

# INTERNOS

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## BISHOP'S PROGRAMME FOR DECEMBER 2020

- |      |       |      |  |
|------|-------|------|--|
| 3    | 09.30 | a.m. | Finance Committee Meeting, St Antony's Ashram    |
| 4    | 10.00 | a.m. | Festal Mass, St Zuze Vaz Shrine, Mudipu          |
|      | 06.00 | p.m. | Governing Board Meeting, SJEC                    |
| 5    | 10.00 | a.m. | Final Vows, Apostolic Carmel Sisters, Mary Hill  |
| 6    | 07.00 | a.m. | Mass at Our Lady of Dolours Chapel, Kodialbail   |
|      | 09.30 | a.m. | Confirmation at Milagres Church, Mangalore       |
| 6-11 |       |      | Clergy Retreat, St Joseph Seminary               |
| 12   | 09.30 | a.m. | Inauguration and Blessing of Old Age Home, Kirem |
| 13   | 10.30 | a.m. | Catholic Sabha, General Assembly, Bishop's House |
|      | 05.30 | p.m. | Festal Mass, Pompei Shrine Urwa                  |
| 14   | 09.30 | a.m. | Konkani Liturgical Commission Meeting            |
|      | 04.30 | p.m. | DFC Meeting, Bishop's House                      |
| 15   | 10.00 | a.m. | Ordination at Niddodi Parish Church              |
|      | 04.00 | p.m. | CODP Governing Board Meeting, at Bishop's House  |

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|----|-------|------|--|
| 16 | 05.00 | p.m. | Confirmation at Cordel Parish Church                       |
| 17 | 05.00 | p.m. | Confirmation at Valencia Parish Church                     |
| 19 | 11.00 | a.m. | Ecumenical Christmas Sauharda,<br>Haleangady               |
| 22 | 10.00 | a.m. | Centenary Celebration of Kannada<br>Medium School, Alangar |
| 24 | 07.00 | p.m. | Christmas Mass, Cathedral                                  |

### **BISHOP'S MESSAGE FOR DECEMBER 2020**

**Advent and Christmas:** On 29 November, we began the Season of Advent, to wait for the Lord's coming. He comes everyday in our lives, in different forms, in different events and through different persons. With four weeks' preparation, we would be celebrating his arrival amid us, in the form of a tiny babe, very vulnerable, exposing himself to the dangers and threats to life. St Paul writing to Titus says: "the grace of God has appeared, bringing salvation for all people training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ" (Tit 2: 11-13). Let this season be a time of intense preparation for the arrival of the Lord, with the purification of hearts. We can use the daily reflections and novenas available through different publications. We should encourage families to read and reflect on the readings of the day to pray and prepare for the birth of Jesus.

**Care for the Poor and Renunciation of Extravagance:** During the birth of Jesus, the poor are often mentioned. He himself chose to be poor. "For you know the grace of our

Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich” (2 Cor 8: 9). What a great example the Lord has given us! Poverty was all around then, and he chose the poorest of the poor place to be born in this world. Only the pure in heart could see him, and he had hidden this knowledge from the wise and the learned. We know now that the poor are the privileged people because the Lord visits them in their own form.

“The little babe of Bethlehem wrapped in swaddling clothes and lying in a manger because his parents could not find a room in the inn is the symbol of our Christmas celebration this year. He represents the poor who go to bed hungry because they have no food, the homeless that sleep on our streets because they do not have a roof, the unemployed who struggle to maintain their families because they have lost their jobs, those affected by COVID and other diseases and do not have money to pay for their medicines, parents who struggle to educate their children because they cannot provide them with the necessary means. All people who are suffering because of injustice, exploitation, all those innocently jailed and punished are embodied in that child Jesus whose earthly life journey would end in innocent imprisonment and an unjust death” (Advent and Christmas Pastoral Letter 2020 of Ranchi Archdiocese).

If the Lord has chosen poverty as his milieu, our celebrations also reflect the original spirit. Due to the corona pandemic, we experience poverty all over, and the situation also invites us to be simple in our celebrations and avoid all sorts of extravagance. The spread of the virus is not contained yet, and therefore, we must avoid larger gatherings. Liturgical celebrations are to be conducted with care, following the directives already given towards safety.

**Decorative Lights and Inner Illumination:** The situation demands that we avoid too many decorative lights and spend money on it. Instead of focusing on the external lighting for decorations, we must think of beautifying the internal reality. What we think of spending on the externals, we must save so that from this amount, the poor families could be helped to celebrate Christmas joyfully. The Lord invites us saying, “let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven” (Mt 5: 16). Let us help the poor so that they too celebrate Christmas.

**Christmas Cultural Programmes (*Bandhutva*):** This year the Christmas cultural programmes, the visits of Santa Claus, and visiting houses with carol singing are to be avoided, lest we put the lives of children and others in danger. I would like to remind everyone to focus more on spreading the Good News of Jesus’ birth through a one-to-one encounter. May our people truly experience the visit of the Lord, Emmanuel, God-with-us.

Every year, during Christmas, we invite the people of other faith traditions to celebrate with us, *Bandhutva* or *Sauharda* Christmas. This year, however, it will not be possible. Let us keep in mind that at least when we meet one another in our neighbourhood, we communicate the joy of the birth of the Son of God amid us.

**Facilitating Communion with God for the Elderly, the Sick and Little Children:** Many are deprived of the joy of communion with the Lord in the Eucharist. During Advent, the Parish Priests can plan the Eucharistic celebrations in smaller groups, especially for the elderly, sick and little children, of course keeping in mind the safety measures given by the authorities. In open and well-ventilated places, in Small

Christian Communities, Eucharistic celebrations can be organised for these groups.

**Penitential Rites and Confessions:** The Sacrament of Reconciliation is not administered during the lockdown period in many places. Many are asking for confessions. It is our practice that common penitential rites and confessions are organised during Christmas. Parish Priests are to work out a plan for this purpose, observing physical distancing (6 feet), wearing face masks, refraining from touching the penitent while imparting the absolution and seeing that place is well-ventilated for the purpose.

**Christmas Day:** More Masses are to be arranged so that many can participate in the Eucharistic celebrations. Prayer services can be organised in families on Christmas Day to contemplate the incarnation of Our Lord.

**Christmas Sharing:** Many families have a good practice of sharing Christmas sweets with neighbours. Fellowship has to be promoted in some way, so that love for our neighbours is shown in making small sacrifices for them.

**Holy Innocents' Day:** Usually, on this day, the parents bring the children to be blessed. I request the Pastors to remind the parents to organise prayer services at homes and make special prayers for the children. A few families of the small Christian community can come together for praying the Rosary and bless the children.

**New Year 2021:** Different organisations have declared 2021 for different themes, for peace and trust, for health workers and caregivers. We shall focus more on evolving the pastoral plan, keeping in mind the poor and needy and spread of the Gospel of Jesus Christ.

**Eucharistic Procession:** On the first Sunday of the New Year, on the day of the Epiphany of the Lord we have been

organising the Diocesan Eucharistic Procession from Milagres Church to Rosario Cathedral. However, considering the overall situation of the pandemic, we will not hold the procession on 3 January 2021. I request all the Parish Priests to organise Adoration on this day and pray for the Papal intention for the month. “Human Fraternity: May the Lord give us the grace to live in full fellowship with our brothers and sisters of other religions, praying for one another, open to all”.

Wish you all a Happy Christmas and a Bright New Year 2021.

✠ Peter Paul Saldanha  
**Bishop of Mangalore**

## **NORMS CONCERNING LITURGICAL CELEBRATION OF MARRIAGE**

One of the most important times in the life of a family is the occasion of a wedding. This is true not only for the individual family but also for the family of the Church. A wedding liturgy is an official act of worship of the Church and, as such, the Church has an obligation to exercise her teaching to lead and guide all the faithful to a truly Catholic understanding of marriage as a Sacrament. While the catechetical, pastoral and canonical aspects concerning the marriage preparation should be carried out duly, here, we are pleased to present to you some principles, norms and guidelines relating to the liturgy of the celebration of marriage.

### **I. Every Marriage Celebrated in the Church is Not a Sacrament**

When two validly baptised persons marry, their marriage is necessarily a sacrament. As canon 1055 § 2 says: “Consequently, A valid marriage contract cannot exist *between baptised persons* without its being by that very fact a sacrament.” Therefore:

- (a) A valid marriage between two Catholic spouses is a sacrament.
- (b) A valid marriage between a Catholic spouse and a validly baptised non-Catholic spouse (mixed marriage) is a sacrament.
- (c) A valid marriage between a Catholic spouse and a non-baptised/invalidly baptised spouse (disparity of cult) is not a sacrament.

Some of the churches, such as Protestants, do not consider marriage as a sacrament; marriage, for them, is not one of the sacraments. Yet since the Catholic Church holds that every marriage between the baptised is a sacrament, whether the Protestants marry between themselves according to their norms or they marry a Catholic person in the Catholic Church, that marriage is a sacrament.

On the other hand, when a Catholic person marries a non-baptised person (such as a Hindu, Muslim, Jew, Buddhist) or an invalidly baptised person (such as a person from Church of Jesus Christ of Latter-Day Saints or Mormon Church, Jehovah Witness, Salvation Army), the marriage is not a sacrament. This is because one of the spouses in this marriage is not a baptised person. Therefore, a marriage between a Catholic and a Hindu, or between a Catholic and Jehovah Witness, even though it might take place in the canonical form in the Catholic Church, the marriage is not a sacrament.

## **II. Celebration of Marriage: Within or Outside the Mass**

1. Marriage Between Two Catholics. Marriage between two Catholics should generally occur within the celebration of the Mass. Therefore, Chapter 1: “The Order of Celebrating Matrimony within Mass,” which is provided in *The Order of Celebrating Matrimony* [OCM] should be used.
2. Marriage Between a Catholic and a Baptised Non-Catholic. Marriage between a Catholic and a validly baptised non-Catholic should usually occur within a celebration of marriage outside of

Mass. The form of celebration is found in Chapter II: “The Order of Celebrating Matrimony without Mass” of the OCM. The Eucharist is a symbol of Christian unity. Celebrating such a marriage at Mass may make the celebration awkward for both parties by highlighting their differences in faith. This awkwardness is further accentuated in cases communion is not given to the non-Catholic. The Holy Communion should not be distributed in marriage ceremonies celebrated outside of Mass.

3. Marriage Between a Catholic and an Unbaptised Person occurs within a celebration of the Word. The liturgical text and rubrics are in the OCM, Chapter III: “The Order of Celebrating Matrimony between a Catholic and a Catechumen or a Non-Christian.” It is necessary to take particular care in preparing this ceremony. In this context of the disparity of cult, one party has no faith whatsoever in Jesus and the sacraments. Moreover, this marriage is not a sacrament. There is no provision for Mass and for the distribution of Holy Communion in this celebration. Both are prohibited.

It is the responsibility of the Parish Priest of each parish to ensure that these liturgical principles are respected, understood, and used with pastoral sensitivity by those priests and other persons who participate in the preparation and planning of weddings in the parish. The celebrations should reflect the truth: the sacramental marriage and non-sacramental marriages; those in full communion with the Catholic Church and those not in full communion. The Church prohibits the celebration of Masses in mixed marriages and disparity of cult marriages as the spouses in marriage cannot participate fully in the Eucharist and receive Holy Communion. Law and liturgy also have a didactic/teaching dimension to others: there is a difference when two Catholics marry each other, and when two partners who do not share the same Catholic faith marry each other.

### **III. Days for the Celebration of Marriage**

1. On those days when Ritual Masses are permitted, the Mass “For the Celebration of Marriage” is used with the proper readings.



However, on those days listed in nos. 1–4 of the Table of Liturgical Days, the Mass of the day is used, retaining the Nuptial Blessing in the Mass and, if appropriate, the proper formula for the final blessing (OCM no. 54)

2. The list of days when Ritual Masses are not permitted is found in the Table of Liturgical Days (nn. 1-4). On these days, the Mass of the day is used. They are as follows:

1. Easter Triduum of the Lord’s Passion and Resurrection.
2. Christmas, Epiphany, Ascension, and Pentecost. Sundays of Advent, Lent, and the Easter season. Ash Wednesday. Weekdays of Holy Week from Monday to Thursday inclusive. Days within the octave of Easter.
3. Solemnities of the Lord, the Blessed Virgin Mary, and saints listed in the General Calendar. All Souls.
4. Proper Solemnities, namely: a. Solemnity of the principal patron of the place, that is, the city or state. b. Solemnity of the dedication of a particular church and the anniversary. c. Solemnity of the title, or of the founder, or of the principal patron of a religious order or congregation.
3. During Christmas and Ordinary Time, when the parish community participates in a Sunday Mass during which marriage is celebrated, the Mass of the Sunday is used (OCM no. 54). In this context, one of the readings may be taken from the texts provided for the Celebration of Marriage (OCM nn. 144–187).
4. Marriages that take place at a Mass on Saturday evening or on Sunday, if they are also intended to fulfil Sunday obligation, must then use the Mass and the readings of the day.
5. The rubrics under the Liturgy of the Word in OCM no. 56 clearly says that no substitute readings are possible for Matrimony within Mass on any days listed in nos. 1-4 of the Table of Liturgical Days.
6. The Rite of Marriage and the Ritual “Mass for the Celebration of Marriage” may be freely used on weekdays that are not feasts or solemnities.

7. If a marriage is celebrated on a day having a penitential character, especially during Lent, the Parish Priest should advise the spouses to take into account the special nature of that day (OCM no. 32). However, if a marriage does take place, there should be a significant moderation in the festivity. No flowers are allowed in the sanctuary (*Ceremonial of Bishops*, no. 252).
8. The celebration of Marriage on Friday of the Passion of the Lord and Holy Saturday is to be avoided altogether (OCM no. 32). In other words, marriages are not permitted on these days.

#### **IV. Faculty to Assist at Marriage**

1. The proper canonical term for what we commonly say for ‘blessing a marriage’ is “assisting at marriage”. One who assists at marriage has the following functions: (a) *being present* before the parties for marriage and two witnesses (b) *asking* the contracting parties to manifest their consent (c) *receiving* the consent in the name of the Church.
2. The local Ordinary within his diocese, Parish Priest of the place where the marriage is celebrated, a priest or a deacon delegated by the local ordinary or Parish Priest, have the faculty to assist at a marriage (can. 1108)
3. A priest or deacon who has received delegated faculty either from the Local Ordinary or the Parish Priest for a specific marriage cannot subdelegate to another priest or deacon. If he does, the delegation becomes invalid, and so the marriage on account of defect of canonical form.
4. If an Assistant Parish Priest or any other cleric has received a habitual/general faculty (it should be obtained in writing) from the competent authority (local Ordinary or the Parish Priest) can subdelegate to another but only for individual cases (can. 137 §3).
5. When a marriage is celebrated within the celebration of Mass, a deacon cannot assist at the marriage, because deacon cannot preside over any part during the Eucharistic celebration.

Deacons may preside and assist at the “Order of Matrimony without Mass” and at the “Order of Celebrating Matrimony between a Catholic and a Catechumen or non-Christian” also outside of Mass.

6. Due to the theology and canon law of the Eastern Catholic Churches, a deacon may not witness a marriage between a Latin Rite Catholic and an Eastern Rite Catholic. According to the theology of Eastern Churches – Catholics and non-Catholics – Priest is a minister of the Sacrament of Marriage, and the spouses should receive the priestly blessing which a deacon cannot impart. If a deacon assists at/blesses the marriage between two Eastern Catholics or the marriage in which one spouse is an Eastern Catholic (such as Syro-Malabar, Syro-Malankara), the marriage becomes invalid.

## V. Liturgical Elements in the Celebration

By the mandate of Pope John Paul II, the Congregation for Divine Worship and the Discipline of the Sacraments (CDWDS) had brought out the *Ordo Celebrandi Matrimonium, editio typica altera*, on 19 March 1990, the Solemnity of Saint Joseph. In 2015, the CDWDS approved its English translation: *The Order of Celebrating Matrimony*.

1. In the new Order of Celebrating Matrimony, when the Ritual Mass is celebrated the Penitential Act is omitted. The *Gloria in excelsis* (Glory to God in the highest) is said according to the rubric of the Roman Missal, Ritual Masses, V:” For the Celebration of Marriage” (OCM 53).

To explain: The Gloria may be sung at weddings during Lent unless the wedding takes place during a Mass on Saturday evening or on Sunday. Then the *Gloria* is omitted, and the Mass of Sundays in Lent is observed. The presidential prayers (the Collect, the Offertory, and the Post Communion) that the priest reads from the Missal and the readings for the Mass all come from the same source as every other Mass that weekend: The particular Sunday of Lent. The priest is supposed to wear a violet chasuble for this wedding Mass. The *Gloria* is not sung because the Mass

is the Mass of Lent. However, if the wedding were to take place on Saturday morning of Lent, then other rules apply: The prayers and readings are from the Ritual Mass of Marriage. And the Gloria would be sung.

2. The couple should be included in the selection of the readings wherever possible. It is a part of spiritual formation and liturgical preparation. But “the proclamation of the Word of God is to be made by suitable and prepared lectors. They can be chosen from among those present, especially witnesses, family members, friends, but *it does not seem appropriate for the bride and groom to be lectors*. In fact, they are the primary receivers of the proclaimed Word of God. However, the choice of readings can be made in accord with the engaged couple during the phase of immediate preparation. In this way, they will more easily bear the Word of God in mind so as to put it into practice.” (Pontifical Council for Family, Preparation for the Sacrament of Marriage, no. 68).

3. The Celebration of Matrimony takes place after the homily and consists of the elements outlined below. The witnesses are to stand near the couple.

i) Address to the Bride and Groom: The presider (one who assists at marriage) briefly addresses the bride and groom about their intention to enter into marriage in the presence of the community and the Church’s minister. He then questions the bride and groom as to their freedom of choice, fidelity to each other, and acceptance and upbringing of children.

ii) The Consent: This is what is more commonly known as “the vows”, and it is the point in the liturgy when the couple officially becomes husband and wife. The exchange of consent is a public statement. Therefore, care should be taken to ensure that it is seen and heard by the assembly.

The consent may be expressed in several ways:

- a) The bride and groom may memorise the text.
- b) The bride and groom may repeat the text after the priest.
- c) The bride and groom may respond to the text in a question and answer form.

d) The bride and groom may read the text from the ritual book.

e) The bride and groom may read the text from a card.

iii) The Reception of the Consent: The presider officially receives the consent of the bride and groom and then invites those present to praise God: *Let us bless the Lord*. All reply: *Thanks be to God*. Another acclamation may be sung or said. The people respond with an acclamation. This offers the congregation an opportunity to praise God for what just took place.

iv) The Blessing and Giving of Rings [optional]: The ring ceremony is no longer called the *exchange* but the *giving* of rings. The couple no longer asks each other to *take* the ring, but to *receive* it. These small changes highlight the free choice of the couple to marry. The OCM has three formulas for the Blessing of the Rings.

v) Hymn or Canticle of Praise [optional]: Although this hymn/canticle is an option, best practice would include it as we had in the olden marriage liturgies to involve the congregation people more fully in the liturgy. This is not a solo; all sing it. Any song or hymn that gives praise and thanksgiving to God is appropriate. As was the custom, *Laudate Dominum omnes gentes* may be sung.

4. The Universal Prayer (Prayer of the Faithful) then takes place in the usual manner (examples are provided in OCM nos. 216–217). After this, the Creed or the Profession of Faith is said, if required by the rubrics (OCM 69), such as, when weddings take place on Sunday.

5. When the Mass is concluded, the witnesses and the Priest sign the Marriage Register. The signing may take place either in the vesting room or in the presence of the people; however, it is not to be done on the altar (OCM no. 78)

6. Neither the lighting of a “unity candle” nor the pouring of “unity sand” is foreseen by the Order of Celebrating Matrimony. Other symbols, like the unity candle, distract from this. Therefore, the use of the unity candle and other secular symbols of unity during the wedding liturgy is discouraged. These do not have a place on the altar. If one desires to use these symbols, one might

consider making them a part of the wedding reception along with other cultural rituals outside the church liturgy.

7. The spouses do not write their own Catholic wedding vows/ consent. Because consent is essential to the marriage, the Church provides the words by which the parties consent to the marriage. The words that express that consent should reflect the sacredness of the moment, which the Church ensures by providing the wording for the vows. By using the text provided by the Church, the couple is acknowledging that they are part of something larger than themselves. The wedding unites them not only with one another but with the whole Body of Christ, the Church. If the vows/expressions used aren't precise or if they contain wording that might be interpreted as placing conditions or limits on the marriage - then the validity of the marriage becomes questionable.

8. Environment: Decoration of the church should be in keeping with goodtaste, liturgical principles, and the liturgical season. Parishes are encouraged to develop norms regarding the use of flowers, candelabra, aisle carpets, arches and other decorations that are often added to the worship environment. During the season of Lent, if a marriage takes place, there should be a marked moderation in the festivity.

9. The wedding ceremony is a sacred celebration which takes place in a sacred place, the house of God, set apart for divine worship before Almighty God. Such an occasion requires a corresponding dignity and modesty of dress in all members of the wedding party and those who have some role and ministry during the celebration in the church. In this regard, many Catholic churches take their cue from the dress code that is strictly enforced at St. Peter's Basilica in Rome, which specifies that clothing should cover the shoulders and knees for both men and women.

10. Photography/Videography: Professional photographers and videographers may be allowed to exercise their expertise during the celebration if they are discreet, unobtrusive and do not interrupt the liturgy. Members of the assembly should not be encouraged to use flash photography during the celebration and should not leave their seats to take pictures.

If photographs are permitted before, during or after the marriage ceremony, the photographer and the wedding party are requested to keep in mind that the church is a sacred place. The sanctuary should not be made to serve as a photo studio. Any type of posing that is contrary to the sacred nature of this place is prohibited. Photographers and videographers are not to obstruct or interfere with the wedding liturgy. Their work should never intrude upon the solemnity of what is taking place.

Each Parish Priest with the inputs from the Parish Pastoral Council or the Liturgy Commission is to establish guidelines for the proper use of photography and videography in his church. As a basic norm, photographic equipment, in any of its modern forms, is not to be allowed in the sanctuary.

11. Liturgical Music and Singing: Recognising the communal nature of the marriage celebration, it follows that music within the wedding liturgy should invite those gathered to enter into the prayer of the Christian community. Assembly singing is to be fostered and encouraged, as this would be normative at any gathering of the community to worship and celebrate.

Recorded music is never an acceptable alternative to the singing of the assembly. It should not displace the ministry of choir and other musicians. The liturgy is a series of signs expressed by living human beings. In the marriage rite, two living persons exchange vows and symbols, indicating that they are becoming one new life together in Christ. The music used in the marriage should also be live. Recorded music lacks the authenticity provided by a living liturgical assembly gathered for the sacred liturgy. However, it may be used to advantage outside the liturgy.

Non-liturgical or secular music selections, in any form of musical presentation, are not allowed before a wedding as preludes, at any place during the celebration of marriage, or after the ceremony as postludes. The Parish Priest should approve and authorise the selection and the use of proper liturgical music for all weddings.

- **Bishop of Mangalore**

## **THE ANNUAL CLERGY RETREAT:**

### **Changes Regarding the Batches and the Venue**

We had arranged the Clergy Retreat for Priests of the Diocese of Mangalore in two batches (**Batch I:** from November 29 till December 4, 2020. **Batch II:** from December 6-11, 2020). Only ten priests had registered for Batch I. But now, this Batch I Retreat stands cancelled because the Rev. Gregory Pinto SVD has expressed his inability to come to Mangalore and preach the Retreat.

**The Batch II Retreat** will go on as scheduled with Rev. Fr Joy Painadath as the Preacher. It will begin on **Sunday evening of December 6, 2020, and conclude on Friday noon of December 11, 2020.** To make it convenient for the participants, **this Retreat will be held in St Joseph's Seminary, Jeppu.**

## **CONCERNING CMA DEFICIT**

In the context of the financial crunch felt by some Priests on CMA due to the precarious situation caused by Covid-19 pandemic, in order to address the problem, we had given specific directives for April, May and June months. We extend the same provision for **October, November and December 2020.** Consequently, we bring to your attention once again the following directives issued in our circular dated May 20, 2020, and ask you to adhere to them (see *Inter Nos*, August 2020, p. 127).

- **The Bishop**

## **ANNUAL RETURNS OF 2019-2020**

Most of the Parish Priests have submitted the Annual Returns of 2019-2020 already. A few more are yet to submit them for review. I request all those who have not submitted the Annual Returns of the Parishes for the Year 2019-2020 for scrutiny, to send the same before December 15, 2020. This way, their review can be completed by the end of December 31, 2020.

- **Vicar General**



## PRIEST AID FUND

**Annual Subscriptions:** As per the Priests Aid Fund Constitution, rule no. 6 (c) & (d) Every Priest ordained/incardinated for the Diocese of Mangalore shall pay an annual subscription to P.A.F. by the end of every financial year.

Till the financial year 2019-2020, the annual subscription was Rs.2000/-. The annual subscriptions of past years are still due from 104 Members.

As per the rule no. 6 (e) the annual subscription is increased from the financial year 2020-2021 to Rs. 3000/- (refer *Inter Nos* of January 2020 page no. 9) So far only 73 members have paid the annual subscription for the financial year 2020-2021.

All the members are requested to pay the dues at the earliest to the Procurator's office. Payments could be made by cheque in favour of **Priests Aid Fund** or Bank transfer to

**Priests Aid Fund, Indian Overseas Bank**

**Account No. 002901000000285**

**Hampankatta Branch, IFSC: IOBA0000029.**

In the case of Bank transfer, kindly intimate the same to Procurator's office immediately.

**P.A.F. claims:** As intimated to the members earlier (refer *Inter Nos* of March 2020, page no.61) the members can claim their medical bills from P.A.F. of a financial year by 25<sup>th</sup> March. Due to Covid-19, a relaxation was given for the year 2019-2020. Presently, the accounts of P.A.F. for the financial year 2019-2020 are audited, and reports are already sent to the members.

Therefore, for this year the members are requested to abide by the P.A.F. rules and send their claims for financial year 2020-2021 on time by 25<sup>th</sup> March 2021. Any bills of the financial year 2020-21 submitted after this time, will not be honoured. Only in case of medical bills incurred after 25<sup>th</sup> March 2021, claims could be made in the next financial year. Kindly co-operate.

- **Secretary**

## FROM THE PROCURATOR'S OFFICE

- 1) Remittance of all the earmarked collections or any other payments from Parishes to the Diocese has to be either by cheque or bank transfer to **Diocese of Mangalore, Karnataka Bank, Kodialbail Branch, IFSC: KARB0000475, Account no.: 4762500100102401.**
- 2) In case of payments of 1% contribution to Priests Aid Fund, the cheque must be in favour of **Priests Aid Fund** or incase of online payment, **Priest Aid Fund, Indian Overseas Bank, Hampankatta Branch, IFSC: IOBA0000029. Account No.: 002901000000285.**
- 3) In order to adhere to the compliance of changing tax laws, no cash will be accepted from Parishes towards any payments from Parish account to the Diocese (refer *Inter Nos* of March 2020 p.60). Please co-operate.
- 4) Payments of unoffered Masses, Binated Mass stipends and Clubbed Mass stipends could be made in cash till the new system of Mass Account comes into effect. The Priests are requested to remit the unoffered Masses, Binated Mass stipends and Clubbed Mass stipends on regular intervals and not wait for a considerable amount of stipends getting accumulated.
- 5) No Bank accounts must be maintained for Masses and CMA in Parishes until the new system of Mass Account and C.M.A. comes into effect.
- 6) Parishes and Institutions where copies of 12A, Trust Deed and PAN are not yet submitted to the Procurator's office, the Parish Priests and the Institution heads are requested to submit the same by 31<sup>st</sup> December 2020.
- 7) Based on the directives received from the authorities, the Parish Priests and the Institution heads are requested to keep ready the required documents for 12A renewal and get in touch with their auditors now itself. Kindly do not delay the matter.

- Procurator

**CHARITY THE DIOCESE DISBURSED TO THE  
NEEDY PEOPLE OF FOLLOWING PARISHES  
FROM 01.04.2020 TO 24.11.2020**

	<b>PARISH</b>	<b>Medical</b>	<b>Education</b>	<b>Other Charity</b>
1	Rosario Cathedral	37000		
2	Adyapady	10000		
3	Angelore	10000		10000
4	Badyar	10000		
5	Bajal	10000		
6	Bajpe	10000		5000
7	Bantwal	10000		
8	Bejai	5000		
9	Bela	8000		
10	Bellore	10000		
11	Belthangady	10000		
12	Bondel	28000		
13	Cascia			5000
14	Cordel	27000		25000
15	Ferar			10000
16	Gurpur	10000		
17	Karady	10000		
18	Katipalla	15000		
19	Kulur	20000	10000	
20	Kuppepadav	5000		
21	Loreto	55000		
22	Mariashram	20000		

	<b>PARISH</b>	<b>Medical</b>	<b>Education</b>	<b>Other Charity</b>
23	Milagres	20000		
24	Mudipu			5000
25	Narampady	10000		
26	Neermarga	10000		15000
27	Nidpally	10000		
28	Panir	5000		
29	Permannur	2000		
30	Puttur	10000		
31	Ranipura	7000		
32	Shirtady			13000
33	Siddakatte	10000		
34	Sullia	7000		
35	Taccode	7000		
36	Thodambila	10000		
37	Thokur	10000		
38	Ukkinadka	20000		
39	Uppinangady	10000		
40	Urwa	30000		
41	Valencia			15000
42	Vamadapadav	10000		
43	Others	25000		1000

**Please Note:** Educational aid given from the Diocese through C.O.D.P. is Rs.4,58,500/-.

**EARMARKED COLLECTIONS FROM PARISHES  
REMITTED  
FROM 01.04.2020 TO 24.11.2020**

	<b>PARISH</b>	<b>Soc.of St.Peter Ap</b>	<b>Ongoing Formation</b>	<b>Commu India</b>	<b>Peters Pence</b>	<b>Holy Land Mainten ance</b>
1	Rosario Cathedral	4240	6180	3140	6250	6960
2	Adyapady	444	400	415	730	1020
3	Agrar	4282	2755	4443	5147	9688
4	Allipade	2750		2050	4150	5580
5	Ammembal	5355	4850	3925		5050
6	Anegudde	900	625	1086	1812	2000
7	Angelore	13609	18271	10800	20009	24104
8	Arva	3394	3394	3500	4653	5672
9	Ashoknagar	10944				16833
10	Badyar	2160	2022	1835	2385	3930
11	Bajal	6348	5240	3420	5894	8554
12	Bajjodi	7945	5205	4710	8320	3170
13	Bajpe	7580	6480	3860	11400	11710
14	Bambil	1630	1540	2500	2820	
15	Bannur	3832	3220	734		4080
16	Bantwal	7210	10770	5344	11870	14582
17	Bejai	11460	11905	15668	18820	15773
18	Bela	915	3151	1445	6070	19021
19	Belloor	2100	2025	2520	4590	13517
20	Belthangady	10051	9423	3778	9873	14247
21	Belvai	1585	2860	2265	2564	3390
22	Bendur	13209	13995	9137	18890	16971
23	Bola	700	1230	1290	1380	944
24	Bolkunje	2950	3000	3520		5600

	<b>PARISH</b>	<b>Soc. of St. Peter Ap.</b>	<b>Ongoing Formation</b>	<b>Commu India</b>	<b>Peters Pence</b>	<b>Holy Land Mainten ance</b>
25	Bondel	14981	7000	9171	12361	13836
26	Borimar					
27	Bovikana	905	1105	650	1120	1710
28	Cascia	4750	6257	5140	7800	7339
29	Cordel	6370	21800	13265	20873	38895
30	Derebail	10624	12383	5090	11760	10538
31	Delanthabettu	2200	1825	1540	1850	1660
32	Eliarpadav	2030	2165	2920	5100	3885
33	Fajir	7236	6606	4090	8580	6924
34	Farla	4772	4240	3370	6608	4560
35	Ferar	4430	1850	2615	3915	4435
36	Fermai	3380	3405	2470	4500	10000
37	Gantalkatte	1460		1260	2080	2060
38	Gardady	1090	1000	890	1298	
39	Gurpur	5200	6090	3805	7415	15741
40	Hosabettu	5335	8244	2350	7594	8950
41	Indubettu		1080	990		1205
42	Jeppu	2200	3320	3310	4790	5020
43	Kadaba	740	968	533	1550	1155
44	Karady	1750	3100	1080	3380	2890
45	Kasargod	2840	2430	570	3090	1800
46	Kateel	1385	1960	1500	2902	2480
47	Katipalla	7199	8916	6000	8800	9500
48	Kayyar				4110	2415
49	Kelarai	11040	12170	6020	15325	17480
50	Kinnigoly	4847	3355	4675	5201	9389
51	Kirem	6272	7660	9080	10050	
52	Kokkada	1830	1200	1670	1520	3620
53	Kollangana	2310	2844	840		6766
54	Komangala					

	<b>PARISH</b>	<b>Soc. of St. Peter Ap.</b>	<b>Ongoing Formation</b>	<b>Commu India</b>	<b>Peters Pence</b>	<b>Holy Land Mainten ance</b>
55	Kulur	2850		3600	3670	10250
56	Kumbala	1856		1520		5281
57	Kuppepadav	2000	3312	2284	5642	7146
58	Lawrencenagar	2122	1820	1210	2432	2520
59	Loreto		4996	5851	7316	8236
60	Madanthyar	9565	12000	8970	12514	12649
61	Manela	2200	3210	1885	3390	
62	Maniyampare					
63	Manjeshwar	6257		4437		
64	Manjottie	2555	3072	2197		
65	Mariashram	3940	4080	4609	4332	7691
66	Maril	2840	2085	1175	4539	3605
67	Milagres	17415	9180	5205		
68	Miyapadav					
69	Mogarnad					
70	Moodbidri- Alangar	1760	1435	1510	2860	9500
71	Moodbidri-Town	4905	3550	6890	5842	12452
72	Mudipu	4970	3938	4062	6383	4131
73	Mukka	2505	1850	2090	2080	4678
74	Mulky			2602	3140	9105
75	Nainadu	3960	2865	2870	4235	4570
76	Nala	1578	1846	1204		
77	Narampady	7500			9000	11000

	<b>PARISH</b>	<b>Soc.of St.Peter Ap.</b>	<b>Ongoing Formation</b>	<b>Commu India</b>	<b>Peters Pence</b>	<b>Holy Land Mainten ance</b>
78	Naravi	3585	3535	2510	3020	3646
79	Neermarga	6875	5540	7667		15461
80	Neerude	3170	5090	3120	2510	10050
81	Nellikar	1635	970	790	1200	1600
82	Nellyady	960			1100	2000
83	Niddodi	1400		1250	2240	2200
84	Nidpally	1100	1510	805	1247	1079
85	Nirkan	2000	2037	1625	1925	3230
86	Nithyadarnagar	2220	4414	2200	4316	5792
87	Omzoor	3600	8327	6108	8361	12972
88	Pakshikere	1766	1165	3002	3248	3577
89	Paladka	5070	2260	2697	3579	4860
90	Paldane	7330	7280	8145	12185	8850
91	Panir	3860	6000	4600	5720	8997
92	Panja	3350	3360	2970	3480	1380
93	Pavur		1059	1479	1721	1954
94	Pavur Uliya	100	100	150	100	1080
95	Permannur	7803	4451	5780	14000	19850
96	Permude	920	1790	2090	4364	2464
97	Peruvai	2929	2246	2001	2256	4061
98	Pezar		2070	1660	3607	
99	Puttur	8333	5262	11717	6462	12235
100	Ranipura	3175	3610	2390	5240	3900
101	Salethur	2207	1020	840	3200	2700
102	Sampaje	1770	1829	1220	2065	4451



	PARISH	Soc. of St. Peter Ap.	Ongoing Formation	Commu India	Peters Pence	Holy Land Maintenance
103	Sampige	1841	1561	1522	2117	1487
104	Saverapura	1345	725	450	1485	1940
105	Shakthinagar	4040			3690	4250
106	Shambur	2500	2130	2050	2600	
107	Shirthady	4073	4800	4450	6170	5410
108	Siddakatte	4125		2840		9437
109	Sullia	3602	2664	1810	2970	5848
110	Surathkal	7750	8920	8095	10584	
111	Taccode		4645	3735	4536	12410
112	Thannirbavi	1040		640	1145	1145
113	Thodambila	1925	2650	1310	3220	2430
114	Thokur	840	705	715	1518	
115	Ujire	4000	3530	3417	5825	8280
116	Ukkinadka		1693	1190	2430	2060
117	Uppinangady	1125	2339	1325	3762	5400
118	Urwa	13295	12810	7355	16023	15510
119	Valencia	12150	14770	5866	21652	12816
120	Vamadapadav	2640				
121	Vamanjoor	10650	7231	7193	14155	27986
122	Venur	2929	3503	2988	4410	6803
123	Vittal	5778	3007	3785	4912	7080
124	Vorkady	5065	3570	2400	6455	5000
125	Anthonykatte	752	625	552	680	1425
126	Bellare	1340	1190	140	1180	2230
127	Kodialbail Chapel	260	350	390	340	1100

**Note:** Many Parishes have still to complete the Mission Sunday collections. Therefore, the list of Mission Sunday collection 2020 will be published in the *Inter Nos* of January 2021. All the Parish Priests have to submit the Mission Sunday collection by **15<sup>th</sup> December 2020.**

## MANGALA JYOTHI

### I. Programmes for December 2020:

- 3-6 : St Joseph Vaz Shrine Feast, Mudipu - Liturgy Animation
- 7-8 : Regional Pastoral Plan Meeting - Catechetics and Bible
- 11 : Extraordinary Ministers Training, Bejai Parish
- 14 : New Konkani Missal Meeting, Bishop's House
- \* Extraordinary Ministers Recollection

### II. Commission for Liturgy:

#### 1. Christmas Novena and Advent Wreath

Christmas is an important feast for all of us as it reflects one of the events in the Mystery of Salvation. Many Dioceses in the world have Novena for Christmas. But we did not have one for Christmas so far, though we have novena prayers for several Saints. Hence, we have prepared a Novena Book for Christmas. The Novena will begin from 16th December 2020. I request all the Parish Priests to begin this Novena Prayer in your parishes and kindly motivate/inform your parishioners to have this devotion in their families. Also, on the First Sunday of the Advent, there is a custom of Blessing of the Advent wreath. The rite of Blessing is included in the Novena Book. Novena books are available at our Book Stall.

#### 2. Revised Gospel Acclamation - Alleluia:

As per the direction of the Congregation of the Divine Worship and Discipline of the Sacraments (CDWDS), we need to retain ALLELUIA in our liturgy. Hence, from Advent 2020, we shall sing only the ALLELUIA and avoid Alle, Allelu, Jai Jai and Sorvesporak Jai Jai. I request the Parish Priests to instruct the choir/those who lead singing in the parish, and follow the direction. Mangala Jyothi has prepared the Audio for Alleluias for every liturgical season and celebration of the sacraments. They are available in the Diocesan Youtube channel. The music notation is now available at our stall.

### **3. Extraordinary Ministers - Certificate and Faculty Renewal**

The handbook for extraordinary ministers of Holy Communion is revised. It includes many new guidelines. Hereafter the persons selected for the ministry of extraordinary ministers must be 40 years old (the Bishop of the Diocese may permit seminarians and religious men and women regardless of age). They may render their ministry until they reach the age of 65 and not 70.

Many parishes have not maintained a separate file or register for extraordinary ministry. Some ministers do not have certificates. Some Parish Priests are asking religious sisters to distribute communion who do not have training and certificates which is not permitted. Some parishes have not renewed the faculty. Considering all these issues, we have started a training programme for both new and existing extraordinary ministers at the deanery or parish level (November 2020 to June 2021). I request Rev. Vicars Forane and Parish Priests to look into the matter and organise training programmes. We will be issuing new certificates for those who do not have. Please keep one photocopy of the certificate in the parish file. Usually, the Bishop gives the mandate for 3 years, which is to be renewed by the Parish Priest if their services are needed further.

**4. Training for Lectors and Choir Members:** We have already started training the choir members as well as lectors in some parishes. It is one of the objectives of the new pastoral plan of the diocese. Please organise training programmes for lectors and choir members in your parish or at the vicariate level. The handbook for lectors as well as choir members is available at Mangala Jyothi.

### **III. Commission for Bible:**

**1. Konkani Bible / NT Revision:** The New Testament in Konkani is in the process of revision. If you come across any printing or translation errors in the current edition (both OT & NT), please inform us through mail: bible@mangalajyothi.com before 30<sup>th</sup> December 2020.

#### IV. New Arrivals and other books:

1. Emmanuel - Christmas Novena Book
2. Bible Quiz - Vol. V
3. ಹಾಂವೆಂ ಶುಮ್ಕಾಂ ವಿಂಚ್ಲಾತ್ - ವಿಶೇಷ್ ಮ್ಹಣ್‌ಯಾರ್ಯಾಂಚೆಂ ಹಾತ್ ಪುಸ್ತಕ್
4. I Chose You - Handbook for Extraordinary Ministers
5. ಸೊಮ್ಯಾಚೆಂ ಯೆಣೆಂ ಕುರ್ಪೆದೆಣೆಂ - ಜೆಜುಚ್ಯಾ ಜಲ್ಮಾ ಫೆಸ್ತಾಕ್ ತಯಾರಾಯ್
6. ಸೊಮ್ಯಾ ಸಂಗಿಂ - ಎವ್ಕರಿಸ್ತಾಚ್ಯಾ ಆರಾಧನಾಕ್ ಕುಮಕ್
7. The Order of Celebrating Marriage - New Revised Edition
8. Ordo 2020-21
9. ಆಶೀರ್ವಚನಗಳ ಗ್ರಂಥ
10. ಅಂತರ್‌ಗಿತಾಂ (ಕೀರ್ತನಾಂಚೆಂ ಸಂಗೀತ್ ಆನಿ ಉತ್ರಾಂ)  
ವಾಚ್ಪಾಂ ವಾಚ್ಪಲ್ಯಾಂಕ್ ಹಾತ್ ಪುಸ್ತಕ್, ಗಾಯನ್ ಮಂಡಳಿಚ್ಯಾ ಸಾಂದ್ರ್ಯಾಂಕ್ ಹಾತ್ ಪುಸ್ತಕ್, ವಾಚನಾಂಜಲಿ
11. Missal - English & Kannada
12. Lectionary - English & Kannada
13. Directory (Reprint)
14. Mass Candles, superior quality Hosts & Particles, Incense are available at Mangala Jyothi stall.
15. Christmas decorations, stars etc.

For placing orders contact: sales@mangalajyothi.com

WhatsApp: +91 827 793 7784

For Bible/Suvartha related queries: bible@mangalajyothi.com

For Catechetics/Liturgy and all other queries:

info@mangalajyothi.com

– Director, Mangala Jyothi

## **PROGRAMMES OF CODP**

- 01.12.2020 : Training on Self-employment (EAP & EDP) at Alangar
- 02.12.2020 : Training to Staff on 'Key Strategic Pillars' by Caritas & KROSS, Bengaluru in CODP-ISD
- 06.12.2020 : Training on Life skills at Tharemar
- 07.12.2020 : Training on Government schemes at Kulai
- 08.12.2020 : Training on plastic and other waste management at Malali
- 11.12.2020 : Training on Poultry and Goat rearing at Fajir
- 12.12.2020 : - Training on Organic farming and Kitchen gardening at Vijayadka  
- Training on Government schemes at K.C. Nagar
- 13.12.2020 : Training on Documentation at Tharemar
- 15.12.2020 : CODP Governing Board meet in Bishop's House
- 19.12.2020 : Training on Poultry and Goat rearing to members of Margadarshini Mahasangha at Kumbala
- 22.12.2020 : Training on preparation of nutritious food at Kayyar
- 22.12.2020 : - Christmas celebration and Training on Poultry & Goat rearing to Tejaswini Mahasangha members at Bela  
- Training on Government schemes at Kannatipara
- 23.12.2020 : Christmas Get-together for Staff in CODP-ISD
- 26.12.2020 : - Training on Organic farming and Kitchen gardening to PreethikaMS members at Udampare  
- Awareness on Government schemes for Self-employment at Nalkemar
- 27.12.2020 : Training on Self-employment (EAP and EDP) at Moodbidri

- 28.12.2020 : - Christmas celebration and training on MGNREGA for Sowharda Mahasangha members at Maniampare
- Awareness on plastic waste management to Adarsha Mahasangha members at Kumbdaje
  - Christmas celebration by Adarsha Mahasangha at Narampady

## II INFORMATION FROM CODP

### 1) Lenten Campaign 2020

Thank you, dear Fathers/Sisters, all for your co-operation in motivating your parishioners to contribute generously to the cause of this year's Lenten campaign viz. towards 'Local Mission/Charity'. Despite the Covid-19 pandemic that has affected the lives and livelihood of people, the contribution received toward the cause has been heartwarming. Kindly convey our heartfelt gratitude to your parishioners and people of goodwill who have participated/donated generously and helped to make the campaign a success.

### Details of collection and expenses as on 1.12.2020

- |   |   |    |              |
|---|---|----|--------------|
| 1) Total collection   | - | Rs | 12,97,262.00 |
| <i>(including a donation Rs 16,000.00)</i>                  |   |    |              |
| 2) Expenses   | - | Rs | 53,987.00    |
| <b>3) Balance available for the cause - Rs 12,43,275.00</b> |   |    |              |

2) This year no Christmas camps will be held for CSP (Child Sponsorship Program) beneficiary children in Dec./Jan. 2021. The children will be intimated individually as regards Christmas letter writing/gift.

**3) CODP-ISD will remain closed from 23<sup>rd</sup> to 27<sup>th</sup> Dec. 2020 on account of Christmas.**

- Director, CODP

## **70<sup>TH</sup> BIRTHDAY**

Rev. Fr Alban D'Souza, Parish Priest, Paldane, celebrates his 70<sup>th</sup> birth anniversary on 13.12.2020.

*As you attain the age of seventy, may God continue to increase your knowledge and wisdom. And may He grant you good health and strength to deliver His words to the people till your last breath. The Lord says: "For by me the days shall be multiplied, and the years of your life shall be increased" (Prov 9:11). Have a wonderful birthday!*

## **50<sup>TH</sup> ORDINATION DAY**

Rev. Fr Wilson L. Vitus D'Souza, St Zuze Vaz Home, Jeppu, celebrates his 50<sup>th</sup> Anniversary of Ordination to the Priesthood on 25.12.2020.

*What a wonderful occasion to celebrate the blessings of fifty years of generous service as Priest. Thank you for your holy devotion to the Lord and to His Church. God Bless You with a jubilant heart on your jubilee anniversary! "I am grateful to Christ Jesus our Lord, who has strengthened me because he judged me faithful and appointed me to his service"(1 Tim 1:12).*

## **A CHRISTMAS QUOTE FROM POPE FRANCIS**

“I can imagine Joseph, with his wife about to have a child, with no shelter, no home, no place to stay. The Son of God came into this world as a homeless person. The Son of God knew what it was to start life without a roof over his head. We can imagine what Joseph must have been thinking. How is it that the Son of God has no home? Why are we homeless, why don't we have housing? These are questions which many of you may ask, and do ask, every day. Like Saint Joseph, you may ask: Why are we homeless, without a place to live? And those of us who do have a home, a roof over our heads, would also do well to ask: Why do these, our brothers and sisters, have no place to live? Why are these brothers and sisters of ours homeless? Joseph's questions are timely even today; they accompany all those who throughout history have been, and are, homeless.”

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

- Mr Joachim D'Souza (53 years), brother of Rev. Fr Harry D'Souza, Bidar-Gulbarga, expired on 28.10.2020. The funeral was on 30.10.2020 at Mother of God Church, Mogarnad.
  - Mrs Benedicta Rodrigues (80 years), sister of Rev. Fr Cyril Pinto, Parish Priest, Mukka, expired on 10.11.2020. The funeral was held on 11.11.2020 at the Most Holy Saviour Church, Agrar.
  - Mr Cyril Sunny Pinto (75 years), brother of Rev. Fr Alfred Pinto, Parish Priest, Cathedral, expired on 9.11.2020. The funeral was on 13.11.2020 at Amboli Church, Mumbai.
  - Rev. Fr Lawrence J.C. Martis (55 years), serving in Canada expired on 25.11.2020. His funeral Mass was held at the Cathedral and burial in the Priests' Plot, at Victoria Lawn Cemetery in the diocese of St Catharines, Ontario, Canada.
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