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May 2018

BISHOP'S PROGRAMME, MAY - 2018

- 1 9.30 a.m. – Inauguration of Parish Golden Jubilee at Ujire
- 11.00 a.m. – Inauguration & Blessing of Anugraha Hall
- 4.00 p.m. – ICYM Rosary Rally from Milagres to Cathedral
- 6.00 p.m. - 5 years, Thumbe Hospital celebration
- 2 - 125 years Jubilee at Madanthyar
- 3 - 60 years Jubilee at Kuppepadav Church
- 4 9.30 a.m. - Ordination, OCD Fathers at Fermai
- 5 11.00 a.m. - Mass, Jayanagar, Bangalore 150 years celebration of A.C. Sisters
- 6 7.30 a.m. - Pastoral Visit to Bola
- 7 5.00 p.m. - Confirmation at Kulshekar
- 8 9.30 a.m. - Golden Jubilee of Bethany Sisters
- 9 9.30 a.m. - Ordination, Pilar Fathers at Vittal
- 4.00 p.m. - Interview for 2nd and 3rd year Theologians

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| 10 | 8.00 a.m. | - | Confirmation at Bantwal |
| | 5.00 p.m. | - | Confirmation at Surathkal |
| 11 | 10.00 a.m. | - | Mass at Bajjodi commissioning Newly Ordained Priests |
| | 11.30 a.m. | - | Nurses celebration at Fr Muller |
| | 6.00 p.m. | - | Feast of the Cross at Nanthoor |
| 12 | | - | Interview for Theologians |
| 13 | 3.30 p.m. | - | Ordination of Divine Mercy Deacon at Neermarga & Silver Jubilee of Priesthood Fr Victor Machado, SAME Diocese |
| 14 | 10.30 a.m. | - | Interview for 1 st Theology & 1 st and 2 nd year Philosophy |
| | 3.30 p.m. | - | Interview for Regents |
| 15 | | - | Bishop's Consecration Day |
| 17 | 10.00 a.m. | - | Ordination at Kollangana, Dominicans |
| 18 | 9.30 a.m. | - | Blessing of New Church at Manjotti |
| 20 | 10.00 a.m. | - | Bless Renovated Church at Niddodi |
| 22 | 9.30 a.m. | - | Bless New Church at Manjeshwar |
| 27 | 8.00 a.m. | - | Pastoral Visit to Manela |
| 29 | | - | Fr Muller Rural Health inauguration at Bajpe |
| 31 | 4.30 p.m. | - | Installation of Archbishop of Bangalore |

Bishop meets till Noon:

7 - People

16 & 23 - Priests and Sisters.

BISHOP'S MESSAGE FOR MAY 2018

The month of May is dedicated to Mother Mary. During this month we hold various devotions to honour her and implore her blessings upon us. Every parish holds May devotion either in the morning or in the evening before the statue or grotto of Our Lady by reciting the Rosary. The children are strongly recommended by the Parish Priests to attend these prayer meetings. I request all the parish priests and the Chaplains to have May devotion and pray for a good government to our state.

Soon we are going to have the elections to the assembly on 12 May. As you have been amply exhorted by our lay leaders and priests and religious, please go to the booth to cast your vote early in the morning. The volunteers who are monitoring the votes cast from various wards may contact those who have not cast the vote in the morning. Please cooperate and insist upon our people of their sacred right to participate in the elections. You have received the sermon notes in which all the details are given regarding the elections. Let us continue to pray that a government which safeguards every ones rights might come to power.

This is the month when the results of the students come. They are going to make a choice of their future. Since you often speak about vocations to priesthood and religious life some of your parishioners may show interest to respond to church vocations. While you recommend boys and girls to different congregations and dioceses please don't forget to send some good boys to our diocese and religious working in our diocese. Please include this intention in the May devotion so that our prayers are heard by the Lord of the Harvest.

In our diocese all the children are expected to study at least upto Sd. XII or its equivalent, but even further. If any child is unable due to poverty to continue the studies, the whole parish should come forward to help such children. I know in many parishes both medical aid and education aid fund are established. Some have endowment fund and in some cases, the interest of it has not been disbursed. The Vicar General in his observations in the annual returns has already bought it to your notice. Please spend the money for the purpose it is earmarked.

This is also the season of marriages. I believe that the parish priests are taking keen interest in the preparation for the marriage of your parishioners. We have been giving you every year the statistics of the marriage tribunal. Hurriedly married couples have ended up with problems. There had been not sufficient knowledge and information given to the marriageables and their families. There is lot of scam of brokerage is going on while getting the brides from North Karnataka and elsewhere. Instead of approaching the brokers, please inform the parishioners to contact parish priests in those places. In our Dioceses “marriage beaureu” is established to help find partners. Please direct the young people to take help. The church has been speaking about the family life in and out of season. Let us give our service to the utmost to create a good and stable family. May the Holy Family of Nazareth pray for us. Mother Mary the May Queen bless all our families and specially the marriageables. May God bless you and keep you,.

+ Aloysius Paul D'Souza
Bishop of Mangalore

CONGRATULATIONS AND BEST WISHES

The following have been ordained Priests for the Diocese of Mangalore on 17 April.

1. Rev. Fr Ashwin Lawrence Crasta
2. Rev. Fr Rohan Michael Dias
3. Rev. Fr Thrishan D'Souza
4. Rev. Fr Flavian R. Lobo
5. Rev. Fr Rupesh R. Tauro

We wish them a long fruitful priestly ministry in our Diocese. We greet and thank their parents and their siblings for offering their sons to the church. We thank the parish priests and religious who have encouraged and supported these priests in the formation. May God bless you.

+ Aloysius Paul D'Souza
Bishop of Mangalore

FOR YOUR INFORMATION

Those who like to join for Mangalore Diocese are to be directed by the Parish Priests with a recommendation to the Rector, Gladsom. Please phone him before you send the candidates to him. Please help the candidates to fill up the application forms to the minor seminary.

- Rector, Gladsom

MANGALA JYOTHI

I. PROGRAMMES:

- 01, May 18 : Office Holiday - Feast of St. Joseph the Worker.
 08, May 18 : New Priests ongoing formation programme - Bajjodi.
 08, May 18 : Regional text book (V.E.) Committee meeting, M.J.
 12, May 18 : Election - Office Holiday.
 13, May 18 : Liturgy Animation - Ordination, Neermarga Parish.
 15-16, May 18 : Regional Catechism text books - core commission meeting, Bangalore.
 22, May 18 : Liturgy Animation - Blessing of New Church, Manjeshwar.
 27, May 18 : Catechism Teachers training programme - Moodbidri Deanery, Alangar Parish.

II. New Arrivals:

1. ಸಾಂತಾಂಚ್ಯೆ ಜಿಣಿಯೆ ಥಾವ್ನ್ (ನವೀಕೃತ್ ಆವೃತಿ)
2. Homilies for Life - Sunday and Feast day homilies (Year ABC)
3. ಪವಿತ್ರ ಸಭೆಚೆಂ ಪ್ರಾರ್ಥನ್ (Prayer of the Church - Konkani Version)
4. ಗವ್ಡತ್ ಎತ್ ಎಕ್ಸ್‌ಲೆತಾತೆ - ಸಂತೊಸ್ ಆನಿ ಉಲ್ಲಾಸ್ ಪಾವಾ-ಆಯ್ಚ್ಯಾ ಸಂಸಾರಾಂತ್ ಭಾಗೆವಂತ್ಪಣಾಕ್ ಆಪೊವ್ಚ್ಯಾ ವಿಶಿಂ ಪಾಪಾ ಫ್ರಾನ್ಸಿಸಾಚಿ ಆಪೊಸ್ತಾಲಿಕ್ ಶಿಕೊವ್ಣ್.
5. NLT Bible (New Living Translation) - Rs. 300/- (20% discount)
6. ESV Bible (English Standard Version for Liturgical use)- Rs. 350/-
7. Konkani Bible with Leather bound - Rs. 625/- (useful for giving presentation)

III. Announcements: Commission for Catechetics:

1. **Inauguration of the Catechetical Year in all the Parishes: 10 June 2018 and Catechism begins.** Inaugural format will be sent to you in June issue of Internos, Mangala Jyothi Bulletin and www.mangalajyothi.com. Kindly conduct the inauguration during the main Mass. Please involve the Parish Council members in catechetical activity.

ಕ್ರಿಸ್ತೀ ಶಿಕ್ಷಣ್ ವರಾಚೊ ಧ್ಯೇಯ್ (2018) : “ರೋಜಾರ್ ಸಾಯ್ಬಣ್ ಕುಟ್ಮಾಚ್ಯಾ ಭಾವಾರ್ಥಿ ಶಿಕ್ಷಣಾಚಿ ಆವಯ್”.

Theme of the Catechetical Year (2018): “**Our Lady of Rosary is the Mother of Family Catechesis**”.

**2. New Catechism Teachers Training: 03 June 2018, 9am -3pm
(Both School & Sunday Catechism Teachers need to attend).**

Last Date for Registration : 31st May 2018

Registration Fees : Rs. 150/-

ಮಂಗಳೂರ್ ದಿಯೆಸೆಜಿಂತ್ ದೊತೊರ್ನ್ ಶಿಕೊಂವ್ಕ್ ವಿಂಚುನ್ ಕಾಡ್ಲೆಲ್ಯಾ ಸಮೇಸ್ತ್ ನವ್ಯಾ ಶಿಕ್ಷಕಾಂನಿ ಕಡ್ಡಾಯೆನ್ ಹ್ಯಾ ತರ್ಬೆತಿಕ್ ಮಂಗಳಜ್ಯೋತಿ ಕೇಂದ್ರಾಂತ್ ಹಾಜರ್ ಜಾಂವ್ಕ್ ಜಾಯ್. ಹ್ಯಾ ತರ್ಬೆತೆ ವೆಳಾರ್ ದೊತೊರ್ನ್ ಶಿಕೊಂವ್ಕ್ ವಿಶ್ಯಾಂತ್ ವಿಶೇಸ್ ಶಿಕೊವ್ಕ್ ಆಸಾ. ಯೆದೊಳ್ ಪರ್ಯಾಂತ್ ತರ್ಬೆತಿ ಜಾಯ್ತ್‌ಲ್ಲ್ಯಾಂನಿ ಪರ್ಯಾಂತ್ ಹಾಜರ್ ಜಾಂವ್ಕ್ ಆಸಾ. ದೆಕುನ್ ವಿಗಾರಾಂನಿ ಹ್ಯಾ ಸಂಗ್ತಿಂಕ್ ವಿಶೇಸ್ ಗಮನ್ ದಿವ್ನ್ ತುಮ್ಚೆ ಆದಿನ್ ಆಸ್‌ಲ್ಲ್ಯಾ ಆಯ್ತಾರಾ ದೊತೊರ್ನ್ ಶಿಕೊಂವ್ಕ್ ಶಿಕ್ಷಕಾಂಕ್ ಆನಿ ಇಸ್ಕೂಲಾಂಚ್ಯಾ ಮುಖೆಲ್ ಮೆಸ್ತ್ರಿಂಕ್ ಆನಿ ಶಿಕ್ಷಕಾಂಕ್ ಹ್ಯಾ ವಿಶಿಂ ವೆಳಾರ್ ಖಿಳ್ತ್ ಕರುಂಕ್ ವಿನಂತಿ.

3. Catechism Co-ordinators Training : 8-9, July 2018, 9am -3pm.

Sunday Catechism Co-ordinators : 8th July 2018

School Catechism Co-ordinators : 9th July 2018

Last Date for Registration : 05th July 2018

Registration Fees : Rs. 150/-

ಹ್ಯಾ ತರ್ಬೆತೆ ವೆಳಾರ್ ಸರ್ವ್ ಸಂಯೋಜಕಾಂನಿ ಹಾಜರ್ ಆಸೊಂಕ್ ಜಾಯ್. ಹ್ಯಾ ವೆಳಾರ್ ತುಮ್ಚೆ ಫಿರ್ಗಜೆಚಿ ಕ್ರಿಸ್ತಾಂವ್ ಶಿಕ್ಷಣಾಚ್ಯಾ ಚಟುವಟಿಕೆಂಚಿ ವರ್ಧಿ ಆನಿ ಫುಡ್ಲ್ಯಾ ವರ್ಸಾಚೆಂ ಯೋಜನಾಚೊ ವಿವರ್ ಹಾಡ್ನ್ ಯೆಂವ್ಚೊ.

4. Please appoint Catechism Co-ordinator for your parish if you have not appointed yet. The Co-ordinators along with the parish priest will have plan for the academic year, collects the catechism text books, plans for the meetings etc. These aspects need to be done by the end of May 2018. The co-ordinator also prepares a report based on the year plan by the end of March 2019 and sends the report to the deanery priest co-ordinator. (Model of year plan and report please refer Mangala Jyothi bulletin, December 2016 issue, page 6-9).

5. Deanery Priest Co-ordinators: Dear Fathers as informed you earlier kindly send the report of your deanery to Mangala Jyothi atleast by 15th May 2018.

6. You are requested to collect the catechism/Value Education text books from Mangala Jyothi by **20th June 2018. Kindly place your orders well in advance through email (dbclc@rediffmail.com) or by post so that we can keep the books ready for you. For rate and other details refer Mangala Jyothi bulletin May/June issue 2018.**

Commission for Liturgy:

1. Newly selected extra-ordinary ministers training: **17 June 2018, 9am - 2pm** (Mass included).

Last Date for Registration : 15th June 2018

Registration Fees : Rs. 170/-

2. Please select the extra-ordinary ministers in a careful manner. Don't ask for volunteers to come forward. The recommendation of the parish priest is necessary. Therefore when you send the candidates for the training please follow the given format:

Application Form						
Diocese of Mangalore - Extra-ordinary Minister's Data						
No	Name	Gender (M/F)	Age	Status (Single/Married/Religious)	Qualification	Contact No.

The above candidate belongs to my parish/institution. I recommend him/her to the training programme.

Date:

Seal

Signature of Parish Priest/Superior

Note:

1. Age : 40 years and above
2. One can serve till the age of 70.
3. Once in three years the faculty must be renewed.

3. ದೇವಸ್ತುತೆಚ್ಚು ಸಂಗಿತಾಂತ್ ತರ್ಬೆತಿ ಕಾರ್ಯಕ್ರಮ್: ದೇವಸ್ತುತಿ ಆನಿ ಸಂಗೀತ್

1. ಜಾಗೊ: ಸಾಂ. ಜುಜೆ ಸೆಮಿನರಿ ಜೆಪ್ಪು.
2. ತಾರಿಕ್: ಮೇ 21-26, 2018, ದಿಸ್ವಡೆಂ ಸಾಂಜೆರ್ 4.00 ಥಾವ್ನ್ 6.00 ವರಾರ್
3. ಶುಲ್ಕ್: ರು. 500/-
4. ಆವ್ಯಾಸ್: ಕೇವಲ್ 40 ಜಣಾಂಕ್ ಮಾತ್ (ವ್ಹಡಾಂಕ್)

ಹ್ಯಾ ಶಿಕ್ಷಣ ಶಾಖಾಂತ್ ವಾಂಟೊ ಘೆಂವ್ಪಾಂನಿ ತಾಂಚಿಂ ನಾಂವಾಂ ಮೇ 15 ಭಿತರ್ ಮಂಗಳ ಜ್ಯೋತಿ ದಫ್ತರಾಂತ್ ನೊಂದಾವ್ಣಿ ಕರ್ಚಿಂ (ಫೋನ್ 2215747, Email: dbclc@rediffmail.com). ಪಯ್ಲೆಂ ನೊಂದಾವ್ಣಿ ಕೆಲ್ಲ್ಯಾಂಕ್ ಪಯ್ಲೆ ಅವ್ಕಾಸ್.

ವಿಗಾರಾಂನಿ ಹ್ಯಾ ವಿಶಿಂ ತುಮ್ಮೆ ಫಿರ್ಗಜೆಂತ್ ಸರ್ವಾಂಕ್ ತಶೆಂಚ್ ವಿಶೇಸ್ ಕರುನ್ ಗಾಯನ್ ಮಂಡಳಿಚ್ಯಾ ಸಾಂದ್ಯಾಂಕ್ ಕಳಯ್ಣಿ ಮ್ಹಣ್ ವಿನಂತಿ. ತುಮ್ಮಾಚೊ ಸಹಕಾರಾಕ್ ದೇವ್‌ಬರೆಂ ಕರುಂ.

Commission for Bible:

1. ಜೆಜುಚಿ ಸುವಾರ್ತಾ: ಆಮ್ಚೆ ದಿಯೆಸೆಜಿಂತ್ ಸರಿಸುಮಾರ್ 40000 ಕುಟ್ಮಾಂ ಆಸಾತ್. ಜೆಜುಚಿ ಸುವಾರ್ತಾ ದಿಸ್ತೆಂ ವಾಚ್ಪಾಂಚೊ ವಿವರ್ ಆನಿ ತಾಚೆ ವಯ್ ನಿಯಾಳ್ ದಿಂವ್ಚ್ಯಾಕ್ ಮಂಗ್ಳುರ್ ದಿಯೆಸೆಜಿನ್ ಪರ್ಗಟ್ ಕರ್ಚೆಂ ಏಕ್ ಮಾತ್ ಕೊಂಕ್ಣಿ ಪತ್, ಪವಿತ್ರ್ ಸಭೆಚೆ ಶಿಕೊವ್ಣೆ ಪರ್ಮಾಣೆಂ ದೇವ್ ಮನ್ಶಾ ಲಾಗಿಂ ತಾಚ್ಯಾ ಉತ್ರಾಂ ಮುಕಾಂತ್ ಹರೆಕಾ ದಿಸಾ, ಲೊಕಾಚ್ಯಾ ಪರಿಸ್ಥಿತೆಕ್ ಸ್ಪಂದನ್ ಕರುನ್ ಉಲಯ್ತಾ. ಹೈ ದಿಶೆನ್ ತೀಸ್ ಜಣ್ ಯಾಜಕಾಂನಿ ಮಾಗ್ಣೆಂ ಕರುನ್ ದಿಲ್ಲೊ ನಿಯಾಳ್ ಜೆಜುಚಿ ಸುವಾರ್ತಾ ಆಟಾಪ್ತಾ. ದೆಕುನ್ ವಿಗಾರಾ ಲಾಗಿಂ ಆಮ್ಚಿ ಖಾಲ್ತಿ ವಿನಂತಿ - ತುಮ್ಮೆ ಫಿರ್ಗಜೆಂತ್ ಹರೆಕಾ ಕುಟ್ಮಾಂನಿ ಹಿ ಕಡ್ಡಿಲ್ ಯೆಂವ್ಚೆ ಪರಿಂ ಪಳೆಂವ್ಕ್ ಜಾಯ್. ಹ್ಯಾ ಖಾತಿರ್ ವಾಡ್ಯಾಂತ್ ಏಕ್ ಪ್ರತಿನಿಧಿ ತುಮಿ ವಿಂಚ್ಚೆತ್ ವಾ ಹೊ ವಾವ್ರ್ ಯುವಜಣಾಂಕ್ ವಾ ಹೆರ್ ಸಂಘಟನಾಂಕ್ ದಿವ್ಚೆತ್. ತುಮ್ಮೊ ಸಹಕಾರ್ ಆಸ್ಲ್ಯಾರ್ ಮಾತ್ ಹೆಂ ಸಾಧ್ಯ್ ಜಾಯ್ತಾ ಜಣಾಂನಿ ಬೈಬಲ್ ಡೈರಿ ಆಸಾ ದೆಕುನ್ ಸುವಾರ್ತಾ ನಾಕಾ ಮ್ಹಳ್ಳೆಂ ಆಯ್ಲೆವಾರ್ ಉಚಾರ್ಲಾಂ. ಬೈಬಲ್ ಡೈರಿ ಏಕ್ ಮಾಧ್ಯಮ್ ಮಾತ್, ಆಮ್ಚ್ಯಾ ಗಮನಾಕ್ ಆಯಿಲ್ಲ್ಯಾ ಪರ್ಮಾಣೆಂ ಜಾಯ್ತಾ ಜಣಾಂನಿ ಪವಿತ್ರ್ ಪುಸ್ತಕ್ ಬಗ್ಗೆಕ್ ದವರ್ನ್ ಬೈಬಲ್ ಡೈರಿ ಮಾತ್ ವಾಪಾರ್ಚಿ ರಿವಾಜ್ ಸುರು ಜಾಲ್ಯಾ. ಹೆಂ ಸಾರ್ಕೆಂ ನ್ಹಯ್, ದೆವಾಚೆಂ ಉತರ್ ವಾಚುಂಕ್ ಹರೆಕ್ಲ್ಯಾಂನಿ ಅಧಿಕೃತ್ ಪವಿತ್ರ್ ಪುಸ್ತಕ್ ಮಾತ್ ವಾಪಾರುಂಕ್ ಜಾಯ್. ಕಿತೆಂ ವಾಚ್ಪಾಂ ತಾಚೊ ನಿಯಾಳ್ ಕರುಂಕ್ ಜೆಜುಚಿ ಸುವಾರ್ತಾ ಕಡ್ಡಿಲ್ ಕುಮಕ್ ಜಾತಾ. ಬೆಜಾರಾಯೆಚಿ ಗಜಾಲ್ ಕಿತೆಂಗಿ ಮ್ಹಳ್ಯಾರ್ ಆಮ್ಚೆ ದಿಯೆಸೆಜಿಂತ್ ಸರಿಸುಮಾರ್ 4423 ಸುವಾರ್ತಾ ವರ್ಗಣಿದಾರ್ ಮಾತ್ ಆಸಾತ್. ಹ್ಯಾ ವಿಶ್ಯಾಂತ್ ಸರ್ವ್ ಯಾಜಕಾಂನಿ ಗಂಭೀರಾಯೆನ್ ಚಿಂತಪ್ ಆಟವ್ನ್ ಆಮ್ಕಾಂ ಕುಮಕ್ ಕರಿಜೆ ಮ್ಹಣ್ ವಿನಂತಿ.

2. ಕುಟ್ಮಾಚ್ಯಾ ಹರೆಕಾ ಸಾಂದ್ಯಾಂ ಲಾಗಿಂ ಪವಿತ್ರ್ ಪುಸ್ತಕ್ ಆಸ್ಲೆಪರಿಂ ಉತ್ತೇಜನ್ ದಿಂವ್ಕ್ ವಿನಂತಿ. ಮಂಗಳ ಜ್ಯೋತಿ ಕೇಂದ್ರಾಂತ್ ಕೊಂಕ್ಣಿ, ಕನ್ನಡ, ಮಲಯಾಲಂ, ತಮಿಳ್, ಹಿಂದಿ ಆನಿ ಇಂಗ್ಲಿಷ್ ಭಾಷೆಚೆ ಬೈಬಲ್ ತಶೆಂಚ್ ಭುರ್ಗ್ಯಾಂಚೊ ಬೈಬಲ್ (ಇಂಗ್ಲಿಷ್ ಆನಿ ಕನ್ನಡ) ಆನಿ ತಾಕಾ ಸಂಬಂಧಿತ್ ಪಿಂತುರಾಂ ಮೆಳ್ತಾತ್. ಹಾಚೊ ಪ್ರಯೋಗ್ ಭರ್ಪೂರ್ ಮಾಪಾನ್ ಕರ್ಚೊ.

3. ದೇವ್‌ಸ್ತುತೆಚ್ಯಾ ವಾ ಲಿತುರ್ಜೆಚ್ಯಾ ಸಂಭ್ರಮಾಂನಿ (ಮಿಸಾ ವೆಳಾರ್) ಪವಿತ್ರ್ ಬೈಬಲ್ ಪುರ್ಶಾಂವಾರ್ ವ್ಹರುಂಕ್ ನಾ. ವಾಚ್ಪಾಂ ಆನಿ ಕೀರ್ತನಾಂ ವಾಚ್ಪಾ ಗ್ರಂಥಾ ಥಾವ್ನ್ ಮಾತ್ ಪರ್ಗಟ್ ಕರುಂಕ್ ಜಾಯ್. ಹ್ಯಾ ವಿಶಿಂ ಚಡಿತ್ ಗಮನ್ ದಿಯಾತ್.

Dear Rev. Fathers, thank you very much for your wholehearted co-operation in all our activities. God bless you.

- Director, Mangala Jyothi

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

DO'S	DON'T'S
<p>48 Concelebrants receive Holy Communion always from hosts consecrated at Mass, never from the tabernacle. After distribution of Communion, a period of silence for prayer is to be observed.</p>	<p>Do not have other Prayers, Announcements, etc., before the Post Communion Prayer. They break the Communion Rite.</p> <p>Do not add a Litany of thanksgiving (an exchange between priest and people such as those popularized first in the seventies and eighties and printed in some missalettes) after Communion, since the practice is not an official part of the rite.</p>
<p>49 Concluding Rite: (GIRM 90, 167, 251)</p> <p>a) Brief announcements</p> <p>b) the Priests greeting and blessing</p> <p>c) the Dismissal of the people by the Deacon or the Priest</p>	
<p>d) Kissing of the altar by the Priest, Deacon followed by a profound bow to the altar by the Priest, the Deacon and the other ministers</p>	<p>Concelebrants don't venerate the altar they only make a profound bow to the altar (GIRM 251)</p>
<p>50 ELECTRONIC GADGETS</p> <p>Live human voices for song and prayers, and live instruments are used in the liturgy.</p>	<p>We do not play taped music/CD/cell phones/pen drives during a liturgical celebration. It goes against the authenticity of what liturgical music should be.</p> <p>Liturgical documents presume that liturgical music is sung or played live by those participating in the celebration</p>
<p><i>(to be continued...)</i></p>	
<p>Director, Mangala Jyothi</p>	

APOSTOLIC EXHORTATION
GAUDETE ET EXSULTATE
OF THE HOLY FATHER FRANCIS
ON THE CALL TO HOLINESS IN TODAY'S WORLD

Summary:

Pope Francis is often called a “man of Vatican II.” In his newly-released *Gaudete et Exsultate*, he offers a powerful magisterial reflection on the Council’s “universal call to holiness”: “*Rejoice and be glad*” (Mt 5:12), *Jesus tells those persecuted or humiliated for his sake. The Lord asks everything of us, and in return he offers us true life, the happiness for which we were created. He wants us to be saints and not to settle for a bland and mediocre existence. (§1)*

Gaudete et Exsultate (GE) is an apostolic exhortation, a type of document that ranks below an encyclical but above everyday papal homilies and speeches. It is the third one issued by Francis, after *Evangelii Gaudium* and *Amoris Laetitia*. *Evangelii Gaudium* has been roundly praised as a “charter” for Francis’ papacy, while *Amoris Laetitia* has been at the center of numerous controversies since its publication. While GE is not likely to stir as much controversy as *Amoris Laetitia*, there is no question that it will be read with an eye toward pre-existing controversies. But no praise or criticism will do sufficient justice to GE that fails to recognize its simple premise: God calls us all to holiness.

Introduction (§§1-2)

GE is meant to be practical: it is not “a treatise on holiness, containing definitions and distinctions helpful for understanding this important subject, or a discussion of the various means of sanctification.” Rather, it is a meditation on how to respond to Christ’s invitation to be saints: to “Rejoice and be glad,” (§1).

Chapter 1 (§§3-34): The Call to Holiness

In this chapter, Pope Francis discusses the diversity of forms under which holiness appears: “We are all called to be witnesses, but there are many actual ways of bearing witness,” (§11). Besides those saints and martyrs whose lives were “an exemplary imitation of Christ,” Pope Francis also praises “the middle class of holiness”: the everyday sanctity of “those parents who raise their children with immense love, in those men and women who work hard to support their families, in the sick, in elderly religious who never lose their smile,” (§7).

“The Holy Spirit bestows holiness in abundance among God’s holy and faithful people,” the Pope writes, which begins from baptism (§15). Here he invokes the theme of the universal call to holiness, citing *Lumen Gentium* §11: “all the faithful, whatever their condition or state, are called by the Lord – each in his or her own way – to that perfect holiness by which the Father himself is perfect”.

Pope Francis emphasizes the phrase “each in his or her own way,” for the diversity of forms of holiness means that Christians must discern how the Lord is calling each of them to holiness. While there are many good forms of life, every person has a unique vocation to whom he or she is called by God. Significantly, Pope Francis notes here that Saint John of the Cross “preferred to avoid hard and fast rules for all. He explained that his verses were composed so that everyone could benefit from them “in his or her own way”. For God’s life is communicated “to some in one way and to others in another”,”(§11). This will remind many of Francis’ constant insistence on the necessity of discernment and prudence concerning individual cases – a theme that many love about him and others find difficult to accept. But here he goes deeper: that particularity is requisite not just by the nature of discernment or morality, but by the nature of God’s very call to each human.

As he often does, Pope Francis makes specific mention of women in this section, both those holy women like Saint Hildegard of Bingen or Saint Teresa of Avila who emerged in times “when women tended to be most ignored or overlooked,” but also those “unknown or forgotten women” who nurture those around them in ways that we know have personally touched Pope Francis deeply (§12).

While everyone has a unique vocation, every mission “has its fullest meaning in Christ, and can only be understood through him,” (§20). Here Pope Francis is at his most Jesuit. To be Christian is to be a discipline of Christ, meaning to enter into the Gospel itself. “At its core, holiness is experiencing, in union with Christ, the mysteries of his life.” Contemplating the mysteries of Christ’s life, death and resurrection, “as Saint Ignatius of Loyola pointed out, leads us to incarnate them in our choices and attitudes,” (§20).

This section is in many ways tailored to the hopes expressed by young people at the Pre-Synodal Meeting this past March: “Young people understand the general sense of bringing meaning to life and being alive for a purpose, but many do not know how to connect that to vocation as a gift and call from God.” Pope Francis tells them in this exhortation: “You too need to see the entirety of your life as a mission,” (§23).

Chapter 2 (§§35-62): Two Subtle Enemies of Holiness

This chapter concerns “two false forms of holiness that can lead us astray: gnosticism and pelagianism,” (§35). This material will be largely familiar to those who follow this Papacy, and particularly to those who read the recent CDF Instruction *PlacuitDeo*.

In the context of this exhortation, however, and in words that harken to *EvangeliiGaudium*, Pope Francis notably underlines how these tendencies draw oneself and others away from holiness:whereby instead of evangelizing, one analyses and classifies others, and instead of opening the door to grace, one

exhausts his or her energies in inspecting and verifying. In neither case is one really concerned about Jesus Christ or others”. §35

Also noteworthy: this section contains the most learned footnotes of the document, including citations of the Council of Trent; the *Catechism*; the Second Synod of Orange; Saints Augustine, Thomas Aquinas, Bonaventure, Thérèse of Lisieux and Pope John Paul II; and a dozen Scriptural citations. While these references are hardly unusual for a papal document, this section is at times more intellectual than the introduction to *GE* promises. These citations perhaps say something about the sort of readers the Holy Father is seeking to persuade in this section.

Chapter 3 (§§63-109): In the Light of the Master

Chapter 3 centers on the example of Jesus, particularly in an interpretation of the Beatitudes and Matthew 25. For while there “can be any number of theories about what constitutes holiness, with various explanations and distinctions... nothing is more enlightening than turning to Jesus’ words and seeing his way of teaching the truth,” (§63).

Pope Francis writes that “Jesus explained with great simplicity what it means to be holy when he gave us the Beatitudes (cf. Mt 5:3-12; Lk 6:20-23),” such that “The Beatitudes are like a Christian’s identity card,” (§63). The Beatitudes are thus our guide to doing what Francis urges us toward in Chapter 2, namely imitating Jesus. “For those faithful to God and his word, by their self-giving, gain true happiness,” he argues (§63) .

In this chapter, the Pope notes two “ideologies striking at the heart of the Gospel”: “those Christians who separate these Gospel demands from their personal relationship with the Lord, from their interior union with him, from openness to his grace,” and “those who suspect the social engagement of others, seeing it as superficial, worldly, secular, materialist, communist or populist,” (§100). The Church is more than an “NGO,” Francis argues, but one should also affirm the good of one’s neighbor as

integral to the Christian life. Francis elaborates on this second point at some length, invoking St. Thomas Aquinas again to argue that “works of mercy towards our neighbour” give greater glory to God than even acts of worship (§106).

One of the most “Franciscan” moments in the text comes here: Our defence of the innocent unborn, for example, needs to be clear, firm and passionate, for at stake is the dignity of a human life, which is always sacred and demands love for each person, regardless of his or her stage of development. Equally sacred, however, are the lives of the poor, those already born, the destitute, the abandoned and the underprivileged, the vulnerable infirm and elderly exposed to covert euthanasia, the victims of human trafficking, new forms of slavery, and every form of rejection. (§101)

Popes are pro-life, but not everyone sees Pope Francis as tough enough on this issue. His defense of “the innocent unborn” then, will be as surprising to those for whom it does not fit their narrative about Pope Francis. On the other hand, Francis underlines this defense to a vigilance for the whole human family, including the migrant (§102).

Francis ends this chapter with a bold statement. A life spent meditating on the Beatitudes and Matthew 25 and the examples of the saints “will benefit us; they will make us genuinely happy,” (§109).

Chapter 4 (§§110-157): Signs of Holiness in Today’s World

In Chapter 4, Pope Francis discusses five “great expressions of love for God and neighbour” that he takes to be “of particular importance in the light of certain dangers and limitations present in today’s culture.” Those “signs or spiritual attitudes” will help us “understand the way of life to which the Lord calls us.” Pope Francis first states these five attitudes negatively:

There we see a sense of anxiety, sometimes violent, that distracts and debilitates; negativity and sullenness; the self-content bred by consumerism; individualism and all those forms of ersatz

spirituality – having nothing to do with God – that dominate the current religious marketplace. (§111)

Stated positively, the Christian should rather be patient and meek (§§112-121); joyful (§§122-128); bold and passionate (§§129-139); communal (§§140-146); and constantly prayerful (§§147-157). Pope Francis casts this chapter in terms of following and becoming more like Jesus, a life-long effort which leads us to and is sustained by the Eucharist: In the Eucharist, the one true God receives the greatest worship the world can give him, for it is Christ himself who is offered. When we receive him in Holy Communion, we renew our covenant with him and allow him to carry out ever more fully his work of transforming our lives. (§157)

Chapter 5 (§§158-201): Spiritual Combat, Vigilance, and Discernment

The title of this chapter reminds us that the Pope is hard to put in a box: “spiritual combat” will sound old-fashioned and even reactionary for some. But Pope Francis makes no bones about his purpose in writing this way:

The Christian life is a constant battle. We need strength and courage to withstand the temptations of the devil and to proclaim the Gospel. This battle is sweet, for it allows us to rejoice each time the Lord triumphs in our lives. (§158)

Pope Francis continues that we “are not dealing merely with a battle against the world and a worldly mentality,” or “against our human weaknesses and proclivities... It is also a constant struggle against the devil, the prince of evil,” (§159). And the devil is real: “Hence, we should not think of the devil as a myth, a representation, a symbol, a figure of speech or an idea.” (§161) (Someone needs to send this section to [Eugenio Scalfari](#).)

The spiritual life demands vigilance and keeping our “lamps lit” (§164). Progress in the spiritual life does not secure one from

the devil's snares. Indeed, the "spiritual corruption" of such persons "is worse than the fall of a sinner, for it is a comfortable and self-satisfied form of blindness," (§165). While Pope Francis does not make this connection, one could imagine the Gnosticism and Pelagianism of Chapter 2 arising from this corruption.

Pope Francis ends the chapter by posing a question, the answer to which is his favorite subject. The question: "How can we know if something comes from the Holy Spirit or if it stems from the spirit of the world or the spirit of the devil?" The answer: discernment.

Discernment, of course, has been at the forefront of many discussions surrounding this papacy. At root is the question whether "some novelty... is new wine brought by God or an illusion created by the spirit of this world or the spirit of the devil." But not only choosing new directions requires discernment, Francis urges, but also staying the course: "At other times, the opposite can happen, when the forces of evil induce us not to change, to leave things as they are, to opt for a rigid resistance to change." Francis has spoken against the "rigidity" that he says often refuses to countenance needful change in Church disciplines. Such persons, he says, "block the working of the Spirit." But "[w]e are free, with the freedom of Christ," (§168).

Discernment, the Pope writes, should be exercised in matters great and small. Followers of this papacy will note that he takes this occasion to smuggle in again his favorite phrase in a footnote: "*Non coarctari a maximo, conteneritamen a minimodivinum est*" ("Not to be confined by the greatest, yet to be contained within the smallest, is truly divine").

Discernment is "more than intelligence or common sense. It is a gift" from the Holy Spirit (§166). Indeed, while "spiritual discernment does not exclude existential, psychological, sociological or moral insights ... it transcends them." Further:

Nor are the Church's sound norms sufficient. We should always remember that discernment is a grace. Even though it includes reason and prudence, it goes beyond them, for it seeks a glimpse of that unique and mysterious plan that God has for each of us, which takes shape amid so many varied situations and limitations. (§170)

Here we again see the Holy Father in dialogue with those who think his teaching on discernment does not sufficiently heed the normative force of Church teaching. Moreover, it "is not about discovering what more we can get out of this life, but about recognizing how we can better accomplish the mission entrusted to us at our baptism," (§174). Indeed, despite being mentioned explicitly only twice, baptism is a pervasive theme of this work: "Let the grace of your baptism bear fruit in a path of holiness," (§15). Had this been an encyclical on the call to holiness, baptism might have figured more prominently in this text.

Finally, those conversant in Ignatian spirituality will appreciate the Pope's admonition to pray "in dialogue with the Lord, a sincere daily "examination of conscience"," (§169). Such an examen would be sterile were it not a discernment of spirits, and discernment would not be complete were it not the constant attitude of prayer that the examen fosters.

Conclusion (§§176-177) with Hail Mary

Pope Francis concludes by calling on Mary's intercession to help all walk with Jesus toward holiness. Mary is a model for that holiness: "she lived the Beatitudes of Jesus as none other." Her example is one of joy, discernment and suffering, and fidelity: "Mary is the saint among the saints, blessed above all others." If we follow her example, Pope Francis urges, "we will share a happiness that the world will not be able to take from us."

Compiled by:

– Rev. Joseph J. Lobo

NEW MARIAN FEAST

On the Memorial of the Blessed Virgin Mary, Mother of the Church

Following the inscription of the Obligatory Memorial of the Blessed Virgin Mary, Mother of the Church into the Roman Calendar, which must already be celebrated by everyone this year on the Monday after Pentecost, it seemed opportune to offer the following directions.

The rubric found in the Roman Missal after the formularies for the Mass of Pentecost, “Where the Monday or Tuesday after Pentecost are days on which the faithful are obliged or accustomed to attend Mass, the Mass of Pentecost Sunday may be repeated, or a Mass of the Holy Spirit, may be said” (Missale Romanum, p. 448), is still valid because it does not derogate precedence between liturgical days whose celebration are solely regulated by the Table of Liturgical Days (cf. Universal Norms on the Liturgical Year and the Calendar, n. 59). Likewise, precedence is regulated by the norms on Votive Masses: “Votive Masses are in principle forbidden on the days on which there occurs an Obligatory Memorial, on a weekday of Advent up to and including 16 December, on a weekday of Christmas Time from 2 January, or on a weekday of Easter Time after the Octave of Easter. However, for pastoral reasons, as determined by the rector of the church or the Priest Celebrant himself, an appropriately corresponding Votive Mass may be used in a celebration of Mass with the people” (Missale Romanum, p.1156; cf. General Instruction of the Roman Missal, n. 376).

Nevertheless, all else being equal, the Obligatory Memorial of the Blessed Virgin Mary, Mother of the Church is to be preferred. The texts of the Memorial were attached to the Decree along with indications for the readings, which are to be held as proper because they illuminate the mystery of Spiritual Motherhood. In a future edition of the *Ordo lectionum Missæ* the rubric at n. 572 bis will expressly indicate that the readings are proper and, even though it is a Memorial, are to be adopted in place of the readings of the day, (cf. *Lectionary, General Introduction*, n. 83).

In the case where this Memorial coincides with another Memorial, the principles of the Universal Norms on the Liturgical Year and Calendar are to be followed (cf. *Table of Liturgical Days*, n. 60). Given that the Memorial of the Blessed Virgin Mary, Mother of the Church is linked to Pentecost, as the Memorial of the Immaculate Heart of the Blessed Virgin Mary is similarly linked to the celebration of the Most Sacred Heart of Jesus, then, in the case where it coincides with another Memorial of a Saint or Blessed, and following the liturgical tradition of pre-eminence amongst persons, the Memorial of the Blessed Virgin Mary is to prevail.

From the Congregation for Divine Worship and the Discipline of the Sacraments, 24 March 2018.

– **Robert Cardinal Sarah**

ST JOSEPH ENGINEERING COLLEGE

VAMANJOOR, MANGALURU – 575 028

ADMISSIONS OPEN FOR THE ACADEMIC YEAR 2018-19

Admissions are open at St Joseph Engineering College, Vamanjoor for BE, MBA, MCA, MTech Courses. The **CET** has conducted its entrance examination on 18th and 19th April for the BE Courses. **COMEDK** entrance examination will be held on Sunday, 13th May 2018. Aspirants who have applied for COMEDK are requested to take note of the same.

Further to inform that the Management is offering 135 seats out of 162 seats under COMEDK at a concession rate to the deserving and meritorious students who take admission under the Minority Quota through COMEDK. Please note that the students who belong to the Diocese of Mangaluru, Udipi and Karwar are eligible for this facility.

- ❖ For the courses where the intake is 120 seats such as: Computer Science & Engg, Mechanical Engg and Electronics & Communication Engg.: 30 seats are available under each course.
- ❖ For the courses which have an intake of 60 seats such as: Electrical & Electronics Engg, Civil Engg and II shift Mechanical Engg.: 15 seats are available under each course.
- ❖ Students those who have secured a more than 75% marks in PCM (PUC) and whose parental annual income is less than 4 lakhs.

&

- ❖ Students who have secured more than 85% marks in PCM (PUC) and no ceiling on the parental annual income.

We request all the Parish Priests to give wide publicity to this offer by making a church announcement. Please note that these benefits are given to the students admitted through COMEDK only.

For further information, kindly contact the Admission Office at 0824 2868155 / 106 or 2263753 (4 lines)

– **Rev. Wilfred Prakash D'Souza**
Director - SJEC

I. PROGRAMMES OF CODP FOR MAY 2018

- 01.05.2018 ... - Training on Panchayath Raj at Moodbidri
- Awareness on Human Rights at Talapady
- 02.05.2018 to 04.05.2018... Interview for children (APR) under
Child Sponsorship Project in CODP-ISD
- 04.05.2018 ... Training on Advocacy, Lobbying & Networking
at Fajir
- 07.05.2018 ... Orientation to new priests regarding Social
Apostolate in Pastoral Institute, Bajjodi
- 07.05.2018 to 09.05.2018... Interview for children (APR) under
Child Sponsorship Project in CODP-ISD
- 08.05.2018 ... Sahajeevana Okkoota meet in CODP-ISD

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- 12.05.2018 ... - Training on Panchayath Raj at Seethangoli
- Training on MGNREGA at Bakrebail
- Training on SHG Strengthening at Vijayadka
- 19.05.2018 ... Jeevan Raksha Okkoota meet in CODP-ISD
- 24.05.2018 ... Valedictory program of 61st EDC batch in
RUSEMP, Pakshikere
- 25.05.2018 ... - Lenten Campaign 2018: Lucky coupons
draw in CODP-ISD
- Education Aid disbursement in CODP-ISD
- 26.05.2018 ... - Training on Gender Sensitization at
Mangalpady
- Awareness on Human Rights at Kayyar
- Training on SHG Strengthening at Modankap
- 29.05.2018 ... Training on Gender Sensitization at Talapady

Programmes planned for the month of May 2018

- 1) Educare Panelists' meet in CODP-ISD

II INFORMATION FROM CODP

I. LENTEN CAMPAIGN 2018

The draw of Lenten Campaign lucky coupons will take place on 25.05.2018. Those of you who have not returned the counterfoils and amount please do so before 15.05.2018. Please note: **No reminder will be sent to you**, and hence kindly do the needful.

– Director, CODP

RIP

- Mr William G. Pinto (59) B/o Rev. Gerald Pinto, Shambur on 05-04-2018 at Bondel.
- Mrs Faustine D'Souza (85) M/o Fr Vincent D'Souza, Parish Priest, Kulur on 14.04.2018 at Bejai.

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