

INTERNOS

RNI. No. KARBIL/2007/20997

Regn. No. MNG/991/2013-15

Vol. 9; No. 1

January 2015

Happy New Year - January 2015

- 1 9.00 a.m. - Laying of foundation Stone, Senior Priests' Home
10.15 a.m. - 1st Holy Communion Mass at Kodialbail Chapel
11.30 a.m. - Golden Jubilee, Sr Berna AC, at Ashaniketan
- 2 8.30 a.m. - Blessing new Church at Bajjodi (OCD Fathers)
- 3 10.30 a.m. - Mass, Jerosa School, Golden Jubilee
- 4 4.00 p.m. - Mass at Milagres, Diocesan Eucharistic Procession
- 5 9.30 a.m. - Mass, Bolkunje Church, Golden Jubilee
5.00 p.m. - Inter-deanery Meeting
- 6 9.00 a.m. - New Church blessing, Mount Rosary, Kallianpur
- 7 4.00 p.m. - Catechetical Commission Meeting at Bajjodi
- 8 6.30 a.m. - Mass at Vamanjoor, Death Centenary of SRA Founder
- 10 10.00 a.m. - Ordination of Dn Naveen Rodrigues, O.P. at Kayyar
- 11 - Pastoral Visit to Miyapadav
5.30 p.m. - Mass at Alangar, Infant Jesus Feast
- 12 4.00 p.m. - Confirmation at Bendur
- 13 11.00 a.m. - Mass at Madonna Convent, Platinum Jubilee, Kasargod
- 14 4.00 p.m. - Mass, Gladsom Day
- 17-18 - Pastoral Visit to Kinnigoli

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18. 6.00 p.m. - Church Unity Service at KTC, Balmatta
 21. 5.00 p.m. - Cofirmation at Paldane
 23. 5.00 p.m. - Sandesha Awards
 25. - Pastoral Visit to Adyapady
 6.00 p.m. - Church Unity closing service St Joseph's Seminary
 26. 10.00 a.m. - Silver Jubilee of Priesthood, Fr Freddie Correa at Bola
 4.30 p.m. - Mass at Friendship House, Alumni get-together
 28. 10.30 a.m. - Mass at Karkal Attur, St Lawrence Shrine
 29. 11.00 a.m. - Blessing of Convent at Arva Parish
 30. 10.00 a.m. - Mass at St Ann's Providence, Home for the Aged, blessing of the House
 5.00 p.m. - Confirmation at Bannur Parish

Bishop available till noon:

9 - People; 16, 20 - Priests and Sisters.

Deacons Serving in Parishes from 8 November 2014

- | | | |
|-----|-------------------------------|-----------|
| 1. | Dn. Ashwin Lohith Cardoza | Bondel |
| 2. | Dn. Kenneth Rayner Crasta | Kulur |
| 3. | Dn. Paul Sebastian D'Souza | Kirem |
| 4. | Dn. Rahul Dexter D'Souza | Permannur |
| 5. | Dn. Santhosh D'Souza | Paldane |
| 6. | Dn. Denzil Lobo | Vorkady |
| 7. | Dn. Nelson Dheeraj Pais | Bajpe |
| 8. | Dn. Stany Pinto | Fajir |
| 9. | Dn. Praveen Joy Saldanha | Bela |
| 10. | Dn. Johnson Lawrence Sequeira | Mogarnad |

Clerical Appointments

1. Rev Arun Lobo – Director of Counseling Centre, Shanthi Kiran Bajjodi & residence at Valencia w.e.f. 21.10.2014.
2. Rev Melvin D'Cunha, OCD – Parish Priest of Infant Mary Church, Bajjodi w.e.f. 02.01.2015.

+ Bishop

BISHOP'S MESSAGE FOR JANUARY 2015

At the very outset I wish you a Happy New Year 2015. We have begun the New Year venerating Mother Mary, Mother of God on the first day of the year. Let us pray for her intercession all the days of the year. The year 2015 is dedicated to Consecrated Life in the Church. It has been the tradition in the church to have the services of a dedicated and consecrated band of men and women whom we call religious. Due to various charisms trying to reflect the life of Jesus, different Congregations and Orders were born. They have served the church and the humanity in a particular way as per the charisms of their religious institute. The Church has to be awakened to see the kind of services they render to us.

We have adopted a pastoral plan for three years under the auspices of the Diocesan Pastoral Parishad. Eight committees have come into existence with a particular stress on different objectives. We started this work in the year 2014 and we will continue with the past experience with greater vigour in the year 2015 also. In all the deaneries, the work of the committees has begun. I am sure all the parishes have constituted the committees to take up the services at the local level. The Central Committees of the Diocesan Pastoral Parishad and the deanery committees are ready to assist the parish committees. Please take the assistance of these committees.

I request you to participate in the annual Eucharistic procession. I wish that all the Priests of the Episcopal and City varados join the concelebration at 4 p.m. at Milagres Church followed by the procession to Rosario.

I wish you a Happy New Year and the blessings of Jesus born at Bethlehem.

+ Aloysius Paul D' Souza
Bishop of Mangalore

Birthday

Rev Aloysius D'Souza	-	29.01.1925 (90)
Rev Apolinaris Crasta	-	08.01.1955 (60)
Rev Thomas C. D'Souza	-	18.01.1955 (60)
Rev Oswald Monteiro	-	13.01.1965 (50)

Ad Multos Annos

+ Bishop

MISSION SUNDAY COLLECTION - 2014

RANK PER HEAD			RANK PER TOTAL		
1.	Sampige	198.56	1.	Cordel	7,32,060.00
2.	Indubettu	182.52	2.	Bejai	6,28,507.00
3.	Derebail	177.51	3.	Derebail	5,51,000.00
4.	Kasargod	155.88	4.	Milagres	4,50,000.00
5.	Nala	148.52	5.	Madanthyar	4,00,000.00
6.	Manjeshwar	141.30	6.	Permannur	3,68,410.00
7.	Madanthyar	130.89	7.	Bendur	3,62,970.00
8.	Cordel	129.23	8.	Suratkal	1,98,000.00
9.	Milagres	121.62	9.	Urwa	1,87,700.00
10.	Mariashram	119.52	10.	Valencia	1,67,105.00

Dear Rev. Fathers,

Like in the past years, this year too our Bishop will be awarding the mementos to the first five Rank holders of the Mangalore Diocese parishes both in total and per head collection. May I request the Rev. Parish Priest or their representatives to receive the mementos on 4th January on the Eucharistic procession day at the Rosario Cathedral grounds,

Thanking you,

- Rev. George Sunil D'Souza

*Diocesan Director for
Proclamation & Evangelization*

MANGALA JYOTHI

I. PROGRAMMES:

- 4, Jan. 2015 : Diocesan Eucharistic Procession-Liturgical Animation.
 5, Jan. 2015 : Liturgy Animation - Blessing of renovated Church, Balkunje.
 6, Jan. 2015 : Vespers, Sastan Parish.
 7, Jan. 2015 : Diocesan Catechetical Commission Meeting.
 Time : 4.00 pm
 10, Jan. 2015 : Diocesan Examination in Catechism & Value Education.
 10, Jan. 2015 : Ordination, Kayyar Parish - Liturgical Animation.
 11, Jan. 2015 : Catechesis on Sacrament of reconciliation, Loretto.
 Time : 7.30 am - 12.00 noon
 11, Jan. 2015 : Recollection for Extra Ordinary Ministers, Mogarnad Deanery. Time : 3.00 pm - 5.00 pm
 12, Jan. 2015 : Ordination, Ukkinadka Parish - Liturgical Animation.
 18, Jan. 2015 : Liturgical Training Programme, Sullia Parish.
 Time: 8.30.am To 2.00.pm.
 19-20, Jan. 15: Evaluation of Catechism Answer Papers.
 26-29, Jan. 15: Attur Feast.

II. Announcement:

1. ಅಂತರ್ ಗಿತಾಂ - ಭಾಗ್ ದುಸ್ರೊ: Responsorial Psalms for Various Occasions. Vol 2 and Responsorial Psalms - Year B. in English.
2. “ಕೆನಾರಾ ಆನಿ ಶ್ರೀಲಂಕಾಚೊ ಆಪೊಸ್ತಲ್ ಸಾಂ ಜುಜೆ ವಾಚ್” - By Rev. Fr. Valerian Fernandes. the book will be released during the feast of Mudipu Shrine.
3. Konkani Lectionary will be printed in 2 volumes:
 Vol I : (Advent / Lent / Easter)
 Vol II : Ordinary I, II, III
Please order your copies at Mangala Jyothi by 31st Jan. 2015.
3. Mass Candles are available at Mangala Jyothi Stall.
4. Dear fathers I am grateful to you for your kind support towards Mangala Jyothi activities. In these months we have noticed that many subscribers of **Jesuchi Suvartha** have not renewed their subscription in spite of continual reminders. Hence the number of subscribers is coming down. Therefore I request you to encourage people to read “Suvartha” and to remind them about the renewal of subscription.

Director
Mangala Jyothi

FAMILY LIFE SERVICE CENTRE
PROGRAMMES IN THE MONTH OF JANUARY 2015

I. Marriage Preparation Programs: Pre-Cana

- 1) 10th & 11th January
 - 2) 24th & 25th January
- Time: 8:30 a.m. to 5.00 p.m.
Place: Shanthi Kiran Hall, Nanthoor – Bajjodi

II. Couples For Christ.

- 7th January 2015: Teaching Meet: Bondel at 6.30 pm
- 8th January 2015: Teaching Meet at Ashok Nagar at 7 pm
- 10th January 2015: Teaching Meet Milagres at 6.45 pm
- 14th & 15th January 2015: Community Retreat at Divine Call Centre, Mulky.
- 18th January 2015: Community Adoration of the Blessed Sacrament Pastoral Institute, Bajjodi at 7 pm
- 22nd January 2015 : CFC Community meeting at Pastoral Institute Bajjodi at 4 pm.

III. Singles For Christ.

Teaching meets meet on 11th & 18th January 2015 at 4 pm at Pastoral Centre, Bajjodi.

IV. Youth For Christ.

Teaching meets on 11th & 18th January 2015 at 3 pm, Urwa Church.

V. Marriage Enrichment Programme:

1. 11th January at Our Lady of Mercy Church, Panir.
2. 18th January at Shanthi Kiran, Bajjodi.

VI. Seminar on Family Apostolate

26th – 29th January at “Somarpann” Derealakatte, for Tertian’s, Ursuline Franciscan Sisters.

.VII. Other Programmes.

8th January, St, Lawrence Church, Attur, Karkal.

Rev. Santhosh S. Rodrigues/Rev. Anil Alfred D’Souza
F.L.S.C., Bajjodi, Mangalore

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

1 JANUARY 2015

“Slaves No More, But Brothers and Sisters”

Dear Brothers and Sisters in Christ Jesus,
Greetings of Peace to you all!

The theme of the 48th World Day of Peace is typically Christian as it highlights the evangelical value of fraternity. On account of his own *Abba* experience, Jesus fostered a spirit of brotherhood among his followers by enabling and encouraging them to call God as their *Father*. The recognition of one's neighbour as a brother or sister is a natural outcome of recognising God as a loving Father. The experience of fraternity is foundational to the experience of friendship, fellowship, peace, freedom and equality. Fraternity is diametrically opposed to slavery, servitude. It is in this light we can understand the importance of Jesus' words when he told his disciples: “No longer do I call you servants... but I have called you friends...” (John 15:15).

Pope Francis' choice of the theme for the World Day of Peace both last year and this year manifests his appreciation for fraternity, which is an evangelical value, a Kingdom value. Having first expounded *fraternity as the foundation and pathway to peace*, Pope Francis now presents a theme which delves into another dimension of fraternity and shows it as a potent and effective tool for humanity to obliterate servitude. Slavery may be antithetical to fraternity and equality but fraternity, when actively promoted and lived, becomes an effective antidote to servitude. “This zeal of the Church for liberating the slaves has not languished with the passage of time,” says, Pope Leo XII while observing that “slavery opposes religion and human dignity” (*Catholicae Ecclesiae*, nos. 1-2).

The CBCI Office for Justice, Peace and Development draws pleasure in sharing the wonderful message of Pope Francis for World Peace Day – 2015 and takes this opportunity to wish all of you a Merry Christmas and a peace-filled New Year. May

Jesus who assumed the neglected cause of the slaves and showed Himself the strong champion of freedom accompany us and reign within us all through the New Year! “To the extent that he reigns within us, the life of society will be a setting for universal fraternity, justice, peace and dignity” (*Evangelii Gaudium*, no. 180).

Bishop Gerald Almeida, *Chairperson*

Bishop Abraham Mar Julios, *Member*

Archbishop Abraham Viruthakulangara, *Member*

Fr. Charles Irudayam, *Secretary*

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

1 JANUARY 2015

NO LONGER SLAVES, BUT BROTHERS AND SISTERS

1. At the beginning of this New Year, which we welcome as God’s gracious gift to all humanity, I offer heartfelt wishes of peace to every man and woman, to all the world’s peoples and nations, to heads of state and government, and to religious leaders. In doing so, I pray for an end to wars, conflicts and the great suffering caused by human agency, by epidemics past and present, and by the devastation wrought by natural disasters. I pray especially that, on the basis of our common calling to cooperate with God and all people of good will for the advancement of harmony and peace in the world, we may resist the temptation to act in a manner unworthy of our humanity.

In my Message for Peace last year, I spoke of “the desire for a full life... which includes a longing for fraternity which draws us to fellowship with others and enables us to see them not as enemies or rivals, but as brothers and sisters to be accepted and embraced”.^[1] Since we are by nature relational beings, meant to find fulfilment through interpersonal relationships inspired by justice and love, it is fundamental for our human development that our dignity, freedom and autonomy be acknowledged and respected. Tragically, the growing scourge of man’s exploitation by man gravely damages the life of communion and our calling to forge interpersonal relations marked by respect, justice and

love. This abominable phenomenon, which leads to contempt for the fundamental rights of others and to the suppression of their freedom and dignity, takes many forms. I would like briefly to consider these, so that, in the light of God's word, we can consider all men and women "*no longer slaves, but brothers and sisters*".

Listening to God's plan for humanity

2. The theme I have chosen for this year's message is drawn from Saint Paul's letter to Philemon, in which the Apostle asks his co-worker to welcome Onesimus, formerly Philemon's slave, now a Christian and, therefore, according to Paul, worthy of being considered *a brother*. The Apostle of the Gentiles writes: "Perhaps this is why he was parted from you for a while, that you might have him back for ever, no longer as a slave but more than a slave, as a beloved brother" (vv. 15-16). Onesimus became Philemon's *brother* when he became a Christian. Conversion to Christ, the beginning of a life lived *Christian discipleship*, thus constitutes a *new birth* (cf. *2 Cor* 5:17; *1 Pet* 1:3) which generates *fraternity* as the fundamental bond of family life and the basis of life in society.

In the Book of Genesis (cf. 1:27-28), we read that God made man *male and female*, and blessed them so that they could increase and multiply. He made Adam and Eve parents who, in response to God's command to be fruitful and multiply, brought about the first *fraternity*, that of Cain and Abel. Cain and Abel were brothers because they came forth from the same womb. Consequently they had the same origin, nature and dignity as their parents, who were created in the image and likeness of God.

But *fraternity* also embraces variety and differences between brothers and sisters, even though they are linked by birth and are of the same nature and dignity. As *brothers and sisters*, therefore, all people are in relation with others, from whom they differ, but with whom they share the same origin, nature and dignity. In this way, *fraternity* constitutes the network of relations essential for the building of the human family created by God.

Tragically, between the first creation recounted in the Book of Genesis and the *new birth* in Christ whereby believers become

brothers and sisters of the “first-born among many brethren” (*Rom* 8:29), there is the negative reality of sin, which often disrupts human fraternity and constantly disfigures the beauty and nobility of our *being brothers and sisters* in the one human family. It was not only that Cain could not stand Abel; he killed him out of envy and, in so doing, committed the first fratricide. “Cain’s murder of Abel bears tragic witness to his radical rejection of their vocation to be brothers. Their story (cf. *Gen* 4:1-16) brings out the difficult task to which all men and women are called, to live as one, each taking care of the other”.^[2]

This was also the case with Noah and his children (cf. *Gen* 9:18-27). Ham’s disrespect for his father Noah drove Noah to curse his insolent son and to bless the others, those who honoured him. This created an inequality between brothers born of the same womb.

In the account of the origins of the human family, the sin of estrangement from God, from the father figure and from the brother, becomes an expression of the refusal of communion. It gives rise to a culture of enslavement (cf. *Gen* 9:25-27), with all its consequences extending from generation to generation: rejection of others, their mistreatment, violations of their dignity and fundamental rights, and institutionalized inequality. Hence, the need for constant conversion to the Covenant, fulfilled by Jesus’ sacrifice on the cross, in the confidence that “where sin increased, grace abounded all the more... through Jesus Christ” (*Rom* 5:20-21). Christ, the *beloved Son* (cf. *Mt* 3:17), came to reveal the Father’s love for humanity. Whoever hears the Gospel and responds to the call to conversion becomes Jesus’ “*brother, sister and mother*” (*Mt* 12:50), and thus an *adopted son* of his Father (cf. *Eph* 1:5).

One does not become a Christian, a child of the Father and a brother or sister in Christ, as the result of an authoritative divine decree, without the exercise of personal freedom: in a word, without being *freely* converted to Christ. Becoming a child of God is necessarily linked to conversion: “Repent, and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit” (*Acts* 2:38). All those who responded in faith and with their lives to Peter’s preaching entered into the *fraternity* of the first Christian community (cf. *1 Pet* 2:17; *Acts* 1:15-16, 6:3,

15:23): Jews and Greeks, slaves and free (cf. *1 Cor* 12:13; *Gal* 3:28). Differing origins and social status did not diminish anyone's dignity or exclude anyone from belonging to the People of God. The Christian community is thus a place of communion lived in the love shared among brothers and sisters (cf. *Rom* 12:10; *1 Thess* 4:9; *Heb* 13:1; *1 Pet* 1:22; *2 Pet* 1:7).

All of this shows how the Good News of Jesus Christ, in whom God makes "all things new" (*Rev* 21:5),^[3] is also capable of redeeming human relationships, including those between slaves and masters, by shedding light on what both have in common: adoptive sonship and the bond of brotherhood in Christ. Jesus himself said to his disciples: "No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you" (*Jn* 15:15).

The many faces of slavery yesterday and today

3. From time immemorial, different societies have known the phenomenon of man's subjugation by man. There have been periods of human history in which the institution of slavery was generally accepted and regulated by law. This legislation dictated who was born free and who was born into slavery, as well as the conditions whereby a freeborn person could lose his or her freedom or regain it. In other words, the law itself admitted that some people were able or required to be considered the property of other people, at their free disposition. A slave could be bought and sold, given away or acquired, as if he or she were a commercial product.

Today, as the result of a growth in our awareness, slavery, seen as a crime against humanity,^[4] has been formally abolished throughout the world. The right of each person not to be kept in a state of slavery or servitude has been recognized in international law as inviolable.

Yet, even though the international community has adopted numerous agreements aimed at ending slavery in all its forms, and has launched various strategies to combat this phenomenon, millions of people today – children, women and men of all ages – are deprived of freedom and are forced to live in conditions akin to slavery.

I think of the many *men and women labourers, including minors, subjugated* in different sectors, whether formally or

informally, in domestic or agricultural workplaces, or in the manufacturing or mining industry; whether in countries where labour regulations fail to comply with international norms and minimum standards, or, equally illegally, in countries which lack legal protection for workers' rights.

I think also of the living conditions of *many migrants* who, in their dramatic odyssey, experience hunger, are deprived of freedom, robbed of their possessions, or undergo physical and sexual abuse. In a particular way, I think of those among them who, upon arriving at their destination after a gruelling journey marked by fear and insecurity, are detained in at times inhumane conditions. I think of those among them, who for different social, political and economic reasons, are forced to live clandestinely. My thoughts also turn to those who, in order to remain within the law, agree to disgraceful living and working conditions, especially in those cases where the laws of a nation create or permit a structural dependency of migrant workers on their employers, as, for example, when the legality of their residency is made dependent on their labour contract. Yes, I am thinking of "slave labour".

I think also of *persons forced into prostitution*, many of whom are minors, as well as *male and female sex slaves*. I think of women forced into marriage, those sold for arranged marriages and those bequeathed to relatives of their deceased husbands, without any right to give or withhold their consent.

Nor can I fail to think of all those persons, *minors and adults alike*, who are made objects of *trafficking for the sale of organs*, *forrecruitment as soldiers*, for *begging*, for illegal activities such as *the production and sale of narcotics*, or for *disguised forms of cross-border adoption*.

Finally, I think of all those kidnapped and held captive by *terrorist groups*, subjected to their purposes as combatants, or, above all in the case of young girls and women, to be used as sex slaves. Many of these disappear, while others are sold several times over, tortured, mutilated or killed.

Some deeper causes of slavery

4. Today, as in the past, slavery is rooted in a notion of the human person which allows him or her to be treated as an object. Whenever sin corrupts the human heart and distances us from

our Creator and our neighbours, the latter are no longer regarded as beings of equal dignity, as brothers or sisters sharing a common humanity, but rather as objects. Whether by coercion or deception, or by physical or psychological duress, human persons created in the image and likeness of God are deprived of their freedom, sold and reduced to being the property of others. They are treated as means to an end.

Alongside this deeper cause – the rejection of another person’s humanity – there are other causes which help to explain contemporary forms of slavery. Among these, I think in the first place of *poverty*, underdevelopment and exclusion, especially when combined with *a lack of access to education or scarce, even non-existent, employment opportunities*. Not infrequently, the victims of human trafficking and slavery are people who look for a way out of a situation of extreme poverty; taken in by false promises of employment, they often end up in the hands of criminal networks which organize human trafficking. These networks are skilled in using modern means of communication as a way of luring young men and women in various parts of the world.

Another cause of slavery is *corruption* on the part of people willing to do anything for financial gain. Slave labour and human trafficking often require the complicity of intermediaries, be they law enforcement personnel, state officials, or civil and military institutions. “This occurs when money, and not the human person, is at the centre of an economic system. Yes, the person, made in the image of God and charged with dominion over all creation, must be at the centre of every social or economic system. When the person is replaced by mammon, a subversion of values occurs”.^[5]

Further causes of slavery include *armed conflicts, violence, criminal activity and terrorism*. Many people are kidnapped in order to be sold, enlisted as combatants, or sexually exploited, while others are forced to emigrate, leaving everything behind: their country, home, property, and even members of their family. They are driven to seek an alternative to these terrible conditions even at the risk of their personal dignity and their very lives; they risk being drawn into that vicious circle which makes them prey to misery, corruption and their baneful consequences.

A shared commitment to ending slavery

5. Often, when considering the reality of human trafficking, illegal trafficking of migrants and other acknowledged or unacknowledged forms of slavery, one has the impression that they occur within a context of general indifference.

Sadly, this is largely true. Yet I would like to mention the enormous and often silent efforts which have been made for many years by *religious congregations*, especially women's congregations, to provide support to victims. These institutes work in very difficult situations, dominated at times by violence, as they work to break the invisible chains binding victims to traffickers and exploiters. Those chains are made up of a series of links, each composed of clever psychological ploys which make the victims dependent on their exploiters. This is accomplished by blackmail and threats made against them and their loved ones, but also by concrete acts such as the confiscation of their identity documents and physical violence. The activity of religious congregations is carried out in three main areas: in offering assistance to victims, in working for their psychological and educational rehabilitation, and in efforts to reintegrate them into the society where they live or from which they have come.

This immense task, which calls for courage, patience and perseverance, deserves the appreciation of the whole Church and society. Yet, of itself, it is not sufficient to end the scourge of the exploitation of human persons. There is also need for a threefold commitment on the *institutional level*: to prevention, to victim protection and to the legal prosecution of perpetrators. Moreover, since criminal organizations employ global networks to achieve their goals, efforts to eliminate this phenomenon also demand a common and, indeed, a global effort on the part of various sectors of society.

States must ensure that their own legislation truly respects the dignity of the human person in the areas of migration, employment, adoption, the movement of businesses offshore and the sale of items produced by slave labour. There is a need for just laws which are centred on the human person, uphold fundamental rights and restore those rights when they have been violated. Such laws should also provide for the rehabilitation of

victims, ensure their personal safety, and include effective means of enforcement which leave no room for corruption or impunity. The role of women in society must also be recognized, not least through initiatives in the sectors of culture and social communications.

Intergovernmental organizations, in keeping with the principle of subsidiarity, are called to coordinate initiatives for combating the transnational networks of organized crime which oversee the trafficking of persons and the illegal trafficking of migrants. Cooperation is clearly needed at a number of levels, involving national and international institutions, agencies of civil society and the world of finance.

Businesses[6] have a duty to ensure dignified working conditions and adequate salaries for their employees, but they must also be vigilant that forms of subjugation or human trafficking do not find their way into the distribution chain. Together with the social responsibility of businesses, there is also the *social responsibility of consumers*. Every person ought to have the awareness that “purchasing is always a moral – and not simply an economic – act”. [7]

Organizations in civil society, for their part, have the task of awakening consciences and promoting whatever steps are necessary for combating and uprooting the culture of enslavement.

In recent years, the Holy See, attentive to the pain of the victims of trafficking and the voice of the religious congregations which assist them on their path to freedom, has increased its appeals to the international community for cooperation and collaboration between different agencies in putting an end to this scourge.[8] Meetings have also been organized to draw attention to the phenomenon of human trafficking and to facilitate cooperation between various agencies, including experts from the universities and international organizations, police forces from migrants’ countries of origin, transit, or destination, and representatives of ecclesial groups which work with victims. It is my hope that these efforts will continue to expand in years to come.

Globalizing fraternity, not slavery or indifference

6. In her “proclamation of the truth of Christ’s love in society”,^[9] the Church constantly engages in charitable activities inspired by the truth of the human person. She is charged with showing to all the path to conversion, which enables us to change the way we see our neighbours, to recognize in every other person a brother or sister in our human family, and to acknowledge his or her intrinsic dignity in truth and freedom. This can be clearly seen from the story of Josephine Bakhita, the saint originally from the Darfur region in Sudan who was kidnapped by slave-traffickers and sold to brutal masters when she was nine years old. Subsequently – as a result of painful experiences – she became a “free daughter of God” thanks to her faith, lived in religious consecration and in service to others, especially the most lowly and helpless. This saint, who lived at the turn of the twentieth century, is even today an exemplary witness of hope^[10] for the many victims of slavery; she can support the efforts of all those committed to fighting against this “open wound on the body of contemporary society, a scourge upon the body of Christ”.^[11]

In the light of all this, I invite everyone, in accordance with his or her specific role and responsibilities, to practice acts of fraternity towards those kept in a state of enslavement. Let us ask ourselves, as individuals and as communities, whether we feel challenged when, in our daily lives, we meet or deal with persons who could be victims of human trafficking, or when we are tempted to select items which may well have been produced by exploiting others. Some of us, out of indifference, or financial reasons, or because we are caught up in our daily concerns, close our eyes to this. Others, however, decide to do something about it, to join civic associations or to practice small, everyday gestures – which have so much merit! – such as offering a kind word, a greeting or a smile. These cost us nothing but they can offer hope, open doors, and change the life of another person who lives clandestinely; they can also change our own lives with respect to this reality.

We ought to recognize that we are facing a global phenomenon which exceeds the competence of any one

community or country. In order to eliminate it, we need a mobilization comparable in size to that of the phenomenon itself. For this reason I urgently appeal to all men and women of good will, and all those near or far, including the highest levels of civil institutions, who witness the scourge of contemporary slavery, not to become accomplices to this evil, not to turn away from the sufferings of our brothers and sisters, our fellow human beings, who are deprived of their freedom and dignity. Instead, may we have the courage to touch the suffering flesh of Christ,[12] revealed in the faces of those countless persons whom he calls “the least of these my brethren” (*Mt 25:40, 45*).

We know that God will ask each of us: What did you do for your brother? (cf. *Gen 4:9-10*). The globalization of indifference, which today burdens the lives of so many of our brothers and sisters, requires all of us to forge a new worldwide solidarity and fraternity capable of giving them new hope and helping them to advance with courage amid the problems of our time and the new horizons which they disclose and which God places in our hands.

From the Vatican, 8 December 2014

PRAYER FOR PEACE

Dear Lord

Soften the hearts of
militants so that they will champion their causes
with words and
understanding and
not with guns and bombs.

Mary, Queen of Peace,

Please ask your Son,
Jesus, to answer our prayer.
We pray for Peace in the World
Our Father, Hail Mary,
Glory Be

CODP-ISD

- 03.01.2015 ... Awareness on Panchayath Raj Institutions in Vorkady
- 04.01.2015 ... - Training on Govt Schemes under MCC for members of Kalpavaksha and Kamadhenu Mahasanghas in CODP-ISD
- Training on Panchayath Raj Institutions in Edapadavu
- YET programme for students of 8th and 9th std in CODP-ISD
- 09.01.2015 ... Natural resource management and Importance of organic farming in Kokkada
- 10.01.2015 ... - Natural resource management and Importance of organic farming in Nellyady
- Awareness on Panchayath Raj Institutions in Seethangoli and Bakrebail
- 11.01.2015 ... - Motivation programme for Educare students in CODP-ISD
- Awareness on Community based rehabilitation in Bedrampala
- 14.01.2015 ... - Training on Panchayath Raj Institutions in Merlaadavu
- Motivation programme for Educare students in CODP-ISD
- 16.01.2015 ... Awareness on Panchayath Raj Institutions in Moodbidri and Meenja
- 18.01.2015 ... - Training on Right to Information in Saya
- Motivation programme for Educare students in CODP-ISD
- 20.01.2015 ... Awareness on Panchayath Raj Institutions in Bolkunje
- 24.01.2015 ... Awareness on Panchayath Raj Institutions in Mangalpady
- 25.01.2015 ... - Training on Govt Schemes under MCC for members of Samrudhi Masangha in Bolloor
- Awareness programme on government schemes for Development Committee and CAP Conveners in CODP-ISD
- Medical camp in Narampady
- 26.01.2015 ... - Training on income generating activities for members of Pragathi Mahasangha in Kulur

- 27.01.2015 ... - Awareness on Panchayath Raj Institutions in Bajpe
- Awareness on Panchayath Raj Institutions in Akswarth Mahasangha in Kinnigoly
- Training on Govt Schemes under MCC in Mahakalipadpu
- 28.01.2015 ... Awareness on Panchayath Raj Institutions in Mahakalipadpu

NOTE:

Dear Vicars Forane, Parish Priests, Deanery CAP conveners,

Sub: Training on Government schemes

Christmas seasonal greetings from Fr Oswald Monteiro, CODP on behalf of Diocesan Development Committee and CAP. A half-day training programme on "Government schemes for minorities" will be held at CODP on Sunday, the 25th Jan 2015 at 9.30 AM.

Who can participate?

1. All the members of the Diocesan Development Committee.
2. Members of Deanery Development Committee.
3. Parish convener of Development Committee.
4. Deanery CAP Coordinators.
5. Parish CAP conveners.

The participants need to confirm their participation (Name and Parish) by SMS to **9741943255** before 22nd January 2015.

I request the Parish Priests and Vicars - Forane to send the above mentioned committee members to attend the training. I also request you to appoint full-time social workers in parishes or deaneries wherever possible. If they are appointed already, they are to attend this above programme.

Those Vicars Forane, who have not sent me the list of their deanery Development Committees are requested to send it as early as possible (Names/Address/Phone numbers of members).

The second edition of "Canara Margadarshi" (a hand book on various Government schemes) is available at CODP. Cost Rs. 30/ only.

Sd/-Secretary, CODP
Director, CODP

RIP

- Mr Alwyn Pinto (73), B/o Msgr Edwin Pinto, passed away on 3.12.2014 at Vittal.
- Ms Nathalia Cecilia Pinto (80), Sister of Fr Valerian Pinto, Parish Priest Cordel, on 05.12.2014 at Borimar.
- Mrs Nelly Saldanha (73) Sister-in-law of Fr Richard Saldanha, Fr Muller, on 18.12.2014 in Mumbai.
- Mr Valerian D'Souza (54) B/o of Fr Vincent D'Souza, Bela, on 24.12.2014 at Karkal Town.

Printed by Rev. Fr Lawrence Ronald D'Souza
Published by Rev. Fr Henry Sequeira
owned by Most Rev. Dr. Aloysius Paul D'Souza, Bishop of Mangalore
and printed at Codialbail Press, Bondel, Mangalore – 575 008 and published
at Bishop's House, Mangalore – 575 003. Editor : Rev. Fr Henry Sequeira

Annual Subscription Rs. 60/-