

# INTERNOS

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## BISHOP'S MESSAGE FOR JULY 2021

**1. A Word of Appreciation:** At the parish, deanery and diocesan levels, we have initiated actions to attend to the needs of the victims of Covid-19 and the families affected due to the lockdown. It is indeed praiseworthy that the Parish Priests, Parish Pastoral Council members and Associations have generously organised in providing food, food kits, and vaccination camps. The diocesan Covid Task Force has put in strenuous efforts to meet the immediate needs of our people. The uncertainty of life experienced these days, and the pain attached to it have made us reflect deeply on our interconnectedness. We have gone out of our way and helped one another to bear their burdens. I sincerely thank all the Corona Warriors, the Doctors, Nurses, other auxiliary staff in our hospitals and Government personnel who have contributed in this noble task. May God bless them.

**2. Gone to the Father's House:** Our brother priests, Fr Peter Noronha († 5 May 2021), Fr Vincent Victor Menezes († 20 May 2021) and Fr Remigius Aranha († 30 May 2021) have departed for the eternal home. Our pain is greater because we could not offer even funeral Masses for them. Undoubtedly, we have offered our prayers for them. It has been the long-standing noble custom that every Priest of the Diocese offers **two Masses** for the repose of the soul of the deceased brother Priest. These are usually applied when we do not have specific intentions during bination or concelebration. Now due to the lockdown, the possibility of bination or concelebration is rare. However, every Priest is

allowed to celebrate two Masses in a month for one's personal intentions. I recommend that we use this provision to offer Masses in suffrage for our brothers. May the Lord grant eternal reward to the dear departed.

**3. Pope Francis Announces the Synod:** Pope Francis has announced XVI Ordinary General Assembly of the Synod of Bishops with the theme: “*For a synodal Church: communion, participation and mission*”. According to the Pope, “It is precisely this path of synodality which God expects of the Church in the third millennium” (*Address on the occasion of commemorating the 50<sup>th</sup> anniversary of the Institution of the Synod of Bishops*, 17 October 2015). The Pope says that “Synod” means “journeying together – laity, pastors, the Bishop of Rome”. He invites the whole Church for a “mutual listening to the Holy Spirit” at every level of the Church’s life. The Pope has given a new format for the consultations: they will begin in the local Churches, and then move on to the Episcopal conferences. The synthesis of the discussion will be sent to the General Secretariat at the Vatican, and there the matter will be collated to prepare the *Instrumentum Laboris* (Working Paper). This will be dispatched to the International Episcopal Conferences at the Continental level for further discussion and discernment. Their observations will be forwarded to the General Secretariat which will prepare the synthesis to be presented in the Synod Hall. The official opening of the synodal process will be at the Vatican on 9-10 October 2021. The local Church will open it on Sunday, 17 October 2021. The Synod at the universal level will be held in the Vatican in October 2023. Let us pray for the success of the Synod so that the whole Church may zealously journey together to carry the flame of the Good News of Jesus Christ.

**4. Conferring of the Ministries of Lector and Acolyte to Men and Women:** On 10 January 2021, Pope Francis, with the Apostolic Letter *Spiritus Domini* issued Motu Proprio, modified the first paragraph of the Canon 230 of the Code of Canon Law and established that both men and women can have access to

the ministries of lector and acolyte in a stable manner. Earlier, Pope Paul VI, through the Apostolic Letter *Ministeria Quaedam* (15 August 1972), had suppressed the “the minor orders” and declared services of lector and acolyte as “ministries”. These are not reserved only for those who are to be admitted to Sacred Orders. The changed paragraph of the Canon 230 §1 reads as follows:

“Lay persons who possess the age and qualifications established by decree of the conference of Bishops can be admitted on a stable basis through the prescribed liturgical rite to the ministries of lector and acolyte. Nevertheless, the conferral of these ministries does not grant them the right to obtain support or remuneration from the Church”.

It is the competence of the Episcopal Conference to give the decree concerning the age, qualifications, and other criteria of the suitability of the candidates for ministry.

### **5. Addition of New Invocations in the Litany of St Joseph:**

On 1 May 2021, the Congregation for the Divine Worship and Discipline of the Sacraments has sent a letter to the Presidents of the Episcopal Conferences on the seven new invocations in the Litany in honour of Saint Joseph. On the occasion of the 150<sup>th</sup> anniversary of the proclamation of St Joseph as the Patron of the Universal Church, Pope Francis published the Apostolic Letter *Patris Corde* with the aim “to increase our love for this great saint, to encourage us to implore his intercession and to imitate his virtues and his zeal”. The seven invocations are as follows: *Custos Redemptoris* (Guardian of the Redeemer); *Serve Christi* (Servant of Christ); *Minister salutis* (Minister of salvation); *Fulcimen in difficultatibus* (Support in difficulties); *Patrone exsulum* (Patron of exiles); *Patrone afflictorum* (Patron of the afflicted); *Patrone pauperum* (Patron of the poor). The new invocations are translated into Konkani and are available for our prayers. May St Joseph, Patron of the Universal Church and of our Diocese intercede for us.

**6. Ministry of Catechists:** With a new Apostolic Letter *Antiquum Ministerium*, issued Motu Proprio on 10 May 2021 Pope Francis has instituted the “Ministry of Catechist”, intended to respond to the urgent need for the evangelisation of the contemporary world. In the context of “the rise of a globalised culture”, the Pope wants to grant formal recognition to “those lay men and women who feel called by virtue of their baptism to cooperate in the work of catechesis”. At the same time, the Pope has asked the Episcopal Conferences to determine the “process of formation and the normative criteria for admission for this ministry” and devise “the most appropriate forms for the service which these men and women will be called to exercise”. In our Diocese, there are 3100 Catechism teachers both in parishes and schools. I thank them sincerely for their service. They should “receive suitable biblical, theological, pastoral and pedagogical formation to be competent communicators of the truth of the faith”. The Congregation for Divine Worship and the Discipline of the Sacraments will soon publish the Rite of Institution of the Ministry of Catechist. The Pope has ordered that all must comply with this Apostolic Letter.

**7. World Youth Day:** The Dicastery for the Laity, Family, and Life, on 26 May 2021, has brought to our attention what the Holy Father announced on 22 November 2020 regarding the annual local edition of the World Youth Day. The celebration, hitherto held on Palm Sunday, will now take place on the Sunday of the Solemnity of Christ the King. The choice of the day maintains the emphasis on the mystery of Jesus Christ, the Redeemer of humankind. This initiative is to place the young people at the centre of the life of the Church, in the spirit of the 2018 Synod. The Dicastery has now dispatched the resource entitled *Pastoral Guidelines for the Celebration of the World Youth Day in the Particular Churches*. The thrust is to enable the young people to come together and be evangelised in dioceses and eparchies throughout the world. Those who are engaged in the youth ministry at the diocesan, deanery and parish level are warmly invited to study these proposals and adapt them to their own specific context,

keeping in mind the local needs with pastoral creativity and imagination.

**8. World Day for Grandparents and the Elderly:** Pope Francis has instituted the World Day for Grandparents and the Elderly to be celebrated throughout the Church every year on the fourth Sunday of July, near to the memorial of Saints Joachim and Ann. This year, we celebrate it on 25 July 2021, almost at the midpoint of the *Amoris Laetitia* Family Year. The theme of this year's celebration is: "I am with you always" (Mt 28:20). The purpose of this day is to convey to every elderly person that God and the Church are close to them and also to emphasise intergenerational closeness between young and old. The elderly are the link between the past and the present. They bring us the treasure of wisdom and experience. Their life of faith is a source of support for us to carry on the flame of the Gospel. Let us honour and pray for them. In order to prepare ourselves well, the Dicastery for Laity, Family and Life will make available a series of pastoral tools on the website dedicated to *Amoris Laetitia* Family Year: [www.amorislaetitia.va](http://www.amorislaetitia.va)

The Apostolic Penitentiary promulgated a Decree granting a Plenary Indulgence on the occasion of the World Day for Grandparents and the Elderly. (a) The elderly can obtain an Indulgence by participating in one of the Masses celebrated on the occasion of this World Day. (b) In view of the continuing health emergency and the fact that some elderly people are unable to attend Mass in person for health reasons, the Indulgence is extended to those who participate via television, radio or the internet. (c) The Indulgence is also granted to all those who perform a 'work of mercy' on this World Day by visiting an elderly person who is alone. (d) In places where visiting in person is expressly forbidden by the public authorities in order to avoid contagion, it is also possible to obtain the Indulgence through a virtual meeting.

**9. Need of Sending the Reports:** The Parish is canonically a public juridic person and civilly a Trust. In both realms, it remains under the authority of the Diocesan Bishop, who alone can establish, alter and suppress a Parish. Parish constitutes a portion of the Diocese, and the diocesan Bishop should be informed on time about the activities taking place there. The meetings of the Parish Pastoral Council (PPC) for the pastoral activities and Parish Finance Council (PFC) for financial administration have to take place at regular intervals. The PPC holds at least three meetings in a year (Constitution, 2:13.2), and PFC conducts at least one meeting once in three months (Constitution, 3:9.1), and the minutes of these meetings are drawn up. If important matters are discussed, and recommendations or proposals are made at the Parish Assembly for appropriate decisions by the Parish Priest, the minutes of these meetings also are to be sent to the Bishop. If any decision or resolution requires Bishop's permission, then the Parish Priest has to write a separate letter asking for permission, along with the minutes of the above official meetings. So far, we were not insisting that every PPC meeting's minutes be sent to the Bishop unless there were decisions requiring Bishop's approval (Constitutions, 2:9.3.5). However, I would like to modify this rule in view of the Bishop knowing the pastoral situation and environment of each parish and for having these details/minutes in the diocesan Curia under the respective parish file for reference and custody.

The following items, as a rule, are needed to be included in the minutes of the meetings.

- a) Name of the Parish, Place, Council, date and time of the meeting.
- b) Total number of members, number of the participants and absentees, with information and without information (PPC and PFC attendance registers needs to be signed by members. These details are necessary to verify whether there was quorum).
- c) Minutes of the previous meeting and follow up.
- d) Agenda items and topics to be discussed.

- e) Action items based on the agenda (Decisions and resolutions taken).
- f) Date of the next meeting.
- g) Supportive documents to be included along with the meeting's report and proposals contained therein.

Many times, a few of these essential details are missing in the minutes. Kindly attend to every item before sending the minutes to the Bishop. Remember to send the minutes of all meetings of both PPC and PFC within 15 days after the meetings in duplicates, with signatures of the office bearers and seal of the parish.

**10. Registers and Documentation:** In every field, digitisation has become commonplace, and we cannot lag behind. We also need to digitise the Parish documents with the help of experts. At the same time, maintaining separate registers in hard copies is also necessary. We have already maintained canonical registers of various Sacraments, Burials, and Legacy Masses. Many others we possess in files. However, keeping them written in formal Registers would be beneficial for recording the Parish history for many generations, and they will be available for any verification.

1. Parish Priests/Assistant Parish Priests/Resident Priests/Socius (if any)
2. Vice Presidents, Secretaries and Gurkars
3. Catechists (Parish and School)
4. Extraordinary Ministers of Holy Communion
5. Minutes of the Parish Pastoral Council (Handwritten)
6. Minutes of the Parish Finance Council (Handwritten)
7. Minutes of the Parish Assembly (Handwritten)
8. Register of Normative Masses
9. Register of Fixed Masses
10. Register of Binations and Multiple Intentions
11. Register of Resolutions of PPC and PFC, which have Bishop's Approval (in English)
12. Register of SB Accounts and Fixed Deposits, and Earmarked Collections.

In order to keep the registers systematically, we will give you the formats. If you have any specific formats, kindly mail them to Fr Vijay Machado - director@mangalajyothi.com by 31 July 2021.

**11. World Day of the Poor:** On 13 June 2021, on the Memorial of St Anthony of Padua, Pope Francis gave the message for the World Day of the Poor to be celebrated on 33<sup>rd</sup> Sunday (14 November 2021). This year is the fifth anniversary of the World Day of the Poor, which was begun in 2017. The Pope says that “the poor are true evangelizers, for they were the first to be evangelised and called to share in the Lord’s joy and his kingdom (cf. Mt 5:3)”. The Pope asks us to have a new turn in our thinking regarding giving and receiving. As an alternative, he highlights of mutual exchange and building fraternity. He insists that the poor too have resources to give so that the poverty of the “rich” can be addressed. The poor teach us about solidarity and sharing. He invites all to join hands to fight against the culture of indifference and injustice we have created with regard to the poor.

In this context, I would like to remind the Parish Priests that 25% of the Sunday Collection is to be reserved for the poor. We give the Charity directly from the church account. Due to the Covid-19 situation, there may not remain any balance as there was very little collection. However, in the future, when there are regular Masses, if at the end of the financial year, some balance remains of the 25%, it should be carried forward to the following year. This amount should be reflected in the Balance Sheet as Sunday Collection towards Charity, which can be used in that year.

**12. *Laudato Si’* Sunday:** On 4 July, we celebrate *Laudato Si’* Sunday in our Diocese. The conservation of water and natural resources, the protection of green environment and planting of saplings and promoting cultivation of barren lands are essential for making this earth a worthy place to live on. In the past years, our parishes and youth had taken up a special mission of promoting the green movement. Now, though we are under lockdown, this first Sunday of the month invites us again to recommit ourselves to be the custodians of the created reality. The earth is given to



us by our Creator to be nurtured to make it a sweet home. We are called to contemplate upon the original design of God of the Garden of Eden. As we strive to be holy and try to work hard to bring beauty back to our common home, we give glory to God the Creator. Let all of us, young and old, engage ourselves fully in the care for our beloved earth.

Wish you all a Blessed Feast of Our Lady of Mount Carmel. May God bless our efforts, and Mother Mary and St Joseph intercede for all.

✠ Peter Paul Saldanha  
**Bishop of Mangalore**

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**CIRCULAR LETTER**  
***“MY HOUSE SHALL BE CALLED***  
***A HOUSE OF PRAYER”***

Dear Brothers and Sisters in Christ,

On March 23, 2021, when the Priests of the Diocese of Mangalore met for the Pastoral Consultation, the presbyterium discussed briefly about the sanctity of the church, conducting of short felicitation functions after Mass and the use of photography, videography and live transmission. The Priests asked the Bishop to give instructions so that “all things should be done decently and in order” (1 Cor 14:40). In this Circular, I deal with two important points that need our utmost attention. They are: I. The sanctity of the church, and conducting of secular functions; II. The use of photography, videography and live streaming of sacred functions.

**I. THE SANCTITY OF THE CHURCH:**

We live in a multi-religious context. Every person seeks God in some way. People prepare themselves well to approach the divinity and places of worship. They put on clean dress befitting the

place of prayer and cover themselves with decorum to show the respect they have towards God. They go devoutly near the deity for a personal *darshan*. The whole atmosphere of the place of worship is maintained to express the sense of the holy. In the most holy place only the priest is allowed to enter and worship. The devotees, on the other hand, pray silently with folded hands or prostrate before the deity, or sit meditatively and allow the divine energy to permeate them. Nothing distracts them from their gaze focused on prayer or on the Holy Book. Everything else must stop at the time of prayer. No social activity in the holy place! They cannot think of anything mundane, however noble it is.

In the Old Covenant, the Temple of Jerusalem was the place where God dwelt in a special way and worship was offered. People went there singing Psalms with great joy. However, gradually, when the place lost its original intent, Jesus cleansed the Temple, and at the same time, he revealed that his Body was the True Temple, where God dwelt (cf. Jn 2:21). The baptised are declared as members of Christ's Body, and they are invited to worship the Father, through the Son in the Holy Spirit. St Paul, in various ways, convinced the Christians that they are the temple of the living God in Christ Jesus, and urged them to live up to the demands of God: "Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple" (1 Cor 3:16-17; 6:19-20). Jesus assured his presence where two or three gathered in his name (cf. Mt 18:20).

Inspired by the revelation, Vatican II teaches that God has willed to save people "not as individuals without any bond or link but rather to make them into a people who might acknowledge him and serve him in holiness" (LG 9). The Son of God has founded the Church here on earth as the "universal sacrament" (LG 48), that is, as sign and instrument of salvation for all people. The Church exists to give glory to God, to evangelise the whole world with the message of salvation, and live Jesus' commandment of love.

The Church on earth, as the pilgrim People of God, has the dignity and freedom of the children of God, “in whose hearts the Holy Spirit dwells as in a temple. Its law is the new commandment of love as Christ loved us (cf. Jn 13:34). Its destiny is the Kingdom of God” (LG 9). As a community, the Church continues to have a deep eucharistic consciousness, and in order to fulfil her spiritual needs, she desires to have places to worship God “in Spirit and in truth” (Jn 4:24). While the early Christians broke the bread in the houses, with the freedom of religion granted through the Edict of Milan (313 A.D), they began building churches. A few points given below would clarify the dignity, scope and holiness of the church. They would help us to be conscientious as to how “to behave in the household of God, a pillar and buttress of the truth” (1 Tim 3:15). The external sign of the whole Church of God is the church building which contains the believers at prayer, worship and adoration.

i) **What is the dignity of the church as a building?** We firmly admit that the church is the house of God and a place of prayer. It is a holy space because the One whom we address as “you alone are the Holy One, you alone are the Lord, you alone are the Most High Jesus Christ” is present there. In the words of Patriarch Jacob, we acknowledge: “How awesome is this place! This is none other than the house of God, and this is the gate of heaven” (Gen 28:17). Those who come into the church with great faith find the whole atmosphere awesome, filled with the presence of God.

ii) **What must be our concern in the church of God?** We must firmly believe that we go there to meet God in Christ Jesus. The Second Vatican Council has underlined that Christ is present amidst us in many ways: “He is present in the Sacrifice of the Mass, not only in the person of his minister... but especially in the eucharistic species... He is present in his word since it is he himself who speaks when the holy scriptures are read in the church. Lastly, he is present when the Church prays and sings, for he has promised ‘where two or three are gathered together in my name there am I in the midst of them’ (Mt 18:20)”(SC 7).

iii) **What is a church building? Why is it built?** The *Code of Canon Law* describes a church simply as “a sacred building intended for divine worship” (CIC 1214). The *Catechism of the Catholic Church* teaches: “In this house of God, the truth and harmony of the signs that make it up should show Christ to be present and active in this place” (CCC 1181). It is “a space that invites us to the recollection and silent prayer that extend and internalise the great prayer of the Eucharist” (CCC 1185). Therefore, “anything which is discordant with the sacred character of the place is excluded” (CIC 1220).

iv) Among all the activities performed in a church, **the Eucharist has a central place**. The Eucharist is “the source and summit of the Christian life” (LG 11), and “in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch” (PO 5; CCC 1324), and “it is not possible to live without the Eucharist” (*Sacramentum Caritatis* 95) said the martyrs of Abitinae. Therefore, the sacred space or “the house of prayer in which the Most Holy Eucharist is celebrated and reserved, where the faithful gather and where the presence of the Son of God, our Savior, offered for us on the altar of sacrifice bestows strength and blessings on the faithful, must be spotless and suitable for prayer and sacred functions” (PO 5; cf. CCC 1180). Those responsible are to ensure that there is in churches such cleanliness, beauty and decorum.

v) Today, as Pope Francis says, **spiritual worldliness**, which promotes self-glory is making inroads into the Church and it is becoming disastrous to our faith. “Spiritual worldliness, which hides behind the appearance of piety and even love for the Church, consists in seeking not the Lord’s glory but human glory and personal well-being... It is a subtle way of seeking one’s ‘own interests, not those of Jesus Christ’ (Phil 2:21)... Since it is based on carefully cultivated appearances, it is not always linked to outward sin; from without, everything appears as it should be” (EG 93). The danger of sin is crouching at our door, and if we do not overcome it on time, it will overpower us (cf. Gen 4:7).

vi) We truly accept that a **church is dedicated to the Lord** through prayer and anointing of the chrism oil; the altar too is anointed to represent Christ, the Anointed One. We are also anointed with the same chrism at Baptism, Confirmation, and those ordained at the Ordination to Priesthood and Episcopacy. We are not our own; we belong to him alone (cf. 1 Cor 6:19). In fact, the Greek term, *Kyriake*, from which the English word *Church* and German word *Kirche* are derived, means “what belongs to the Lord” (CCC 751). Both the building and the assembly, nominated as “church” is called into existence by the Lord and it points to the beyond. In the Preface for the Dedication of a church the Bishop sings: “Here is foreshadowed the mystery of the true Temple, here is prefigured the heavenly Jerusalem”. Therefore, church as a building is meant to be an icon, image, and representation of the heavenly realities. We cannot degrade it to a place for things of lesser value.

vii) Since the church is dedicated to God for us and for our salvation, **secular and social functions should not be conducted there**. When Jesus saw that the house of prayer was turned into a market place, his holy anger flared up. He made a whip of cords and drove out those involved in buying and selling. He sternly said: “It is written, ‘My house shall be called a house of prayer’, but you make it a den of robbers” (Mt 21: 13); “do not make my Father’s house a house of trade” (Jn 2:16). There, the place of worship was deformed into a space of lucrative business. Jesus could not bear to see it. We need to pay serious attention to this action of Jesus regarding our use of the church.

viii) **What activities are permitted in the church?** Distribution of candles before or after the Mass to honour the donors as per tradition, announcements after the Prayer after Communion or after the final blessing, offering of funeral oration as foreseen in the ritual book; handing over of the charge to the new Parish Priest and the related oath ceremony etc. When Parish members

have achieved some laurels, the Parish Priest (or others who make announcements on behalf of him) can say words of appreciation and congratulations during announcements in brief. Photography, videography and live streaming are permitted on solemn occasions and funerals. These are to be done with due respect for the sacredness of the church and the liturgical celebration, and by following the regulations that are given in the next section.

ix) **What is not permitted?** All sorts of felicitation programmes with shawls, garlands, bouquets, mementoes, prize distribution, birthday cake and song, distribution of sweets or refreshments, and elaborate send-off functions are not permitted. Sanctuary is not a place for the release of books or CDs. The excuse that people wouldn't stay back for programmes if they are asked to move to the portico or the hall reveals the mindset that the sacredness of the place and the prayer environment in the church could be vitiated in favour of 'felicitating or accommodating the interest of the people. It is not permitted to make the church into a hall. Further, making the altar a backdrop by arranging the chairs in front of it for programmes immediately after the Mass gives the impression we were not serious of what we celebrated. If we plan well in advance, we can do the felicitation programmes in a suitable place, with adequate time set aside for it.

x) **Our dress** must be befitting to the occasion. We do not go to meet the President of a country in casual attire, do we? We go to the Church to meet God himself and receive him in our lives. Any sort of dress that distracts the worshippers from this intent is not permissible. Our dress indicates how much respect we bear towards Our Lord and his People. Casuals like short pants, three-fourths, printed T-shirts, skintight dress, sportswear, jeans with holes, and any clothing that exposes the body are unbecoming of the holy place. Parents must take extra care to see how the children dress when they go to meet the Lord. Those who go to the sanctuary for reading the word of God and leading the Psalms and prayers of the faithful have to pay special attention to their attire.

A church building is not a multi-purpose space nor Mass a cultural show. It is a sacred building, expressly set apart for celebrating the Sacred Mysteries handed over to us by the Lord. The Lord instructs us: “Render to Caesar the things that are Caesar’s, and to God the things that are God’s” (Mk 12:17). God’s rights cannot be undermined. He wants his people to be truly free. God’s ministers must take care in every way to guarantee this dignity and freedom for everyone.

## **II. NORMS TO BE FOLLOWED BY PHOTOGRAPHERS AND VIDEOGRAPHERS**

We need photographs to keep the memory alive of the gift received in the Sacraments. In some cases, they help to re-live the commitments made. The photographers and video personnel are believers. They too are invited to take an active part in the liturgical action with a corresponding behaviour at different moments. In case they are of other faith traditions, concerned persons must guide them to safeguard the sanctity of the church. Guidance must be given if the camera or video operators are ignorant about the Christian celebrations. The personnel should dress for the occasion and follow the decorum always in a manner befitting a house of God.

The following rules are to be followed while celebrating the liturgy in a dignified and religious manner.

- i) Occasions to be photographed are those special moments during the administration of the sacraments or sacramentals: Baptism, First Communion, Confirmation, Ordination, Marriage, Jubilees, and Funerals. In these events, select only those four or five moments specific to the celebration. Focussing the video camera on the praying assembly and communion procession should be avoided during live streaming or projecting onto screens during church service. The focus must be geared towards the altar and at the concerned persons involved in the reception of sacraments.

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- ii) It is the duty of the party to contact the Parish Priest or the Priest responsible for the church along with the operators at least a week before the celebration to sign the appropriate agreements and to examine the place from where they can capture the image/video of the ritual action without distracting the assembly at prayer.
  - iii) In the case of live streaming on Facebook/ YouTube / TV, prior permission must be obtained from the Parish Priest. If any extra facilities are required, then it must be discussed with him. Live streaming of the events using the cellphone must be avoided as it needs to be placed in the sanctuary. This arrangement immensely distracts the celebrant.
  - iv) The use of diffuser umbrella, photo and video lighting racks, and Gimbals is not permitted during the ceremony as they block the view of the participants. Photographers should avoid the use of flash inside the chapel/church. Every camera has some way to mute all its 'cute' beeps and clicking noises. The beeps, noises and shutter clicking sounds distract those paying attention to the liturgy. If a video camera is used, it must be stationary, not roving, and without artificial lighting of any kind.
  - v) Photography at the consecration, the elevation of host and chalice and doxology is highly discouraged as it diverts the focus of the faithful from the sacred liturgical moments. Let's be realistic. All the photos "shot" at the liturgy do not get chosen for "print"; all the photos got printed, do not find a way into the photo album. Then, why should one allow the photographer to distract others towards himself and, in the bargain, let the faithful forfeit the spiritual experience?
  - vi) During the Eucharist, the photographer and videographer must remain in the side aisles. They can come to the centre aisle only during the specific ceremony of conferring the sacraments. They should not walk around the church during moments of liturgical silence, solo singing, scripture proclamations, homily/preaching the word of God, and the



- like. They must avoid all unnecessary movements in the church.
- vii) During the pre-arranged posed photo session (for example, after the wedding), a proper and dignified atmosphere must be maintained in the church. Group photos must be taken outside the church (such as on the steps to the church portico, in the portico) so that the church remains free for prayer. No selfie photography to be done inside the church during the liturgy.
  - xi) If an individual photo or the photo of the bride and the groom is to be taken, it must be done only after the recessional hymn without disturbing those who continue to pray. Photographing when the faithful are singing the recessional hymn is a clear violation of the sacred environment. Hymns are prayers, and “one who sings prays twice” says St Augustine.
  - xii) Great respect must be paid to the sanctuary. Those who photograph are not permitted to go to the sanctuary, or climbing on benches and chairs. Photographing by making the people sit on the steps leading to the sanctuary is absolutely forbidden. Any type of posing that is contrary to the sacred nature of this place is prohibited.
  - viii) A maximum of three photographers and video personnel are allowed to do the photo/videography inside the church during the Holy Eucharist. It could be for marriage or ordination, or other sacred events in the church. However, in community celebrations, the service will be provided for all by a common photographer and videographer appointed by the Parish Priest.
  - xv) The Photographers/video personnel must place their equipment, pouches and bags away from the view of the people. They must be as unobtrusive as possible.

Let us renew our commitment towards the sacred space we occupy and the sacred time we spend. Let prayer be our breath,

as St Paul says in the First Letter to the Thessalonians: “Pray constantly, always and for everything give thanks” (5:17-18). Our demeanour must indicate that we really believe in the living presence of the Lord in his house. Pope Francis teaches: “there must be a sacred fire in us... which burns continuously and which nothing can extinguish. And it is not easy. But this is how it must be” (General Audience, June 9, 2021). Priests have a responsible task in keeping the fire of faith burning in the hearts of Christ’s faithful. The churches must facilitate it. Adequate catechesis is the need of the hour, and convenience must not be used as criteria.

I request the earnest cooperation of all – the clergy, the religious and the lay faithful - in following these guidelines and regulations designed to bring about a sense of sanctity, prayerfulness and good order in the house of God. May the Lord bless all.

Issued from the Episcopal Curia, Bishop’s House, Mangalore on June 29, 2021, Solemnity of Saints Peter and Paul.

✠ Peter Paul Saldanha  
**Bishop of Mangalore**

***HEARTY CONGRATULATIONS AND  
GOOD WISHES TO  
BISHOP PETER PAUL SALDANHA  
on the Third Anniversary of the Election.***

Pope Francis elected [chose, selected, named] him as Bishop of Mangalore, and this election was proclaimed on 03.07.2018. The prayers, good wishes, and cooperation of all of us – clergy, religious, and lay faithful – accompany him in his episcopal ministry.

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**SOME REFLECTIONS ON THE NEW  
BOOK VI: PENAL SANCTIONS IN THE CHURCH  
OF THE CODE OF CANON LAW**

Pope Francis issued the Apostolic Constitution *Pascite gregem Dei* [PDG], meaning “shepherd God’s flock”, on 23 May 2021, the Solemnity of Pentecost. With this, he promulgated the new Book VI of the Code of Canon Law, containing canonical offenses (crimes) and punishments (penalties) in the Church. The title of the revised Book has changed to “Penal Sanctions in the Church” (*De Sanctionibus Poenalibus in Ecclesia*) from the previous title “Sanctions in the Church” (*De Sanctionibus in Ecclesia*).

This revised Book VI has the *vacatio legis* (time interval between the promulgation of the law and its coming into effect) until December 7, 2021. This period is meant to get acquainted with the new law. In other words, it is time to know and understand the law. The new law comes into force on **December 8, 2021**, the Solemnity of the Immaculate Conception. On this day, the previous norms of Book VI are abrogated, and the new norms begin to bind.

### **A Place for Penal Law in the Church**

The Church is composed of disciples of Christ who are human beings with frailties, and they are prone to commit sins, offences and scandal in the community. Vatican II declares that “the Church, embracing in its bosom sinners, at the same time holy and always in need of being purified, always follows the way of penance and renewal” (LG 8). When Christ’s faithful go astray from the path of the gospel, Pastors have the duty to counsel and exhort them to return to the right path. If exhortations and persuasions do not suffice, then it is necessary for them to have “recourse to the imposition or declaration of penalties, in accordance with the provisions of the law, which are always to be applied with canonical equity” (cf. can. 1311, §2).

Experience shows that creating a dichotomy between pastoral charity and recourse to penalties “risks leading to tolerating immoral conduct, for which mere exhortations or suggestions are insufficient remedies” (PGD). When a Bishop fails to resort to the penal system - where required - it is clear that he is not fulfilling his function honestly and faithfully (cf. Apostolic Letters issued *Motu Proprio Vox estis lux mundi*, 7 May 2019; PGD).

There is an intimate connection between pastoral function and recourse to penalties: “Charity thus demands that the Bishops and Superiors resort to the penal system whenever it is required” (PGD). In fact, Penal Law has three objectives: a) the restoration of the requirements of justice; b) the amendment of the offender, and c) the reparation of scandals. Canonical sanctions and penalties have a reparative and salvific end and are primarily directed to the good of the faithful.

### **Reasons for the Revision of Book VI of the Code**

The Penal Law of the 1983 Code was quite weak and often not forceful enough. It did not encourage penalties. The expressions found in canons such as “could be punished”, hindered the implementation of penalties. Many things were left to the discretion of Bishops and other superiors in the Church. Most of the Bishops were not always able, and some others were not willing to put the penal law into practice.

The *antinomial* (anti-law) mentality that existed during the Vatican II times and later at the revision of the Code of Canon Law did not favour a book on penalties in the Code. In fact, some theologians and pastors questioned whether there had to be at all a law in the Church, let alone a penal law. In recent years, especially in the last two decades, things have changed. There is a new awareness that the Church needs not only a law but a good one. The crisis around the abuse of minors has also led to a new evaluation of penal law in the Church.

Times have changed, and the law had to be updated. The presence of some unstable situations and, above all, the recent scandals of paedophilia have led to the need to revive canonical penal law, integrating it with precise legislative reforms. The need to use Penal Law more frequently demanded an improvement of the possibilities of its concrete application in the constantly evolving reality. Pope John Paul II, Benedict XVI, and Francis have given a new emphasis regarding penalties for those who abused minors and have already issued special laws in this field. As these new laws were not part of the universal Code, they had to be integrated into the Code.

Besides sexual abuse issues and scandals, the Church is facing another pandemic in the area of financial and economic matters. The conduct of all those holding institutional positions and of all those involved in the administration of assets is not always appropriate and exemplary. Misappropriation, cheating, lack of honesty and accountability need to be rooted out from the governance. To assist this process, the need to maintain and enhance transparency became stronger. The revised Book VI on penalties addresses this context.

### **The Process of Revision of Book VI**

In 2007, Pope Benedict XVI instructed the Pontifical Council for Legislative Texts to begin revising Book VI of the Code of Canon Law. In September 2009, a study group of experts was constituted within the Pontifical Council. “In carrying out this task, the Dicastery [Pontifical Council] made concrete efforts to determine new needs, to identify the limitations and flaws of the current legislation, and to indicate possible clear and simple solutions” (*PGD*). The study group in Rome shared its proposals with a wider group of canonists. It brought out the first draft in 2011.

With a spirit of collaboration and collegiality, the first draft was sent to all the Episcopal Conferences, faculties of canon law, and expert consultants. The opinions and suggestions – more than

150 opinions - were then systematised, and a new amended Schema was prepared in 2016. After a period of reflection and consultations with the Dicasteries and consultants, the final text was composed. It got approved in the Plenary Assembly of the Dicasteries on January 20, 2020. With some further adjustments, mainly in economic matters introduced into the text by the Pontifical Council, the final draft was presented to the approval of the Holy Father in February 2020. Pope Francis approved the text and promulgated it with the Apostolic Constitution, *Pascite gregem Dei*, on May 23, 2021. The new text was made public on June 1, 2021, when it was presented in the Holy See Press Office.

### **Some Salient Features and Innovations**

- 1) Book VI of the 1983 Code had 89 canons. The revised Book contains the same number of canons, but the text of the canons has been changed by adding additional paragraphs to the canons, removing and modifying certain provisions in the Book. According to the Secretary of the Pontifical Council for Legislative Texts, of the 89 canons that make up this Book VI, 63 have been amended (71%), 9 others moved (10%), while only 17 remain unchanged (19%).
- 2) At the time the 1983 Code was drafted, the Church's penal law was considered an instrument to be used only as a last resort, rather than a regular tool of governance to reprimand misconduct and prevent more serious crimes from being committed. The idea that ecclesial punishment is to be a last resort complicated the matters and opened the door for committing more serious crimes. From now on, Bishops are called to consider it as "part of their ministry, as a duty of justice — an eminent cardinal virtue — to impose punishment when the good of the faithful demands it" (*PGD*).
- 3) The 1983 Code left too much discretion to the Bishops, who were often inexperienced in matters of penal law and didn't know what to do when problems arose. Now the revised text tells them that they "must" punish, rather than "can" punish,

making the Penal Law less of a suggestion and more of an active tool at their disposal. Now Bishops and superiors have less option on whether to institute the penal process or not.

- 4) Many Bishops had difficulty in combining the demands of charity with those required by justice. Their hesitance to handle penal cases caused bewilderment among the people, who thought the authority was not seriously handling the issues of crimes and justice. Now the revised Book VI has emphasised that Bishops and Superiors should incorporate penal law into their ordinary governance. For, “it is part of their ministry, as a duty of justice — an eminent cardinal virtue — to impose punishment when the good of the faithful demands it” (*PGD*).
- 5) The 1983 Code was often “indeterminate” as it spoke of giving a “just penalty”. It was not always easy to say what a “just penalty” would be. Now the revised canon 1336 has various illustrations of penalties at hand. In concrete, 15 of them, classified as orders, prohibitions, deprivations, and dismissal from the clerical state. Interestingly, canon 1336 § 3 establishes even a prohibition “against wearing ecclesiastical or religious dress” which is a penalty in the Church. Further, the text includes penalties that the 1983 Code did not consider. An example is the order to pay a fine or a sum of money for the Church’s purposes, and the deprivation of all or part of ecclesiastical remuneration. For both of these penalties, however, the Bishops’ conferences have to establish guidelines.
- 6) Some offences mentioned in the 1917 Code that were not included in the 1983 Code have now been incorporated in the revised Book VI. For example, corruption in acts of office, administering the sacraments to persons who are prohibited from administering them, concealing from legitimate authority any irregularities or censures in the reception of sacred orders. Another example is a seminarian who cannot be ordained due to a mental or psychological disturbance and did not disclose the condition or another similar reason. Canon 1388 §2 states that “a person who comes forward for sacred

orders bound by some censure or irregularity which he voluntarily conceals is *ipso facto* suspended from the order received.”

- 7) The canons concerning the crime of sexual abuse of minors were under the chapter on “offences against special obligations”. Now canon 1398 on the abuse of minors and child pornography is transferred to the chapter on “offences against life, dignity and freedom of the person”. This small change has great significance: child abuse and pornography are not just a matter that goes against the “special obligations of clerics”, but is also an offence that goes against the very “life, dignity and freedom” of every person, Catholics or others, minors or adults. Included in the crime are non-clerical religious and lay people who occupy certain roles in the Church.
- 8) Canon 1398 §2 of the new Book VI says that a cleric can be dismissed from the clerical state if he “grooms or induces a minor or a person who habitually has an imperfect use of reason or one to whom the law recognises equal protection to expose himself or herself pornographically or to take part in pornographic exhibitions, whether real or simulated.” Grooming is when a person tries to build a trusting relationship with a minor or a minor’s family with the intention to sexually abuse the minor later. It is done by spending time with the minor, lavishing him/her with gifts, taking him/her for trips, outings, etc. In short, grooming is laying the groundwork for sexual abuse at a later time. If it is proven that a cleric was grooming a minor for sexual conduct of a different kind, he commits a canonical crime, which results in penalty.
- 9) The revised Book VI does not refer to abuse of “vulnerable” adults or “vulnerable persons” as Pope Francis did in his May 2019 Motu Proprio, *Vos estis lux mundi*. It is because the term “vulnerable person,” while understood and recognised in the law of many countries, is not universally accepted as a legal category of persons deserving special protection. Instead, of the expression “vulnerable persons: the new law uses the expression “one to whom the law recognises equal



protection” (can.1398), that is, persons deserving of the same protection extended to minors and those with “an imperfect use of reason.”

- 10) The revised canon 1376 details a broader set of financial crimes that can lead to the imposition of these penalties. These crimes include stealing of Church goods or money, or preventing their proceeds from being received. Most significantly, it criminalises “a person who without the prescribed consultation, consent, or permission, or without another requirement imposed by law for validity or for lawfulness, alienates ecclesiastical goods or carries out an act of administration over them.” It also provides for the same punishments for “a person who is found to have been otherwise gravely negligent in administering ecclesiastical goods.” These provisions are often directed at those, like Diocesan Bishops, Parish Priest, Superiors, Directors/ Administrators of Institutions who make major financial decisions without following the necessary canonical process. This would apply to, for example, the mortgaging of property, borrowing money, alienation of moveable and immoveable goods.
- 11) Canon 1392 is entirely new. It states that a cleric who voluntarily and unlawfully abandons the sacred ministry for six months continuously, intending to withdraw himself from the competent Church authority, is to be punished, according to the gravity of the offence. He could be suspended or be given additional penalties stated in canon 1336 §§ 2-4. In the more serious cases, he may be dismissed from the clerical state. The following canon (1393 §1) imposes penalties on a cleric or religious engaged in trading or business contrary to the canons. Canon 1393 §2 enforces penalties on a cleric or religious who, apart from the cases already foreseen by the law, commits an offence in a financial matter or gravely violates the stipulations contained in canon 285 § 4. It also obliges him/her to repair the harm. These offenses and punishments come under the title “offences against special obligations.”

- 12) Canon 1397 §2 that is renumbered states that “A person who actually procures an abortion incurs a *latae sententiae* excommunication.” The canon also adds a new norm under §2, which establishes that a cleric involved in procuring an abortion could be dismissed from the clerical state. There have indeed been cases when clerics — either out of a gravely disordered sense of compassion or to hide their own paternity of a newly conceived child — have given women money or advice to procure abortions. The law now states directly that such a cleric – Bishop, Priest, Deacon - is to be dismissed permanently from ordained ministry. The same penalty could be applied to them if they commit homicide, or abduction by force or by fraud, imprison, mutilate or gravely wound a person.
- 13) Canon 1326 §1, 2<sup>o</sup> provides for a more serious punishment than that prescribed in the law to a person who is established in some position of dignity or who has abused a position of authority or office in order to commit a crime or an offence. This addition to the text has been welcomed and praised by victims’ advocates, but criticised by advocates for alleged offender priests. The addition of “abuse of authority” to the list of aggravating factors can lead to dismissal from the clerical state in even singular instances of “offences against the sixth commandment”, namely sexual sins. For example, canon 1395 § 3 penalises a cleric who by force, threats or abuse of his authority commits an offence against the sixth commandment of the Decalogue or forces someone to perform or submit to sexual acts. The penalty of dismissal from the clerical state is not ruled out in this case of a sexual offence. This offence could be against a minor or against an adult.
- 14) The addition of §6 to canon 1371 heightens the aspect of accountability on reporting of certain crimes. It states, “a person who neglects to report an offense, when required to do so by a canonical law, is to be punished according to the provision of can. 1336 §§ 2-4, with the addition of other penalties according to the gravity of the offence.” This text

is very much in line with the norms published by Pope Francis, for example, in *Vos estis lux mundi*.

- 15) The 1983 Code termed the use of physical violence against the Pope, Bishops, and clerics in hatred of the faith as a crime. But the revised canon 1370 has added § 3 to broaden the scope to include lay faithful. It states, “A person who uses physical force against a cleric or religious or another of Christ’s faithful out of contempt for the faith, or the Church, or ecclesiastical authority or the ministry, is to be punished with a just penalty.”
- 16) The revised penal law of the Church includes several new references to the laity, and to men and women religious. This is because the lay faithful and religious men and women hold several responsible offices and carry out functions in the Church, such as, catechists, finance officers, judges in diocesan tribunals, functions/offices in various diocesan bodies, and so on. Hence there was a need to bring them under provisions of the penal law just like clerics. Consequently, canon 1398 §2 imposes penalties even on non-cleric members of an institute of consecrated life or of a society of apostolic life, or any one of the faithful who enjoys a dignity or performs an office or function in the Church, if they sexually abuse minors, or acquire, retain, exhibit or distribute child pornographic images of minors, or commit offences against the sexual morality.
- 17) In the past, the penalty of “suspension” applied only to clerics. Canon 1333 of the 1983 Code stipulated that the punishment of suspension from office “can affect only clerics.” That provision is removed from the revised text, meaning that even those laymen and women who hold ecclesiastical offices can now be subjected to the same penalties as clerics in relation to their offices.
- 18) After the period prescribed in law, the criminal action extinguishes. Hence petition for penal action against the offender cannot be lodged and processed. But there have been instances where cases were accepted and initiated just toward the end of the statute of limitations. Then after starting

it, the process is delayed keeping the case in limbo for years. This has left both the cleric and the alleged victim in uncertainty, with no sign of resolution in sight. The new text of canon 1362 now provides a remedy. It allows only three years from beginning a formal canonical process to conclude its case. If the case is not completed, then the clock on the statute of limitations starts running again. Clerics in protracted canonical processes can now demand a resolution to their status and make a legal claim that the case against them has expired.

### **How Effective would the New Law be on Penalties?**

As an answer to the question, Kurt Martens, Professor of Canon Law at the Catholic University of America, says: As with every law, the law is only as perfect as the one who is to enforce it. If those responsible for executing and applying this revised law are not willing or unable to do so, then even if there are as many beautiful revisions as one wants, in reality, nothing will change in such circumstances. Thus the real effect and success depend on those charged with implementing the new revised penal law. The legislator has given the tools; it's now for those responsible for using those tools to implement them.

The new Penal Law is all fresh, well condensed using succinct terminology; it is more precise than the previous text. Besides, it is crisp, understandable, and canonical. It clearly shows: here is the law; here is the offence, and this is the penalty. Precision and clarity in the Penal Law are always necessary to protect a person's dignity and to prevent from punishing without applying the principle of legality: No penalty without a law (*Nulla poena sine lege*). The theory of the principle of legality means that the law is clear, ascertainable and non-retrospective. But in practice, this is not always possible. That is why the law requires constant revision and updating. Not just the law, all of us need renewal in life as members of the Church. It is well said: *Ecclesia semper reformanda est* ("the Church must always be reformed").

- Rev. Victor George D'Souza  
**Chancellor**



*Venerabili Fratri*

*ALOISIO PAULO D'SOUZA*

*Episcopo emerito Mangalorensi*

*argenteum episcopatus iubilaeum feliciter recolenti, benigne gratulamur laetum hunc eventum atque pastoralementem navitatem pro salute animarum christifidelium dioecesis Mangalorensis diligenter expletam, opera pro vocationibus ad sacerdotium et ad vitam consecratam iuvandis sedulo peracta necnon studium eius de progressu sociali, dum, intercedentibus Beatissima Deipara Virgine Maria et Sancto Ioseph, a Iesu Christo optima quaeque expostulamur et Benedictionem Apostolicam ipsi eiusque caris peramanter elargimur, preces pro ministerio Nostro Successoris Beati Apostoli Petri poscentes.*

*Datum Romae, Laterani, die XXII mensis Aprilis, anno MMXXI.*

*Franciscus*

*TO VENERABLE BROTHER*

**ALOYSIUS PAUL D'SOUZA**

**Bishop Emeritus of Mangalore**

Recollecting with joy the Episcopal Silver Jubilee, we willingly confer on this joyful event and the pastoral zeal for the salvation of souls of Christ's faithful of the Diocese of Mangalore, diligently fulfilled, the works for the Vocation to the priesthood and for helping zealously the consecrated lives, and also in the study for social progress, while, with the intercession of the Blessed Virgin Mary, God's Mother and St Joseph, we beg from Jesus Christ all the good and we lovingly impart to him and his loved ones the Apostolic Benediction, asking for prayers for Our Ministry of the Successor Of St Peter the Apostle.

Given at Rome, of the Lateran, on 22 of the month of April, in the 2021.

(sd) Francis

## MANGALA JYOTHI

### I. Commission for Catechetics:

#### **On Sunday Catechism Classes- 2021-22:**

The Commission for Catechetics has decided to organise partial Virtual Sunday Catechism Classes from July-December 2021. Hence we have formed a team to prepare the video lessons. The Catechism begins on the first Sunday of July at 9 am. On this day, our Bishop, President of the Commission, will give the official message to all the students and the catechists. The virtual classes will begin from the 2<sup>nd</sup> Sunday of July. Please communicate this information to all the teachers and students of your parish. The link will be shared to you in the diocesan official WhatsApp group on 3<sup>rd</sup> July 2021.

#### **Methodology:**

- a) There will be 2 video lesson per month, and each covers 2 lessons.
- b) The link of the video lesson will be shared with you on Fridays. You need to forward the same to the teachers.
- c) Then the teachers will forward the link to the students of their class. (All the teachers need to form WhatsApp groups of the students of their respective classes).
- d) The students will attend the virtual class on Sundays at 9 am.
- e) Every video lesson has got exercises and activities for the students. After the lesson, all the students are required to do the exercises and activities.
- f) *Every student must buy the textbook and maintain the workbook. It is mandatory.*
- g) *Please collect the textbooks as early as possible from Mangala Jyothi.*
- h) The following Sunday, they do not have the virtual class. Thus the time is given to complete the exercise and to submit the same to the respective class teachers in online or offline mode.
- i) There will be a midterm and annual evaluation/exam

- j) *Those parishes do not have internet/network facility or enough classwise students they can follow their own method to teach the faith to the students.*

You are requested to enter the students' and teachers' data (2021-22) online by using our website, [www.mangalajyothi.com/parish](http://www.mangalajyothi.com/parish) login/your parish/ add catechism students' data. Please complete the data entry before 31 July 2021

## **II Commission for Liturgy:**

As per the directions given by the bishop you are requested to enter the Extraordinary Ministers' data online by using our website, [www.mangalajyothi.com/parish](http://www.mangalajyothi.com/parish) login/your parish/ add extraordinary ministers data. Please complete the data entry before 31 July 2021.

Please maintain a separate register for the extraordinary ministry. Some parishes have not renewed the faculty of the ministers. Hence please write to the Bishop and get the faculty renewed before 15 August 2021. The revised edition of the Handbook for Extraordinary Ministers of Holy Communion is available at Mangala Jyothi. The book contains the norms and Installation rite. Eligibility for this ministry is 40 yrs for admission, 65 yrs for retirement.

- **Director, Mangala Jyothi**

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## **INFORMATION FROM CODP**

- 1) Applications for one-time aid for the education of poor students can be submitted in the month of July 2021.
- 2) Kind reminder to those who are yet to remit the Lenten Campaign contribution to CODP: Please remit before July end 2021.
- 3) **EDUCARE Loan 2021-22**

### **Kindly Note:**

1. A list of overdue loans has been forwarded to all parishes on 01 March 2021, requesting all Parish Priests and Vice Presidents of Parish Pastoral Councils to follow up on repayments of overdue loans by April 2021. A review will



be conducted during the first week of July 2021 to identify those parishes that have still not taken action or repayments are still overdue. The Educare committee has now concluded that, where overdue loans exist for 2019 and below, those parishes will be blocked from Educare support for the year 2021- 2022.

2. Based on the present prevailing situation, we are unable to decide the date for Educare loan applications 2021-2022. However, we look forward to opening the portal of Educare applications on 15 July 2021 after evaluating the situation at that time, and if not improved, we may have to delay further.
3. Following would be Rules and Regulations for the year 2021-22.

#### **I. Student's Eligibility (Freshers)**

- a. The minimum qualification required to apply for an Educare loan is II PUC or equivalent in a 10 +2 education system. Those students applying for Professional Graduate or Postgraduate or University recognized Diplomas must also complete II PUC or equivalent in a 10 +2 as their minimum qualification. **No loan will be available for BA, B.Com.**
- b. Student must have scored a minimum of 70% marks for General courses like Professional graduation, Post-graduation, Diploma and nursing courses and 75% marks for Professional courses like Engineering, Medical, Hotel Management in pre-graduation examinations. However, if an excellent ranking is secured in qualifying entrance test like NEET/CET/COMEDK, relaxation up to 70% may be considered subject to the decision of the Educare committee.
- c. **Students applying for correspondence courses, part-time courses, private studies and specific job courses at tutorials are NOT ELIGIBLE** to apply for this loan. This loan is only for those students pursuing regular university-level degrees or diplomas.
- d. The annual income of the entire family from all sources (both parents and any unmarried siblings) should be less than Rs. 3,60,000/- (Rs. Three lakhs sixty thousand only)

- e. Only Catholic students domiciled in Mangalore and Udupi Dioceses can apply. (Proof of residence must be produced, – such as MESCOM bill for present residence in the name of either parent or last school leaving certificate.)
- f. Educare does not support overseas education/courses. Education outside of Karnataka state will be considered only if the courses are not available within the state.
- g. To be eligible to apply for this loan, the student must have received the Government scholarship for minorities for the previous year (Proof of receipt of such scholarship must be produced.)
- h. Only those students who get admission under NEET/CET/COMED-K/PGCET or any equivalent government competitive examinations will be considered. (Proof must be produced.) Educare does not support Management Quota seats.
- i. A maximum of two siblings per family is supported.
- j. Incomplete and misrepresented applications will be rejected without notice.

## **II. Student's Eligibility (Renewals)**

1. Student must obtain a minimum of 70% marks in their last qualifying exam. Proof of marks obtained must be produced at the time of the interview. Those students, who have not obtained 70%, please do not apply for this loan.
2. Please ensure that all documents are submitted at the time of application or at the time of interview. Failure to submit marks cards or required documents of the previous examination before the interview will result in the rejection of the application.

*The Educare executive committee supervising the loan disposal is the final authority for approval and disbursement of loans. The committee reserves the right to reject any application that, in its view, is not genuine, not deserving, and incomplete without providing any explanation to the applicant.*

### **III. Application Submission Process:**

1. Students who desire to apply for Educare loan must go to the website [www.educarecodp.in](http://www.educarecodp.in) and complete the application in full and submit it online.
2. You will have a print option while submitting the application. Please print the application, obtain the required recommendation (Gurkar) and signature. Submit the application to the respective church offices at least 10 days before the last date of submission notified for 2021.
3. All applications received in the church office to be placed before a committee appointed by the Parish Priest, i.e. the Parish Finance Council.
4. The appointed committee to screen/evaluate and approve genuine/needy applications for Educare loan and duly signed by the Vice President of the PPC and the Parish Priest.
5. Such approved applications may be forwarded to CODP directly by the parish office or handed over to students to be submitted to CODP before the due date specified for 2021.

### **IV. Documents Required at the time of Submitting the Application:**

1. Completed application signed by Gurkar, PPC vice president and Parish Priest.
2. Copy of Aadhaar card
3. Copy of Ration card
4. Copy of latest marks card (May be submitted at a later date but before the interview)
5. Copy of latest electricity bill/MESCOM bill
6. Proof of scholarships applied/received

### **V. The Last Date to Apply Online is 31-10-2021**

**VI.** For any clarifications, please contact **Educare Desk of CODP**, Kadri hills, Nanthoor, Bejai Post, Mangaluru – 575 004 during office hours.

Phone: 0824-2221109 / 9480511580

**Website: [www.educarecodp.in](http://www.educarecodp.in)**

**- Director, CODP**

**OBITUARY**  
**REV. FR PETER SALVADORE NORONHA**  
**(31.01.1936 - 05.05.2021)**

“Go to the people, listen to them, talk to them, work with them, pray with them and love them” (M.M. Coady).

Both of us, Fr. Peter Noronha and myself, are Coady graduates. I have been a graduate in 1960s and he in 1970s. We both studied Antigonish movement. It is a movement of adult education and cooperatives launched in the Maritime provinces of East Canada, in the Nova Scotia region.

Rev. Dr Moses Michael Coady, a professor of St. Francis Xavier University, launched it. The fishermen of Maritime province were poverty-stricken. Fr. Coady wanted those fishermen to live a full and abundant life. Therefore, he went to every house of the fishermen in the Maritime provinces, brought them together in groups for meetings, discussed why they have remained poor. In the group meetings, plans were done to catch good fish, preserve them in cold storages, tin them for marketing, and arrange transport to convey the fish to Ottawa, Toronto, and other big cities in Canada. Arrangements were made to sell the fish for a decent price, avoid intermediaries/middlemen and improve their human lives. With the profit they got, the fishermen could build decent houses, have good nourishment, send children for education, save money in the credit bank, which they themselves managed. Thus they lived a happy life.

At this time, Fr Moses Michael Coady, having done an excellent job to uplift the poor fishermen of Eastern Canada, said in his joyful speeches: “go to the people, listen to them, talk to them, work with them, pray with them, and love them”.

Late Bishop Basil S. D’Souza sent Fr. Peter Noronha to Katipalla as the founder Parish Priest in 1968, and he remained there till 1978. Fr. Peter took the example of Fr. Coady for his pastoral work in the region of Katipalla. The parishioners of Katipalla

were uprooted families of the Panambur harbour project. These families had lost their houses. Most of the compensation of having lost the land went to the landlords and not to the uprooted families, as they were only living in rented houses of the landlords. When people were experiencing hardship and misery, Fr Peter Noronha did not remain in his presbytery. Instead, he went to every house, of all communities - first, he listened to them, and next, he talked to them; he brought them together in small groups for meetings. He discussed how to build a better life and planned programmes in collaboration with CODP and implemented them. First, they worked in groups to build houses, brought needed support for building materials from CODP and wellwishers. Next, Fr. Peter taught them how to do Cavendish cultivation to get a better agricultural income. He also taught them to implement small poultry farms of 100 birds per family. He then arranged a market for them in Surathkal to sell Cavendish, chicken, meat and eggs. He himself secured a large plot of land to do Cavendish garden and a 1000 birds poultry farm. He built a decent church and a presbytery from the profit he got from them. He also helped widows and education of children. His way of worship in Katipalla church was a very holy one, of explaining the Word of God, teaching the Katipalla Catholics Christ's values, and promoting devotion to Infant Mary.

After ten years sojourn at Katipalla, Fr Peter was made the Director of Fr. Muller's Charitable Institutions, Kankanady, in the year 1978 and he served here until 1988. As a student of Coady Institute, he had learnt the principle of planning projects with proper aims and objectives, having correct short term and long term goals. He knew the techniques of evaluation, as well as accepting shortcomings and failures, and then setting them right, and again launching into the deep. He put these principles into action.

I was involved in his work at Fr. Muller's because I was a member of Fr. Muller's Governing Board for many years. Rev. Augustus Muller had started Fr. Mullers Hospital with Homeopathic medicine. It was Fr. Noronha who said: 'Why not

Fr. Muller's start a Homeopathic Medical College?" I strongly supported this idea of the Homeopathic Medical College at the Governing Board, and the Board accepted it. I helped Fr. Peter Noronha to plan the College in Fr. Muller's campus and supported him continuously in his work till the end.

After serving for ten years at Father Muller Institutions, Fr. Peter was made the Parish Priest of Udupi in 1988, Bantwal in 1995, and Bendur in 2003, where he used the same principle Fr. M.M. Coady used - of going to the people, listening to them, talking to them, praying with them, and loving them. He was a very successful pastor in all three parishes, and people loved him in return.

Rev. Fr. Peter Noronha is no more. But his contribution to the Diocese of Mangalore is monumental. He lived his priestly life to the full, in the service of parish people and in the service of sick people. Looking at Fr. Peter, the Lord will indeed say, "Well done, my good servant, you have been faithful in small things, now enter into the joy of the Lord."

**Msgr. Edwin C. Pinto**

Mount Rosary, Moodbidri-Alangar

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## **OBITUARY**

**REV FR VINCENT VICTOR MENEZES**

**(03.11.1945 – 20.05.2021)**

Rev Fr. Vincent Victor Menezes was born on 3-11-1945 in Valencia to Mr Gregory Menezes and Magdalene Noronha. He had six brothers and two sisters. Now, of the eight siblings, Andrew, Ivan and Veronica are alive. Fr. Vincent had his primary and secondary education in the local school at Jeppu and high school in the town.

Soon after his high school studies, Fr Vincent joined St. Joseph's Seminary at Jeppu in 1965. He was hard working and had the

habit of reading books in the Seminary, especially he preferred to read books and literature by biblical scholars. In addition, he made a habit of writing to *Raknno* Weekly. After completing his studies, he was ordained a priest on 23 October 1974 by Bishop Basil S. D'Souza.

Consistently ministering to a flock is a privilege and an incredible opportunity. Ministering for nearly half a century is even more amazing. What a heritage and an example that one leaves behind after being in long service of God and people. Fr Vincent performed forty-seven years of pastoral ministry with enthusiasm and commitment.

In the first few years of Fr Vincent as a priest, he served as an Assistant Parish Priest in Kirem and Bejai. Next, he was assigned to serve as Parish Priest at Narampady. Later in 1983, he moved to Mumbai to pursue studies in Journalism. In 1985, he joined *Raknno* weekly as the Managing Editor and served for 8 years. Afterwards, he served as Parish Priest at Pernal, Miyar, and Cascia; then as Resident Priest at Bendur for 2 years, Parochial Administrator at Derebail for 2 years, and Parish Priest at Paldane for 3 years. Due to his ill health, he retired in 2019 and stayed at St. Zuze Vaz Home, Jeppu.

As a dedicated Pastor, Fr Vincent gave importance to the renewal of the liturgy. With well-prepared homilies, he brought life into the parishes he served. He encouraged and enthused the people to read the Bible. In addition to liturgical, catechetical and pastoral enterprises, he took an interest in providing good material infrastructures in parishes by renovating the churches when needed. He was always ready for the spiritual needs of the faithful, and he served them admirably. He loved to bring Christ to people. He was the bridge between people and God and he loved to do that.

Reading and writing were his hobbies. He allotted time for reading scriptural commentaries and for writing articles. As people perceived his excellent knowledge of Scripture, some nicknamed

him as 'Walking Bible'. He wrote several articles on the theme of the evil of alcoholism in society and the superstitious practices in the community. Thanks to his good editorial skills and management, the readers of *Raknno* weekly were well informed and enlightened by his writings.

The prayer life of Fr. Vincent needs a special mention. The importance he gave to prayer life and spirituality, his due preparation for celebrating Eucharist, personal prayer and visits to the Blessed Sacrament are exemplary. His extraordinary devotion to the Blessed Mother of the Holy Rosary is worth imitating. He used to say that the annual retreat of the priests was a sort of "Holiday with the Lord".

Fr Vincent loved social life and socialising with people despite his ill health. He accepted participating in the events whenever his acquaintances invited him and made it a point to be there at their functions. Fr Vincent was quite at home with his supporting stick, wherever he was, whether it was a birthday or a feast day celebration. He was happy and satisfied in life.

Fr Vincent embarked on his last journey on 20-5-2021 during the severe lockdown imposed on account of the second wave of Covid-19. The Master called his faithful servant (Mt. 25:21) to enjoy the grace of the Heavenly Kingdom. The Bishop conducted his funeral and burial services with a limited number of people attending at Valencia Priests' Cemetery.

The Diocese of Mangalore, in which he served as a Priest was God's gift to Fr Vincent. And Fr Vincent was God's gift to our Diocese. Thanks be to God for so precious a gift, which we now return with gratitude to the Giver of all good gifts. May Fr. Vincent, who was faithful in words and deeds to the Master, enjoy the company of the Blessed and eternal rest.

**Rev. Fr Valerian Rodrigues**  
St. Zuze Vaz Home, Jeppu



**OBITUARY**  
**REV. FR. REMIGIUS C.M. ARANHA**  
**(01.10.1946 – 30.05.2021)**

*“Our struggle as priests then is not to become angelic and to live as if we had no body, but to become more Christlike. ‘This is my earnest longing and my hope...that this body of mine will do Christ honour. (Philippians 1:20)’” (Fulton J. Sheen).*

Last year, when there was the first wave of Covid-19 the retired priests of St. Zuze Vaz Home were spared from infection or any major inconvenience. Life went on as usual. Everything was normal. But when the second wave of Covid-19 swept over the country, Corona Virus entered Zuze Vaz Home with its devastating effects. In the month of May, seven priests were infected, four recovered, three lost their lives. Fr. Remigius Aranha was one of those who succumbed to the deadly virus.

Fr. Remigius Aranha or Remy as he was fondly called, was born on 1 October 1946 at Mulky of J. F. Aranha and Elizabeth Aranha. He joined St. Joseph Seminary, Jeppu, Mangalore in 1964. After the completion of his Seminary studies, he was ordained on 11 May 1973. He was Assistant Parish Priest at Puttur (2 years). After serving as parochial administrator of Vorkady (5 months), he was Parish Priest of Katipalla (4 years), Bannur (7 years), Mogarnad (7 years), Kanajar (6 years), Barkur (7 years), Pezar (7 years) and Bajal (1 year).

Fr. Remy was a zealous priest. He did his pastoral ministry with utmost commitment. By his attractive personality and pleasant manners, he endeared himself to parishioners of every parish he served. He had the knack of establishing good contacts with government officials and get any work done with remarkable ease. As an ordained priest, Fr Remy willingly took the mantle upon himself to continue the selfless and sacrificial love of Christ in one’s own life and ministries. He tried to fulfil his priestly mission in all that he did until it was time for him to say: “Mission Accomplished.”

Throughout his priestly ministry Fr. Remy enjoyed good health. But when he was at Bajal, he developed some problem with his

throat. So he opted to take a break and reside at St. Zuze Vaz Home. Eventually, he retired from active ministry. He looked pretty strong and healthy. In May, he showed signs of Covid-19. He was admitted to Father Muller's Hospital. His response to treatment had its ups and downs. As a result of complications arising from Covid-19, he suffered a massive heart attack and breathed his last on 30 May 2021. His funeral rites were conducted on 31 May at 10.00 a.m., following Covid protocol.

It is said that a priest must aim to fulfil the ideal of death, the death of a victim united with Jesus crucified. Our whole life should be a preparatory exercise for the great act of our death, the act of our supreme sacrifice with Jesus. Fr Remy offered himself to the Lord to serve Him as Priest of Christ not only from his Seminary days and on the day of his Ordination. I certainly believe that he did so again, at the moment of his death, just like a candidate for the Holy Orders, saying: "I am ready and willing."

Fr. Remy was looking forward to celebrating his Platinum Birthday (75 years) on 1 October 2021 and Golden Jubilee of Priesthood in a couple of years. But that was not to be. Covid-19 nipped so many dreams of so many people in the bud, and sadly it did not spare Fr. Remy. His departure has shown us that life gives us no guarantees; it is uncertain and unpredictable. We, the retired priests at St. Zuze Vaz Home, are particularly aware of this.

What more can I say about Fr Remy in just a few lines? How do I sum up a life in that short space? I don't really know. I can only say the words that I'm sure Fr Remy heard when he met his Lord, "Well done, good and faithful servant. Well done." Fr. Remy has gone before us and entered God's Kingdom to receive the blessings promised by Jesus to his faithful servants. May God grant him eternal rest. May God hold him in the gentle palm of his hand today and always.

Rest in peace, dear Fr. Remy. Be assured of a special place in our thoughts and prayers.

**Rev. Fr. William Barboza**  
St. Zuze Vaz Home, Jeppu

**R.I.P.**

- Mr Victor Olivera (66 Year), brother of Rev. Fr Nelson Olivera, Parish Priest, Sampige, expired on 2 May 2021. His funeral took place on 4 May 2021 at Mount Rosary Church, Kallianpur.
- Rev. Fr Peter S. Noronha (85 years), St Zuze Vaz Home, Jeppu, passed away on 5 May 2021. His funeral took place on the same day at St Lawrence Church, Bondel.
- Mr Urban Rodrigues (73 years), father of Rev. Amith Rodrigues, Parish Priest, Panja, expired on 19 May 2021. His funeral took place on 20 May 2021 at Holy Cross Church, Hosabettu.
- Rev. Fr Vincent Victor Menezes (76 years), St Zuze Vaz Home, Jeppu, passed away on 20 May 2021. His funeral took place on 21 May 2021 at St Vincent Ferrer Church, Valencia.
- Mr Norbert Lasrado (44 years), brother of Rev. Fr Antony Lasrado, Parish Priest, Nithyadarnagar, passed away on 28 May 2021. His funeral took place on the same day at St Antony's Church, Bannur.
- Rev. Fr Remegius C.M. Aranha (75 years), St Zuze Vaz Home, Jeppu, passed away on 30 May 2021. His funeral took place on 31 May 2021 at St Vincent Ferrer Church, Valencia.
- Mrs Lucy D'Souza (87 years), sister of Rev. Fr John Baptist Crasta, Chaplain at Father Muller Homeopathic Medical College and Hospital, Deralakatte, and mother of Rev. Fr Paul Melwyn D'Souza, Episcopal Vicar for Religious, expired on 15 June 2021. Her funeral took place on 16 June 2021 at Immaculate Conception Church, Urwa.
- Mr Prasanna Pais (45 years), brother in law of Rev. Fr Sylvester Vincent Lobo, Administrator, Father Muller Hospital, Thumbay, passed away on 12.06.2021. His funeral rites took place on 19.06.2021 at Holy Cross Church, Cordel.
- Mr Albert D'Almeida (87 years), father of Rev. Fr Nelson D'Almeida, St Joseph Seminary, Jeppu, passed away on 22.06.2021. His funeral rites took place on 25.06.2021 at Sacred Heart Church, Maril.

- Ms Celestine D'Souza (98 years), sister of Rev. Fr Valerian D'Souza and Rev. Fr Denis D'Souza, St Zuze Vaz Home, Jeppu, passed away on 23.06.2021. Her funeral service was held on 24.06.2021 at St Sebastian Church, Bendur.

## **BIRTHDAYS**

Rev. Fr Ivan Michael Rodrigues, Parish Priest, Our Lady of Dolours Church, Vittal, celebrates his 50<sup>th</sup> birthday on 10.6.2021.

Rev. Fr Alwin Serrao, Principal, Padua College of Commerce and Management, Nanthoor, celebrates his 50<sup>th</sup> birthday on 14.6.2021.

Rev. Fr Richard A. Coelho, Director, Father Muller Charitable Institutions, Kankanady, celebrates his 60<sup>th</sup> birthday on 14.6.2021.

Most Rev. Dr Aloysius Paul D'Souza, Bishop Emeritus, celebrates his 80<sup>th</sup> birthday on 21.06. 2021.

Rev. Fr Stephen D'Souza, Parish Priest, St Francis Xavier Church, Indubettu, celebrates his 50th Birthday on 13.7. 2021.

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