

ESCALATION OF PALAYAMKOTTAIST.XAVIER CATHEDRAL CHURCH

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Abstract

Renovation (also called **remodeling**) is the process of improving a broken, damaged, or outdated structure. Renovations are typically either commercial or residential. Additionally, renovation can refer to making something new or bringing something back to life and can apply in social contexts. For example, a community can be renovated if it is strengthened and revived.

The renovation process can usually be broken down into several processes like Planning, Engineering, Structural repair, Rebuilding and Finishes. Most builders focus on building new homes, Commercial Office and churches, so renovating is typically a part-time activity for such trades people. The processes and services required for renovations are quite specific and, once plans are signed off, building a new church is relatively predictable.

Keywords:

Renovation;

Planning;

Strutural Repair;

Rebuilding;

Fifth keyword.

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Renovations usually require all of the sub-trades that are needed for the construction of a new building. During renovation projects, flexibility is often required from renovation companies to respond to unexpected issues that arise. Projects involving renovation require not just flexibility, but a plan that has previously been agreed upon by multiple parties. The planning process will involve feedback from financial investors of the project, as well as the designer. Part of planning will also entail the collection of any necessary data for the completion of the project and then the project plan will be revised and given consent before continuing with renovations. Renovation has several impacts that are produced including, but not limited to Creating jobs, increased spending and Gentrification. Requirements for renovation include Property or site to reconstruct, Structural plans, Knowledge of sewage disposal, water supply, flood zones ,Project plan, Funding, Builders. In this Paper, the renovation of St.Xavier's Cathedral Church has been completely analyzed.

1. Introduction

Our separated brethren had long ago built a centenary hall to commemorate their arrival in Palayamkottai. Though our arrival had been far earlier than that of our separated brethren, we have not yet established our precedence by any public memorial of that kind so far. But the catholics of Palayamkottai did not wish to give up their turn of celebrating a centenary when their parish church became a centenarian in 1963. So, even though five years had elapsed, they celebrated the centenary of St. Francis Xavier's Church on the 29th July 1968.[1] On the previous day his grace Most. Rev. P. Justin Diraviam D.D., J.U.D. Arch-bishop of Madurai

consecrated the new altar. On the 29th morning Very Rev. Fr. A.M. Varaprasadam, Jesuit Provincial of Madurai concelebrated with 6 priests at the new altar. In the evening he presided over the public meeting to Perhaps the centenary celebration of St. Xavier's Church may make one think that Catholicism in Palayamkottai is only a century old. But it is not so. Already in the beginning of the 17th century the Catholic Church had establishments in Palayamkottai and other nearby places. In 1644 Paleam (Present Palayamkottai) had a chapel dedicated to the blessed vergin Mary and there were 70 Christians probably of depressed classes and of a few parava families. There was another chapel at Puduchandai or Sandaipettai as it is today called just 12 K.M. north-east of Palayamkottai near Seevalaperi.

Nevertheless only in 1838 Palayamkottai became the main catholic centre of the Southern district. Leaving Madurai in April 1838 fathers Martin and Louis Du Ranquet came to Palayamkottai and made it a center of their labors in the Tirunelveli region. At that time there were fifty catholic families in palayamkottai. About a hundred paravars induced by the fishing trade, and some Vellalabs employed as clerks in the government departments or in the mission service were added to the original population of Catholics bringing up the number to 1031. The modest chapel, erected originally becoming very small, was replaced by a larger cruciform church. This too soon became not spacious enough for the growing population and in 1860 the construction of a new church with three naves and in the gothic style began; but the work was finished only after three years. On the 29th June 1863 the church was blessed and dedicated to St. Francis Xavier. However, after one hundred years, when the catholic population was grown to over 8000, the need for enlarging the church was felt by the parish. After much hesitation and in the midst of much discouragement, Fr. V.X. Arulanandam managed by his persistent efforts to extend the church on the western side. Leaving the old structure in fact the extended part has a main nave with two wings. The work began in 1957, but was completed only in 1959. The Rt. Rev. Roche Agnisami, Bishop of kottar blessed the church on the 25th January 1959. The Blessed church in the year 1959 is shown in the figure 1.

Figure 1: The Blessed church in the year 1959 is shown.



The Herculean efforts of Fr. Arulanandam gave us an enlarged and majestic church. But owing to some unavoidable circumstances, the inner roof, the sanctuary, the permanent altar and the spacious sacristy remained unfinished for another ten years. In 1968 these unfinished items were accomplished by the generous efforts of the leading parishioners.

It may not be out of place to quote here the words of our former Arch-bishop Peter Leonard S.J. so that one may realize the importance of the centenary church: “Even since its inauguration, a hundred years ago, the beautiful church with its conspicuous belfry has stood out prominently not merely as a land mark dominating the surrounding high ground and drawing the attention of the casual visitor, but particularly as a fitting monument of faith and piety, the hallowed house of the Lord, where the devout believers could rally round the living God. It is here that three generations met to honor to their God, Kneeling in common prayer, joining in songs of praise and thanks giving, attending the great mystery of Christ’s sacrifice; here they met to implore the divine blessing, to hear the word of God, to nourish their souls at the Eucharistic table; here they drew strength and inspiration for their daily task, to live up to their Christian calling, to find consolation in suffering, in mourning and daily trials”.

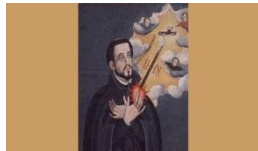
No wonder that the parishioners of Palayamkottai take a legitimate pride in their church, particularly now that it has been worthy of the noble purpose it serves-well, may they say with the psalmist: “Welcome words, when I heard them saying, we will I heard them saying, we will go into the Lord’s house” (Ps. 121).Courtesy: Caritas Jan 1969.

The same church was made the cathedral of the new diocese of Palayamkottai in 1973 when its first Bishop Rt. Rev. S. Iruthayaraj D.D., D.C.L. took charge of it. It is to be noted that the dedication of the Cathedral has not yet taken place. Moreover, it is to be felt that an extension of the present cathedral or construction of a new cathedral is an urgent need.

On the 29th May 2015 as a memorial of the Eucharistic year 2015. Bishop Rt. Rev. A. Jude Paul raj D.D. blessed and opened the adoration chapel which is the modified portion of the sanctuary of the old church.

2. History of the Patron of the church

Figure 2. St. Francis Xavier, SJ (1506-1552)



Saint Francis Xavier was born on April 7, 1506, in a castle near Sangüesa in Navarre (part of present-day Spain). With encouragement from his friend Ignatius of Loyola, Xavier devoted himself to religious service and became one of the founders of the Jesuit order. Much of his life was spent tending to missions in areas such as India and Japan. He was 46 when he died on China's Shangchuan Island on December 3, 1552. On April 7, 1506, Francis Xavier was born in Xavier Castle, located near Sangüesa, in the kingdom of Navarre (part of present-day Spain). He was a member of a noble family, and his childhood was one of privilege—however, it was disrupted by his father's death, as well as by outside efforts to take control of Navarre. In 1525, Xavier went to study at the University of Paris. There, he encountered Ignatius of Loyola, who had experienced a religious conversion while recovering from a war wound. Loyola did his utmost to convince Xavier to join him on the same path of devotion. Though at first hesitant, Xavier was eventually inspired by his friend's example. On August 15, 1534, in the Montmartre section of Paris, Xavier, Loyola and five others pledged themselves to the Society of Jesus (the Jesuits). In addition to vows of celibacy and poverty, they also promised to visit the Holy Land. While waiting in Venice, Italy, to depart for the Holy Land, Xavier worked in a hospital, aiding those in need. He also became a priest, on June 24, 1537. When fighting between Venice and the Ottoman Empire made a trip to Jerusalem impossible, Xavier instead went to Rome, where he and others in the society offered their services to the pope.

Impressed by the Jesuits, King John III of Portugal asked the order for missionaries to work in his empire. Though Loyola initially selected others for the task, Xavier stepped in when a fellow priest became ill. He left Rome on March 15, 1540.

Xavier arrived in Goa, India, on May 6, 1542. He came to be admired in that country for his ability to live and work side by side with the poor. Seeking more converts, Xavier continued to travel; his stops included Ceylon, the Molucca Islands, the Banda Islands and the Malay Peninsula.

On August 15, 1549, Xavier landed at Kagoshima, Japan. As he had at his other missions, Xavier adapted to local mores and arranged for the translation of religious texts. These steps helped him reach more converts in the year and a half he spent in Japan.

3. Few words about present parish priest Rev.Fr.S.Antonyraj

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Succession of the Priests:

1. Fr. Durai Raj 2. Fr. Arockiasamy 3. Fr. Maria Michael 4. Fr. Salette 5. Fr. Joachim 6. Fr. James Nicholas 7. Fr. Annasamy 8. Fr. Lourduraj I. 9. Fr. Antony Cruz

After Rev.Fr.Antony Cruz, Rev.Fr.S.Antonyraj, who took in charge of palayamkottaiparish.



Figure3.Rev.Fr.Antony Raj,ParishPriest,Palayamkottai

He was born on 5th January, 1971 at saveriyarpuram, Kamanayakkanpatti. The Date of Ordination of this father is 19th Oct, 1998. He is nominated as in charge of church renovation in the year June 2011. He is successfully doing this activity efficiently till now.

4. Festival celebrated by St. Xavier's Cathedral Church

Saint Francis Xavier, S.J. (born Francisco de Jasso y Azpilicueta, 7 April 1506 – 3 December 1552), was a Navarrese-Basque Roman Catholic missionary, born in Javier (Xavier in Navarro-Aragonese or Xabier in Basque), Kingdom of Navarre (now part of Spain), and a co-founder of the Society of Jesus. He was a companion of St. Ignatius of Loyola and one of the first seven Jesuits who took vows of poverty and chastity at Montmartre, Paris in 1534. He led an extensive mission into Asia, mainly in the Portuguese Empire of the time and was influential in evangelization work, most notably in India. He also was the first Christian missionary to venture into Japan, Borneo, the Maluku Islands, and other areas. In those areas, struggling to learn the local languages and in the face of opposition, he had less success than he had enjoyed in India. Xavier was about to extend his missionary preaching to China but died in Shangchuan Island shortly before he could do so. [20]

He was beatified by Pope Paul V on 25 October 1619 and canonized by Pope Gregory XV on 12 March 1622. In 1624 he was made co-patron of Navarre alongside Santiago. Known as the "Apostle of the Indies," and the "Apostle of Japan", he is considered to be one of the greatest missionaries since St. Paul. In 1927, Pope Pius XI published the decree "Apostolicorum in Missionibus" naming St. Francis Xavier, along with St. Thérèse of Lisieux, co-patron of all foreign missions. He is now co-patron saint of Navarre with San Fermin. The Day of Navarre (Día de Navarra) in Spain marks the anniversary of Saint Francis Xavier's death, on 3 December 1552.

FRANCIS XAVIER, ST. (1506-1552). Born in the family castle of Xavier, near Pamplona in the Basque area of Spanish Navarre on Apr. 7, he was sent to the University of Paris 1525, secured his licentiate in 1528, met Ignatius Loyola and became one of the seven who in 1534, at Montmartre founded the Society of Jesus. In 1536 he left Paris to join Ignatius in Venice, from whence they all intended to go as missionaries to Palestine (a trip which never materialized),

was ordained there in 1537, went to Rome in 1538, and in 1540, when the pope formally recognized the Society, was ordered, with Fr. Simon Rodriguez, to the Far East as the first Jesuit missionaries.[21] King John III kept Fr. Simon in Lisbon, but Francis, after a year's voyage, six months of which were spent at Mozambique where he preached and gave aid to the sick eventually arrived in Goa, India in 1542 with Fr. Paul of Camerino an Italian, and Francis Mansihas, a Portuguese. There he began preaching to the natives and attempted to reform his fellow Europeans, living among the natives and adopting their customs on his travels. During the next decade he converted tens of thousands to Christianity. He visited the Paravas at the tip of India. near Cape Comorin, Tuticorin (1542), Malacca (1545), the Moluccas near New Guinea and Morotai near the Philippines (1546-47), and Japan (1549- 51). In 1551, India and the East were set up as a separate province and Ignatius made Francis its first provincial. In 1552 he set out for China, landed on the island of Sancian within sight of his goal, but died before he reached the mainland. Working against great difficulties, language problems (contrary to legend, he had no proficiency in foreign tongues), inadequate funds, and lack of cooperation, often actual resistance, from European officials, he left the mark of his missionary zeal and energy on areas which clung to Christianity for centuries. He was canonized in 1622 and proclaimed patron of all foreign missions by Pope Pius X. F. D. Dec. 3.[24]

Every year St.Xavier's flag has been hoisted in 24th November. The festival has been celebrated for ten days from the flag hoisting day. Finally, the St.Xavier's feast is celebrated in 3rd December.[25]

5. Work Analysis and Renovation of St.Xavier's Cathedral Church

The present Church building does not have enough space for the faithful to participate in the Holy Eucharistic Celebration meaningfully. On Sundays though we have four masses, very many people are standing outside due to the lack of space.[22] Thousands of people attend to this church on a regular basis from various walks of life. So we are planning for the reconstruction of the present cathedral church. We expect generous donations from all those who can support this noble Endeavour of the reconstruction.

At present the work is going on from 2014 September onwards. It is expected to be completed in the year 2018.[23]

Donations in the form of Demand Drafts, Crossed Cheques, Money Orders etc may be sent to :

Account Name : Parish Priest

A/C No: 230001001580074

Name of the Bank : CITY UNION BANK LTD

Shift Code : CIUBIN5M

IFSC : CIUB0000230

Palayamkottai branch

Detailed Estimate

Required Materials	Total Units	Rate / Unit
Sand	685 Units	Rs.4500/Unit
Red Sand	1160 Units	Rs.560/Unit
Bricks	4,45,000 Bricks	Rs.5.50/Brick
½ inch Stone (Metal)	188 Units	Rs.1600/Units
¾ inch Stone (Metal)	706 Units	Rs.2000 / Units
Steel Rod	203 Ton	Rs.60,000 / Ton
Cement	1230 Ton	Rs.7200/Ton
Marble	18,000 sq.feet	Rs.150/ sq Feet
Granite	3,500 Sq.feet	Rs.220/ sq.feet
Door & Window Wood Work (Vengai)	13,000 sq.feet	Rs.300/ sq.feet
Alter Wood Work (Teak)	8,750 sq.feet	Rs.400/ sq.feet
Painting	Total Approximate	Rs.30,00,000
Electricals	Total Approximate	Rs.40,00,000

Grill Work	Total Approximate	Rs.8,00,000
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The following figure 4 shows the final appearance of our St.Xavier's Church, Palayamkottai.



Figure 4 shows the final appearance of our St.Xavier's Church

Figure5.Damaged Old Cathedral

Due to some unavoidable damages in old cathedral, it is decided to reconstruct the whole old building with new one. The following figures show the damaged old cathedral. [23]



Figure 6 Safeless Conditions of the Old Cathedral.

The following figures depict the safe less conditions of old Cathedral.



Figure 7.Right side from the entrance so far

The following figures explain the completed works in the right side from the entrance so far.



Figure 8. Altar, Underground Sacristy in Progress

The Following figures discuss the progress of Altar, Underground works which have done so far.



Figure 9. Cathedral reconstruction work:

The following figures show the complete cathedral reconstruction work.



6. Conclusion:

One of the most visible and surely most controversial effects of the Second Vatican Council is the radical restructuring of existing churches, many of considerable historic and artistic merit. No action can stir up bitterness and create division within a parish more quickly and deeply than the announcement of plans to renovate the church. In the dispute that so often arises, both sides appeal to documents from the council, the post-conciliar period and from local bishops' conferences. Opposing positions both claim justification in legislation and decrees. But these official statements need a clear reading and interpretation.

For example, the "Third Instruction on the Correct Implementation of the Constitution on the Sacred Liturgy," issued by the Congregation for Divine Worship on September 5, 1970, directs that "...all the churches should be given a definite arrangement which respects any artistic monuments, adapting them as far as possible to present day needs." A little thought about the syntax of that statement makes it clear that the preservation of artistic monuments is given priority over adaptation to present needs. A check of alternative translations into English gives no reason to alter that interpretation.

Perhaps the most telling statement issued from Rome is the relatively obscure circular letter, "Opera artis," sent to the presidents of the national conferences of bishops by the Congregation for Clergy on April 11, 1971. That letter addresses specifically the care of the Church's artistic and historic heritage, and contains the following: "Disregarding the warnings and legislation of the Holy See, many people have made unwarranted changes in places of worship under the pretext of carrying out the reform of the liturgy and have thus caused the disfigurement or loss of priceless works of art." That same letter directs that "...bishops are to exercise unfailing vigilance to ensure that the remodeling of places of worship by reason of the reform of the liturgy is carried out with the utmost caution."

Finally, one is justified in deriving conclusions about the policy of the Catholic Church by observing the treatment of historically and artistically important churches in the direct control of the Vatican. In those churches, including the major basilicas of Rome, virtually no alteration has been carried out in response to liturgical reform, and, in fact, in some cases Mass is still said at the pre-Vatican II altar, with the priest facing away from the people. This is not cited to advocate that practice, but to demonstrate the conservative approach of the Vatican itself to liturgical renovation.

It seems to me that there is a simple answer to the apparent conflict between statements in various documents, and that is that directions concerning the appropriate character of worship spaces do not necessarily apply equally to new buildings and existing artistically and historically valuable churches. One searches in vain for "noble simplicity" (called for in "General Instruction of the Roman Missal") in the basilicas of Rome, the baroque churches of southern Germany, or in the Victorian churches of the United States, but such churches should not be substantially altered. "Noble simplicity" is obviously an expression of a design ethic of our own time ("Less is More"), and as such may well be a valid goal for today's architects--or perhaps for the architects of twenty years ago, architectural theories being subject to change. Any attempt to apply the contemporary idea of "noble simplicity" to older buildings inevitably attempts to apply the design philosophy of our own day to the accomplished art of another, and that attempt is always a philosophical anachronism.

Admittedly, the documents cited above, especially the circular letter, are of lesser standing than the constitution on the sacred liturgy. But used as guidelines for interpreting the more important documents, and given that advocates of "radical renovation" find supportive material in what is called "generalization," we are free to point out that interpretation leading to radical renovation is directly at odds with the interpretation of the Vatican itself, as demonstrated in writing and in practice.

In conclusion, one must respect the past and its art as a heritage given to us to use and to preserve. New structures and new expression in all the media must reflect the need, the style and legislation of the present time, but to destroy the past in the name of liturgical reform is not only contrary to the legislation itself but to common sense as well.

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