

INTERNOS

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December 2017

BISHOP'S PROGRAMME, DECEMBER - 2017

1. 10.00 a.m. – Conferring, Diaconate, Betharram Student, Maryhill
- 12.15 p.m. – Blessing Counselling Centre at Mudipu
- 5.30 p.m. – Mass, Katipalla, starting Golden Jubilee of the parish
2. 11.00 a.m. – Attends Golden Jubilee of Priesthood, Frs Harold D' Souza & Henry Tauro At St Zuze Vaz Home
- 4.00 p.m. – Confirmation at Kirem parish
3. 8.30 a.m. – Mass, Kollangana parish day
- 5.30 p.m. – Ecumenical Christmas celebration at Milagres Hall
4. 10.00 a.m. – SCC, Central Committee meeting at Shaktinagar
5. 7.00 a.m. – Vicar General's Golden Priesthood, Mass, Codialbail Chapel
- 11.00 a.m. – Institution Day at Naravi
7. 10.00 a.m. – Perpetual Commitment, SRA, Vamanjoor
- 5.30 p.m. – Seminary Day

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| 8. | 10.00 | a.m. | - | Mudipu Feast |
| 9. | 10.00 | a.m. | - | Perpetual Commitment, AC sisters,
Maryhill |
| 10. | 10.00 | am. | - | Mass, Kuppepadav, Archbishop Bernard
Moras, Golden Priesthood |
| | 5.30 | p.m. | - | Pompei Feast, Urwa |
| | 5.30 | p.m. | - | Christmas Programme, Chandana T.V.
FMCI, Convention Hall |
| 16. | 9.30 | a.m. | - | Madanthyar, Institution Day |
| 17. | | | - | Pastoral Visit to Mariashram |
| | 6.00 | p.m. | - | Divine Word T.V. (5 years completion) |
| 18. | 9.15 | a.m. | - | Bless New Church at Delanthabettu |
| 21. | 9.30 | a.m. | - | Mass, Pambur, Golden Jubilee of the
Church |
| 22. | 10.00 | a.m. | - | Bless new school building at Vittal |
| | 3.00 | p.m. | - | Bless, new school building at
Uppinangady |
| 23. | 8.30 | a.m. | - | Mass, Bendur, Bethany Founders death
anniversary |
| 24. | 7.30 | p.m. | - | Christmas mass at Cathedral |
| 25. | | | - | Christmas |
| 27. | 10.30 | a.m. | - | Attends Golden Jubilee Priesthood,
Msgr Denis Prabhu, Bajpe |
| 28. | 10.00 | a.m. | - | Ordination, Dn Melwin Ferrao, SDB,
Mulki |
| 30. | 11.00 | a.m. | - | Diaconate at Bondel Infant Jesus
Society |
| 31. | 5.30 | p.m. | - | Mass at Bajal Church, 75 years Jubilee
inauguration |

Bishop Meets:

11 - People ; 13 - Priests & Sisters

BISHOP'S MESSAGE FOR DECEMBER 2017

As we are stepping into the month of December, our thoughts immediately go to the Christmas celebration. The whole world celebrates Christmas irrespective of caste, creed and religion. The commercial world is so much engrossed in the celebration in their own way. Since our society is consumeristic, every shop throws an attraction to the buyers in Christmas season.

But we Christians have a spiritual preparation through the Holy Season of Advent. This year Advent starts from the first vespers of first Sunday of Advent. I earnestly exhort you to go through the instructions given in Ordo from Page 18. If you refer to Ordo you will have no doubts and queries on liturgy during this Advent. Let us make efforts to prepare our faithful spiritually. Let our instructions make our faithful in the neighbourhood of the church to attend daily mass, keep up daily family rosary, singing Advent oriented hymns after night prayer, and confessions for all faithful on a convenient day. It is a good custom in our Diocese that every deanery fixes the day for confessions and all the deanery priests assist at the confessional in the parishes. Since it is a mutual help all should participate in this exercise and people should be informed about availability of the priests of the varado.

There are many important feasts in the month of December. Please announce them to the faithful. The present generation does not know the feast day or solemnity.

I have advised the senate as well as Diocesan Pastoral Parishad to put up decorations, flickering lights and hoardings during Christmas season on roadside all over for people to know that it is Christmas. The hoardings should have Christmas pictures and suitable inscriptions. This would remind the people passing through the church that Christ came into the world bringing peace and communal harmony. Please prepare a crib making it as natural as possible without much technical arrangements and which attracts the people seeing the crib as the place of the birth of Jesus. Now there are large statues available at competitive

prices. The Rector of Cathedral and Director of St Antony's have purchased from outstations at an affordable price. You may consult them right now.

I am making a strong point in this para. We have annual Diocesan Eucharistic procession. We have to make it as grand as possible. Our grandeur will consist mainly by the presence of the faithful participating in the procession. Last year the procession was well attended by people. It was remarked that last year number of priests and religious were less. The attendance of faithful largely depends on the parish clergy who should explain well to the people, the importance of celebration like this. In the two deaneries of the Mangalore Corporation, there are nearly 100 thousand Catholics. If the announcement is made thus - ಯೆಂವ್ಚಾ ಆಯ್ತಾರಾ ದಿಯೆಸೆಜಿಚೊ ಪುರ್ಶ್ಯಾಂವ್ ಆಸಾ. ತುಮ್ಚಾ ಅಪೊವ್ಣೆ ಆಸಾ. With this kind of announcement do you think that people will be motivated to attend it? Many could, if bus arrangement is made so that they could attend the procession and you priests also come along with them. There is a bus owners association in Mangalore. Many of the owners are Catholics. If you approach the office they would also provide you buses free of cost. Besides this, several schools and colleges have got buses, please approach the Police Officers to convey people for a religious purpose. The schools and colleges readily make the buses available. Hence make all efforts to get more and more people to this Eucharistic procession on 7-1-2018. This mammoth congregation of people will bring our faithful close to each other with our own identity and also spiritually motivated devotion to the Eucharist.

I wish you a Merry Christmas and a happy new year. Let Christmas and New Year usher in many blessings to individuals and the entire Diocese. On 7-1-2018 we will declare the year 2018 as the Year of the Rosary. The first Chapel was built by Portuguese in the vicinity of the present Rosario Cathedral Church. This has been the beginning of our Christian presence since 450 years. I will inaugurate the Jubilee year of the Cathedral and Catholic presence in this coastal Diocese. I, on behalf of the

entire Diocese, wish the Rector, the clergy and parishioners of Rosario Cathedral a happy Jubilee with lot of spiritual activities during the year to enliven the faith of our Fathers who handed down the faith to us.

We have celebrated the Sunday of Poor. It should not remain as a mere celebration of liturgy and cultural activities but every parish and the religious unit strive to find out in your vicinity, the genuinely poor people whom you should help. If they have their own land, assistance to be given to put up a house, if they are in a rented house, minimum good conditions of living should be provided. The church and we in particular should stand by the poor people. Let us not question how they became poor, that would provide us many excuses from helping the poor. Let us see the present situations of the poor and help them and come out of this as did in the recent by Blessed Sr Rani Therese Maria in Northern Region.

May the New Year be of blessings in abundance. May God bless you and keep you.

+ Aloysius Paul D'Souza
Bishop of Mangalore

ಸೌಹಾರ್ದ ಕ್ರಿಸ್ತಮಸ್ - 2017

ದಸೆಂಬರ್, 3, 2017, ವೇಳೆ: ಸಾಂಜೆ 5.30 ವರಾಂಚೆರ್

ಮಂಗಳೂರ್ ಕ್ರಿಸ್ತಾಂವಾಚೊ ಪರಿಷದ್ (Mangalore Christian Council), ಕಥೊಲಿಕ್, ಪ್ರೊಟೆಸ್ಟಾಂತ್/ಸಿ. ಎಸ್. ಐ ಆನಿ ಹೆರ್ ಇವ್ಯಾಂಜೆಲಿಕಲ್ ಕ್ರಿಸ್ತಾಂವ್ ಸಾಂಗಾತಾ ಮೆಳೊನ್ ಸೌಹಾರ್ದ ಕ್ರಿಸ್ತಮಸ್-2017 ಕಾರ್ಯಂ ದಸೆಂಬರ್ 3 ವೆರ್ ಆಯ್ತಾರಾ, ಮಂಗಳೂರ್ ಮಿಲಾಗ್ರಿಸ್ ಸಭಾಸಾಲಾಂತ್ ಸಾಂಜೆರ್ ಜುಸ್ತ್ 5.30 ವರಾಂಚೆರ್ ಮಾಂಡುನ್ ಹಾಡ್ತಾ. ಮಂಗಳೂರ್ ದಿಯೆಸೆಜಿಚೊ ಗೊವ್ಳಿಬಾಪ್ ಅ ಮಾ ದೊ ಅಲೋಷಿಯಸ್ ಪೌಲ್ ಸೋಜ್ ಹಾಂಚೆ ಬರಾಬರ್ ಸಿ.ಎಸ್.ಐ ಧರ್ಮಾಧ್ಯಕ್ಷ ಅ ಮಾ ಮೋಹನ್ ಮನೋರಾಜ್, ಬ್ರಹ್ಮಾವರ್ ಮಲಂಕರಾ ಸಿರಿಯನ್ ಒರ್ಥೊಡೊಕ್ ದಿಯೆಸೆಜಿಚೊ ಅ ಮಾ ದೊ ಯಾಕೂಬ್ ಮಾರ್ ಎಲಿಯಾಸ್, ಪುತ್ತೂರ್ ಸಿರೋ-ಮಲಂಕರಾ ಕಥೊಲಿಕ್ ದಿಯೆಸೆಜಿಚೊ

ಅ ಮಾ ದೊ ಗೀವರ್ಗಿಸ್ ಮಾರ್ ಮಕಾರೀಯೊಸ್ ಆನಿ ಬೆಳ್ತಂಗಡಿ ಸಿರೋ-ಮಲಬಾರ್ ದಿಯೆಸೆಜಿಚೊ ಬಿಸ್ಪ್ ಅ ಮಾ ದೊ ಲಾರೆನ್ಸ್ ಮುಕ್ಕುರಿಯಿ ಹಾಜಿರ್ ಆಸ್ತಲೆ ಆನಿ ಕ್ರಿಸ್ತಸ್ ಸಂದೇಶ್ ದಿತಲೆ. 5.00 ವರಾಂಚೆರ್ ಕಾಫಿ-ಫಲ್ಟರ್ ಆನಿ 5.30 ಥಾವ್ನ್ 7.00 ವರಾಂ ಮ್ಹಣಾಸರ್ ಮಂಗ್ಳುರ್, ಪುತ್ನೂರ್, ಬೆಳ್ತಂಗಡಿ ದಿಯೆಸೆಜಿ, ಸಿ.ಎಸ್.ಐ ಆನಿ ಹೆರ್ ಸರ್ವ್ ಇವ್ಯಾಂಜೆಲಿಕಲ್ ಕ್ರಿಸ್ತಾಂವಾ ಥಾವ್ನ್ ಕೊಂಕ್ಣಿ, ಕನ್ನಡ, ತಮಿಳ್, ಮಲಯಾಳಾಂ ಭಾಶೆಚೆ ನಾಟ್ಯುಳೆ, ನಾಚ್, ಕ್ರಿಸ್ತಮಸ್ ಗಾಯಾನಾಂ, ವಾಜಾಂತ್ರಾ ಸಂಗೀತ್ ಆನಿ ಹೆರ್ ಕ್ರಿಸ್ತಮಸ್ ಸಂಸ್ಕೃತಿಕ ಕಾರ್ಯಾಂ ಸಾದರ್ ಕರ್ತಲಿಂ.

ಹ್ಯಾ ಕಾರ್ಯಾಕ್ ಸರ್ವಾಂಕ್ ಮೊಗಾಚೆಂ ಆನಿ ಒತ್ತಾಯೆಚೆಂ ಆಪೊವ್ಣೆಂ ಆಸಾ.

ಮಾ ಬಾ ಕ್ಲೆಫರ್ಡ್ ಫೆರ್ನಾಂಡಿಸ್

ಕಾರ್ಯದರ್ಶಿ, ಮಂಗ್ಳುರ್ ಕ್ರಿಸ್ತಾಂವಾಚೊ ಪರಿಷದ್, ಮಂಗ್ಳುರ್

ST JOSEPH ENGINEERING COLLEGE

Vamanjoor, Mangaluru – 575 028

COMMON ENTRANCE TEST (CET) – 2018

DATE	DAY	TIMINGS	SUBJECT	MARKS
18/04/2018	WED	10.30 a.m. – 11.50 a.m.	BIOLOGY	60
		2.30 p.m. – 3.50 p.m.	MATHS	60
19/04/2018	THU	10.30 a.m. – 11.50 a.m.	PHYSICS	60
		2.30 p.m. – 3.50 p.m.	CHEMISTRY	60

For more details, candidates are requested to visit KEA website <http://kea.kar.nic.in>

Kindly encourage the students of your parish who have a desire to appear for the forthcoming CET – 2018 entrance examinations for pursuing Engineering Education in St Joseph Engineering College.

– Rev. Fr Wilfred P. D'Souza
Director – SJEC

ARCHDIOCESE OF GANDHINAGAR

Dharmacharya Nivas, Shantivan, Pethapur, Gandhinagar - 382 610

Tel. 079-23227541. Email : Thomas_macwan@yahoo.co.in

Date : 21-11-2017

Your Eminences, Graces and Lordships,

Greetings and prayerful wishes from Archbishop Thomas Macwan!

The dates of Gujarat State Assembly have been declared. The results of this election are significant and it will have its repercussion and reverberation throughout our beloved nation. It will influence the future course of our country. We are aware that the secular and democratic fabric of our country is at stake. Human rights are being violated. The constitutional rights are being trampled. Not a single day goes without an attack on our churches, church personnel, faithful or institutions. There is a growing sense of insecurity among the minorities. OBCs, BCs, poor etc. Nationalist forces are on the verge of taking over the country. The election results of Gujarat State Assembly can make a difference!

The Bishops of Gujarat State request State request you to organize prayer services in your parishes and convents so that we may have such people elected in the Gujarat State Assembly who would remain faithful to our Indian Constitution and respect every human being with out any sort of discrimination.

The recitation of the Holy Rosary at individual, community, family and parish levels will be of great help. Encourage your faithful to pray the Rosary. Time and again the rosary has proved to be a protective hand. History bears witness to this statement. It saved Europe during the victory at Lepanto from being taken over by people of other faith. Communist governments and dictators in a number of countries have been tumbled in the past through the protecting hand of our beloved Mother Mary. It has brought the level of abortion incidents in Poland from 30% to 4%. It will save our country from nationalist forces too. Even the Lord while he was praying in the garden of Gethsemane had asked his disciple to watch and pray. Let us take His advice seriously.

Let us trust in our Lord Jesus and ask His help. We keep Mother Mary with us as great support! Thanking you in anticipation.

Archbishop Thomas Macwan

Archbishop of Gandihagar

**THE STATEMENT OF THE
XVII ANNUAL GENERAL BODY MEETING OF
THE ASSOCIATION OF RECTORS OF MAJOR
SEMINARIES (ARMS), INDIA
PASTORAL CENTRE – BHOPAL, MP
5 - 8 NOVEMBER, 2017**

INTRODUCTION

This statement of the 17th ARMS Meeting is a fruit of the collective search of seventy-seven participants to understand the relevance and dynamism of spiritual formation, as well as to evolve strategies to implement essential stages for authentic transcendence of the self in the specific context of our country. “Spiritual formation which is the work of the Holy Spirit will assist the seminarian as he grows in faith, hope and love, to follow Christ ever more closely and to be conformed to him ever more intimately in a continual conversion of heart.” (CPFI 3.2.2.a).[i]

The following of Christ, however, today needs to be seen in the global context of dichotomies. On the one hand, we experience the unifying factor of globalization, marked by sincere care and concern for the peoples at the peripheries, and on the other, we are pained by the divisions based on nationalistic, communal and caste lines, the inhuman violence and mindless cruelty, and the breathlessness caused by the craving for instant gratification in everything. In this world of contradictions, the priest, through his profound experience of the divine, is called to promote a counterculture against evil trends described as the “Culture of Death” by Pope John Paul II.[ii]

1. The Foundation of Spiritual Formation

1.1 Formation 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” (Vita Consecrata No. 66).[iii] The human formators are only instruments in actualizing the work of the Holy Trinity.

1.2 Moreover, formation takes place against the backdrop of the mystery dimension of the human person. “During the process of formation of the ministerial priesthood, the seminarian is a ‘mystery to himself’ in which two aspects of his humanity, that need to be integrated, are intertwined and exist side by side. On the one hand he is characterized by talents and gifts that have been moulded by grace; on the other he is marked by his limits and frailties.” (RFIS 28).[iv]

1.3 The process of integration happens in the three stages of formation, namely, the discipleship stage, the configurative stage and the vocational synthesis stage (Cf. RFIS 51-79), which aims at the transcendence and transformation of the self. “This transformation enables a seminarian to be capable of loving people with the heart which is new, generous and pure-with genuine self-detachment, with full, constant and faithful dedication and at the same time with kind of ‘divine jealousy’ (Cf. 2 Cor. 11:2) and even with the kind of maternal tenderness“ (RFIS 39).

2. The Framework for Spiritual formation

2.1 Spiritual formation is the axis of priestly formation. In order to grasp the deeper significance of spiritual formation, it is necessary to differentiate between spiritual formation and religious practices, though both are inter-related as indicated in *Optatam Totius*. “Those 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 let it develop only a religious affectation” (OT No. 8).[v]

2.2 Spiritual formation could be viewed and interpreted through a psycho-spiritual framework, which operates on four dimensions of life: first, the physical, the will to pleasure; second, the intellectual, the will to power; third, the affective, the will to love; and the fourth, the spiritual, the will to meaning. The motivating factor in all these four dimensions is happiness.

2.3 In order to facilitate the spiritual formation of the seminarians we operate on four different models: Law-Enforcement Model, Habit-Formation Model, Conscience-Formation Model, and

Consciousness-Realization Model. Each of these models has its own advantages and disadvantages. However, it is of paramount importance to focus on the fourth model, and like Jesus, we have to create an environment conducive for seminarians to open up gradually to the stirrings of the Spirit in their hearts.

2.4 Spiritual formation is a journey, a process of integrating the four different dimensions of life. The physical and the intellectual dimensions are based on the principle of accumulation, while the affective and spiritual dimensions are based on the principle of self-emptying. The real spiritual journey begins when we give up all forms of attachment and engage ourselves in a spirit of detachment. This according to St. John of the Cross involves the purification of the faculties of our mind: memory, will, and understanding through the theological virtues of faith, hope and love (Cf. RFIS No. 16).

2.5 The attachment and detachment dynamism could also be seen from the perspective of two movements: the outward and the inward. The outward movement signifies attractions and aversions, while the inward movement signifies getting in touch with the core of one's being. It is this way of 'looking within' that would bring about a wholistic understanding of spirituality (Cf. RFIS 43), and educate the seminarian in 'the truth of his being' (RFIS 63).

3 The Follow-up

3.1 In the initial stage of formation, the seminarians have a general tendency for dependence. At this stage, the formators need to recognize, appreciate, and encourage their initiatives, enabling them to move from a dependent to an independent state of mind, thus, facilitating an experience of the joy of formation.

3.2 We should move beyond objectifying philosophy and theology and encourage seminarians to interiorize the spirit and values of Christ contained in the different subjects, through sufficient silence and solitude.

3.3 As seminarians move from an independent to an interdependent way of life during the final years of formation, they

need to be encouraged and guided to experience the joy of self-sacrifice and self-surrender.

3.4 Programmes could be organized to recognize and heal inner woundedness that seminarians may learn to make choices motivated by ‘inner freedom’.

3.5 As an effort to create an ambience of trust and confidentiality, the teaching staff members are not encouraged to be spiritual directors. However, if we do not have sufficient number of resident spiritual guides, competent external spiritual guides, both men and women, need to be arranged.

3.6 At the beginning of the academic year, an orientation on the purpose, method, and scope of spiritual direction could be organized for the seminarians.

3.7 The formators through their commitment, collaboration with each other, and integrity of life could demonstrate that there is a deeper connection between spirituality and meaningfulness of life.

3.8 The formative community could be trained in interior silence through mindfulness and meditation to experience the transition from a fragmented mind to a wholistic mind.

3.9 The spiritual guides of a specific region could constitute a forum to share and discuss their experiences, as well as to evolve models that would enhance the quality of spiritual formation in our seminaries and houses of formation.

Conclusion

Spiritual formation is a journey which involves the entire formative community. This journey demands an integrated approach to formation, as well as, adopting a pedagogical model that “allows the formative community to cooperate with the action of the Holy Spirit, ensuring a proper balance between the different dimensions of formation” (RFIS 92). In this endeavour, we entrust ourselves to the intercession of our Blessed Mother, who through the joy of her ‘Fiat’ encourages us to experience the “Fullness of Life” (John 10:10).

MANGALA JYOTHI

I. PROGRAMMES:

- 1-3, Dec.17 : Regional Catechetical Commission Meeting, Bangalore
 7-9, Dec. 17 : Feast of St Joseph Vaz, Mudipu - Liturgy Animation
 18, Dec 17 : Blessing of New Church, Dalanthabettu, Vittal, Liturgy Animation

II. New Arrivals:

1. Bible Disc (ಕೊಂಕ್ರಿ)
2. ಸರ್ಟಲ್ಯಾಂ ಖಾತಿರ್ ಮಾಗ್ಣ್ಯಾ ವಿಧಿ
3. ಸಾಕ್ರಮೆಂತಾಚೆಂ ಆರಾಧನ್
4. ಮೊಗಾಚೊ ಸಂತೊಸ್ (ಸುಧಾರಿತ್ ಆವೃತಿ)
5. ಕ್ರಿಸ್ತ ಯೆಣ್ಯಾಚ್ಯಾ ಕಾಳಾಚಿಂ ದಿಸ್ಪಡ್ತ್ಯಾ ಮಿಸಾಚಿಂ ಅಂತರ್-ಗಿತಾಂ - ಸಂಗೀತ್
6. ಕಾರ್ಯಂ ಸೊಭಾಣ್ (ತಿಸ್ರಿ ಸುಧಾರಿತ್ ಆವೃತಿ) ಹಾಂತುನ್ ಭಲಾಯ್ಕಿ ಮಾಗ್ಣಿ ಆನಿ ಶ್ರದ್ಧಾಂಜಲಿ ಮಾದರಿ ಆಟಾಪುನ್ ಆಸಾ.

III. Announcements :

1. Advent is a season of joyful waiting for the Lord. In order to make it joyful and festive, we now publish the **Musical Notation of the Responsorial Psalms of Advent Season**. Kindly make use of it, so that our daily eucharist manifests the joy in song.
2. **Kindly remind your parishioners to subscribe/renew the subscription of Jesuchi Suvartha. If people come to you for the renewal of Suvartha, kindly accept them. You can pay the amount when you visit Mangala Jyothi. But send the address and mobile number of the subscribers through email. Please do not reject them. There are complaints from some people that parish priest do not accept Suvartha subscriptions. Thank you for the sacrifice.**
3. ಮಂಗಳೂರ್ ದಿಯೆಸೆಜಿಂತ್ ಲಗ್ಗುಗ್ ಚಾಳಿಸ್ ಹಜಾರ್ ಕುಟ್ಮಾಂ ಆಸಾತ್. ಪೂಣ್ ಜೆಜುಚಿ ಸುವಾರ್ತಾ ಫಕತ್ ಸರಿಸುಮಾರ್ 8000 ಕುಟ್ಮಾಂಕ್ ಮಾತ್ರ 'ಜೆಜುಚಿ ಸುವಾರ್ತಾ' ವೆತಾ. ಹಿ ಬೆಜಾರಾಯೆಚಿ ಗಜಾಲ್. ದೆಕುನ್ ಹ್ಯಾ ಸಮುದಾಯಾಚ್ಯಾ ವರ್ಮಾ ವಾಡ್ಯಾಂತ್ 'ಜೆಜುಚಿ ಸುವಾರ್ತಾ' ಸಕ್ಲಾಂಚ್ಯಾ ಘರಾಂನಿ ಯೆಂವ್ಚ್ಯಾ ಪರಿಂ ಪ್ರಯತನ್ ಕರ್ಲೆಂ. ಅಶೆಂ ಏಕ್ ಸೆವೆಚಿಂ ಕಾಮ್ ಜಾವ್ನ್ ಘೆವ್ನ್ ಹೆಂ ಪ್ರಯತನ್ ಕರ್ಲೆಂ. ಆಮ್ಚ್ಯಾ ಮೊಗಾಳ್ ವಿಗಾರ್ ಬಾಪಾಂನಿ ಆನಿ ವಾಡ್ಯಾಚ್ಯಾ ಮುಕೆಲ್ಯಾಂನಿ ಹ್ಯಾ ವಿಶಿಂ

ಗಮನ್ ದಿಂವ್ಕ್ ಆಪ್ಪಿ ಖಾಲ್ತಿ ವಿನಂತಿ. 'ಜೆಜುಚಿ ಸುವಾರ್ತಾ' ದೆವಾಚ್ಯಾ ಉತ್ರಾಂ ವಿಶಿಂ ನಿಯಾಳ್ ದಿಂವ್ಚೆಂ ಏಕ್ ಮಾತ್ರ್ ಕೊಂಕ್ಣಿ ಪತ್ರ್ ಆನಿ ತೆಂ ಆಮ್ಚೆಂ ಪತ್ರ್.

- 4. Mangala Jyothi Bulletin:** This month all parish priests, heads of the school and catechism co ordinators will receive the bulletin. It contains important informations regarding catechetics and liturgy. Please circulate this bulletin among your teachers. Keep one copy in your catechism file.
5. For other informations please refer www.mangalajyothi.com or Mangalajyothi App. In the website open your parish login and fill the required information.

IV. Liturgical Guidelines:

1. It has brought to our notice that many places (some convents, religious institutes and parishes) Bible Diaries are being used for the proclamation of the readings during the liturgy. Bible Diaries, leaflets and any other materials are not the proper books to be used for the proclamation of the readings. **Only the lectionary must be used in the liturgy for the proclamation of readings.** Also instruct your people that Bible Diary is only a tool to gain knowledge. Even in the families we have noticed bible diaries used to read the readings and bible is ignored. Please bring awareness regarding this issue in your parish.
2. Tendency to have long introduction for mass is still on. It is to be shortened. It is not a welcome speech, hence no welcome will be given.
3. More attention for the proclamation of the reading to be given.
4. While singing the responsorial psalms, music only to be had to sustain; not rhythematic; that destroys prayer.
5. At the Benedictions and Holy Hours, it is lead by a priest from the Altar. It is not proper. At exposing of Blessed Sacrament the Monstrance is raised; it is not as per norms, raising monstrance appears to be a blessing. No two blessings. And during the blessing (ಆಶೀರ್ವಾದ್ ದಿತಾನಾ) some people have the habit of singing "ಯೆಯಾ ನಮಸ್ಕಾರ್ ಕರ್ಯಾಂ". So there is no singing of any hymn or chant. Only silence is to be observed.

V. LITURGICAL GUIDELINES - PART II : (Extract from CCBI Directives) (continued from previous issue)

DO'S	DON'T'S
<p>33 Nicene Creed on Sundays and days of obligation Instead of the Nicene Creed, especially during Lent and Easter Time, the Baptismal Symbol of the Roman Church, the Apostles' Creed may be used (Rubric 19 in the Order of the Mass)</p>	<p>We do not substitute the approved creedal formulas with other texts.</p>
<p>34 Prayer of the Faithful or Universal Prayer is part of the Liturgy of the Word (<i>GIRM</i> 69, 70) The priest, from the Presidential Chair invites all to pray. (<i>GIRM</i> 69, 70) The people stand and give expression to their prayer either by an invocation recited or sung together after each intention or by praying in silence. (<i>GIRM</i> 71) The intercessions are announced from the ambo or another suitable place, by the deacon, cantor, lector or other lay faithful. (<i>GIRM</i> 71) These prayers may be sung by the cantor. (<i>GIRM</i> 38)</p>	<p>We do not combine the Prayer of the Faithful which is part of the Liturgy of the Word with the Offertory Procession which is part of the Preparation of the Gifts (<i>GIRM</i> 138, 139, 177, 178). This are distinct even if, related rites.</p>
<p>35 The Liturgy of the Eucharist The altar is made ready when on it are placed the corporal, purificator, Missal and chalice (<i>GIRM</i> 73; RS 70). The Altar is exclusively for divine worship.</p>	<p>Allow the Collection to go on.</p>

DO'S	DON'T'S
<p>The Collection must be part of the offertory procession. (<i>GIRM 73</i>) Have more people for collection.</p> <p>Wait patiently in the Presidential Chair until the collection is taken, since these donations as well as the food for the poor are essential parts of the procession of the gifts.</p>	
<p>36 Corporal should be opened fully and spread at the centre of the Altar. Make sure that enough bread and wine are prepared (and brought forward in procession) for every eucharistic celebration, whenever possible removing the need to use the reserved sacrament from the Tabernacle.</p>	<p>Do not use hosts from the Tabernacle on a regular basis.</p>
<p><i>(to be continued...)</i></p>	

Mangala Jyothi Office remains closed from 23rd December to 1st January 2018. Dear Fathers I wish you a Merry Christmas and Happy Gracefilled New year 2018. Thank you for your support towards activities of Mangala Jyothi.

Director, Mangala Jyothi

MISSION SUNDAY 2017

Dear Rev. Fathers,

As I thank you wholeheartedly for the collection made towards Mission Sunday, I request you to kindly submit the same to the Procurator of the Diocese, latest by the 10th of December 2017. Thank you.

– Rev. Gratian Alvares

Director

Pontifical Mission Aid Societies

World day of Peace

Pope Francis said that peace is a “profound aspiration for everyone,” in his message for the January 1, 2018, celebration of World Day of Peace. The Vatican released the text on November 24, 2017.

Peace is sought “for each individual and all peoples, and especially for those who most keenly suffer its absence.” The Holy Father said. And he stressed: “I constantly keep in my thoughts and prayers, I would once again mention the over 250 million migrants worldwide, of whom 22.5 million are refugees.”

He called on the United Nations to take action on the migration issue during 2018, by creating two Global Compacts: one for safe, orderly and regular migration; and the other for refugees.

“As shared agreements at a global level, these compacts will provide a framework for policy proposals and practical measures,” Francis stated. “For this reason, they need to be inspired by compassion, foresight, and courage, so as to take advantage of every opportunity to advance the peace-building process. Only in this way can the realism required of international politics avoid surrendering to cynicism and to the globalization of indifference.”

The Holy Father stressed the themes from his message for the 2018 World Day of Migrants and Refugees, the four milestones of action for helping the displaced:

“Welcoming” calls for expanding legal pathways for entry and no longer pushing migrants and displaced people towards countries where they face persecution and violence

“Protecting” has to do with our duty to recognize and defend the inviolable dignity of those who flee real dangers in search of asylum and security, and to prevent their being exploited.

“Promoting” entails supporting the integral human development of migrants and refugees.

“Integrating”, lastly, means allowing refugees and migrants to participate fully in the life of the society that welcomes them, as part of a process of mutual enrichment and fruitful cooperation in service of the integral human development of the local community

“We know that it is not enough to open our hearts to the suffering of others,” the Pope stated. “Much more remains to be done before our brothers and sisters can once again live peacefully in a safe home.”

**MESSAGE OF HIS HOLINESS POPE FRANCIS FOR
THE CELEBRATION OF THE 51st
WORLD DAY OF PEACE**

1 JANUARY 2018

Migrants and refugees: men and women in search of peace

1. *Heartfelt good wishes for peace*

Peace to all people and to all nations on earth! Peace, which the angels proclaimed to the shepherds on Christmas night, [1] is a profound aspiration for everyone, for each individual and all peoples, and especially for those who most keenly suffer its absence. Among these whom I constantly keep in my thoughts and prayers, I would once again mention the over 250 million migrants worldwide, of whom 22.5 million are refugees. Pope Benedict XVI, my beloved predecessor, spoke of them as “men and women, children, young and elderly people, who are searching for somewhere to live in peace.”[2] In order to find that peace, they are willing to risk their lives on a journey that is often long and perilous, to endure hardships and suffering, and to encounter fences and walls built to keep them far from their goal.

In a spirit of compassion, let us embrace all those fleeing from war and hunger, or forced by discrimination, persecution, poverty and environmental degradation to leave their homelands.

We know that it is not enough to open our hearts to the suffering of others. Much more remains to be done before our

brothers and sisters can once again live peacefully in a safe home. Welcoming others requires concrete commitment, a network of assistance and goodwill, vigilant and sympathetic attention, the responsible management of new and complex situations that at times compound numerous existing problems, to say nothing of resources, which are always limited. By practicing the virtue of prudence, government leaders should take practical measures to welcome, promote, protect, integrate and, “within the limits allowed by a correct understanding of the common good, to permit [them] to become part of a new society.”[3] Leaders have a clear responsibility towards their own communities, whose legitimate rights and harmonious development they must ensure, lest they become like the rash builder who miscalculated and failed to complete the tower he had begun to construct.[4]

2. Why so many refugees and migrants?

As he looked to the Great Jubilee marking the passage of two thousand years since the proclamation of peace by the angels in Bethlehem, Saint John Paul II pointed to the increased numbers of displaced persons as one of the consequences of the “endless and horrifying sequence of wars, conflicts, genocides and ethnic cleansings”[5] that had characterized the twentieth century. To this date, the new century has registered no real breakthrough: armed conflicts and other forms of organized violence continue to trigger the movement of peoples within national borders and beyond.

Yet people migrate for other reasons as well, principally because they “desire a better life, and not infrequently try to leave behind the ‘hopelessness’ of an unpromising future.”[6] They set out to join their families or to seek professional or educational opportunities, for those who cannot enjoy these rights do not live in peace. Furthermore, as I noted in the Encyclical *Laudato Si'*, there has been “a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation”.[7]

Most people migrate through regular channels. Some, however, take different routes, mainly out of desperation, when their own countries offer neither safety nor opportunity, and every legal pathway appears impractical, blocked or too slow.

Many destination countries have seen the spread of rhetoric decrying the risks posed to national security or the high cost of welcoming new arrivals, and by doing so demeans the human dignity due to all as sons and daughters of God. Those who, for what may be political reasons, foment fear of migrants instead of building peace are sowing violence, racial discrimination, and xenophobia, which are matters of great concern for all those concerned for the safety of every human being.[8]

All indicators available to the international community suggest that global migration will continue for the future. Some consider this a threat. For my part, I ask you to view it with confidence as an opportunity to build peace.

3. With a contemplative gaze

The wisdom of faith fosters a contemplative gaze that recognizes that all of us “belong to one family, migrants and the local populations that welcome them, and all have the same right to enjoy the goods of the earth, whose destination is universal, as the social doctrine of the Church teaches. It is here that solidarity and sharing are founded.”[9] These words evoke the biblical image of the new Jerusalem. The book of the prophet Isaiah (chapter 60) and that of Revelation (chapter 21) describe the city with its gates always open to people of every nation, who marvel at it and fill it with riches. Peace is the sovereign that guides it and justice the principle that governs coexistence within it.

We must also turn this contemplative gaze to the cities where we live, “a gaze of faith which sees God dwelling in their houses, in their streets and squares, [...] fostering solidarity, fraternity, and the desire for goodness, truth, and justice”[10] – in other words, fulfilling the promise of peace.

When we turn that gaze to migrants and refugees, we discover that they do not arrive empty-handed. They bring their courage, skills, energy, and aspirations, as well as the treasures of their own cultures; and in this way, they enrich the lives of the nations that receive them. We also come to see the creativity, tenacity, and spirit of sacrifice of the countless individuals, families, and communities around the world who open their doors and hearts to migrants and refugees, even where resources are scarce.

A contemplative gaze should also guide the discernment of those responsible for the public good, and encourage them to pursue policies of welcome, “within the limits allowed by a correct understanding of the common good” [11] – bearing in mind, that is, the needs of all members of the human family and the welfare of each.

Those who see things in this way will be able to recognize the seeds of peace that are already sprouting and nurture their growth. Our cities, often divided and polarized by conflicts regarding the presence of migrants and refugees, will thus turn into workshops of peace.

4. Four mileposts for action

Offering asylum seekers, refugees, migrants and victims of human trafficking an opportunity to find the peace they seek requires a strategy combining four actions: welcoming, protecting, promoting and integrating.[12]

“Welcoming” calls for expanding legal pathways for entry and no longer pushing migrants and displaced people towards countries where they face persecution and violence. It also demands balancing our concerns about national security with concern for fundamental human rights. Scripture reminds us: “Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it.”[13]

“Protecting” has to do with our duty to recognize and defend the inviolable dignity of those who flee real dangers in search of

asylum and security, and to prevent their being exploited. I think in particular of women and children who find themselves in situations that expose them to risks and abuses that can even amount to enslavement. God does not discriminate: “The Lord watches over the foreigner and sustains the orphan and the widow.”[14]

“Promoting” entails supporting the integral human development of migrants and refugees. Among many possible means of doing so, I would stress the importance of ensuring access to all levels of education for children and young people. This will enable them not only to cultivate and realize their potential but also better equip them to encounter others and to foster a spirit of dialogue rather than rejection or confrontation. The Bible teaches that God “loves the foreigner residing among you, giving them food and clothing. And you are to love those who are foreigners, for you yourselves were foreigners in Egypt.”[15]

“Integrating”, lastly, means allowing refugees and migrants to participate fully in the life of the society that welcomes them, as part of a process of mutual enrichment and fruitful cooperation in service of the integral human development of the local community. Saint Paul expresses it in these words: “You are no longer foreigners and strangers, but fellow citizens with God’s people.”[16]

5. A proposal for two international compacts

It is my heartfelt hope this spirit will guide the process that in the course of 2018 will lead the United Nations to draft and approve two Global Compacts, one for safe, orderly and regular migration and the other for refugees. As shared agreements at a global level, these compacts will provide a framework for policy proposals and practical measures. For this reason, they need to be inspired by compassion, foresight, and courage, so as to take advantage of every opportunity to advance the peace-building process. Only in this way can the realism required of international politics avoid surrendering to cynicism and to the globalization of indifference.

Dialogue and coordination are a necessity and a specific duty for the international community. Beyond national borders, higher numbers of refugees may be welcomed – or better welcomed – also by less wealthy countries, if international cooperation guarantees them the necessary funding.

The Migrants and Refugees Section of the Dicastery for Promoting Integral Human Development has published a set of twenty action points that provide concrete leads for implementing these four verbs in public policy and in the attitudes and activities of Christian communities.[17] The aim of this and other contributions is to express the interest of the Catholic Church in the process leading to the adoption of the two U.N. Global Compacts. This interest is the sign of a more general pastoral concern that goes back to very origins of Church and has continued in her many works up to the present time.

6. For our common home

Let us draw inspiration from the words of Saint John Paul II: “If the ‘dream’ of a peaceful world is shared by all, if the refugees’ and migrants’ contribution is properly evaluated, then humanity can become more and more a universal family and our earth a true ‘common home’.”[18] Throughout history, many have believed in this “dream”, and their achievements are a testament to the fact that it is no mere utopia.

Among these, we remember Saint Frances Xavier Cabrini in this year that marks the hundredth anniversary of her death. On this thirteenth day of November, many ecclesial communities celebrate her memory. This remarkable woman, who devoted her life to the service of migrants and became their patron saint, taught us to welcome, protect, promote and integrate our brothers and sisters. Through her intercession, may the Lord enable all of us to experience that “a harvest of righteousness is sown in peace by those who make peace.”[19]

From the Vatican, 13 November 2017

Memorial of Saint Frances Xavier Cabrini, Patroness of Migrants

FRANCIS

PROGRAMMES OF CODP FOR DECEMBER - 2017

- 02.12.2017 ... Training on Human Rights at Amtady
- 03.12.2017 ... - YET Classes for students of 8th to 2nd PUC at
CODP & Padua School, Mangaluru
- Training on Panchayat Raj at Bedrampala
- Training on RTI and MGNREGA at Enmakaje
- 05.12.2017 ... raining on Human Rights at Balepuni
- 08.12.2017 ... Educare Committee meet in CODP-ISD
- 09.12.2017 ... Training on Human Rights at Vijayadka
- 11.12.2017 ... Training on Panchayat Raj at Narampady
- 12.12.2017 ... - Educare visits to parishes
- Sahajeevana Okkoota meet in CODP-ISD
- 14.12.2017 ... Educare visits to parishes
- 16.12.2017 ... Jeevan Raksha Okkoota meet in CODP-ISD
- 19.12.2017 ... CODP Governing Board meet in Bishop's House
- 22.12.2017 ... Educare Committee meet in CODP-ISD
- 23.12.2017 ... Christmas get-together for Staff in CODP-ISD
- 26.12.2017 ... Training on Leadership at Bela
- 27.12.2017 ... - Christmas get-together for children under
CSP (*Child Sponsorship Project*) at
Moodbidri Town
- Christmas celebration at Badiadka
- 28.12.2017 ... - Christmas get-together for children under
CSP at CODP-ISD
- Christmas celebration at Sheni
- 29.12.2017 ... - Christmas get-together for children under
CSP at Puttur
- Christmas celebration at Narampady
- 30.12.2017 ... - Christmas celebration at Modankap
- Christmas get-together for children under
CSP at Belthangady
- 31.12.2017 ... Christmas get-together for children under CSP
at Kumbla

NOTE : **CODP-ISD will remain closed from 23rd to 26th Dec. 2017 on account of Christmas.**

- Director, CODP

Inter-Deanery Ongoing Formation – Second Round

(Note: The Ongoing Formation will be held only for **ONE DAY**)

Topic : ‘**Modern Trends in Theology**’

Resource Person: **Rev. Fr Ivel Mendanha**

1. 22 Jan 2018 – Batch 1 (Episcopal City, Moodbidri, Bantwal, Pezar, Bela, Mogarnad)

2. 23 Jan 2018 – Batch 2 (Mangalore City, Kinnigoli, Mudipu, Puttur, Belthangady, Surathkal)

The program will be from **9:00 am to 4:00 pm**

- Rev. Peter D’Souza
Director, Pastoral Institute

RIP

- Mrs Nelly Pais (83), Sis/o Rev. Harry Tauro at St Zuze Vaz Home, on 24.11.2017 at Bejai.

ST. ZUZE VAZ HOME CONSTRUCTION ACCOUNT
DIOCESE OF MANGALORE, BISHOPS HOUSE, KODIALBAIL, MANGALORE - 3

RECEIPTS AND PAYMENTS ACCOUNT FROM APRIL 2015 TO NOVEMBER 2017

R E C E I P T S	₹	₹	P A Y M E N T S	₹
To: Donations Received				
From Diocese of Paderborn	2315186.50		By: Construction Cost (Marian Infrastructures)	126566306.86
From Pontifical Mission Organisations	1920000.00		” Architects Fee (Saldanha Associates)	3208250.00
From Priests of the Diocese of Mangalore	4609000.00		” Permission, Licence & Consultancy Fee	1453068.00
From Diocesan Institutions & Congregations	9580550.00		” Borewell	47275.00
From Individual Donors	<u>2595000.00</u>	21019736.50	” Electrical Fittings	934487.12
” Monthi Feast Collection 2016		1561185.00	” Garden Work	462943.00
			” Generator	550000.00
			” Furnishing & Interiors Work	5246131.50

P.T.O

R E C E I P T S	₹	P A Y M E N T S	₹
” Funds from Estate Account- Diocese of Mangalore	115778314.00	” Electricity, Water & Other Expenses	827637.00
” Retention Money - Marian Infrastructures	6179172.00	” Glass & Art Work	771735.00
		” Drainage Work	2014210.00
		” Kitchen Setting Up & Assets for the House	2170614.02
		” Inauguration Expenses	285750.00
	144538407.50		144538407.50

Date : 29-11-2017

+ Aloysius Paul D'Souza

Bishop of Mangalore