisamy V.	1981	MDU
939.	Ladislaus Joseph I.	1981	TUT
940.	Louis Antony Joseph S.	1981	PYK
941.	Lourdusamy S. (Boopathy)	1982	VEL
942.	Loyola Amalraj A.	1981	CBE
943.	Manoj M.	.....	IMS
944.	Manuel A.	1981	TRY
945.	Maria Arputham V.	1980	TRV
946.	Maria Victor M.	.....	KOT
947.	Navajothy A.J.A.	1981	TUT
948.	Peter Mudiyappan M.	1981	KMB
949.	Remigius B.	.....	TRY
950.	Rozario Antony A.	1981	TRY
951.	Sebastian A.	1981	TRY
952.	Selvaraj I.A.F.	1981	KMB
953.	Stephen Gaspar S.	1981	TRY
954.	Susai Manickam A.	1981	KMB
955.	Thomaiar M.	1981	TNJ
956.	Thomas M.	1981	TUT
957.	Thomas S.	1981	MDU
958.	Varghese S.	1980	TRV
959.	Viagappan A.	1981	TUT
960.	Vincent M.	1981	TUT
961.	Vincent S.	1981	MDU
962.	Vincent Chinnadurai	1982	TNJ
963.	Viyakulam Y.	1981	TRY
964.	Xavier Arul Raj A.	1982	MDU

1978-1982 Batch

965.	Alphonse Antony A.	1982	CDP
966.	Alphonse S.	1982	PYK
967.	Amal J.	.....	MDU
968.	Annasamy S.A.	1982	PYK
969.	Antony Dhas R.	1982	TUT
970.	Arockiasamy A.	.....	MDU
971.	Arul A.	1982	MDU
972.	Arul Raj M.	1982	KOT
973.	Asirvatham L.	1982	OTY
974.	Bytone Raj A.	1982	TRY
975.	Celestine S.	1982	TNJ
976.	Cyprian S.	1982	MDU
977.	Francis Xavier J.	1982	OTY
978.	Gaspar X.	1982	TRY
979.	George M.A.	1982	BGL
980.	Irudayaraj M.	1982	TUT
981.	Jeyapaul J.	1982	OTY
982.	Joe Lourdusamy	1982	VEL
983.	John Durai D.	1982	VEL
984.	John Paul Lobo N.	1982	TUT
985.	Joseph Emmanuel J.	1982	TRB
986.	Joseph Paul Raj L.	1982	TRY

987.	Joseph Selvaraj A.	1982	TRY
988.	Joseph Y.	.....	TRY
989.	Louis B.	1982	TUT
990.	Louis T.	1982	OTY
991.	Maria Louis S.	1982	TRY
992.	Paschal S. Prosper	1982	KOT
993.	Paul Raj E.	1982	TNJ
994.	Prabakar A.M.A.	1982	TNJ
995.	Selvaraj P.	1982	VEL
996.	Selvaraj V.	1982	TRY
997.	Stanislaus Chandran A.M.	1982	TRY
998.	Thomas Gnanadurai M.	1982	TRY
999.	Thomas S.	1982	TRY
1000.	Venmani Sylvester B.	1982	TRY
1001.	Vincent Amalraj G.	1982	MDU
1002.	Xavier Raj A.	1982	MDU

1979-1983 Batch

1003.	Albert Raj M.	1983	KOT
1004.	Amalan G.J.	1983	PYK
1005.	Antonysamy R.	1983	VEL
1006.	Arockianathan S.	1983	TRY
1007.	Arul Jeeva S.A.	1983	MDU
1008.	Camillus Nimalan J.	1983	JAF
1009.	Charles M.	1983	PYK
1010.	Divakaran G.	1982	OFM
1011.	Fidelis F.	1983	KOT
1012.	Francis Fernando C.	1983	TUT
1013.	Francis S.	1983	KOT
1014.	Francis Xavier J.	1983	OTY
1015.	Francis Xavier M.A.	1983	VEL
1016.	Gabriel A.	1983	TRY
1017.	Gnanadickadoss A.	1983	KMB
1018.	Irudayadass S.	1983	KOT
1019.	James L.	1983	KMB
1020.	Jeganivasagar L.	1983	MDU
1021.	Jeya Jothi J.C.	1983	TUT
1022.	John Bosco G.S.	1983	MAD
1023.	Joseph B.A.	1983	TRB
1024.	Joseph Julian L.	1983	VEL
1025.	Lourdusamy P.C.	1983	HDB
1026.	Maria Fidelis G.	1983	OFM
1027.	Maria Susai P.	1983	KOT
1028.	Michael Jesu William U.	1983	TUT
1029.	Michael Selvaraj J.	1983	PYK
1030.	Rainald Missier J.	1983	TUT
1031.	Rayappa K.A.	1983	VEL
1032.	Richard Raj D.	1983	TRY
1033.	Susai G.	1983	TNJ
1034.	Susai Raj A.	1983	TUT
1035.	Susai Regis R.	1983	VEL
1036.	Susaimanickam V.	1983	MDU
1037.	Vincent Paulraj A.	1983	CBE
1038.	Vincent Raja K.	1983	MDU
1039.	Wenselaus A.	1983	OCD

1980-1984 Batch

1040.	Antony Buddhan S.	1984	VEL
1041.	Antony Parylal A.	1984	TUT
1042.	Arul Ambrose M.	1984	PYK
1043.	Arul Rajan P.	1984	TUT
1044.	Asirvatham M.	1984	MDU
1045.	Boban Zachariah G.	1984	TRV
1046.	Christopher I. Jesuraj	1984	MDU
1047.	Christu Raj G.	.....	KMB
1048.	Deva Navamani M.	1984	TUT
1049.	Eugine P.I.	1984	KOT
1050.	Francis Xavier A.	1984	VEL
1051.	Francis Xavier I.	1984	TNJ
1052.	Irudayaraj S.	1985	MDU
1053.	Jeganathan S.	1984	OFM
1054.	Jeyaraj J.	1984	MDU
1055.	Johnson Raj	.....	TRV
1056.	Joseph A.	1984	TNJ
1057.	Joseph M. Selvaraj	1984	VEL
1058.	Joseph S.	1984	MDU
1059.	Lourdu Stephen S.	1984	PYK
1060.	Maria David Y.	1984	OCD
1061.	Maria Joseph A.	1984	CBE
1062.	Maria Gnanasigamoni R.	.....	TUT
1063.	Mary John R.	1984	KOT
1064.	Michael A.	1984	MDU
1065.	Packianathan A.	1984	MDU
1066.	Savariappan S.	1984	SLM
1067.	Savarimuthu S.	1984	VEL
1068.	Savier A.	1984	OCD
1069.	Valentine Joseph G.	1984	MDU
1070.	Vianney Raj A.	1984	PYK
1071.	Victor Solomon V.	1984	TUT
1072.	William D.	1984	CBE
1073.	Xavier Leo Arokiaraj M.	.....	TRY

1981-1985 Batch

1074.	Albert	1985	OFM
1075.	Amalraj L.	1985	MDU
1076.	Ambrose T.	1985	MDU
1077.	Anthuvan L.	1985	TRY
1078.	Antony Jesudoss I.	1985	KMB
1079.	Antonysamy S.	1985	TRY
1080.	Arulraj S.	.....	MDU
1081.	Augustine I.	1985	MDU
1082.	Augustine P.	1985	KOT
1083.	Christian Xavier J.	1985	TUT
1084.	Devarajan P.	1985	PYK
1085.	Felix Victoria	.....	OCD
1086.	Francis E.	1984	TRV
1087.	Joseph Xavier Raj A.	1985	MDU
1088.	Maria David A.	1985	OCD
1089.	Maria Selvan B.	1986	BGL
1090.	Prem Kumar R.	1984	TRV
1091.	Raymond Joseph I.	1986	MDU

1092.	Saamu Idhayam	1985	MDU
1093.	Segaran G.	1985	TUT
1094.	Thainese A.	1985	CDP
1095.	Vincent A.	1985	OTY
1096.	Vincent S.	1985	KOT
1097.	Vincent S.	1985	MDU

1982-1986 Batch

1098.	Abraham M.	1986	VEL
1099.	Albin Roby A.	1986	KOT
1100.	Amalan A.R.	1986	OFM
1101.	Anandam L.	1986	MDU
1102.	Annados C.V.	1986	TRB
1103.	Antony Arulraj	1986	OFM
1104.	Antony Packiam A.	1986	MDU
1105.	Arockiaraj R.	1986	TNJ
1106.	Arockiasamy I.	1986	VEL
1107.	Atlas Saint Antony P.	1986	OCD
1108.	Augustine L.	1986	OFM
1109.	Edward J.	1986	TUT
1110.	James Paul Raj S.	1986	MDU
1111.	Jerome Eronimus J.R.	1986	MDU
1112.	John Bosco V.	1986	KOT
1113.	John Britto Packiaraj A.	1986	MDU
1114.	John Peter J.	1986	VEL
1115.	Johnson A.	.....	MDU
1116.	Joseph G.	.....	TUT
1117.	Joseph Maria Vianney S.	1986	TNJ
1118.	Joseph Sagayaraj L.	1986	OFM
1119.	Joseph Sundararaj D.	.....	TRY
1120.	Kanakaraj L.	1986	CBE
1121.	Lourdusamy A.	1986	KMB
1122.	Maria Arputham	1986	OCD
1123.	Michael Charles	1986	MDU
1124.	Nithiyasagayam A.	1986	OFM
1125.	Noel Emmanuel C.	1986	TRB
1126.	Pushparaj A.L.B.	1986	VEL
1127.	Robert llango A.	1986	MDU
1128.	Santhanam A.	1986	KMB
1129.	Selvarajah S.J.B.	1986	TRB
1130.	Susai P.V.	1986	MDU
1131.	Susai Manickam S.	1986	OCD
1132.	Susai Marian	1986	OCD
1133.	Varghese D.	1986	OCD
1134.	Vincent Dhanaraj L.	1986	MDU

1983-1987 Batch

1135.	Alexander Fernando M.	1987	OFM
1136.	Amalraj A.	1987	SVG
1137.	Amalraj K.	1987	SVG
1138.	Antony Raj A.	1987	MDU
1139.	Arul Joseph R.	1987	MDU
1140.	Arul Pragasam S.	1987	SVG
1141.	Elphinston Joseph J.	1987	KOT
1142.	Francis A.	1987	KMB
1143.	Francis Xavier J.	1987	KOT
1144.	Herbert Rex Lumine M.	1987	TUT
1145.	Iruthayaraj A.	1987	MDU
1146.	James R.	1987	CDP
1147.	Jayaseelan S.	1987	VEL
1148.	Jegathees M.	1987	OFM
1149.	Jesu S.	1987	SVG
1150.	Jesuraj K.	1987	SVG
1151.	John Bosco A.	1987	TNJ
1152.	John Damascene	1987	KOT
1153.	John Velankanni M.A.	1987	VEL
1154.	John Valson F.	1987	OSB
1155.	Johnson Sahayam A.	.....	TRY
1156.	Joseph Arul Rajan G.	1987	TRY
1157.	Kulandaisamy R.	1987	TNJ
1158.	Kulandesu A.	1987	VEL
1159.	Lourdusamy A.	.....	OSM
1160.	Maraivanan I.	.....	SLM
1161.	Maria Arputham R.	1987	KOT
1162.	Maria Visuvasam	.....	OFM
1163.	Maria Winiston Charles A.	.....	MLA
1164.	Mariadas K.	1987	KOT
1165.	Mariadas L.J.	1987	TUT
1166.	Pathrose M.	1987	KOT
1167.	Peppin Pragasa Seelan M.	1987	TUT
1168.	Peter Antony S.	1987	TNJ
1169.	Philip Poobal Rayar B.	.....	OSM
1170.	Rajamanickam A.	1987	SVG
1171.	Sahayadhasan N.	1987	PYK
1172.	Samson Arockiasamy M.S.	1987	OTY
1173.	Xavier V.	1987	SVG

1984-1988 Batch

1174.	Albert Lawrence S.	.....	OFM
1175.	Alex A.R.	1987	OTY
1176.	Antony John Edward	1989	TRB
1177.	Antony Joseph Rex A.	1988	TUT
1178.	Antony Samy A.S.	1988	BGL
1179.	Antonysamy A.	1988	SVG
1180.	Arokiadass S.	.....	CMF
1181.	Arulappan S.	1988	VEL
1182.	Bastin S.S.	1988	MDU
1183.	Francis M.	1988	KMB
1184.	George Bennet R.	1988	TRV
1185.	Gnanapragasam F.	1988	PYK
1186.	Ignace Joseph	1988	TRB
1187.	James Michael Raj M.	1988	TRY
1188.	Jeyadas Paiva M.	1988	TUT
1189.	Jesuraj I.	1988	TRY
1190.	Jeyaraj M.	1988	OFM
1191.	John Peter M.	1988	TRY
1192.	John Pragasam P.	1988	KOT
1193.	Joseph Antony Raj S.	1988	OSM
1194.	Joseph Bernard Rosario S.	1988	KOT
1195.	Joseph Cyril S.	1988	TRY
1196.	Joseph Irudaya Raj F.	1988	TUT

1197.	Joseph Jeyaseelan S.	1988	KOT
1198.	Joseph Lourdu Raja A.	1988	SVG
1199.	Joseph Wingling Ravi A.	1988	TUT
1200.	Mahimai Raj J.	.....	TRY
1201.	Maria Joseph Nathan	.....	OFM
1202.	Maria Susai F.	1990	OCD
1203.	Paulraj B.	1988	TNJ
1204.	Rajaiah T.Y.	1986	KOT
1205.	Ravi Alexander	.....	OFM
1206.	Sagaya John Antony J.	1988	PYK
1207.	Savariar A.	1988	TNJ
1208.	Sebastian S.	1988	SVG
1209.	Sekar Sahayaraj D.	1988	TRY
1210.	Selvaraj J.	1988	TRY
1211.	Soosai Raj M.	1988	SVG
1212.	Susai Arockiasamy S.	1988	MDU
1213.	Thamburaj G.A.	.....	OCD
1214.	Vincent Anesthasthiar S.	.....	CMF
1215.	Xavier Ilango J.	1988	SVG

1985-1989 Batch

1216.	Amalraj A.	1989	TRY
1217.	Ambrose C.	1989	SIOL
1218.	Anthonisamy K.	1986	OSB
1219.	Arasasakumar R.	1989	AHM
1220.	Arul A.	1989	TNJ
1221.	Celestine J.	1989	TRV
1222.	Christuraj A.	1989	ELR
1223.	Earnest Anthonysamy A.	1989	TRY
1224.	Edward A.J.	.....	TRB
1225.	Eugin Raj M.	.....	OFM
1226.	Francis Xavier Dias E.	1989	TRB
1227.	Francis Xavier Nelson J.	1989	KOT
1228.	Iruthaya Raj S.	.....	OTY
1229.	James S.	.....	MDU
1230.	James Selvanathan S.	1989	TRY
1231.	Jerald S.	1989	KOT
1232.	Jesudas M.P.	1989	KOT
1233.	John Britto S.	1989	OSM
1234.	John Martin M.	1989	MDU
1235.	John Peter S.	1989	TNJ
1236.	John Robert I.	1989	VEL
1237.	John Selvaraj P.	1988	OFM
1238.	Johnson Sagayanathan A.	.....	TRY
1239.	Kulandai Lawrence A.	1989	TRY
1240.	Lourdunathan Jayakaran R.	1989	BGL
1241.	Mariadasan C.	1989	TRV
1242.	Mariadoss I.	1989	KMB
1243.	Mariadossan R.	1989	VEL
1244.	Mathew A.J.	1988	OFM
1245.	Michael Bridjit Elango A.	1989	TUT
1246.	Peter Arul Raj S.	1989	KOT
1247.	Peter M.	1991	TUT
1248.	Prabhu Prakash S.	1989	IMS
1249.	Raja Jude	.....	CR
1250.	Sagaya Arockiadoss A.	1989	BGL
1251.	Sagaya Raj L.	1992	SVG
1252.	Sengol Samy S.	1989	TNJ
1253.	Siluvai Michael Raj P.	1990	MDU
1254.	Suresh Jeya Prakash A.	1989	IMS
1255.	Tarcis Raj S.	1989	TNJ
1256.	Ubald M.	1989	KOT
1257.	Varghese G.	1988	TRV

1986-1990 Batch

1258.	Aloysius A.	1990	TUT
1259.	Amardeep M.	1990	IMS
1260.	Amirtha Raja Sundar J.B.	1990	PYK
1261.	Anand Xavier I.	1989	OFM
1262.	Antony Raj K.	1990	OTY
1263.	Antony Solomon D.	1990	KMB
1264.	Arockiasamy J.	1990	TRY
1265.	Arokiasamy Sundharam	1990	SVG
1266.	Arul Raj S.	1990	PYK
1267.	Arulanandu N.	1990	SVG
1268.	David K.	1990	KMB
1269.	Francis Peter Durai J.	1989	OFM
1270.	Gnanapragasam A.	.....	TRY
1271.	Irudayaraj R.S.	1990	SVG
1272.	Jeyaraj V.S.	1990	MDU
1273.	John Berchmans A.	1990	KOT
1274.	John Bosco V.	.....	PYK
1275.	John Britto G.	1990	TNJ
1276.	John Fancis A.	1990	O.Praem
1277.	John Jerald Ravi S.	1990	TUT
1278.	John Kennedy A.	1990	KOT
1279.	Joseph Johnson S.	.....	MDU
1280.	Joseph Susainathan V.	1990	BGL
1281.	Khristdas D.	1990	IMS
1282.	Maria Gladin A.	1990	TRV
1283.	Maria Gladston G.	1990	KOT
1284.	Maria Susai Vincent G.	1990	KOT
1285.	Mariasusai S.	1990	OTY
1286.	Michael Angelus L.	1990	KOT
1287.	Nelson Antony Paulraj P.	1990	TUT
1288.	Philomin Raj X.	1990	TRY
1289.	Sahaya Raj S.S.	1989	OFM
1290.	Santhiagu Raj S.	.....	MDU
1291.	Sebasti S.P.		LAY
1292.	Sebastin	1990	TNJ
1293.	Sebastian Ignatius S.	1990	TRB
1294.	Selva George T.	1990	TUT
1295.	Selvaraj S.	1990	MDU
1296.	Susai Raj A.	1990	OFM
1297.	Theesmas P.	1990	KOT
1298.	Vincent Joseph A.	1990	TRY
1299.	Xavier Benedict S.	1990	KOT
1300.	Xavier Raj S.	1990	MDU

1987-1990 Batch

1301.	Adaikalasamy R.	1991	O.Praem
1302.	Amala Nathan I.	1991	TRY

1303.	Antony Sahayaraj P.	1991	TUT
1304.	Arokiam Y.	1991	MDU
1305.	Arul Doss S.	1991	TRY
1306.	Athanasiar R.	1991	TRY
1307.	Chinnappan A.	1991	TRY
1308.	Denzil Raja S.M.	1991	TUT
1309.	Eugene T.	1991	TRY
1310.	Francis Jeyabathi M.	1991	SVG
1311.	Grace Gunabal Arachy J.	1991	KOT
1312.	Ignacimuthu S.	1991	TRY
1313.	Irudhaya Raj M.	1991	TUT
1314.	Irudhaya Raj D.	1991	SVG
1315.	James A.	1991	PYK
1316.	James Sahayaraj C.A.	1991	SVG
1317.	Jesu Raj A.L.	.....	MDU
1318.	Jesu Raj M.	.....	OSB
1319.	John Britto A.	1991	SVG
1320.	Johnson A.	1991	TRY
1321.	Johnson M.	1991	TUT
1322.	Joseph Selvarj S.	1991	TNJ
1323.	Kulandai Samy F.	1991	SVG
1324.	Maria Arputham V.	1991	TRY
1325.	Peter A.	1991	PYK
1326.	Retnakumar J.A.G.	1991	TRB
1327.	Russel Raj B.	1991	KOT
1328.	Saminathan S.G.	1991	TRY
1329.	Santharaj L.	.....	MDU
1330.	Thomas John Julian A.	1991	TRY
1331.	Viagula Antony Victor M.G.	1991	TUT
1332.	Xavier M.	1991	TNJ

1988-1991 Batch

1333.	Alangaram M.A.	1992	SJ
1334.	Albert George Alexander A.	1992	KOT
1335.	Aloysius Durairaj L.	1992	PYK
1336.	Ambrose S.	1992	TRY
1337.	Antony Arul Bruno R.	1992	TUT
1338.	Antony John Kennedy I.	1992	MDU
1339.	Antony Xavier A.	1992	PYK
1340.	Arul Joseph I.	1993	KOT
1341.	Arul Varathan N.C.	1992	TRB
1342.	Athisaya Babu A.	1992	TNJ
1343.	Augustine John Berchmans A.	1992	TUT
1344.	Benedict Barnabas J.	1992	MDU
1345.	Berchmans Aruldass	1992	OCD
1346.	Bilavendran S.	.....	TRY
1347.	Chadra J.I.	1992	TRB
1348.	Christudoss	1992	OCD
1349.	Edwin P. Rayen S.L.	1992	SVG
1350.	Edwin Sahayaraj S.	1992	MDU
1351.	George Y.S.	1992	NEL
1352.	Jerome Sylvester G.	1992	IMS
1353.	Jeyaeelan R.M.	.....	TNJ
1354.	Joseph Justus Nivas M.	1992	KOT
1355.	Joseph V.S.	.....	OSM
1356.	Joseph Xavier V.	1992	TRY
1357.	Mark C.	1992	OCD
1358.	Louis A.	1992	MDU
1359.	Panneer Selvam A.	1992	TRY
1360.	Paul M.	1992	MDU
1361.	Peter	1992	OCD
1362.	Regis Joseph R.	.....	TRY
1363.	Sahayaraj	1992	SVG
1364.	Sekhar Michael S.	1992	KOT
1365.	Susai Raj A.	1992	TRY

1989-1993 Batch

1366.	Alphonse Raj Prabhu A.	1993	TRY
1367.	Arockiadoss B.	1993	TNJ
1368.	Arul Doss S.	1993	SVG
1369.	Benny Fernandez S.	1993	TRY
1370.	Berchmans Michael Kanet F.	1993	KOT
1371.	Christopher J.S.	1993	OCD
1372.	Christu Rajamony M.	1993	KOT
1373.	Dominc Kadatcha Dhas M.	1993	KOT
1374.	Gnanapragasam S.	1993	AHM
1375.	Jeyaraj V.	1993	AHM
1376.	John Agapitus M.	1993	KOT
1377.	John Michael Raj M.	1993	KOT
1378.	Lucian Joseph T.	1993	TRV
1379.	Mariadoss A.	1993	TNJ
1380.	Remigius A.	1993	SVG
1381.	Sahaya Doss T.	1993	OCD
1382.	Sahaya Raja G.	1993	TRY
1383.	Santiyagu M.	1993	SVG
1384.	Sebastian S.	1995	SVG
1385.	Theresenathan M.	1993	OFM

1990-1994 Batch

1386.	Alex Clement J.	1994	AHM
1387.	Antony B.	1994	SVG
1388.	Arulanandam A.	1994	AHM
1389.	Arulanandu A.	1994	TNJ
1390.	Devadhas P.	1994	KOT
1391.	Edward Francis Xavier T.	1994	MDU
1392.	Francis K.	1994	AHM
1393.	Gabriel M.	1994	MDU
1394.	Jeganathan A.	1994	SVG
1395.	John Peter M.	1994	TRY
1396.	Joseph Michael V.	1994	MDU
1397.	Lucas S.	1994	AHM
1398.	Michael Jegathese J.	1994	TUT
1399.	Sahayaraj P.	1994	KMB
1400.	Sahaya Vincent Raj J.	1994	SVG
1401.	Silvester K.	1994	TRV
1402.	Stanley Sahaya Seelan M.	1994	KOT

1991-1995 Batch

1403.	Alphonse A.	1995	TRY
1404.	Amal C. Dev	1995	IMS
1405.	Amalraj A.	1995	OCD
1406.	Antoniammal S.		CIC

1407.	Arokiam Peter (Arulappan)		SHJ
1408.	Arokianathan A.	1995	OCD
1409.	Arul Jeyaseelan G.	.....	SVG
1410.	Arulanandam S.	1995	TRY
1411.	Benedict Anelin M.D.	1995	KOT
1412.	Benjamin D.	1995	KOT
1413.	Charles D.	.....	OCD
1414.	Diraviam A.	1995	SVG
1415.	Efamia Lucy Joice P.		CTC
1416.	James S.M.		LAY
1417.	James Anthuvan Dass S.	1995	SVG
1418.	Jeevan R.	1995	IMS
1419.	John Amalraj S.	1995	O.Praem
1420.	Joseph Romald G.	1995	KOT
1421.	Kulandai Arul R. SHJ		
1422.	Labarin Y.R.	1995	TRV
1423.	Margaret Julie		SSA
1424.	Marguerite		BGC
1425.	Metti A.		SCC
1426.	Michael Joe Joseph R.	1995	TRY
1427.	Moyesan M.	1995	PYK
1428.	Mudiappan M.	1995	MDU
1429.	Pauline Preetha		SSA
1430.	Pushpa Stella Mary		CIC
1431.	Ranjitham		OSM
1432.	Rosely Thobias		CTC
1433.	Savarimuthu A.	1995	SVG
1434.	Sengole Vethamanickam V.	1995	SVG
1435.	Xavier M.	1995	OCD
1436.	Xavier Mary		OSM
1437.	Xavier S.D.	1995	OCD

1992-1996 Batch

1438.	Antony Celestine Jeyabalan	1997	OMD
1439.	Antony Williams F.	1996	KOT
1440.	Arockiasamy N.	1996	OCD
1441.	Arokiasamy M.	1996	TNJ
1442.	Benjamin Franklin G.	1996	OCD
1443.	Chinnappan A.	1996	TNJ
1444.	Gelestin Gerald A.	1996	KOT
1445.	James Celine		CIC
1446.	James Ponniah K.	1996	SVG
1447.	Jayant (Russal Raj) C.	1996	IMS
1448.	Jayaprakash S.	1996	KOT
1449.	Jesuraj U.		SHJ
1450.	Joachim I.	1996	MDU
1451.	Jose Robinson S.K.	1996	KOT
1452.	Joseph Charles S.	1996	TRY
1453.	Josephine Alphonsa		SJC
1454.	Josephine Kanikai		OSM
1455.	Lilly Alphonsa Jeeva		SSA
1456.	Lilly Antony		OSM
1457.	Maria Joseph Gerald S.	1996	TNJ
1458.	Maria Karunaiya Xavier A.	1996	TUT
1459.	Martin N.	1996	KOT
1460.	Michael Raj S.	1996	SVG
1461.	Pascal Dhanapalan T.	1996	SVG
1462.	Rex Justin S.	1996	PYK
1463.	Russel Raj Y.	1996	OCD
1464.	Sahaya Justus W.	1996	KOT
1465.	Sahayam S.	1996	TUT
1466.	Satyaraj	1996	IMS
1467.	Sebastian M.	1996	TNJ
1468.	Selvaraj A.	1996	OFM
1469.	Solomon M.D.	1996	KMB
1470.	Stanislaus A.	1996	OCD

1993-1997 Batch

1471.	Angel A.		SAT
1472.	Anne A.		CIC
1473.	Antony Benzigar S.	1997	KOT
1474.	Antony Britto Amalanathan	1997	MDU
1475.	Antonysamy D.	1997	SVG
1476.	Antonysamy S.	1997	PYK
1477.	Arockiasamy A.		LAY
1478.	Arul Jothi Michael Raj A.	1997	SVG
1479.	Bernard A.S	1997	TNJ
1480.	Bernadethe P.		LAY
1481.	Dominic Xavier A.	1998	OTY
1482.	Francis Xavier T.	1997	OCD
1483.	Franklin F.	1997	TUT
1484.	Gerald Joseph S.	1997	SVG
1485.	Gnanamuthu V.	1997	KOT
1486.	Irudayaraj M.	1997	TNJ
1487.	Jerome Patrick M.F.	1997	MDU
1488.	Jesuthasan T.	.....	TRB
1489.	Jeyaraj A.	1997	HGN
1490.	John Peter A.		LAY
1491.	Johnson S.P.	1997	KOT
1492.	Maria Thaddaeus Rajan R.	1997	TUT
1493.	Maria Louis A.	1997	MDU
1494.	Maria Seelan D.	1997	OCD
1495.	Mathuram F.X.	1997	OCD
1496.	Nithya Sahayam H.	1997	KOT
1497.	Paul G.	1997	TRV
1498.	Peter Julian P.L.	1997	OCD
1499.	Peter Roy S.	1997	MDU
1500.	Puneet J. Stephen	1997	IMS
1501.	Sahaya Antony Lawrence	1997	OCD
1502.	Santiago Raja S.	1997	SVG
1503.	Selvan Charles M.	1997	TUT
1504.	Selvaraj S.	1997	SVG
1505.	Selvaraj A.	1997	OFM
1506.	Simon Raj A.	1997	OCD
1507.	Thiruthuva Doss S.	1997	TRY
1508.	Xavier S.	.....	OCD

1994-1998 Batch

1509.	Adaikala Raja J.	1998	SDB
1510.	Amal Raj R.	1998	MDU
1511.	Anthony Gerald Majeela A.	1998	SDB

1512.	Antonisamy K.	1998	AHM
1513.	Antony Irudayaraj A.	1998	OCD
1514.	Antony Raj R.J.L.	1998	OTY
1515.	Antony Raj S.	1998	PYK
1516.	Arockia (Arulanand) Raj N.	1998	SVG
1517.	Arockiadass K.	1998	HGN
1518.	Arockiasamy J.	1998	HGN
1519.	Arputha Arasu S.	1998	SVG
1520.	Arul Maran A.	1998	SDB
1521.	Britto Jeyabalan S.	1998	SVG
1522.	David A.	1998	MDU
1523.	David Dharma Raj I.	1998	MDU
1524.	Deva Sahaya Raj A.	1998	SVG
1525.	Edward Jeyakumar S.	1998	SVG
1526.	Edward Raja L.	1998	TRY
1527.	Francis Bosco J.A.	1998	SDB
1528.	Francis Xavier A.	1998	SDB
1529.	Irudhayasamy A.		LAY
1530.	Irudhayasamy M.	1998	OCD
1531.	Jerome M.	.....	OCD
1532.	John Patrick (Buckthese) C.	2000	OCD
1533.	John Peter B.	1998	TRY
1534.	Joseph Xavier Bruno S.	1998	TUT
1535.	Leema Rose P.		CIC
1536.	Linda Mary		FIHM
1537.	Lourdhuraj Zhezhare I.	1997	SDB
1538.	Maria Durai Manradiar L.	1998	OCD
1539.	Masilamani Z.	1998	AHM
1540.	Pappuraj (Christian) A.	1998	SDB
1541.	Rosario S.	1998	MDU
1542.	Sahaya Arokia Melson K.	1998	KOT
1543.	Saminathan S.	1998	SVG
1544.	Sathia Seelan K.	1998	SDB
1545.	Selvanathan S.	1997	SDB
1546.	Siluvaimuthu A.	1998	SDB
1547.	Susai Savariannan S.	1998	SDB
1548.	Tharcius A.	1998	OCD
1549.	Thomas Arputha Raj I.	1998	TRY
1550.	Thomas L.	1998	SDB
1551.	Velankanni S.	.....	OCD
1552.	Vimal Raj A.	1998	KOT
1553.	William Lourduraj M.	1998	TRY
1554.	Yesu Sitrarasu K.E.	1998	SDB

1995-1999 Batch

1555.	Aloysius Babu S.	1999	OCD
1556.	Amala Dass Y.	1999	OCD
1557.	Anandakumar A.	1999	SVG
1558.	Antony Anbu Selvan D.	1999	TUT
1559.	Arockiasamy S.	1999	OCD
1560.	Charles Savarimuthu A.	1999	HGN
1561.	Dhanaseeli D.		LAY
1562.	Francis Thairiya Rayan S.	1999	SVG
1563.	Gandhi Savarimuthu P.	1999	MDU
1564.	James A.	1999	TRY
1565.	Jayabalan T.R.	1999	MDU
1566.	Jaya Kumar G.	1999	KOT
1567.	Joseph Collins M.	1999	KOT
1568.	Justin C.	.....	KOT
1569.	Leo Rex T.	1999	SVG
1570.	Maria Valan Rayan M.	1999	TUT
1571.	Martian Mary M.		FIHM
1572.	Mary Stella		FSAG
1573.	Melkie Lawrence A.	1999	TRY
1574.	Paul Antony J.	1999	OCD
1575.	Paul Richard Joseph R.	1999	KOT
1576.	Rajamani		FSAG
1577.	Robert Benni M.	1999	KOT
1578.	Sagayam M.A.	1999	HGN
1579.	Sahaya Ambrose Raja I.	1999	MDU
1580.	Saminathan R.	1999	SVG
1581.	Sebastian Thomas V.	1999	HGN
1582.	Stephen Henry C.	1999	KOT
1583.	Surender Paul C.	1999	IMS

1996-2000 Batch

1584.	Alphonse Philip	1999	SDB
1585.	Anto Nelson A.	2000	OCD
1586.	Antony Justin A.	1999	SDB
1587.	Appoline Claret Raj M.	2000	MDU
1588.	Arockia Dass N.	2000	VEL
1589.	Arul Pari Valan S.	2000	MDU
1590.	Balraj S.	1999	SDB
1591.	Dhanaseeli Mary R.		SAT
1592.	Enock Rajan L.	1999	HGN
1593.	George Santhana Raj A.	2000	TRY
1594.	Gerald Britto A.	1999	SDB
1595.	Gnanamani Theresa M.		FSAG
1596.	James Raj A.		LAY
1597.	John Rosario L.	1999	SDB
1598.	Leo Alex A.	2000	KOT
1599.	Lilly Grace S.		FSAG
1600.	Lourdu Xavier A.	2000	VEL
1601.	Malayappan Raja K.	2000	HGN
1602.	Manohiam Xavier F.	2000	KOT
1603.	Maria Alphonse Raj P.	1999	SDB
1604.	Maria D.F. Jegaraj		LAY
1605.	Maria Joseph C.	2000	HGN
1606.	Maria Martin Rajesh D.	2000	TUT
1607.	Mary Chinnarani		FIHM
1608.	Mathias P.	.....	KMB
1609.	Michael Raj A.	2000	TRY
1610.	Paul Vincent Ravi I.	2001	HGN
1611.	Raj C.	2000	KOT
1612.	Sahayadasan P.	2000	KOT
1613.	Selvaraj L.	2000	KOT
1614.	Singarayar P.	.....	HGN
1615.	Soosai Antony J.	2000	KOT
1616.	Stephen Harding V.	2000	OCD
1617.	Stephen M.	2000	KOT
1618.	Xavier Michael	1999	SDB
1619.	Yesu Dass M.	2000	HGN

1997-2001 Batch

1620.	Alphonse S.	2001	KMB
1621.	Amal Raj A.	2001	SVG
1622.	Andrews T.	2001	KOT
1623.	Antony Raj Victor S.	2000	SDB
1624.	Arockianathan L.	2001	HGN
1625.	Arockiasamy A.	2001	HGN
1626.	Arul Francis S.	2001	HGN
1627.	Christudhas G.	.....	KOT
1628.	Daniel Ambrose S.	2000	SDB
1629.	Dionysius L.	2001	KOT
1630.	Francis P.	2001	PYK
1631.	Issac Raj R.	2001	KOT
1632.	Jeevaraj L.	2001	MDU
1633.	Jesu Nazarene		LAY
1634.	Jeyamani F.		FMA
1635.	John Bernard L.	2000	SDB
1636.	John Bosco L.	2000	SDB
1637.	Johnson Raj J.	2001	TUT
1638.	Joseph S.	2001	OFM
1639.	Josephine Therese Revathi		FSAG
1640.	Justin Sahayaraj I.	2001	MDU
1641.	Lawrence S.P.	2002	KOT
1642.	Maria Ignaci R.	2001	TRY
1643.	Maria Lazar M.	2001	HGN
1644.	Maria Louis M.	2000	SDB
1645.	Maria Vincent A.	2001	KOT
1646.	Paul Vincent Ravi	2001	HGN
1647.	Penno Raj T.	2001	KOT
1648.	Periyanayagasamy S.	.....	HGN
1649.	Rayappan Selvi		FMA
1650.	Sahaya Chinnappan L.	2001	PYK
1651.	Sahaya George S.	.....	KOT
1652.	Santhana Lazar A.	2001	TUT
1653.	Satheeshkumar Joy J.	2001	KOT
1654.	Selvi L.		SAC
1655.	Selvi R.		FMA
1656.	Stephen Glorious M.	2000	SDB
1657.	Susai Michael A.	2001	SVG
1658.	Victor V.	2001	KOT

1998-2002 Batch

1659.	Amaladoss S.	1999	SDB
1660.	Amalanathan C.	2001	HGN
1661.	Amalathas Densingh A.	2002	KOT
1662.	Anbarasan Jeyaraj A.	2002	TRY
1663.	Anthonyappan P.	2002	KOT
1664.	Anto Vijayan J.	2002	KOT
1665.	Arockia Gracious M.	.....	HGN
1666.	Arul Nazarene Gertrude L.	.....	TUT
1667.	Augustine Irudayam S.	2002	SVG
1668.	Balraj A.	1999	SDB
1669.	Benedict Ahathil A.	2002	VPM
1670.	Bright Simsa Raj A.	2002	KOT
1671.	Celine	FSAG	
1672.	Christuraj S.	2001	SDB
1673.	Devaraj A.	2002	TRY
1674.	Fatima		FSAG
1675.	Francis Xavier A.	2001	SDB
1676.	Jayaraj Christopher S.	2001	SDB
1677.	Jebamalai Suresh M.	2002	SVG
1678.	John Bosco A.	2003	TRY
1679.	John Christy I.	2001	SDB
1680.	John Robert A.	2002	SVG
1681.	John Robert Julius J.	2002	KOT
1682.	Joseph Arockiaraj A.	2002	MDU
1683.	Jude Antony M.	2003	SVG
1684.	Lawrence R.	2002	VEL
1685.	Leon Henson S.	2002	KOT
1686.	Michael Nelson Raj A.	2002	TUT
1687.	Patrick Antony Raj A.	2001	SDB
1688.	Paul Deva Nesan V.		LAY
1689.	Pushparaj L.	2003	KOT
1690.	Raphael Raj C.	.....	SDB
1691.	Rosy		SMSM
1692.	Sebastian Muthuraj I.	2001	SDB
1693.	Sekhar E.	2002	KOT
1694.	Selvaraj M.	2002	PYK
1695.	Sujan Kumar D.M.	2002	KOT
1696.	Thomas M.	2001	SDB
1697.	Yvonne Mary		FIHM

1999-2003 Batch

1698.	Amala Dass P.	2003	SVG
1699.	Antony Pitchai C.	2003	KOT
1700.	Antony Pitchaimuthu A.	2002	SDB
1701.	Antony Viagappan C.	2003	PYK
1702.	Antony Vinoth Kumar S.	2003	KOT
1703.	Arockya Anthoni Raj G.	2002	SDB
1704.	Arul Raj D.	.....	MDU
1705.	Babu John I.	2003	KOT
1706.	Britto Suresh S.V.	2003	MDU
1707.	Chacko Varghese Rosary A.	2003	PYK
1708.	Cletus J.	.....	KOT
1709.	Francis Ratchagadoss M.	2002	SDB
1710.	Innasi Muthu S.	2003	TRY
1711.	Jasmine O.		SMS
1712.	Jayakumar S.	2003	TUT
1713.	Jeyaseeli F.		SCC
1714.	John Baptist B.	2002	SDB
1715.	John Benjamin L.	2003	CGP
1716.	Joseph V.	2003	MDU
1717.	Joseph John Peter S.	2002	SDB
1718.	Lourdu Raj S.	2003	SVG
1719.	Michael Raj A.	2003	KOT
1720.	Michael Raj B.	2003	KOT
1721.	Paul Ignatius J.	2003	MDU
1722.	Paul Inigo A.	2003	MFI
1723.	Pushparaj L.	2003	KOT
1724.	Robin Kumar Raj R.	.....	KOT
1725.	Raja Rodrigo L.	2004	TUT
1726.	Sagaya Mary T.		FMA

1727.	Sasi Kumar V.	.....	KOT
1728.	Savarimuthu Sathianathan S.	2003	TRY
1729.	Selvaraj J.	2003	KOT
1730.	Thatheu Leon Jose S.	2003	KOT
1731.	Thomas D.	2003	TRY
1732.	Vanathian Sebastian V.	2002	SDB
1733.	Viagula Amirtharaj L.	2003	SVG
1734.	Victor Ferdinald S.	.....	TUT
1735.	Virginia A.		FMA
1736.	Xavier Pandian R.L.	.....	MFI

2000-2004 Batch

1737.	Adaikalaraj K.	2003	SDB
1738.	Adaikalasamy Jesuraj	2003	TUT
1739.	Amalanathan M.	2004	VEL
1740.	Ananda Raj A.	2004	OCD
1741.	Antony Raj G.	2004	MDU
1742.	Arockia David Rajan K.	2004	OCD
1743.	Arockia Maria Dass P.	2004	OCD
1744.	Arockia Panneer Selvam P.	2004	TRY
1745.	Arockia Viyagappa Susilan	2004	TUT
1746.	Arockiadass S.	2003	SDB
1747.	Arul Nevis S.	.....	KOT
1748.	Arul Sahayam J.	2004	TUT
1749.	Augustine Joe A.	2003	SDB
1750.	Christo Packiaraj A.	.....	MDU
1751.	Eddy Francis Dharmanand	2004	MDU
1752.	Edward Sekar D.	.....	KOT
1753.	Edwin Antony Amalan	.....	MDU
1754.	Guna Seeli Bala Rathi R.		FSAG
1755.	Jeraphin Amalan	2003	SDB
1756.	Jesi A.		FSAG
1757.	Jesu Jeyabalan S.	2004	VEL
1758.	Jesu Raj A.J.	2004	DGL
1759.	Jesuraj A.	2003	SDB
1760.	Jeyaseelan P.	2004	DGL
1761.	John Kulandaisamy A.	.....	MFI
1762.	Johnson Edinburgh I.	2004	DGL
1763.	Joseph Arul Stalin M.	2004	KOT
1764.	Joseph Arulraj J.	2003	SDB
1765.	Joseph Irudayaraj S.	2004	OCD
1766.	Joseph Raj S.	2004	PYK
1767.	Joseph Ravindren P.	2004	OCD
1768.	Julie K.		SCC
1769.	Justin Diraviam S.	2003	SDB
1770.	Kulandai Raj L.	2004	OCD
1771.	Louis Arockia Raj A.	2004	OCD
1772.	Louis Arokia Dass V.	2004	TUT
1773.	Maria Michael M.	2004	MDU
1774.	Martin Santhakumar D.	2004	VEL
1775.	Melchior S.	2004	TRY
1776.	Murphy Sebastian A.	2005	TRY
1777.	Paul Kishok V.	2004	TUT
1778.	Rajesh Prabahar A.	2004	OCD
1779.	Raphael Koothur J.	2004	VC
1780.	Robert Sahaya Raj S.	2004	OCD
1781.	Sahaya Anthuvan Rex P.	2004	TRY
1782.	Sebastian Chinnapparaj A.	2004	OCD
1783.	Thivyanatham A.	2004	OCD
1784.	Willam Fernando M.	2004	TUT
1785.	Xavier Sundar S.	2004	KOT

2001-2005 Batch

1786.	Amarsing Eliyazer J.	2005	KMB
1787.	Ambrose Louis L.	2005	SVG
1788.	Andrews Santha Kumar J.	2005	OCD
1789.	Antony Arockia Raj Y.	2005	OSM
1790.	Antony Duglas P.	2005	TUT
1791.	Antony Francis Dixon X.	2005	TUT
1792.	Antony Vazhakkootathil M.	2004	VC
1793.	Arulanandu M.	2005	OSM
1794.	Baskar David T.	2005	SVG
1795.	Benjamin Selvanathan B.	2004	SDB
1796.	Bernardin Selva Durai A.	2005	OSM
1797.	Chandra Sekar C.P.	2005	KOT
1798.	Charly Sagaya Joseph M.	2005	OCD
1799.	Dunston A.	2005	KOT
1800.	Irudhayaraj R.	2005	TUT
1801.	Jegan Bose U.	2005	KOT
1802.	Jesu Lourdu Wilson V.	2005	TUT
1803.	Jeya Balan A.	2005	PYK
1804.	Jeyaraju S.	2005	OCD
1805.	John Dispin B.		LAY
1806.	John Francis M.	2005	KOT
1807.	John Peter S.	2005	VEL
1808.	John Rose J.	2005	KOT
1809.	John Savari Charles S.	2005	OCD
1810.	John Selva Manohar M.	2005	MDU
1811.	Johnson B.	2004	SDB
1812.	Kingsly Jones P.	2005	KOT
1813.	Lazarus S.	2005	OCD
1814.	Lourdu Xavier C.	2005	OSM
1815.	Mahesh Arnold I.	2004	SDB
1816.	Maria Jeganath A.	2005	KOT
1817.	Maria Adaikala Raj V.	2005	TRY
1818.	Martin Jose M.	2005	MDU
1819.	Motcha Antony Jeyakar R.	2005	TUT
1820.	Packia Rajesh Kumar X.	2005	PYK
1821.	Philomine Raj A.	2005	OSM
1822.	Raja Jegan S.	2005	SVG
1823.	Ramesh L.	2005	VEL
1824.	Sahaya Xavier Raj J.	2005	SVG
1825.	Sebastian Mahimairaj A.	2005	OCD
1826.	Selvarani		SAT
1827.	Susai Arockia Dass A.	2005	DGL
1828.	Spencer Jeice A.	2005	KOT
1829.	Vincent R.	2005	OCD
1830.	William Ruban W.	.....	SDB

2002-2006 Batch

1831.	Ambrose A.	2006	OCD
1832.	Anthuvan Gabriel D.	2005	SDB

1833.	Antony Samy A.	2006	MDU
1834.	Arulraja F.	2006	OCD
1835.	Christhu Raj R.	2006	SVG
1836.	Christhu Raja M.	2006	DGL
1837.	Dias Rajan S.	2006	OCD
1838.	Emmanuel Amalraj M.L.	2005	SDB
1839.	George Jesuraj S.	2006	DGL
1840.	Gracis Michael A.	2006	TUT
1841.	James A.	2008	TRY
1842.	Jeniber Edison K.	2006	KOT
1843.	Jesu Raj X.	2006	DGL
1844.	Jeya Chandra Ruban S.	2006	KOT
1845.	Jeyaraj S.	2006	OCD
1846.	John Juliet U.	2006	OCD
1847.	John Peter C.	2005	SDB
1848.	Joseph John Kennedy J.	2006	SVG
1849.	Justin Churchil Raj J.	2006	OCD
1850.	Louis Irudayasamy	2005	SDB
1851.	Maria Anto Selvan D.	2006	TUT
1852.	Maria Arul Selvam D.	2006	MDU
1853.	Maria Savari Rajendran K.	2006	TUT
1854.	Paul Andrews I.	2006	OCD
1855.	Peter Raj G.	2006	VEL
1856.	Robert Kennedy P.	2006	OCD
1857.	Sahaya Justin J.	2006	TUT
1858.	Salath Jerald T.	2006	TUT
1859.	Savari Raj A.	2006	TRY
1860.	Selvan D.	2006	TUT
1861.	Thamathiruthuvam A.	2005	SDB
1862.	Thomas S.	2006	CMSF
1863.	Thomas John Peter A.	2006	DGL
1864.	Vimalan John Bosco I.	2006	OCD
1865.	Vincent Arockiaraj G.	2006	OCD
1866.	Vincent Vijayan A.	2005	SDB
1867.	Wenceslaus R.		LAY

2003-2007 Batch

1868.	Alphonse L.	2006	SDB
1869.	Amal Gonsalvez L.	2007	TUT
1870.	Amal Raj V.	2007	KOT
1871.	Anand R.	2007	SVG
1872.	Andrews Stephen Raj A.	2006	SDB
1873.	Antony Rajan Y.	2005	VC
1874.	Antony Ramesh L.	2007	TRY
1875.	Antony Samy A.	.....	SVG
1876.	Antony Samy J.	2007	DGL
1877.	Antony Sundara Pandian	2007	TRY
1878.	Antony Wellington Rajan	.....	TUT
1879.	Arockia Doss S.	2007	TNJ
1880.	Arockia Raj P.	2007	TRY
1881.	Arul Raj S.	2007	PYK
1882.	Arul Rayan S.	2007	MDU
1883.	Benzigar Lution P.	2007	TUT
1884.	David P.	2007	SVG
1885.	David Sebastian A.	2007	DGL
1886.	George Aliban C.	2007	TUT
1887.	Inigo Dileep S.	2007	IMS
1888.	Jesudas A.	2007	TUT
1889.	Jone Antony Raja J.	2007	OFM
1890.	John Bosco L.	2006	SDB
1891.	John Francis J.	2007	VC
1892.	John Kennedy I.	2007	KMB
1893.	John Samuel A.	2006	SDB
1894.	Joseph S.	2007	TRY
1895.	Justin S.	2007	TUT
1896.	Michael Raj C.	2007	PYK
1897.	Muthu M.	2007	MDU
1898.	Pratheep R.	2007	TUT
1899.	Robert P.	2006	SDB
1900.	Sahayaraj K.	2007	MDU
1901.	Sam Mathew F.	2007	KOT
1902.	Satheesh Kumar C.	2007	MAR
1903.	Savariyar A.	2007	OCD
1904.	Shelley Rose A.M.	2007	KOT
1905.	Stanis Joseph Michael T.	2007	TUT
1906.	Stephen A.	2007	KOT
1907.	Suresh Kumar L.	2006	SDB
1908.	Susai Selvaraj A.	2007	PYK
1909.	Thomas J.	2007	OCD
1910.	Thomas S.	2007	CMSF
1911.	Titus Amalraj S.	2007	SVG
1912.	Xavier Antony Samy S.	2007	VC
1913.	Xavier Arokiasamy S.	2007	SVG

2004-2008 Batch

1914.	Arul Thadeus Raj A.	.....	OCD
1915.	Arulappan V.	2008	OCD
1916.	Benedict Raj Kumar I.	2007	SDB
1917.	Charles Rajan M.	2008	OCD
1918.	Charles Joseph A.S.	2007	SDB
1919.	Chinnappa Devaraj A.	2008	OCD
1920.	Chinappan M.	.....	OCD
1921.	Ignacimuthu L.	2008	OCD
1922.	James Jesu C.	2008	OCD
1923.	Jerald A.	2007	SDB
1924.	Jesu A.	.....	OCD
1925.	Lawrence D.	2007	SDB
1926.	Paul Stalin J.A.	2008	OCD
1927.	Peter Antony Samy S.	2007	SDB
1928.	Rabbi R.	.....	SDB
1929.	Raj Kumar D.		LAY
1930.	Sundarraj Samala M.	2007	SDB

2005-2009 Batch

1931.	Ambrose S.	2009	VEL
1932.	Antony Jacob A.	2009	CGP
1933.	Antony J.	2009	SVG
1934.	Arockia Amalraj G.	2009	TRY
1935.	Arockiaraj D.	2009	TUT
1936.	Arockia Beschi Durai N.	2009	TUT
1937.	Arockia Edwin A.	2009	OCD
1938.	Arockia Samy T.	2009	SVG

1939.	Arul Antony S.	2009	PYK
1940.	Arivu M.	2009	SVG
1941.	Arulappan I.	.....	OCD
1942.	Chinnappar G.	2009	CGP
1943.	Daniel P.	2008	SDB
1944.	David Raj V.	2009	DGL
1945.	Don Bosco A.	2009	VEL
1946.	Geo Glitus G.	2009	KOT
1947.	George Fernandez A.	2008	SDB
1948.	Gilbert Lingson V.	2009	KOT
1949.	Ignaci Arputharaj P.	2009	MDU
1950.	James Thamburaj I.	2009	CGP
1951.	Jaya Baskar Minto P.	2009	KOT
1952.	John Jore Henson S.	2009	KOT
1953.	Justin Thiraviyam A.	2009	SVG
1954.	Joseph Raj G.	2009	OCD
1955.	Justin Christuraj S.	2008	OMD
1956.	Kumar J.	2009	OCD
1957.	Lawrence S.	2009	MDU
1958.	Lazar D.	2009	OCD
1959.	Louis A.	2009	OCD
1960.	Maria Arputham V.	.....	OCD
1961.	Paulraj A.	2008	SDB
1962.	Paul Velanganny L.	2009	VEL
1963.	Peter B.	2009	MDU
1964.	Prabhu Dhas S.	2009	KOT
1965.	Rajan S.	2009	TUT
1966.	Rajaseelan M.	.....	VEL
1967.	Royappan S.	2009	OCD
1968.	Richard Babu Mon S.	2009	DGL
1969.	Sebastian Stephen Babu	2009	OCD
1970.	Thiruthuva Raj J.	2009	MDU
1971.	Vasanthan F.	2009	TUT
1972.	Visenthi Sahaya Ubertus	2009	TUT
1973.	Xavier Britto D.	.....	SDB
1974.	Yesu Ratchagar	2009	OCD

2006-2010 Batch

1975.	Amutha Valan M.	2010	KOT
1976.	Andrews V.	2010	KOT
1977.	Antony Kuruz Kilaiton T.	2010	TUT
1978.	Antony Rosario S.	2010	VEL
1979.	Antony Sahayaraj D.	2010	TUT
1980.	Aquinas Thomas M.	2010	OCD
1981.	Arockia Amirtha Raj S.	2010	SVG
1982.	Arockia Paul S.	2009	SDB
1983.	Arockiam V.	2009	SDB
1984.	Arul Antony Rosario M.	2009	SDB
1985.	Babiyan S.	2010	KOT
1986.	Baby John Y.R.	2010	MAR
1987.	Basil I.	2010	SVG
1988.	Benedict Arockiaraj	2013	MPH
1989.	Benjamin B.	2010	OCD
1990.	Benjamin Raj A.	2010	TRY
1991.	Bharath Jeayaraj M.	2009	SDB
1992.	Brabu G.	2010	KOT
1993.	Christo Dabin L.	2010	KOT
1994.	Daniel P.	2010	OCD
1995.	Dennison Casimir Raja	2010	OCD
1996.	Herbert Amos Gandhi	2009	SDB
1997.	Jerome C.	2010	MAR
1998.	Jeyaseelan A.	2010	OCD
1999.	Jeyaseelan S.M.	2010	SVG
2000.	John L.	2010	CGP
2001.	Joseph Raj A.	2010	KOT
2002.	Justin Jerald R.	2010	OCD
2003.	Maria Jesu Kulanthairajan	2010	TUT
2004.	Pappuraj V.	2010	MDU
2005.	Peter Pastian X.	2010	TUT
2006.	Quintus B.J.		LAY
2007.	Rajan M.	2010	VEL
2008.	Sahayaraj Valdaris	2010	TUT
2009.	Selvakumar (Alwares) A.	2010	MDU
2010.	Terence K.	2010	OCD
2011.	Victor Jeyapaul A.	2010	TRY
2012.	Vincent Arockia Xavier	2009	SDB

2007-2011 Batch

2013.	Abraham A.	2011	OCD
2014.	Anthoni Rajan M.	2011	OCD
2015.	Antony Cruz R.	2011	OMD
2016.	Antony Ericks Raj M.	2011	OCD
2017.	Arul Jeyaseelan A.	2011	DGL
2018.	Brigith S.	2011	OCD
2019.	Dominic Bernatsha S.	2010	SDB
2020.	Edmond A.	2011	KOT
2021.	Emmanuel Jegan Raja A.	2011	PYK
2022.	Eugene Florence M.	2010	SDB
2023.	Gnanapragasam A.	2011	SVD
2024.	Jenith Sekar J.	2011	KOT
2025.	Jerome Gnana Prabu J.	2011	TRY
2026.	Jeyaseelan J.	2011	OCD
2027.	Jeyaseelan S.	2010	SDB
2028.	John Barnabass K.	2010	SDB
2029.	John Britto A.	2011	SVG
2030.	John Kennedy M.	2010	SDB
2031.	John Rosario		LAY
2032.	Josuva A.	2011	SVG
2033.	Kulandai Raj S.	2011	OMD
2034.	Ligori A.	2011	OCD
2035.	Lourdu John Bosco M.A.	2013	MPH
2036.	Maria Prabu R.	2011	MDU
2037.	Melki Packiaraj C.	2011	OCD
2038.	Panneer Selvam L.	2011	CMSF
2039.	Santhana Sahayam S.	2011	MDU
2040.	Santheestan J.	2011	TUT
2041.	Santhosh Kumar S.	2011	OMD
2042.	Sebestian Jerome R.	2011	MDU
2043.	Selvi S.		SAT
2044.	Stanley Jayakumar Y.	2010	SDB
2045.	Vincent Kamalakannan	2011	DGL
2046.	Vincent Raja X.	2011	MDU

2008-2012 Batch

2047.	Amalraj S.		LAY
2048.	Amutharaj T.	2013	MPH
2049.	Antony Starlin M.	2012	OMD
2050.	Arockia Britto Prabhu A.	2012	SVG
2051.	Arockia Ceril M.	2012	OMD
2052.	Arockiaraj I.	2012	PYK
2053.	Arulraj C.	2012	OMD
2054.	Arul Susai S.	2012	OCD
2055.	Chinnapparaj D.		LAY
2056.	Baska A.		FSAG
2057.	Ebenesar S.	2013	MPH
2058.	Francis Jeri S.	2012	OMD
2059.	Francis Xavier A.	.....	MDU
2060.	Francis Xavier S.	2012	PYK
2061.	Gnanapragasam A.	2012	OCD
2062.	Jelasteen A.	2012	KOT
2063.	John Bosco A.	2012	MPH
2064.	John Kennedy S.	.....	PYK
2065.	Joseph Kalai Selvan Y.	2012	MPH
2066.	Leo Melquir Babu A.	2012	TRY
2067.	Maria Jesu Prabhu S.	.....	TUT
2068.	Mavundas A.	2012	OCD
2069.	Michael Raja G.	.....	SVG
2070.	Nepolian A.	2013	MPH
2071.	Panneer Raja S.	2012	MDU
2072.	Rayappan M.	.....	VEL
2073.	Rexton D.	.....	TUT
2074.	Sahaya Pushpa A.		CIC
2075.	Savariamma Saleth Mary		SAT
2076.	Selvam B.	2012	KOT
2077.	Selvan M.	2012	KOT
2078.	Shine S.	2012	KOT
2079.	Thomas Edison J.	2012	MDU
2080.	Victor Armstrong S.	.....	TUT
2081.	Visuvasam Manoj V.	.....	PYK

2009-2013 Batch

2082.	Ajin A.	2013	OMD
2083.	Alexandar A.	2013	OCD
2084.	Antony Francis M.	2013	OMD
2085.	Arockia Isabella Rani A.		SAT
2086.	Arul James A.	2013	OMD
2087.	Arun Rex D.	2013	OCD
2088.	Ilango I.	2013	OCD
2089.	John Kennedy J.	2013	OCD
2090.	Justin Sudhakar A.	2013	OCD
2091.	Leo Joseph M.	2013	MPH
2092.	Maria Doss P.	2013	MPH
2093.	Nicholas Macedon B.	2013	OCD
2094.	Robert Rayappan B.	2013	OCD
2095.	Suresh Babu S.	2013	OCD
2096.	Suresh Kumar P.	2013	OCD

2010-2014 Batch

2097.	Britto Gerald Dhinakaran S.	2014	MDU
2098.	Immanuel Francis Raj A.	2014	PYK
2099.	Jelbarin M.	2014	KOT
2100.	John Benitto L.	2014	KOT
2101.	John Richard M.	2014	MDU
2102.	Maria Albin Leon R.	2014	TUT
2103.	Melson Rajesh C.	.....	KOT
2104.	Rinaldo L.		SAT
2105.	Sakesh Santhiya R.	2014	TUT

2011-2015 Batch

2106.	Albert P.	2015	OCD
2107.	Alexandar Narkunam G.	2015	SVG
2108.	Amala Gnana Prabhu J.	2015	MDU
2109.	Amalraj I.	2015	TRY
2110.	Anbu Selvam A.	2015	MDU
2111.	Antony Paul Raj S.	2015	TRY
2112.	Antony R.	2015	KOT
2113.	Antony Sagaya Doss J.	.....	OAD
2114.	Arockiaraja P.	2015	SVG
2115.	Arun Arulappan A.	2015	MDU
2116.	Bastin C.	2015	TRY
2117.	Curusu Carmel Y.	2015	KOT
2118.	Deepan Kulandai Raj S.	2015	TRY
2119.	Emmanuvel T.	2015	OCD
2120.	Francis Pragash Christuraj	2015	TUT
2121.	Gnana Dhinagaran A.	2015	PYK
2122.	Henry Philip Quin E.	2015	KOT
2123.	Hitler Saiman Raj A.	2015	OCD
2124.	Jesu Durai Johnson R.	2015	TUT
2125.	Jesudoss R.	2015	OCD
2126.	John Alexander S.	2015	TRY
2127.	Kingsly M.	2015	TUT
2128.	Leo Joseph A.	2015	DGL
2129.	Martin M.	2015	KOT
2130.	Peter J.	2015	MDU
2131.	Rajan R.	2015	TUT
2132.	Retchaharaj K.	2015	TRY
2133.	Sahaya Antony Titus T.	2015	TUT
2134.	Samuvel A.	2015	MDU
2135.	Selvaraj L.	2015	PYK
2136.	Simon J.	2015	KOT
2137.	Sujin D.	2015	KOT
2138.	Victor Joseph Antonyraj	2015	HGN
2139.	Vijay S.	2015	TRY
2140.	Vincent I.	2015	PYK
2141.	Viniston V.	2015	TUT
2142.	Xavier Alwin T.	2015	TUT

2012-2016 Batch

2143.	Anbu Raj P.	2016	TRY
2144.	Antony Jebastin Ruban J.	2016	TUT
2145.	Antony Masilamani D.	2016	PYK
2146.	Arockia Mary S.		SCC
2147.	Arockia Ramesh J.	2016	KOT

2148.	Arokia Sebastin Babu G.	2016	HGN
2149.	Arokia Raj Benhar D.	2016	TRY
2150.	Ilangovan (Arputharaj) K.	2016	MDU
2151.	Arun Kumar C.	.....	MDU
2152.	Britto A.	2016	SVG
2153.	Cyril Mesmin V.	2016	KOT
2154.	Dass P.	2016	TRY
2155.	Dinesh J.	2016	SVG
2156.	Ligorius M.	2016	KOT
2157.	Michael George J.	2016	PYK
2158.	Onasis Prabakaran Y.	2016	SVG
2159.	Sahaya Anand M.	2016	KOT
2160.	Sahaya Glacin H.	2016	KOT
2161.	Sahaya Melchior Surender	2016	OCD
2162.	Sugin Raj	2016	OCD
2163.	Susaimani D.	2016	TUT
2164.	Suresh E.	2016	PYK
2165.	Tamil Selvam J.	2016	SVG
2166.	Victor S.	.....	MDU
2167.	Xavier Kingston A.	2016	TUT

2013-2017 Batch

2168.	Albin Jose E.	2017	KOT
2169.	Alwin Vijay M.	2017	KOT
2170.	Anto Justin S.	2017	TUT
2171.	Dhinesh P.	2017	TUT
2172.	Edwin Arockia Nathan V.	2017	PYK
2173.	Infant E.	2017	TUT
2174.	Jerald Jesuraj T.	.....	KOT
2175.	Joseph S.	2017	OFM
2176.	Lenin A.	2017	TRY
2177.	Maria Xavier Raja S.	2018	TUT
2178.	Stephen Mariadas A.	2017	TUT
2179.	Sundar K.	2017	PYK
2180.	Suthan S.	2017	PYK

2014-2018 Batch

2181.	Akil A.	2018	OCD
2182.	Alexander S.	.....	DGL
2183.	Angisamy I.	2018	TRY
2184.	Antony Prabu A.	2018	KOT
2185.	Arul Maria Nathan J.	2018	PYK
2186.	Arul R.	2018	KOT
2187.	Arun Prasad M.	2018	TRY
2188.	Flavian G.	2018	TUT
2189.	Geroge Gabriel Kishore X.	2018	KOT
2190.	Ignacy A.	2018	DGL
2191.	Jacob Amala Preenith K.	2018	PYK
2192.	Jali Marivalan A.	2018	SVG
2193.	Jesu Retchahar A.	2018	SVG
2194.	Joseph Raj Lenin A.	2018	KOT
2195.	Justin Diraviam M.	2018	DGL
2196.	Micheal Newman A.	2018	KOT
2197.	Raymond P.	2018	KOT
2198.	Sagayaraj A.	2018	TRY
2199.	Santhiyagappan M.	2018	MDU
2200.	Sathish Selva Thayalan A.	2018	PYK
2201.	Sebastian Ignaci P.	2018	OCD
2202.	Shibaker A.	2018	TUT
2203.	Simon Jesu Antony V.	2018	DGL
2204.	Stella Mary A.		SAT
2205.	Vinoth Mathyas T.	2018	MDU
2206.	Xavier Arul Rayan S.	2018	MDU

2015-2019 Batch

2207.	Ajith J.	2019	KZH
2208.	Albert Stephen Thilaha Raja S.	2019	TUT
2209.	Alphonse Paul Raj P.	2019	PYK
2210.	Amala R.		SAT
2211.	Ananthi I.		SCSM
2212.	Anbin Devasahayam S.	2019	KOT
2213.	Antony Muthu A.	2019	OCD
2214.	Arockia Raja V.	2019	OCD
2215.	Binoton E.	2019	SVG
2216.	Christian Anand A.	2019	MDU
2217.	Cruz Divakaran I.	2019	MDU
2218.	Godwin Francis Xavier S.	2019	TRY
2219.	Infant Raj S.	2019	SVG
2220.	Jaber Dynish J.	2019	KZH
2221.	James M.A.	2019	MDU
2222.	Jegan Silvester L.	2019	KZH
2223.	Jesu Rajan M.	2019	OCD
2224.	John Paul L.	2019	OCD
2225.	Kingsly Shaju S.	2019	KOT
2226.	Kumar E.	2019	TUT
2227.	Maria Joseph A.	2019	OCD
2228.	Paul Raj S.	2019	TUT
2229.	Sunil K.	2019	KZH
2230.	Vimal Arockia Ruban G.	2019	DGL
2231.	Vimal Santhana Raj A.	2019	OCD
2232.	William S.	2019	TUT

2016-2020 Batch

2233.	Albert Jeyaraj S.	.....	TRY
2234.	Antony Edward Raj A.	2020	SVG
2235.	Arul Raja L.	2020	TRY
2236.	Daniel Abraham S.	2020	KZH
2237.	Francis Selestin S.	2020	TRY
2238.	George Antonyraj G.	2020	TUT
2239.	Jacob Aslin A.	2020	KOT
2240.	Jagaraj S.	2020	HGN
2241.	James Raja X.	2020	SVG
2242.	John Britto A.	2020	DGL
2243.	John Christopher S.	2020	TRY
2244.	Manickam A.	2020	TRY
2245.	Maria Reeja J.		SCCG
2246.	Nelson Amalraj J.	2020	DGL
2247.	Roy N.	2020	KOT
2248.	Starlin Shrakasus S.	2020	TUT
2249.	Vimal S.	2021	TUT

2017-2021 Batch

2250.	Antony Raj J.	2021	PYK
2251.	Arun Babion A.	2021	MDU
2252.	Babu S.	2021	SVG
2253.	Balan F.	2021	TUT
2254.	Chinna Durai R.	2021	MDU
2255.	John Britto A.	2021	TRY
2256.	Mekkenro J.	2021	SVG
2257.	Micheal Mahesh A.	2021	PYK
2258.	Paul Christoper F.	2021	TRY
2259.	Santhiyagu J.	2021	DGL
2260.	Savari Raj F.	2021	TUT
2261.	Selva Jayamani R.	2021	TRY
2262.	Siluvai Franko Francis P.	2021	KOT
2263.	Stelin J.	2021	TRV
2264.	Tony Paul A.	2021	DGL

2018-2022 Batch

2265.	Amalraj A.	2022	MDU
2266.	Anil Joseph J.	2022	KOT
2267.	Anto Jerabin E.	2022	KOT
2268.	Arun Shaji O.	.....	KZH
2269.	Balan P.	2022	TUT
2270.	Berdin Anas A.	2022	KZH
2271.	Britto L.	2022	MDU
2272.	Britto Prasath S.	2022	TRY
2273.	Charles S.	2022	TRY
2274.	Daniel Thilipan X.	2022	SVG
2275.	Devaraj F.	2022	MDU
2276.	Esther Vinoth M.	2022	TUT
2277.	Francis Prasath X.	2022	SVG
2278.	Infant Raja J.	2022	TRY
2279.	Jasper J.	2022	DGL
2280.	Jeevan Chrisanth D.	2022	SVG
2281.	Joseph Elango M.	2022	DGL
2282.	Jothimani A.	2022	TUT
2283.	Michael Raj M.	2022	PYK
2284.	Regan F.	2022	SVG
2285.	Sahaya Jobin Livingston S.	2022	IVD
2286.	Sahaya Milon T.	2022	KOT
2287.	Sahaya Raj J.	2022	TRY
2288.	Sahayaraj A.	2022	TRY
2289.	Thomas Edison A.	2022	TRY
2290.	Vigin Bright L.	2022	KOT

2019-2023 Batch

2291.	Aloysius Ashok J.	OCD
2292.	Answell Ralist K. R.	KOT
2293.	Antony Amalaraj S.	MDU
2294.	Antony Samy A.	DGL
2295.	Antro Revin S.	TUT
2296.	Clinton J.	SVG
2297.	Jerry C.	CGP
2298.	Joel Rufus L.	OCD
2299.	John Baptisa J.	KZH
2300.	John Britto S.	MDU
2301.	John Jijo J.	KZH
2302.	John Vibin J.	KZH
2303.	Madhivanan A.	CGP
2304.	Manoj J.	MDU
2305.	Maria Antony Raj J.	SVG
2306.	Martin J.	MDU
2307.	Michael P.	OCD
2308.	Michael Raj C.	IVD
2309.	Praveen Arul Selvan R.	SVG
2310.	Prem Johnson R.	MDU
2311.	Prince Hancey T.	KZH
2312.	Rickson Robert	DGL
2313.	Sahaya Jayaraj A.	TRY
2314.	Santhiyagu J.	PYK
2315.	Simon Aldus J.	TUT
2316.	Stephen Raj S.	OCD
2317.	Stephen S.	SVG
2318.	Vivin Rodrhic M.	OCD

2020-2024 Batch

2319.	Amal Raj A.	DGL
2320.	Antony Jesuraj A.	TUT
2321.	Antony Jesus M.	MDU
2322.	Antony Jose R.	KOT
2323.	Arockiya Paul Raj S.	OCD
2324.	Bruno Bonso G.	KOT
2325.	Esthack Premkumar J.	TUT
2326.	Felix Antony A.	TRY
2327.	Frank Mario L.	TUT
2328.	Inicko Anand A.	SVG
2329.	Jackson C.	KZH
2330.	Johnbosco M.	DGL
2331.	Jones Pradeep M.	HGN
2332.	Kiritharan J.	SVG
2333.	Maria Asath Vinothkumar S.	OCD
2334.	Mario Kijo C.	TRV
2335.	Mathialagan S.	MDU
2336.	Mickel Samy V.	PYK
2337.	Prakash A.	TRY
2338.	Ramesh S.	OCD
2339.	Ranjeeth A.	KZH
2340.	Saleen Mon J.	KOT
2341.	Sundar Selvan P.	HGN
2342.	Vijay Babu (Raphael) B.	MDU
2343.	Wilson S.	TRY

2021-2025 Batch

2344.	Alex A.	OCD
2345.	Anto Prasanth E.	JDH
2346.	Antony Arun Titus A.	TUT
2347.	Antrose Clinton J.	DGL
2348.	Arockia Rasheen V.	TRY
2349.	Arul Valan S.	MDU
2350.	Binu Santhosh C.	OCD
2351.	Doege Reuson I.	KOT
2352.	George Jeno S.	TRY

2353. Grendin A. TUT
2354. Jerald R. TUT
2355. Jesu M. ….. SVG
2356. John Bosco A. OCD
2357. Kansun Franklin E. ……. KOT
2358. Moses Stephen Raj S. TRY
2359. Naveen L.G. KZH
2360. Nithin Prabu B. MDU
2361. Prakash Xavier A. OCD
2362. Sagaya Anto Raj S. TRY
2363. Savari Muthu S. TRY
2364. Stefin Ruslin Raj M. KOT
2365. Stephen A. SVG
2366. Vilva Raj D. JDH
2367. Younger Sen M.M. DGL

2021-2023 Diploma in Theology

2368. Louis Don Bosco LAY
2369. Maria Vencila M. FSB

2022-2026 Batch

2370. Antony Mathan C. TUT
2371. Antony Rabiston A. OCD
2372. Arockia Nicewin W. TUT
2373. Arockiya Seelan S. KOT
2374. Arun Micheal Raj J. MDU
2375. Bobin R. KZH
2376. Davis Arnold J.S. OCD
2377. Dyson K. TUT
2378. Gilbert Raj J. …..… TRY
2379. Issac David J.A. KZH
2380. Jenish J. KZH
2381. Jorvin Prince J. KZH
2382. Lawrance A. TRY
2383. Maria Jomics A. PYK
2384. Nelson Prabhu D. OCD
2385. Pisath Abison T. KOT
2386. Soosai Prakash R. DGL
2387. Stephen Thomas S. DGL
2388. Stephen Ranjith I. DGL
2389. Vijay Anto M. KOT

5. STUDENTS ENROLLED FOR LICENTIATE PROGRAMME (1995-2022)

S. No.	Year of Admission	Dio./Cong.
	1995-1997	
1.	Fr. Ambrose S.	TRY
2.	Fr. Arul Anand N.	SVG
3.	Fr. Maria Ambrose	SDB
4.	Fr. Paul M.	MDU
5.	Fr. Thomas Valayath	HGN
6.	Sr. Shirley	FSJ
	1996-1998	
7.	Fr. Nikson Edattu	HGN
8.	Fr. Pulickamalil George (Piju)	HGN
9.	Fr. Sakarias	OTY
10.	Fr. Sunil P. M. Gunawardene	TRB
	1997-1999	
11.	Fr. Albert J.	OCD
12.	Fr. Antony Kottackal	KTM
13.	Fr. Edmund Michael G.	OMI
14.	Fr. Russel Raj B.	KOT
15.	Mrs. Bernadette Pitchai	LAY
	1998-2000	
16.	Fr. Lourdhu Jeyaraj G.	CMF
17.	Fr. Maria Peter M.	OTY
18.	Fr. Mudiappan M.	MDU
19.	Fr. Santiago Raja S.	SVG
	1999-2001	
20.	Fr. Amal Raj	MDU
21.	Fr. Arockiasamy Sundaram M.	SVG
22.	Fr. Johnson S.P.	KOT
	2001-2003	
23.	Fr. Marianus Isaac P.	TRY
24.	Fr. Peter Roy S.	MDU
25.	Fr. Saminathan S.	SVG
26.	Fr. Thainese A.	CDP
27.	Fr. Uvari Antony	OSM
	2002-2004	
28.	Fr. Arockia Raj	HGN
29.	Fr. David A.K.	MDU
30.	Fr. Joseph Madanu	HDB
	2003-2005	
31.	Fr. Amalan	PYK
32.	Fr. David Kulandai Nathan S.	SVG
33.	Fr. Gabriel Antony Samy S.	DGL
34.	Fr. Justin Sahaya Raj I.	MDU
35.	Fr. Sahaya Justus W.	KOT
36.	Fr. Vijaya Kumar	MSH
	2004-2006	
37.	Fr. Alexander M.	HGN
38.	Fr. Amalan G.J.	PYK
39.	Fr. Francis A.	HGN
40.	Fr. James A.	TRY
41.	Fr. John Robert A.	SVG
42.	Fr. Jeeva Raj L.	MDU

S. No.	Year of Admission	Dio./Cong.
	2005-2007	
43.	Fr. Benedict M.D. Anelin	KOT
44.	Fr. George Sen M.	MSSCC
45.	Fr. Maria Jesusraj M.	HGN
46.	Mrs. Dhanaseeli S.	LAY
	2006-2008	
47.	Fr. Amalanathan M.	VEL
48.	Fr. Antony Claret S.	KOT
49.	Fr. Antony Kanagaraj C.	HGN
50.	Fr. Eugine Perpetua L.V.	TRY
51.	Fr. John Suresh	TUT
52.	Fr. Lourduraj S.	SVG
	2010-2012	
53.	Fr. Alexander Singarayan	MSFS
54.	Fr. James A.	TRY
55.	Fr. Joseph Baskar Y.	OMD
56.	Fr. Peter Pitchaikan A.	PYK
57.	Fr. Victor Emmanuel J.	TRY
	2017-2019	
58.	Fr. Amalraj M.	KOT
59.	Fr. Arockiaraja I.	OFM
60.	Fr. Aruputharaj K.	MDU
61.	Fr. Maria Packianathan P.	SVG
62.	Fr. Rajan K.	TUT
63.	Sr. Ruby A.S.	OSM
	2018-2020	
64.	Fr. Amalraj S.	ASL
65.	Fr. Arockiasamy R.	CMF
66.	Fr. David Raj I.	TRY
67.	Fr. Francis Xavier A.	TRY
68.	Fr. Justin Kulandai Raj J.	HGN
69.	Fr. Peter J.	MDU
70.	Fr. Savariraj A.	TRY
	2019-2021	
71.	Fr. David Chandran S.	ISCH
72.	Fr. James M.A.	MDU
73.	Fr. Mani S.K.	TUT
74.	Fr. Soundara Raja P.	DGL
	2020-2022	
75.	Fr. Arockia Raj P.	KMB
76.	Fr. Christian Anand A.	MDU
77.	Fr. Edwin Arockianathan V.	PYK
78.	Fr. Saleth Jerald T.	TUT
	2021-2023	
79.	Fr. Arun Babion A.	MDU
80.	Fr. Mariya Xavier Raja S.	TUT
81.	Fr. Sugin Raj P.	OCD
	2022-2024	
79.	Fr. Britto L.	MDU
80.	Fr. Cyril Mesmin V.	KUZ
81.	Fr. Maira Soosai S.	TRY
82.	Fr. Sagayaraj A.	MF

DISTRIBUTION OF THE STUDENTS

ACCORDING TO THE DIOCESES & CONGREGATIONS 1921-2022

DIOCESES

S.No	Dio.	Rhet.	B.Ph	B.Th	L.Th	Tot
1	AHM			9		9
2	APY		13	14		27
3	ASL				1	1
4	BGL		9	14		23
5	BLY			1		1
6	BMY	1	1	6		8
7	CBE		8	13		21
8	CDP			3	1	4
9	CGP			7		7
10	CGY	4	26	30		60
11	CHG	1		1		2
12	CHN		1			1
13	CLW			2		2
14	CMO	2		1		4
15	COC		4	5		9
16	CTK		7	6		13
17	DCA	4		2		6
18	DGL		23	35	2	60
19	EKN		12	11		23
20	ELR			1		1
21	GAL	2	1	2		5
22	GNR		13	13		26
23	GOA	2		1		3
24	HDB		1	3	1	5
25	JAF	1	23	21		45
26	KMB		19	34	1	54
27	KOT		148	283	6	432
28	KTM		3	3	1	7
29	KTY		1			1
30	KZH		20	18	1	39
31	MAD	15	3	36		54
32	MAR			3		3
33	MDU		144	270	13	427
34	MGL	1	3	3		7
35	MLA			2		3
36	MRT			2		2
37	MSR		2	1		3
38	NEL			1		1
39	NGR	9		10		19
40	OTY		8	13	2	23
41	PDY		1			1
42	PL		1			1
43	PLI		21	19		40
44	PUN	2	1	4		7
45	PYK		20	65	4	89
46	QLN		20	18		38
47	RGN		2	3		5
48	SLM		5	7		12
49	SVG		23	107	8	138
50	THR	1	1	1		3
51	THY		2	4		5
52	TLA		11	14		25
53	TNJ		59	69		128
54	TRB	1	13	27	1	52
55	TRI		5			
56	TRV		44	56		100
57	TRY	100	155	333	7	595
58	TUT	23	130	236	5	394
59	VEL		12	51	1	64
60	VER		13	11		24
61	VIJ			1		1
62	VIZ	7		8		15
63	VPM		1	1		2
64	WAR			3		3
	Total	176	1033	1918	55	3183

CONGREGATIONS

S.No	Cong.	Rhet.	B.Ph	B.Th	L.Th	Tot
1	BGC			1		1
2	CIC			6		6
3	CM			1		1
4	CMF			2	2	4
5	CMSF			3		3
6	CR			2		2
7	CSC		1			1
8	CTC			2		2
9	FIHM			4		4
10	FMA			5		5
11	FSAG			10		10
12	FSJ				1	1
13	FSP			1		1
14	HGN			25	9	34
15	IMS			14		14
16	ISCH				1	1
17	IVDei			2		2
18	JDH			2		2
19	MCBS			1		1
20	MFI			3		3
21	MPH			10		9
22	MF				1	1
23	MSFS				1	1
24	MSH				1	1
25	MSSCC				1	1
26	O.Praem			3		3
27	OAD			1		1
28	OCD		1	152	2	155
29	OFM		13	31	1	45
30	OIC			3		3
31	OMD			12	1	13
32	OMI				1	1
33	OSB		2	5		7
34	OSM (M)		8	10	1	19
35	OSM (W)			4	1	5
36	PAL		4			4
37	PMC		1			1
38	SAT			9		9
39	SAC			4		1
40	SCC			4		4
41	SCCG			1		1
42	SCSM			1		1
43	SDB			89	1	90
44	SHJ			2		2
45	SIOL			1		1
46	SJ	1	3	15		19
47	SJCS			1		1
48	SMS			1		1
49	SMSM			1		1
50	SSA			3		3
51	SVD			2		2
52	VC			5		5
	TOTAL	1	33	454	25	509

S.No	Name	Rhet.	B.Ph	B.Th	L.Th	Tot
1	LAY			17	2	19

Name	Rhet.	B.Ph	B.Th	L.Th	Tot
Discontinued Dioceses & Congregations	17	90	213	39	359

வாங்கிடுவீர்

மறை அருவி

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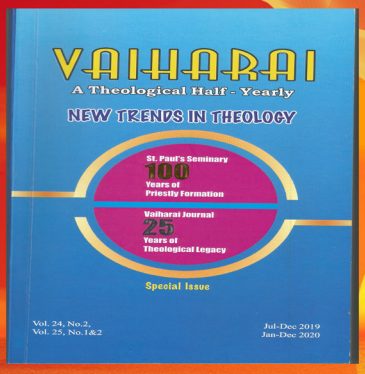

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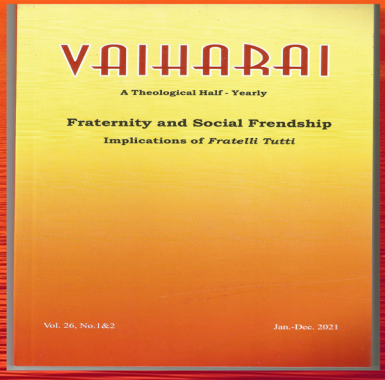

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