

# INTERNOS

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No. 2

February 2022

## BISHOP'S PROGRAMME FOR FEBRUARY 2022

- 2 09.00 a.m. Inauguration and Blessing of the Premises for Physiotherapy, FMCI
- 3 07.00 a.m. Holy Mass at the General Chapter, Bethany Generalate
- 5 04.00 p.m. Confirmation at Gurpur Church
- 6 08.30 a.m. Confirmation at Panir Church
- 7-11 Meetings at KROSS and St Peter's Pontifical Seminary, Bangalore
- 12 03.30 p.m. Confirmation at Ujire Church
- 13 08.00 a.m. Pastoral Visit, Nala Parish
- 18 09.00 a.m. Council of Priests Meeting
- 21-22 Young Clergy Ongoing Formation, Bajjodi
- 23 04.00 p.m. CODP Governing Board Meeting, Bishop's House
- 24 09.00 a.m. St Joseph Seminary, Governing Board Meeting
- 25 09.00 a.m. Diocesan Pastoral Parishad, Bishop's House
- 26 04.00 p.m. Confirmation at Kirem Church
- 27 08.00 a.m. Confirmation at Ferar Church
- 04.30 p.m. Kripa Sadhana Day

### **Bishop Meets in the Forenoon:**

Diocesan Clergy, 23; Religious Priests and Sisters, 26;

Lay Faithful, 28.

## **BISHOP'S MESSAGE FOR FEBRUARY, 2022**

The month of February has some important events at the level of the Universal Church. One such event is the Day of the Consecrated Life, wherein Pope Francis has given a call to pray for the religious sisters and consecrated women. Another is the Memory of Our Lady of Lourdes, who began to appear to St Bernadette Soubirous on February 11, 1858, a day dedicated by Pope St John Paul II to celebrate the World Day of the Sick. The current situation of the pandemic, and attack on Christians and religious freedom, all call for intense prayer trusting in the Lord.

**February 2: The Presentation of the Lord:** The Feast of the Presentation of the Lord is also the Day of the Consecrated Life. Pope Francis has chosen the General Intention for the month to pray for religious sisters and consecrated women. We cherish the presence of the religious sisters and consecrated women in our diocese as a wonderful treasure, and we thank God for their dedication. Many have chosen to serve the marginalised and those living in existential peripheries in their struggle for social justice. While I gratefully acknowledge their services and wholehearted collaboration in the apostolate, I request the Parish Priests and members of the Commission for Vocations and Formation, Priests and Religious to organise some moments of prayer together, during this month, to express our gratitude for the services they render. It would be an incentive also for the youngsters to offer themselves in the service of the Lord and of the Church.

**February 11: World Day of the Sick:** On the day of the memory of Our Lady of Lourdes, the Church celebrates 30<sup>th</sup> World Day of the Sick. Pope Francis, in his message, given for the occasion, highlights the great ideal set by Jesus, who said: “Be merciful, even as your Father is merciful” (Lk 6:36). While thanking the caregivers and healthcare personnel, the Pope insists on respecting the uniqueness, dignity and frailties of each patient and invites all of us to listen “to the patient, his or her history,

anxieties and fears.” Pope Francis gratefully remembers those caregivers who stood at the bedside of the patients when they were far removed from their own family members. He reminds them: “Your hands, which touch the suffering flesh of Christ, can be a sign of the merciful hands of the Father.” Let us express our gratitude towards all the healthworkers who risk their lives during this pandemic to care for the suffering humanity. I request the Parish Priests to coordinate with the members of Health Commission to collect the names and contacts of the healthcare personnel present in the Parishes and use the occasion of the World Day of the Sick to felicitate physicians, nurses, laboratory technicians, the support staff and the caretakers of the sick, as well as the numerous volunteers. This would be a good occasion to collect the data all over the diocese regarding healthcare workers, their specialisation and contact numbers and pass it on to the Secretary of the diocesan Health Commission.

**April 7: Ongoing Formation, Pastoral Consultation, Recollection and Chrism Mass:** One of the wonderful occasions to experience brotherhood among priests is the day we come together for some serious study of the relevant issues, consult the experts on matters necessary for our pastoral care, pray together and celebrate the joy of Priesthood through the Chrism Mass. **Kindly mark April 7, Thursday**, in your calendar as the day dedicated for this purpose. The venue of the Study and Consultation is the C.M. Hall of St Joseph Seminary. Rev. Fr. Melwyn Pinto, SJ, the Rector of St Aloysius College is the preacher for the Recollection.

**India’s First Lay Martyr-Saint:** Blessed Lazarus Devasahayam of Tamilnadu and 6 others will be officially declared saints at a canonisation ceremony in the Vatican on May 15, 2022. He is the first lay person and martyr of Indian origin. He was martyred for the faith nearly 270 years ago. Devasahayam was born on April 23, 1712, as Neelakanda Pillai, and served in the palace of Maharaja Marthanda Varma of Travancore. Neelakanda was baptised at the Catholic Church of Vadakankulam village, in the present Tirunelveli District. After having found the new faith, he renounced the former faith with its practices which angered the officials. He was imprisoned and subjected to harsh persecution

and yet he would not give up his faith. A Catholic for only seven years, he was shot dead in the Aralvaimozhy forest on January 14, 1752. The Diocese of Kottar initiated the Cause, and the Church of India is fortunate to have a great testimony of faith by one who received the faith as an adult. He testified to us how precious is the gift of faith. Devasahayam was beatified on December 02, 2012, in Nagarcoil by Cardinal Angelo Amato, former Prefect of the Congregation for the Causes of Saints. May Saint Devasahayam intercede for us and help us strengthen the faith of families and youth of this large and noble country where the quality of our faith is put to the test.

**Transfers of Clergy:** The process of transfers is a yearly feature, and those who are due for transfer have to make an extra effort to put all records and inventory in order. “Leave the place better than you found it” has great wisdom in it. The one who succeeds must feel the joy of taking over the baton of pastoral service in the new place. I earnestly request the Parish Priests and Heads of Institutes who are due for transfer to keep ready the accounts, files, reports, inventories, and the necessary documentation so that handing over becomes smooth. Kindly contact the Chancery for the Checklist of the Temporal Administration of the Parish/Institution and submit the filled-in copy of this Checklist to me by April 30, 2022.

**Konkani New Testament Audio and Daily Prayers:** We have entered into an agreement with Megavoice, New Delhi, to permit them to make copies of the Konkani New Testament audio, produced by Sandesha Regional Communication Centre in collaboration with the Diocese of Mangalore. Some generous donor has come forward to help financially, and Megavoice has freely given us some pieces of solar-powered Bible audios, which also contain the daily prayers in Konkani. These are meant for the elderly, vision-impaired or non-literate people. If you have some needy people who have the above limitations, and would benefit from this audio to listen to the Word of God in Konkani, you may contact the Secretary for the Biblical Commission, Fr Vincent Sequeira. A big thanks to the donor and to Megavoice personnel. May Mother Mary, conceived without sin and St Devasahayam intercede for us.

✠ Peter Paul Saldanha  
**Bishop of Mangalore**

## **GUIDELINES CONCERNING “WORDS OF REMEMBRANCE” AT THE FUNERAL MASS**

Catholic funeral liturgy is an act of worship of God and prayer for the deceased that aims at the celebration of salvation and mercy, of grace and eternal life. It is a liturgical celebration of the whole Church, which celebrates funeral rites to offer worship, praise, and thanksgiving to God for the gift of a life that has now been returned to God, the author of life and the hope of the just. Consequently, the funeral liturgy is not meant to be a commemoration (much less a canonisation) of the person who has died. Extended remembering of the deceased often results in forgetting the Lord.

*The Order of Christian Funerals* (OCF) gives three types of funeral celebrations, corresponding to the three places in which they are conducted—the home, the church, and the cemetery—and according to the importance attached to them by the family, local customs, the culture, and popular piety. This order of celebration is common to all the liturgical traditions and comprises four principal elements: (a) the greeting of the community; (b) the reading of the Word of God; (c) the celebration of the Eucharistic sacrifice; and (d) the farewell to the deceased.

The ministry of consolation is a pre-eminent part of the ministry of the Church. Caring for the dying, praying for the dead and comforting those who mourn are major elements of a ministry of consolation and responsibility of the Christian community. Therefore, members of our parishes should be actively encouraged and trained to take part in this ministry traditionally called a work of mercy (OCF 8). Ministry to the family should not be confined to the funeral rites nor end with the liturgical ministry.

We are happy that priests and lay faithful of the parish do their best in terms of ministry to the bereaved or grieving family and their support in matters relating to funeral and burial of the dead. Visiting the bereaved family, consoling them and praying with them, offering the family assistance it needs regarding funeral arrangements, and so on, form part of our ministry, which is done in collaboration with the parish ward leaders (gurkars), ward people and others from the parish.

Ecclesiastical funerals, by which the Church seeks spiritual support for the deceased, honours their bodies, and at the same time brings the solace of hope to the living, must be celebrated according to the norm of the liturgical laws. The following guidelines focus on some issues:

### **1. For Homilists**

1.1. “A brief homily based on the readings should always be given at the funeral liturgy, but never any kind of eulogy. The homilist should dwell on God’s compassionate love and on the Paschal Mystery of the Lord as proclaimed in the Scripture readings.” (OCF 141).

1.2. Through the homily, members of the family and community should receive consolation and strength to face the death of one of their members with a hope nourished by the saving word of God.

1.3. There is no place for “eulogy” at the funeral liturgy. “Eulogy” is directed to the person showering excessive praise on him, while liturgy is wholly directed to God the Father in Jesus Christ who is the Life and Resurrection. The homilist, when appropriate, may make a brief reference to the faith-life of the deceased and can incorporate elements of gratitude and praise for a life that God had blessed.

1.4. Homily is not eulogy to honour the deceased. In the funeral liturgy, we are not merely looking into the past and honouring our dead. We are hearing the words that speak of life – life changed, not ended. The homily is addressed to the living to keep our faith and hope alive.

1.5. The homilist should keep in mind that he is a minister of the Word of God and his role is to speak on behalf of God to the mourners and the community gathered. He is never a delegate or an agent appointed to sing praises of the deceased and family of the deceased and score points on the popularity index.

1.6. During the homily or liturgy, avoid giving any suggestion or declaration that the deceased is “in heaven,” which, among other things, implies that he or she is not in need of the prayers and suffrages of the Church. In fact, funeral liturgy is praying for the dead and expressing our faith and hope in the mercy of God. Therefore, funeral liturgy should avoid by all means appearing to be more like the canonisation of the deceased than a proclamation of God’s saving grace through Jesus.

## 2. “Words of Remembrance” at Funeral Mass

2.1. *The Order of Christian Funerals* make no provision for eulogies or funeral orations during the funeral liturgy but uses the expression “words of remembrance”. No. 170 of the OCF does permit ‘words of remembrance’. It directs: “*Following the Prayer after Communion ..... A member or a friend of the family may speak in remembrance of the deceased before the final commendation begins*” (emphasis added).

2.2. The expression “may” in the OCF 170, makes it clear that speaking in remembrance of the deceased is optional and not a necessary part of the funeral rites. These brief words are permitted by the OCF and Catholic practice when they will bring hope and comfort to the bereaved.

2.3. The use of the expression “speaking in remembrance of the dead” in the liturgical norms instead of “eulogy”, “panegyric”, “funeral oration”, “obituary” (that we often use incorrectly) is deliberate. (a) A eulogy recounts some or all of the significant events in the life of the deceased, but words of remembrance do not attempt to give a biography and details of family members but to share some insight into the faith and values of the deceased as seen in one or two examples from his/her life. (b) By its very nature, a eulogy tends to be lengthy, while words of remembrance are brief. (c) A eulogy or funeral oration exclusively concentrates on the secular achievements of the deceased, whereas “speaking in remembrance” in the context of the liturgy makes reference to the faith-life of the one who died and maintains the religious and spiritual tone of the funeral liturgy.

2.4. The appropriate time to “speak the words of remembrance” is following (after) the Prayer after Communion and before the Final Commendation. The interim period between the Prayer after Communion and Final Commendation can be used to make appropriate announcements, to speak in remembrance of the deceased, etc. The principle is that once the liturgical part begins, it should flow towards its conclusion as one unit and not be interrupted. In other words, once the Final Commendation begins, it should not be interrupted by any other announcements or speeches.

2.5. Words of remembrance form no part of the Liturgy of the Word, and therefore, they should not be made from the pulpit or ambo, but are to be given from the “announcement stand” or some other appropriate place.

## 3. For Those Speaking the “Words of Remembrance”

3.1. If someone wants to speak words of remembrance at the funeral liturgy, he/she should inform the Parish Priest well in advance and obtain his approval to do so.

3.2. Only one person will speak at the Funeral Mass. It is better that the same person gives the brief ‘vote of thanks’ – so that it does not become a secular programme in the church with too many optional being brought in.

3.3. The limitations on these ‘remembrances’ have to do with the nature and purpose of a Funeral Mass. The liturgy should be focused on the promise of eternal life and the eventual hope of reunion. It is not meant to be a canonisation of the deceased.

3.4. The words spoken in remembrance of the deceased should be well prepared and simple and brief, lasting no more than **five minutes**. It should not last longer than the homily. In this way, the integrity of the Church’s public prayer is maintained, and the opportunity provided to speak in remembrance of the deceased. The time limit considers the convenience of the people who have taken time from their busy schedule to attend the funeral, procession time to the cemetery and the rite of committal, parishes needing their churches for other liturgies, and so on.

3.5. The words of remembrance should be about the deceased person’s human qualities (including their life of faith), and how these qualities can inspire the hearers. The speaker should speak honestly and compassionately. It is neither necessary nor desirable that the speaker attempt to give a life history of the deceased and introduce the family members.

3.6. The time and place for eulogies and funeral orations are outside the liturgy and church. They may be done at the gatherings after the funerals or at the gatherings held following the memorial Masses. Video retrospectives or PPT on the life of the deceased are not permitted during the liturgy in the church. These presentations are more suitable for the reception/condolence meets or other occasions.

We tend to think of celebrations such as weddings and funerals as primarily family events, but they are not *entirely* family events. The moment we walk through the doors of the church, these family events become ecclesial events, and that which seemed very private becomes public as belonging to the Church. The liturgy and rites do not belong to individuals, they belong to the Church as a whole, and we participate in something larger than ourselves when we celebrate the rites and liturgy of the Church. It is the role and responsibility of the priest to guide the parish community towards the liturgically appropriate elements of a Funeral Liturgy.

02.02.2022

✠ Peter Paul Saldanha  
**Bishop of Mangalore**



## THE RECITATION OF DIVINE PRAISES AFTER THE BENEDICTION

The recitation of Divine Praises occurred immediately after the blessing and before the reposition. However, common custom appears to have the Priest or Deacon place the monstrance back on the altar following the Benediction and repose the Eucharist immediately following the divine praises.

Divine Praises remind us of the glories of the Trinity and of the key role our Blessed Mother, St. Joseph, and the Angels and Saints have played in our salvation as well. The list of praises seems to have been compiled in or about the year 1797 by Father Louis Felici of the Society of Jesus. It is believed that he wrote this litany in reparation for blasphemies against the Holy Name of God, as a way to repair the damage done by others who said the Lord's name in vain.

Until the nineteenth century, the list of verses of Divine Praises was rather short; approximately 9 verses or acclamations. Later the Church adopted Fr Felici's litany, and many popes after his death added particular verses that they thought necessary to add. The Popes began to add verses in response to a devotion the Pope wanted to highlight or a doctrine he clarified or proclaimed.

Here is the current text of the Divine Praises, along with notes about the Popes who added verses and any relevant documents they wrote in connection to them:

*Blessed be God.*

*Blessed be His Holy Name.*

*Blessed be Jesus Christ, true God and true Man.*

*Blessed be the Name of Jesus.*

*Blessed be His Most Sacred Heart* (Leo XIII issued the Encyclical *Annum Sacrum* in 1899 and consecrated the world to the Sacred Heart)

*Blessed be His Most Precious Blood* (St. John XXIII wrote the Apostolic Letter *Inde a primisto* in 1960 to promote devotion to the Precious Blood)

*Blessed be Jesus in the Most Holy Sacrament of the Altar*

*Blessed be the Holy Spirit, the Paraclete* (St. Paul VI, during Vatican II Council, issued the Encyclical *Ecclesiam Suam* in 1964 on the Church and the role of the Holy Spirit).

*Blessed be the great Mother of God, Mary most Holy.*

*Blessed be her Holy and Immaculate Conception* (added by St. Pius IX in 1851. By his Apostolic Constitution *Ineffabilis Deus* in 1854, he declared the Immaculate Conception a dogma of the Church)

*Blessed be her Glorious Assumption* (added by Pius XII in 1952, two years after his Apostolic Constitution *Munificentissimus Deus* in 1950 declaring the Assumption of Mary, a dogma of the Church)

*Blessed be the name of Mary, Virgin and Mother.*

*Blessed be St. Joseph, her most chaste spouse* (Benedict XV issued the Motu Proprio *Bonum Sane* in 1920 on the anniversary of St. Joseph being declared patron of the Church)

*Blessed be God in His Angels and in His Saints.*

Amen.

This ever-expanding prayer illustrates that certain prayers are not written in stone and can be adjusted to meet the needs of the time and better express the depth of the Christian faith. Here we can say that the Holy See has had custody of these acclamations for over two centuries, and they have become customary to pray during Benediction the world over.

The liturgical text *Holy Communion and Worship of the Eucharistic Mystery Outside Mass* includes the rite for Eucharistic Exposition and Benediction. But some of the customary or popular devotions are not included in the Vatican's official liturgical text. It is worth noting that even though the original Latin text of the rite does not include the Divine Praises at all, the Holy See has given wide freedom to the Bishops' Conferences to adapt the rites to particular circumstances and add recommended hymns and prayers according to local custom. The *praenotanda* provides for adaptation in different regions of the world. The liturgy books published by the episcopal conferences of Italy, Mexico, USA, England and so on include the Divine Praises in the Rite for Eucharistic Exposition and Benediction.

The Divine Praises are usually recited publicly immediately after the Benediction of the Blessed Sacrament. While the rubrics do not specify that the Divine Praises be recited at all, when they

are recited, it is customary to do so before reposing the Blessed Sacrament. This is the Holy Father's practice after imparting Benediction on concluding the Eucharistic procession of the feast of the Body and Blood of Christ.

Moreover, the liturgical norm says: "After the blessing, the Priest or Deacon who gave the blessing, or another Priest or Deacon, replaces the Blessed Sacrament in the tabernacle and genuflects. Meanwhile, the people *may sing or say an acclamation*, or sing another song of praise to God, and the minister then leaves" (italics added). In other words, the rite does, however, foresee that hymns or acclamations may be recited during the reposition.

The Holy See has deliberately opted for allowing wide scope for freedom of choice. Hence, it is fairly clear that including a prayer such as the Divine Praises in one or another part of the ritual is a case of recommending a custom without creating an obligation.

In short, neither the Holy See nor the Episcopal Conference of India has brought out any liturgical norm prohibiting the customary practice of reciting Divine Praises after the Benediction, before the Reposition of the Blessed Sacrament. It is not only possible but also pastorally advantageous to continue the established custom of praying the Divine Praises.

✠ Peter Paul Saldanha  
**Bishop of Mangalore**

## **CLERGY APPOINTMENTS**

1. Rev. Dr Ivan D'Souza, Professor at St Joseph Inter-diocesan Seminary, Jeppu, is appointed as the Head of the Chair in Christianity. The Mangalore University, in its letter dated 20.01.2022 has approved our proposal, and appointed him for a period of three years.

2. Rev. Dr Antony Prakash Monteiro is appointed as Principal, St Philomena College, Puttur, with effect from 01.01.2022.

## **MODIFICATION TO NO. 11 OF THE NORMS CONCERNING PARISH CEMETERIES AND GRAVES**

Norms Concerning Parish Cemeteries and Graves, published in *Inter Nos* (November 2019, pp. 269-273), came into effect in the Diocese on November 02, 2019.

The last sentence of No. 11 of the Norms stated that “the Cross or any part of the monument shall not be more than 3’ height from the burial ground.” However, there was a request to make a little more space available to make provision for 5 names on the upright headstone on the grave. Hence taking into consideration this request, I hereby revise the previous norm to increase it by one foot in the foresaid part (from 3’ height to 4’ height from the ground) and modify the **norm 11 to read as:**

Built-up size of a reserved grave shall not exceed 9’x 8’ 3.5’x 1.5’ (9 feet depth, 8 feet length, 3.5 feet width and 1.5 feet height from the ground) so as the depth for the 1st burial remains at 9’ and the 5th burial at least 5’), including the outside built-up area. The Cross or any part of the monument shall not be more than 4’ height from the burial ground.

✠ Peter Paul Saldanha  
**Bishop of Mangalore**

## **REMINDER ON ANNUAL MISSION STATISTICS - 2021**

We thank Rev. Fathers and Sisters, who have duly submitted their Annual Mission Statistics (Jan-Dec 2021) to the Chancery. We appreciate them for their diligence. Those Parishes and Religious Houses that have not yet submitted the duly filled Mission Statistics of 2021, please do the needful to ensure they reach the Chancery **before February 15, 2022**. We request the Parish Priest to remind the heads of Religious Convents to submit the filled-in forms sent to them by the date mentioned above. The Diocese must submit the diocesan data online to the Holy See by the end of February 2022 via online. We need your cooperation.

## THE COUNCIL OF PRIESTS MEETING

**The Council of Priests** will be held on **February 18, 2022, at 9.30 a.m.** at the Bishop's House, Kodialbail, Mangalore. Refreshments will be served at 9.00 a.m. The agenda of the meeting is as follows:

- 09.30 a.m. : Prayer, Welcome  
Minutes of the last meeting, Follow up
- 10.00 a.m. : Presentation on the Topic of the Day:  
"Compliance Issues in Parish Financial  
Administration with respect to Civil and Taxation  
Laws"
- 11.00 a.m. : Discussion and Evolving Policies
- 12.00 p.m. : Any Other Matter
- 12.30 p.m. : Bishop's Message

All the members are requested to attend the meeting and invited for lunch following the close of the Council meeting.

V. Rev. Joseph Martis  
**Secretary, Council of Priests**

✠ Peter Paul Saldanha  
**Bishop of Mangalore**

## ONGOING FORMATION FOR JUNIOR CLERGY 2022

- Date : 21 and 22 February 2022
- Place : Pastoral Institute, Shanthi Kiran, Bajjodi
- Topic : **Affective Maturity**
- Resource Person : Rev. Fr Jose Parappally, SDB
- Participants : Priests ordained from 2011 – 2021  
and Deacons

All must attend this two-full day ongoing formation programme without exception.

Rev. Santhosh Rodrigues  
**Director, Pastoral Institute**

✠ Peter Paul Saldanha  
**Bishop of Mangalore**

## FROM THE PROCURATOR'S OFFICE

- 1) The Parish Priests are requested to pay all the earmarked collections of 2021-22 by **15<sup>th</sup> March 2022**. Therefore, do not wait for the last due date to make the payment. Kindly make the payments as and when the collections are made.
- 2) In addition to above payments Parish Priests are requested to check the following and remit/submit the same by **10<sup>th</sup> March 2022**:
  - a) D.C.P. 3% of the Gross Income of the Church
  - b) D.C.P. 5% of the Hall Income
  - c) P.A.F. 1% of the Gross Income of the Church
  - d) Parish Union Rs.25
  - e) Binated and Clubbed Mass Stipends (*upto February 2022*)
  - f) Surplus Masses (*upto February 2022*)
  - g) C.M.A. claims (*upto February 2022*)
  - h) Priests Aid Fund Rs.3000 Personal Contributions
  - i) Retired Priests' Fund Rs.3000 Personal Contributions
  - j) Salary/Pension Contributions (*upto February 2022*)
- 3) Kindly follow these bank details for the above payments:
  - a) Earmarked Collections, DCP contributions, Binated & Clubbed Mass Stipends, & Salary / Pension Contributions could be paid by cheque/bank transfer favoring **Diocese of Mangalore, Karnataka Bank, Kodialbail Branch, IFSC: KARB0000476, Account No.: 4762500100102401.**
  - b) PAF contributions cheque/bank transfer favouring **Priests Aid Fund, Indian Overseas Bank, Hampankatta Branch, IFSC: IOBA0000029. Account No.:002901000000285**
  - c) Surplus/Unoffered Masses cheque/bank transfer favouring **Mass Offering Account, M.C.C. Bank Ltd., Hampankatta Branch, IFSC: IBKL0078MCC, Account No.: 002010100020673**
  - d) Parish Union contribution cash/cheque favouring **Parish Union**
- 4) **P.A.F. Claims:**

As intimated to the members earlier (*refer Internos of March 2020 page no.61*) the members can claim their medical bills

from the Priests' Aid Fund of a financial year by 25<sup>th</sup> March. Therefore, the members are requested to abide by the P.A.F. rules and send their claims for financial year 2021-22 by 25<sup>th</sup> March 2022. Later, any bills of the financial year 2021-22 will not be honored. Only in case of Medical bills after 25<sup>th</sup> March 2022, claims could be made in the next financial year. Kindly co-operate.

**- Procurator**

## **PROGRAMMES OF CODP**

- 06.02.2022 : - Training on plastic waste management at CODP-ISD  
 - Career Guidance program at Madanthyar
- 11.02.2022 : Cleanliness drive at Fajir
- 12.02.2022 : - Training on water harvesting at Kumbla  
 - Training on government schemes at Bakrabail  
 - Training on plastic waste management at Kuppila  
 - Training on poultry and goat rearing at Vijayadka
- 13.02.2022 : Cleanliness drive at Merlapadavu and Bedrampala
- 18.02.2022 : Cleanliness drive at Puttur
- 19.02.2022 : Training on government schemes at Vorkady
- 22.02.2022 : Training on existing laws at Talapady
- 23.02.2022 : CODP Board of Directors Meet at Bishop's House
- 24.02.2022 : Training on poultry and goat rearing at Mavinakattari and Puttur
- 25.02.2022 : Cleanliness drive at Maniampare
- 26.02.2022 : - Cleanliness drive at Samethadka  
 - Training on poultry and goat rearing at Modankap

- 27.02.2022 : - Training on existing laws at Manjeshwar  
- Training on natural resource management at Kumbbla  
- Training on water harvesting at Bajpe

### **I. Other activities for February 2022**

1. Awareness on Cancer and Healthy lifestyle for school children at CSI School, Mulky
2. Health and nutritious food kits distribution at Kumbbla
3. Commencement of one-month Tailoring course in cloth bag making at Bantwal

### **II. Information from CODP**

#### **LENTEN CAMPAIGN 2022**

As done in the previous year, this year too, the Lenten Campaign will be towards 'Local Mission/Charity' (**Refer Bishop's Letter**). Kindly encourage your parishioners to contribute generously to the cause. People can also contribute their donations directly to CODP for this campaign, through cheques, RTGS, NEFT, etc. Kindly note:

1. CODP is registered under 80G (IT exemption) of the Income Tax Act
2. **Any donations/contribution to CODP above Rs 2,000/- is to be sent by Cheque/Bank transfer/NEFT/RTGS. The details are as follows:**

Account Name	CODP (Regd)
Bank Name	INDIAN OVERSEAS BANK
Branch	PADAVU
Account Number	157201000000015
IFS Code	IOBA0001572

**NOTE: Please remember to intimate CODP as soon as you send your contribution through any of the above modes of transfer.**

**– Director, CODP**



## **BISHOP'S LETTER ON LENTEN CAMPAIGN 2022**

Dear Rev. Fathers, Brothers and Sisters in Christ,

**Sub: Lenten Campaign 2022 - 'My Lenten Sacrifice'**

I take this opportunity to wish you all a happy New Year 2022. After another year that proved not so good due to pandemic, we begin this New Year with optimism and hope. Many of the Parish Priests begin their annual house blessings in the month of January. Many collect the Lenten campaign sacrifice during the house blessing. This Lenten campaign is a practice in our Diocese for more than 37 years.

Last year (2021), despite the difficult times caused by the second wave of Covid-19 pandemic, we collected Rs 65,98,425/- for the cause of "local mission/charity". We thank all the Lay Faithful, Priests and Religious Brothers and Sisters who have contributed to the cause.

- 1) The collected amount is being utilised for the objectives of the campaign.
- 2) From the amount collected for charity, a major portion shall be spent for housing purpose.
- 3) In view of the Golden Jubilee of CODP in 2024, we have a goal to help 50 poor families to build 50 new houses. Each year we will earmark a minimum Rs 25 Lakhs (including the year 2021) to make it Rs 1 Crore. Kindly keep this intention too while announcing in the Church.
- 4) We have disbursed Rs 33,18,527.69 on various charity purposes for the year 2020-2021.

This year too, we continue the same mode of collection as last year. We shall be giving Lenten Campaign 2022 envelopes with "My Lenten Sacrifice" written on them through CODP Mangaluru. Please hand over the envelopes to the families and encourage them to contribute generously as per the blessings they received from the Lord. I request the Parish Priests to collect the envelopes from the families, and the total collected amount is to be remitted to CODP for local charity.

Through local mission/charity, we hope to help poor and needy families for their medical treatment, construction/repair of their houses, marriage of poor girls, education of poor students, self-employment, etc.

Therefore I request all the Lay Leaders, Parish Priests and Religious Superiors to motivate our people to contribute generously during this Lent. The Lord loves the cheerful giver. May the Lord who suffered for us on the Cross, enable us to see him in the suffering brothers and sisters.

Thanking you for your goodwill and imploring God's blessings upon you.

✠ Peter Paul Saldanha  
**Bishop of Mangalore**

## **MANGALA JYOTHI**

### **I. Programmes for February 2022:**

- 6 : Liturgy Seminar/Choir Members/Lectors Training - Udupi
- 13 : Liturgy Seminar/Choir Members/Lectors Training - Bangalore
- 20 : Liturgy Seminar/Choir Members/Lectors Training -Bajjodi Parish
- 21-23: Catechetics and VE class and training – St Ann's B.Ed College
- 27 : Liturgy Seminar/Choir Members/Lectors Training - Mudigere

### **II. Information:**

#### **A. Commission for Catechetics: Catechism Exams/Day**

**Sunday Catechism:** You are requested to complete all catechism classes before 28th of February 2022. You may organise catechism day either on 28th February or 6th March 2022 or at your convenient date. Please complete the submission of all catechism students data (online) before 10 March 2022 at our website [www.mangalajyothi.com/parishlogin/allstudentsdata](http://www.mangalajyothi.com/parishlogin/allstudentsdata).

**School Catechism:** All the HMs are requested to conduct VIIth and Xth Std. Catechism/VE examinations between 1st February to 20th February. After completing the exam, please send us one copy of the question paper and upload the marks in the website before 10th March 2022. For more details, visit [www.mangalajyothi.com/schoollogin](http://www.mangalajyothi.com/schoollogin)

**Training/follow-up meeting for Catechism Teachers:**

Deanery priest coordinators are requested to organise at least one evaluation meeting or follow up a seminar for all the catechism teachers at the deanery level.

**B. Commission for Liturgy:**

**Enrolment of Extraordinary Ministers' Data Online:**

Hereafter, enrolment of Extraordinary Ministers' data (online) is mandatory. Some parishes have already done it. Those who have not completed please do the needful before 31 March 2022. In order to issue certificates and check other details such as training/faculty renewal etc, online registration is required. For more details, visit our website [www.mangalajyothi.com/parishlogin/Extraordinaryministersdata](http://www.mangalajyothi.com/parishlogin/Extraordinaryministersdata) or contact our office 0824 2215747.

**Recollection and meeting of Extraordinary Ministers:**

You are requested to organise TWO recollections in a year and 3-4 meetings (as per your need) for the extraordinary ministers. This is because they need to be guided from time to time and strengthened spiritually. Lent is the proper season to organise spiritual conference or recollection for the Extraordinary ministers. However, some deaneries have not organised recollection for these ministers yet. Hence, I request all the 12 deaneries to organise their recollection during this Lent (March-April 2022).

– Director, Mangala Jyothi

## BIRTHDAYS

Rev. Fr Stany Fernandes, St Jude Thaddeus Church, Pakshikere, celebrates his 50th birthday on 24.2.2022.

*May the light of life be your portion on this big day for you.  
May God continue to watch over you with love today and  
each day to come.*

## **R.I.P.**

- Mrs Celine Serrao (80 years), mother of Rev. Fr Ronald Serrao, Rector, St Joseph's Interdiocesan Seminary, Jeppu, Mangalore, expired on 04.01.2022. Her funeral took place on 06.01.2022 at Guardian Angel Church, Angelore.
  - Mr Jerome Michael D'Souza (80 years), father of Rev. Fr Maxy M. D'Souza, Headmaster, Milagres High School, Milagres-Mangalore, passed away on 05. 01.2022. His funeral took place on 07.01.20221 at St Dominic Church, Miyar.
  - Mrs Alice D'Souza (90 years), sister of Rev. Fr Alban D'Souza, Parish Priest, St Theresa of Kolkota Church, Paldane, expired on 14.01. 2022. Her funeral took place on 15.01.20221 at St John Baptist Church, Kikkada.
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