

INTERNOS

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BISHOP'S PROGRAMME FOR NOVEMBER 2019

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| 1 | 08.00 | a.m. | Mass in memory of 109th death anniversary of Fr Muller, FMCI |
| 2 | 06.30 | a.m. | Mass for the deceased Bishops and Priests, Cathedral |
| | 05.00 | p.m. | Mass at Divine Call Centre, Mulki, Campus Meet, Jesus Youth |
| 3 | 10.00 | a.m. | SVP, Central Council Meeting, Mass, at Bendur |
| 8 | 04.30 | p.m. | Diocesan Finance Council Meeting |
| 9 | 09.30 | a.m. | Graduation Ceremony, SJEC |
| 9 | 03.00 | p.m. | Pastoral Visit, Neermarga Parish |
| 10 | | | Pastoral Visit, Neermarga Parish |
| 12 | | | Ordination at Moodubelle Parish |
| 15 | 09.00 | a.m. | Diocesan Pastoral Council, Bishop's House |
| 16-17 | | | Pastoral Visit, Ukkinadka Parish |
| 18 | 11.00 | a.m. | Benefactors' Day, St Joseph's Seminary |
| 19 | 06.00 | p.m. | Governing Board Meeting, SJEC |
| 20 | 10.00 | a.m. | 125th Anniversary, Borimar Parish |
| 21 | 10.00 | a.m. | Final Profession, Sisters of Charity, Angelore |
| | 04.00 | p.m. | Governing Board Meeting, CODP, Bishop's House |
| 23-24 | | | Pastoral Visit, Fajir Parish |
| 29-30 | 09.00 | a.m. | Pastoral Visit, Bannur Parish |

Bishop Meets in the Forenoon:

Diocesan clergy - 6; Religious men and women - 11;
Lay faithful - 13.

BISHOP'S MESSAGE FOR NOVEMBER 2019

Call to Holiness and Communion of Saints: This month begins with the commemoration of all the beatified and the canonized, especially the multitude of those who are in heaven enjoying the beatific vision that are only known to God. They dared to live Christ's Gospel heroically and testified to the presence of the living God. The Collect of the solemnity beautifully summarizes what we hope for: "Almighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: grant us grace so to follow your blessed saints in all virtuous and godly living that we may come to those inexpressible joys that you have prepared for those who truly love you; through... Amen". We all have this "universal call to holiness". What must we do in order to join the company of the saints in heaven? We "must follow in His footsteps and conform [our]selves to His image seeking the will of the Father in all things. [We] must devote [our]selves with all [our] being to the glory of God and the service of [our] neighbour. In this way, the holiness of the People of God will grow into an abundant harvest of good, as is admirably shown by the life of so many saints in Church history" (*Lumen Gentium*, 40).

On 13 October 2019, Pope Francis canonized 5 saints of whom one is universally known for his courageous choice he made to become a Catholic in spite of all opposition, that is, John Henry Newman. The four women are: Italy's Giuseppina Vannini (1859-1911), founder of the Daughters of Saint Camillus. We have the sisters of her congregation taking care of the children and women affected by AIDS at *Jeevadhaan*. Another religious is from our own land, Mariam Thresia Chiramel Mankidiyan (1876-1926), founder of the Congregation of the Sisters of the Holy Family; the third one is Brazil's Sister Dulce Lopes Pontes (1914-1992); and fourth one is Switzerland's Margherita Bays (1815-1879), a laywoman. The first three women spent their lives working

for the poor at the existential peripheries. The lay woman was a seamstress, who earned her living by sewing. The Pope appreciating her holiness lived on a daily basis, says: “she speaks to us of the power of simple prayer, enduring patience and silent self-giving. That is how the Lord made the splendour of Easter radiate in her life, in her humbleness”. Indeed, these walked by faith and now we invoke their intercession.

Pope Francis quoted St. John Henry Newman on the holiness of daily life, saying: “The Christian has a deep, silent, hidden peace, which the world sees not... The Christian is cheerful, easy, kind, gentle, courteous, candid, unassuming; has no pretence... with so little that is unusual or striking in his bearing, that he may easily be taken at first sight for an ordinary man” (*Parochial and Plain Sermons*, V, 5). In Pope’s language it is “the middle class of holiness” found in the saints of our neighbourhood. In *Gaudete et Exsultate* the Pope wrote: “Very often it is a holiness found in our next-door neighbours, those who, living in our midst, reflect God’s presence” (*GE* 7). In fact, we are called to remember all those who lived holy lives in their own way and in their particular place, witnessing to the Gospel of Christ.

Christian Burial: While we commemorate the blessed and saints and pray for the dear departed, faith helps us to understand the meaningfulness of the burial ground where we inter the bodies of the deceased or conserve the ashes in the cinerary urns or the mortal remains in vaults and niches. The cemetery is a holy place for prayer and meditation; it reminds us of life everlasting. It is mandatory that these places are open to all Christ’s faithful, rich and poor alike and no one is excluded from holy burial. The grave space is free for underground burials. However, some might desire to reserve a particular place as an individual or family grave, though such a practice is to be discouraged for reasons as given in the decree and a minimum prohibitive fee is fixed.

Mass Offerings: The faithful offer the sacrifice of the Mass for the deceased as suffrages. *Lumen Gentium* teaches: “Fully conscious of this communion of the whole Mystical Body of Jesus Christ, the pilgrim Church from the very first ages of the Christian religion has cultivated with great piety the memory of the dead, and ‘because it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins’ (2 Macc. 12: 46) also offers suffrages for them” (LG 50). Though the one sacrifice of Christ is beyond all monetary reckoning, Christ’s faithful make an offering so that the Eucharist can be celebrated for their intention, and this amount is used for the good of the Church and maintenance of the Clergy. We also send the surplus Mass intentions to the poorer dioceses and these are helped through the offering for the support of the sacred ministers. We have revised the tariffs and the Pastors should instruct the faithful about it and should not collect more than what is stipulated and consider it as a grave responsibility that the Masses are offered in the manner stipulated by the norms.

New Missal in Konkani: All the liturgical celebrations especially the sacraments will now onwards have to follow the new Missal, once it is published. Already we have received the confirmation from the Congregation for the Divine Worship and Discipline of the Sacraments for the Konkani translation. In order to proceed with the printing of the required copies, we need to know the required number. Therefore, kindly make known to the people about the new Missal and in case parishes and institutions from other dioceses and from abroad require them, and they inform you, kindly pass on the message to the director of Mangala Jyothi. The indications of the Liturgical Commission are given in this *Internos*.

Let this month help us to live the communion of saints in a worthy manner, by participating in the sacraments and praying for the deceased and seeking help from the blessed and saints.

✠ Peter Paul Saldanha
Bishop of Mangalore

NORMS CONCERNING PARISH CEMETERIES AND GRAVES

Christ's faithful who have died are to be given a Church funeral according to the norms of law (can. 1176 §1). The Church earnestly recommends that the pious custom of burial be retained (can. 1176 §3). The Church continues to prefer the practice of burying the bodies of the deceased, because this shows a greater esteem towards the deceased. Nevertheless, cremation is not prohibited, "unless it was chosen for reasons contrary to Christian doctrine".

Where possible, the Church is to have its own cemeteries, or at least an area in public cemeteries which is duly blessed and reserved for the deceased faithful (can. 1240 §1). Catholic Cemeteries are more than burial grounds. They are places of prayer, and meditation, monuments to our faith and witness to life everlasting. They are places where individuals come not only to mourn their deceased family and friends but to find hope and peace.

In recent years, the economic standard of some of our people and other social conditions have encouraged them to have reserved family graves. More requests for reservation of cemetery space cause concern about the availability of space for the future. Considering the difficult situation of non-availability of land for extending cemeteries, and paucity of place on account of the reservation of graves, it is necessary that we take adequate measures to avail space for future burials.

The diocesan Bishop can enact appropriate norms by particular law for the management of cemeteries, especially in what concerns the protection and fostering of their sacred character (can. 1243). The norms issued here serve to some extent the preservation of cemetery space for the community and at the same time, shall serve as a guide in securing substantial uniformity in the administration of cemeteries and reservation of grave space in the Diocese.

General Norms

1. Every parish and quasi-parish shall endeavour to have its own cemetery. Since the cemetery is a sacred place, it should be preserved in good condition with the paths clean, the headstones erect, and the grounds neatly maintained throughout the year, and the entire cemetery area well protected with a befitting compound wall, sufficiently large gate with a provision for lock and key. A sufficiently large Cross/Crucifix shall be erected at a befitting and prime place in the cemetery, so as to be visible as one enters this sacred place. The Cross/Crucifix shall be kept clean throughout the year.
2. The Parish Priests shall consult the Parish Assembly and then Parish Pastoral Council at their duly convened meetings, and shall duly consider whether sufficient place for future burials is foreseen in their parish cemetery and then decide whether reservation of graves should be allowed in their parish cemetery.
3. Where possible, parishes could think of constructing in the parish cemetery **vaults** (above-ground burial chambers) and **niches** (*columbaria* in Latin meaning nesting boxes/pigeonholes) at the side cemetery compound wall where either the cinerary urns containing the ashes of the dead (cremains) or the mortal remains of the departed may be stored after exhuming the non reserved graves after 2 years. These vaults and niches will have with name plaque of the deceased.
4. In those parishes where vaults and niches do not exist yet, and if the appropriate parish consultative bodies propose to construct them, the minutes/reports of the meetings are to be forwarded to the Bishop together with the design plan and cost estimate for his approval.

Graves for Burial

5. The grave space in the cemetery is free for underground burials. In this way, poor are not deprived of a proper funeral (can. 1181) and a place for burial. The fees, if any, apply for special requests, such as, reservation of the grave site and reservation of the grave for a determinate period (commonly known as permanent grave).

6. In principle, there shall not be a provision for selection of grave site unless for special reasons a family member of the deceased person requests for it. In case of such request, the fee for the selection of grave site shall be charged at Rs. 1,000/- (one thousand) only.
7. Selection of the grave site in the cemetery does not guarantee reservation of the grave for permanency later as it could be opened any time after two years of the burial, as per need.
8. The selection of a grave site in the cemetery and reservation of a grave – whether it is for a single or family (multiple) burials - cannot be done prior to the death of a person.
9. Reservation of a family grave shall be done within two years of the first burial, if in case it was not done at the time of that first burial. If the second burial takes place in such grave, this should be considered as the second burial in the now reserved grave, and consequently the party is liable to pay the fee for the first and the second burial as per the tariff prevalent for reserved graves.
10. With regard to reserved family graves, the minimum prohibitive fee in all the parishes of the Mangalore Diocese shall be Rs.1,00,000/- (One lakh) for the first burial. The Parish Assembly and the Parish Pastoral Council with due consideration for the locality and cost of land can propose a higher prohibitive fee in order to discourage reserved individual and family graves. The Parish Finance Council shall make an appropriate resolution, if need be by enhancing the amount as proposed by the bodies, and the Parish Priest shall send the reports along with the resolutions to the Bishop for review and approval.
11. Built up size of a reserved grave shall not exceed 9'x8' 3.5'x1.5' (9 feet depth, 8 feet length, 3.5 feet width and 1.5 feet height from the ground) so as the depth for the 1st burial remains at 9' and the 5th burial at least 5'), including the outside built up area. The Cross or any part of the monument shall not be more than 3' height from the burial ground.

12. The fee for the first burial in a reserved/permanent grave shall be 100% as approved and existing at the time of the burial of the person.
13. The fee for subsequent burials shall be 50% of the fee approved for the first burial & existing at the time of the respective burials.
14. Only after a party has agreed in writing to the acceptance of the diocesan norms regarding reservation of graves that a reserved family grave shall be allocated.
15. Only after receiving the full payment of the prescribed fee approved & existing at the time of the burial or with adequate guaranteed assurance that it will be paid within 15 days of it, burial shall be allowed in the reserved individual or family grave.
16. A family grave shall be understood as reserved only up to 30 years after the last burial. If after each burial 30 years have passed by without any burial in the grave, the reservation is considered as lapsed or ended.
17. If a family grave that already exists as of date is to be utilised for more burials, norms contained in this decree shall be applied.
18. The fee for reservation of individual or family grave shall be subject to change with passing of time and change of circumstances. However, enhancement of this fee should not be seen basically as a means of increasing revenues of the parish, but a measure of discouraging people from seeking reservation of graves which would eventually deprive the entire parish the benefit of a functional cemetery.
19. Where reservation of a grave is allowed, it shall be considered as a family grave and a maximum of five burials are permitted in the same grave.
20. A person reserving the grave for the deceased is free to opt for either a reserved grave for a single burial or a reserved grave for multiple burials. In the case of multiple burials, the person/family that reserves the grave should provide in writing the names of two persons with equal right to decide on which member of the family should be buried in the family grave, after the death of that family member has taken place.

Interment in Vaults and Niches

21. As for interment in a vault, the minimum fees is Rs 50,000. The reservation of a vault is for a period of 20 years.
22. A vault could be opened for the next interment after 12 years but within 20 years, for the next interment, if the family (authorized person/s) requests for another interment. The fee for reservation for the vaults is Rs 50,000/- for each interment. If 20 years elapse without having any interment in the vault, the reservation is considered as ended.
23. Niches could be used only for the interment of bones (mortal remains) or ashes in an Urn. The fee for reservation of niches is Rs 20,000/- with a reservation (permanency) for 20 years.

Allocation of Fees and Register of Reserved Graves

24. The fee received by the parish on reserved graves shall be credited to the Church Account and immediately moved to Corpus Account of the parish as a fixed deposit.
25. A Register for reservation of graves, vaults and niches shall be maintained in all the churches where such graves/facilities exists. All the details – including the names of persons who decide if a particular deceased person is to be buried in the reserved family grave - therein shall be filled in along with the signature of the concerned party and the Parish Priest.
26. Reservation of a grave, vault and niche for a specified period is not a purchase of property, but the right to burial/interment within a grave(s) or vault or niche - provided the person to be buried/interred is eligible for a catholic burial as per the ecclesiastical norms - which is defined as a grave space and for specific period of time, and the norms of the diocese apply to burials and reservation of grave/vault/niche spaces not only the current but of the future as they are amended.
27. As parish cemetery is a sacred place (can. 1205), in case of any doubts or disputes regarding graves, memorial structures/designs, spaces and similar matters in a parish cemetery, the decision of the Bishop of Mangalore Diocese shall be final and binding on all concerned.

These norms come into effect from November 2, 2019, the Feast of All Holy Souls.

✠ Peter Paul Saldanha
Bishop of Mangalore

NORMS ON MASS OFFERINGS

Christ's faithful who make an offering so that a Mass can be celebrated for their intention, contribute to the good of the Church, especially the support of the sacred ministers and the fulfilment of the Church's apostolic activity (can. 946).

In our diocese, the revision of tariff of Mass Offerings, formerly, known as Mass stipends was done six years ago (vide *Inter Nos*, 28-05-2013). Now after having made a comparative study of the prevailing Mass Offerings in our neighbouring dioceses and also taking into consideration the increased cost of living and clergy maintenance, we establish the following tariffs for the celebration of Masses:

Celebration	Existing	Revised
1 Normative Mass (not fixed)	₹ 75	₹ 150
2 Fixed Mass	₹ 100	₹ 200
3 Sundays	₹ 200	₹ 300
4 Nuptial Mass	₹ 400	₹ 500
5 Jubilee and Celebrations	₹ 500	₹ 500
6 Legacy Mass	₹ 5,000	₹ 20,000
7 Gregorian Masses	₹ 9,000	₹ 10,000

The revised tariff of Mass Offerings prescribed above shall come into effect on January 1, 2020 for Masses mentioned under nos. 1-5 and shall apply to Masses that are accepted from November 1, 2019 to be celebrated on and after January 1, 2020. However, the revised tariff of Offerings for nos. 6-7 (Legacy and Gregorian Masses) will come into effect from November 1, 2019.

I. Legacy Masses

1. Legacy Masses require the permission of the Bishop for their acceptance. Accordingly, Parish Priests should obtain the permission of the Bishop providing to him suitable information on the Legacies, such as, the name and address of the donour, the name of the person for whom the legacy Mass is instituted, the number of Masses to be celebrated, and the amount paid to the parish account.

2. The obligation to celebrate Masses for the Legacy intention begins a year after the legacy is accepted by the Parish Priest and approved by the Bishop. The principal amount shall be placed under fixed deposit in a Bank under Legacy Account, which forms part of the corpus fund.
3. The legacy Masses so accepted should be recorded in the Legacy Register maintained in the parish, in which each of the obligations, their commencement, fulfilment and the offering given is to be clearly mentioned.
4. The legacy Mass will be celebrated for 20 years from the interest of the principal amount. The interest accrued over and above the amount of Mass offering shall be credited to the church account, while the amount of Mass Offerings equal to that of the tariff of fixed Mass prevailing at each year is credited to CMA.
5. After the expiry of twenty years of obligation to celebrate Masses, with the due approval of the Bishop, the principal amount is transferred to the diocesan fund mentioned in canon 1274 §1, unless some other intention was expressly manifested by the donour or the institutor of the legacy.

II. Gregorian Masses

1. Gregorian Masses are thirty Masses offered on thirty consecutive days for the same deceased person, in order to obtain the deliverance of that soul from purgatory through the gift of God's infinite mercy.
2. Gregorian Masses must fulfill the following conditions: (a) They must be offered exclusively for the deceased; they cannot be offered for the living. (b) They must be offered for one deceased person only; they can neither be offered for several deceased persons nor for all the suffering souls at the same time. (c) The Masses need to be offered on thirty consecutive days (without interruption of days), but there is no obligation for them to be said by the same priest, although it is desired. (d) If a priest who has accepted the obligation of celebrating the series of Masses finds himself impeded on any particular day, he may ask another priest to take the intention for him.

III. Mordom Masses

1. A distinction has to be made between a Mordom for Feast and Mordom for Mass.
2. The mordom for feast is the collection of contribution for a particular feast. The amount of feast's mordom is fixed at the Parish Finance Committee. If the feast Mass has no other intention/offering, a Mass Offering (stipend) equivalent to that of Jubilee and Celebration should be taken from the mordom collection of the feast and the rest is to be credited to the church account after deducting the expenses of the feast.
3. The mordom for Mass is to be treated as Mass Offering and is governed by the norms on Mass Offerings (stipends). When there are more than one mordom for a Feast Mass, the amount collected is to be treated as Clubbed or Collective Mass Intention/Offering. This is governed by the norms on Clubbed/Collective Mass Intentions.

Mass Offerings, Binations/Trinations

1. The Eucharist, the 'source and summit of the Christian life,' is at the heart of our belief, for it preserves the great mystery of our redemption in Jesus Christ. Therefore anything that might weaken or undermine our respect for the Eucharist must be avoided.
2. Mass offering is a way for the donor to join him/herself to the sacrifice of the Mass; it unites the donor closely with the life and apostolic activity of the Church, the Body of Christ, as the offering becomes a form of material support for the Church's ministers and pastoral life. Those who give Mass offerings/stipends are to be strongly encouraged to participate in the Mass, where possible to derive more spiritual advantage.
3. According to canon 948, "separate Masses are to be applied for the intentions for which an individual offering, even if small, has been made and accepted." In other words, individual Mass stipends cannot be combined into a single offering and celebrated with one Mass. Therefore the Priest who accepts the offering for a Mass for particular intention is bound by justice to satisfy personally the obligation assumed according to the conditions established by law.

3. Priests who transgress this norm assume the relative moral responsibility if they 'indistinctly collect offerings for the celebration of Masses' for particular intentions and, combining them in a single offering without the following the universal and diocesan norms on 'collective/clubbed/multiple' Mass intentions.
4. In the case of concelebration, a priest may accept an offering if the Mass is the only Mass offered by the priest or if it is his first Mass of the day. A priest who concelebrates a second Mass on the same day may not accept another Mass offering (c. 951 §2). No stipend could be received for a Binated concelebrated Mass. If stipend is received, one more Mass is to be offered for the intention of the giver on any other day.
5. When a priest celebrates more than one Mass on the same day, the Mass Offerings (stipend) of the binated and trinated Masses are to be remitted to the Procurator of the Diocese in full.
6. No Priest can demand more than the amount determined by the Diocesan Bishop. There should not be any discrepancy in the receipt of Mass Offerings (stipends). The uniformity should be maintained in the diocese.
7. All religious are subject to the diocesan norms on Mass Offerings and liturgical celebrations. Religious cannot introduce their own tariff for Masses. The members of religious institutes of all kinds must abide by the decree/norms on Offerings in the diocese (can. 952 §3).
8. Surplus Masses, especially those cannot be celebrated within a year, should be sent with the entire offering to the Diocesan Procurator within the calendar year. Priests shouldn't on their own transfer the Mass offerings to Priest's of their own choice, whether in the diocese or outside. The diocesan Bishop will decide on the matter of transfer of Mass intentions and Offerings to the needy dioceses at the request or recommendation of the proper Ordinary.
9. Each Priest must accurately record the Masses which he has accepted to celebrate and those which he has in fact celebrated (can. 955 §4). In other words, every Priest is to maintain a Personal Mass Diary and it should be made available to the

Bishop for scrutiny during the time of the Clergy Retreat and at the Pastoral Visit (can. 957).

10. Every church – be it a parish church or non parochial church - should maintain an Official Mass Register, and the Ordinary has the obligation to inspect this book each year, either personally or through others (can. 958). This Register should contain the accurate record of the number, intention and the offering of the Masses to be celebrated, the fact of their celebration, information on whether they are binated/trinated, and those Mass-Offerings which have been passed on to the diocese and date of transmission.

Collective/Clubbed-Intention Masses

1. The decree *Mos iugiter* issued on February 22, 1991 by the Congregation for the Clergy deals with the so called Pluri-Intention or Multi-Intention or Collective Intention or Clubbed Intention Masses. This decree is an exception to the norm that only one stipend/offering is to be accepted for one Mass. Only the Bishop can permit to have the Clubbed-Intention or Multi-Intention Masses celebrated in his diocese.
2. Parish Priests who receive many Mass intentions from the faithful for the celebration of Masses on the same day should seek permission in writing from the Bishop. This permission is granted for the individual Priest in office and doesn't pass on to his successor in office.
3. Permission is given by the Bishop for the celebration of clubbed/multi-intention Masses under the following conditions, which should be sedulously adhered to:
 - a) The faithful who offer the offerings/stipends should be informed and they should agree to offer their intentions for the Mass celebrated with clubbed/multiple intentions.
 - b) If any one does not agree to club his/her intention with others, then a separate Mass is to be applied for that intention.
 - c) The clubbed Masses cannot be celebrated more than twice a week and two Masses. The Parish Priest should specify the day and the time of Mass to the Bishop at the time of seeking permission.

- d) The parishioners should be informed that the specific Mass timing and specific days on which Masses with collective/clubbed intentions are celebrated.
 - e) *Missa Pro Populo* and Legacy Masses cannot be clubbed along with the collective Masses.
 - f) Attention is drawn to the obligation of the Parish Priest (can. 534 §1) and the Parochial Administrator (can. 540 §1) to apply the Mass for the people on each Sunday and holydays of obligation.
 - g) One stipend from the Collective/Clubbed Masses is to be retained for CMA and the rest should be sent to the Procurator of the Diocese on a quarterly basis.
 - h) A Register of Collective Masses is to be maintained in the parish in which all the Mass intentions of the specific day are to be recorded in the Register together with the note of their celebration and the celebrant, and the amount received, and forwarded to the Procurator, who will provide for its destination according to the direction issued by the Bishop.
4. The decree of the Holy See asks the Bishops to see that this practice of clubbing Mass Intentions does not spread excessively in the diocese because it must be considered an abuse which could progressively lead to the faithful's discontinuation of the practice of giving offerings for the celebration of Masses for individual intentions, thus causing the loss of a most ancient practice which is salutary for individual souls and the whole Church. The grant of permission to celebrate clubbed/multi-intention Masses is an exception while the principle of a single Mass for a single offering remains the fundamental norm.
5. Every Priest should recognize the deep theological meaning of the offering given to the Priest for the celebration of the Mass – whether with single Mass Offering or clubbed/multi-intention Mass offering and thereby prevent the danger of scandal through the appearance of buying and selling the sacred, about which the norm clearly warns: “Even the semblance of trafficking or trading is to be entirely excluded from Mass Offerings” (can. 947). Further, “a person who illegitimately makes a profit from a Mass offering is to be punished with a censure or another just penalty” (can. 1385).

DECREE

CONCERNING THE TERM OF PARISH PRIESTS

Whereas the clergy of the Diocese of Mangalore gathered together at the Pastoral Consultation on April 9-11, 2019 proposed a revision to the existing seven-year term for the office of the Parish Priest in the Diocese of Mangalore, and whereas the Council of Priests in its meeting of July 12, 2019 having discussed the proposal of the Presbyterium recommended to the Bishop to reduce the existing seven-year term of office of the Parish Priest and fix it to a six-year term;

Having taken into consideration the proposal made by the Presbyterium of the Diocese and the recommendation of the Council of Priests, and keeping in mind the letter and spirit of canon 522 of the Code of Canon Law and the Complementary Legislation of the Conference of Catholic Bishops of India, I hereby DECREE that the term of office for a Parish Priest in the Diocese of Mangalore shall hereafter be six years in a given parish.

This decree comes into effect from April 1, 2020 during the time of transfers and appointment of priests in the diocese, and shall be applied to Parish Priests who will be completing their six years of ministry in their parishes.

Notwithstanding anything to the contrary contained in this decree.

Given from our Episcopal Residence in Mangalore on November 1, 2019, the Solemnity of All Saints.

✠ Peter Paul Saldanha
Bishop of Mangalore

Roman Missal in Konkani (*Romi Misa Gronth*)

I am delighted to bring you the good news that the Congregation for the Divine Worship and Discipline of the Sacraments has given its *Confirmatio* to the Roman Missal in Konkani language on 18 September 2019. The Liturgical Commission working on the texts in Konkani language met in Goa on 23 October 2019 and has decided upon the format, paper size and presentation of the Missal.

The new Missal will be promulgated shortly and go into use at Konkani language Masses on the date soon to be specified. From that date onwards, it is obligatory that we use the new Missal and therefore, I request the Parish Priests and heads of Religious Institutions/Communities to place the order for the number of copies they need. The Director of Mangala Jyothi has provided an Order Form in this *Internos* in order to get the details of the Parish or Institution and the number of copies. You are required to furnish the details by **30 November 2019** so that we can order for printing. Similarly, the copy of the Concelebrants also will be published and you can place an order for the number of copies of the same.

Before we start using of the new Missal, all Christ's faithful must be given adequate Catechesis about the usage and changes made in the new Missal. In order to facilitate the liturgical instruction or catechesis on the new Missal, a booklet containing the Order of the Mass and other required information will be made available. We shall use the occasion of the on-going formation of the Clergy to discuss and learn about the use of the new Missal; the Clergy in turn can catechize the faithful entrusted to their care.

In accordance with the guidelines of the Missal, the Commission has reviewed and approved musical settings of the specific parts in the Order of Mass music for the Mass and this musical setting is going to be published in the Missal itself and also in a separate booklet. The tunes and music approved by the Commission shall remain common for the whole Konkani region. Individual composition of separate music for the Mass is thus to be avoided and only that which is approved by the Commission is to be used. The Commission will provide two more tunes in the future so that only these could be used for various occasions.

I request everyone to take the matter with right earnestness and concur with the universal norms given by the Congregation for the Divine Worship and Discipline of the Sacraments.

✠ Peter Paul Saldanha
Chairman

Commission of Liturgy in Konkani

Clergy Retreat – Batch II

The Retreat for Priests – Batch II – will be held in St Joseph’s Seminary, Jeppu from Sunday December 8, 2019 evening till Friday December 13, 2019 noon. Rev. Fr Gregory Pinto, SVD is the Retreat Preacher. Kindly register your names with Rev. Fr Leo Lasrado, the Administrator of the Seminary (Ph: 944868850) before December 3, 2019.

Those participating in the Retreat are requested to bring along with them a copy of the Holy Bible and a Notebook. They should also have their Personal Mass Diary with them so that it is made available to the Bishop for scrutiny during the time of this Retreat.

Annual Retreat is a canonical obligation for clerics and therefore, those who have not attended the First Batch must participate in the Second Batch.

✠ Peter Paul Saldanha
Bishop of Mangalore

Earmarked Collections: Reminder

A Reminder to all Parish Priests and Parochial Administrators to send by November 15, 2019 all the earmarked collections made till October 2019 to the Procurator’s Office. The list of the collections received will be published in the *Internos* of December 2019.

- Procurator

***Shashthipoorthi* – the 60th Birthday**

Rev. Fr Harold Mascarenhas will be celebrating his sixtieth birthday on 4.11.2019.

You have blessed so many lives through your faithful ministry; may you be blessed greatly in return on this special day. We wish you a very happy birthday with many more to come.

The New Parish Pastoral Councils 2020-2022

After the formation of the Parish Pastoral Council, election of its office bearers and the formation of the Parish Financial Council, Rev. Parish Priests should send the requisite details for Bishop's approval in the following format, along with your letter that all the norms are followed as per the Constitution of the Diocesan Pastoral Councils. Please follow the following format, using the required columns for your parish and send them in duplicates:

ಫಿರ್ಗಜ್ ಗೊವ್ವಿಕ್ ಪರಿಷದ್ 2020-2022

ಕ್ರ. ಸಂ.	ನಾಂವ್	ಸಾಂದೆಪಣ್	ಜನನ್ ತಾರಿಕ್	ಶಿಕಪ್
ಹುದ್ದಾ ಹಕ್ಕಾಚಿ ಸಾಂದೆ: (ಘಟನಾವಳ್ 2:4.1)				
1.	ಬಾ. XXX	ವಿಗಾರ್-ಅಧ್ಯಕ್ಷ		
2.	ಬಾ. XXX	ಸ. ವಿಗಾರ್		
3.	ಬಾ. XXX	ಶಿಕ್ಷಾ ಸಂಸ್ಥಾಂಕ್ ನೆಮ್ಲಲೆ ಯಾಜಕ್/ಹೆರ್ ಯಾಜಕ್		
4.	ಬಾ/ಭ. XXX	ಧಾರ್ಮಿಕ್ ಘರಾಚೊ ವ್ಹಡಿಲ್/ಕೊವೆಂತಾಚಿ ವ್ಹಡಿಲ್		
ಹುದ್ದಾ ಹಕ್ಕಾಚಿ ಸಾಂದೆ - ಅಪೊಸ್ತಲಿಕ್ ಆನಿ ಫಿರ್ಗಜ್ ಘಟಕಾಂ ಧಾವ್ನ್: (ಘಟನಾವಳ್ 2:4.2)				
5.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	ಲ್ಹಾ. ಕ್ರಿ. ಸ. ಸಂಚಾಲಕ್/ಕಿ		
6.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	ಸಾಂ. ವಿಶೆಂತ್ ಪಾವ್ಲ್ ಸಭಾ		
7.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	ಕಥೊಲಿಕ್ ಸಭಾ		
8.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	ಐ. ಸಿ. ವೈ. ಎಮ್.		
9.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	ವೈ. ಸಿ. ಎಸ್. ಸಜೇತಕ್		

ಹದ್ದು ಹಕ್ಕಾನ್ - ವಾಡ್ಡಾಚಿ ಗುರ್ಹಾರ್: (ಘಟನಾವಳಿ 2:4.3)				
10.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	ಇಗರ್ಜಿ ವಾಡೊ		
11.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	ಸಾಂ. ಅಂತೊನ್ ವಾಡೊ		
ವಾಡ್ಡಾಚಿ ಚುನಾಯಿತ್ ಸಾಂದೆ: (ಘಟನಾವಳಿ 2:4.4)				
12.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	ಇಗರ್ಜಿ ವಾಡೊ		
13.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	..		
14.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	ಸಾಂ. ಅಂತೊನ್ ವಾಡೊ		
15.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	..		
ಶಿಕ್ವಾ ಸಂಸ್ಥಾಂಚಿ ಪ್ರತಿನಿಧಿ: (ಘಟನಾವಳಿ 3:4.5)				
16.	ಬಾ./ಭ./ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	ಧಾರ್ಮಿಕಾಂಚ್ಯಾ ಶಿಕ್ವಾ ಸಂಸ್ಥಾಂಚೊ/ಚಿ ಪ್ರತಿನಿಧಿ		
17.	ಬಾ./ಭ./ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	ಕಥೊಲಿಕ್ ಶಿಕ್ವಾ ಮಂಡಳಿಚ್ಯಾ ಶಿಕ್ವಾ ಸಂಸ್ಥಾಂಚೊ/ಚಿ ಪ್ರತಿನಿಧಿ		
ನೇಮಕ್ ಸಾಂದೆ: (ಘಟನಾವಳಿ 2:4.6)				
18.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	ವಿಗಾರಾನ್ ನೇಮಕ್ ಕೆಲ್ಲೆ		
19.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	..		
ಗೌರವ್ ಸಾಂದೆ: (ಘಟನಾವಳಿ 2:4.7)				
20.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX			
ಗೊವ್ಳಿಕ್ ಪರಿಷದ್ ಹುದ್ದೆದಾರ್ ಆನಿ ವಿಂಚ್ಲೆ ಹೆರ್:				
	ಹುದ್ದೆದಾರ್	ನಾಂವ್ ಆನಿ ವಿಳಾಸ್	ಮೊಬಾಯ್ಲ್ ಸಂಖೊ	ಇಮೆಯ್ಲ್ ವಾಟ್ಸಾಪ್ ಸಂಖೊ
	ಉಪಾಧ್ಯಕ್ಷ			
	ಕಾರ್ಯದರ್ಶಿ			
	ವಾರಾಡೊ ಪ್ರತಿನಿಧಿ (2:16.3) ಕ. ಶಿಕ್ವಾ ಮಂಡಳಿಚಾ ಶಿಕ್ವಾ ಸಂಸ್ಥಾಂಚಿ ಆಡಲ್ಪಾ ಪರಿಷದ್ಕ್ ವಿಂಚ್ಲೊ/ಲಿ ಸಾಂದೊ (2:16.4) ಸಮಿತಿಂಚೊ ಸಂಯೊಜಕ್/ಕಿ (2:16.5)			

ಫಿರ್ಗಜ್ ಆರ್ಥಿಕ್ ಪರಿಷದ್:				
ಕ್ರ. ಸಂ.	ನಾಂವ್	ಸಾಂದೆಪಣ್	ಜನನ್ ತಾರಿಕ್	ಶಿಕಪ್
1.	ಬಾ. XXX	ವಿಗಾರ್ - ಅಧ್ಯಕ್ಷ (3:4.1.1)		
2.	ಬಾ. XXX	ಸ. ವಿಗಾರ್ (3:4.1.2)		
3.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	ಉಪಾಧ್ಯಕ್ಷ (3:4.1.3)		
4.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	ಕಾರ್ಯದರ್ಶಿ (3:4.1.4)		
5.	ಬಾ. XXX	ಹೆರ್ ಯಾಜಕ್ (3:4.1.5)		
6.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	ಚುನಾಯಿತ್ ಸಾಂದೊ (3:4.2)		
7.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	.. (3:4.2)		
8.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	ನೇಮಕ್ ಸಾಂದೊ (3:4.3)		
9.	ಶ್ರೀ/ಮತಿ/ಕುಮಾರಿ XXX	.. (3:4.3)		

ತಾರಿಕ್:

ಇಗರ್ಜೆಚಿ ಮ್ಹೊರ್

ವಿಗಾರಾಚಿ ದಸ್ತತ್

Annual Returns of 2018-2019

The Annual Returns of a few more parishes are yet to be received by the diocese for review. Please send them before November 15, 2019. While sending them, please check the enclosures to see if they are as per the requirement of the Constitution, art. 3:12.9. Please send the documents in duplicates. Account sheets and inventory are to be signed by both the Parish Priest and Vice-President of the Parish Pastoral Council. All reports should bear the signature of the Parish Priest, Vice-President and Secretary of the PPC. School accounts to be signed by the Correspondent, while the Internal Auditors' Report requires the signatures of both the internal auditors.

- Vicar General

SHANTHI KIRAN COUNSELING CENTRE

Aptitude Tests:

November 01: 10th Std Students of St. Mary's English Medium School, Udupi

Psychological First Aid (PAF) Level 2 Workshops for the Teachers of Mangalore Diocese:

November 15-16: Batch I

November 29-30: Batch II

Venue: Shanthi Kiran, Bajjodi

Please Note:

Level 2 workshops are in continuation of Level I workshops. Only those who had previously attended Level I workshops can attend Level 2. Teachers can attend the batch which is convenient to them. Kindly confirm the batch with a call or text. Only 40 teachers are in a batch. Fresh registrations are not entertained. Contact Numbers: 8277937794, 8105681256 (WhatsApp)

– Fr Arun Lobo, Director

ಲ್ಹಾನ್ ಕ್ರಿಸ್ತಾಂವ್ ಸಮುದಾಯ್ ಫಿರ್ಗಜ್ ಕೇಂದ್ರಿಯ್ ಸಮಿತಿಚ್ಯಾ ಸಂಚಾಲಕಾಚಿ ವಿಂಚವ್ಣ್

1. ಲ್ಹಾನ್ ಕ್ರಿಸ್ತಾಂವ್ ಸಮುದಾಯ್ ಫಿರ್ಗಜ್ ಕೇಂದ್ರಿಯ್ ಸಮಿತಿಚ್ಯಾ ಸಾಂದ್ಯಾಂನಿ ತಾಂಚೆ ಮಧ್ಲಾ ಎಕ್ಲಾಕ್ ಸಂಚಾಲಕ್ ಜಾವ್ನ್ ವಿಂಚ್ಚೆ. ಹೊ ಫಿರ್ಗಜ್ ಗೊವ್ಳಿಕ್ ಪರಿಷದೆಚೊ ಸಾಂದೊ ಜಾತಾ.
2. ಲ್ಹಾನ್ ಕ್ರಿಸ್ತಾಂವ್ ಸಮುದಾಯ್ ಫಿರ್ಗಜ್ ಕೇಂದ್ರಿಯ್ ಸಮಿತಿ ನಾತ್ಲೆಕಡೆನ್, ಸಮಿತಿ ರಚ್ಚಿ ಆನಿ ಉಪ್ರಾಂತ್ ವಿಂಚವ್ಣ್ ಕರ್ಚಿ.
3. ಲ್ಹಾನ್ ಕ್ರಿಸ್ತಾಂವ್ ಸಮುದಾಯ್ ಫಿರ್ಗಜ್ ಕೇಂದ್ರಿಯ್ ಸಮಿತಿಚೆ ಸಾಂದೆ: ಫಿರ್ಗಜ್ ಯಾಜಕ್, ಫಿರ್ಗಜೆಂತ್ ಆಸ್ಚ್ಯಾ ಧರ್ಮಭಯ್ಯಾಂಚಿ ಪ್ರತಿನಿಧಿ, ಫಿರ್ಗಜ್ ಗೊವ್ಳಿಕ್ ಪರಿಷದೆಚೊ ಉಪಾಧ್ಯಕ್ ಆನಿ ಕಾರ್ಯದರ್ಶಿ, ವಾಡ್ಯಾಚೆ ಗುರ್ಕಾರ್, ಲ್ಹಾನ್ ಕ್ರಿಸ್ತಾಂವ್ ಸಮುದಾಯಾಚೆ ವಾಡ್ಯಾ ಪ್ರತಿನಿಧಿ.

– ದಿರೆಕ್ಟರ್, ಲ್ಹಾಕ್ರಿ.ಸ. ಮಂಗ್ಳುರ್ ದಿಯೆಸೆಜ್

MANGALA JYOTHI

I. Programmes:

01 Nov 19	:	Office Holiday - All Saints Day
03 Nov 19	:	Catechism Teachers Day
04 Nov 19	:	Adult Catechesis
10 Nov 19	:	Liturgy Seminar - Katipalla Parish
15 Nov	:	DPP Meeting
17 Nov 19	:	Liturgy Seminar - Indubettu Parish
24 Nov 19	:	Liturgy Seminar
28-1 Dec 19	:	Liturgy Animation - Mudipu

II. Commission for Catechetics:

1. Catechism Teachers' Day: On November 4, 2019, the Church commemorates the memorial of St. Charles Borromeo, the patron of Catechism Teachers. In our diocese, we celebrate this day on November 3. I request you to organise a short felicitation programme to honour our teachers with the help of the Parish Pastoral Council. Please remember to pray for them during Mass.

III. Commission for Liturgy:

1. Hymns for Advent season: The Advent season is a season of joy and a time to prepare for the feast of Christmas. In order to deepen the sense of Advent season, we have prepared 10 hymns. The text and music of the hymns, approved by the Bishop, is available at Mangala Jyothi. We shall also hope to post them in YOUTUBE soon.

2. Training Programme for the Choir representatives: Half a day seminar on liturgical music for the choir masters, representatives and organists of the parish or institutions is organized at the Mangala Jyothi on 8th and 15th December from 9.30 a.m. to 12.30 p.m. inclusive of the Holy Mass. I request the Parish Priests to send the names of the persons participating in the seminar.

Date: 8 December 2019 - Konkani

15 December 2019 - English/Konkani

Participants have a choice to attend either on 8th or on 15th.

The registration fees: Rs 250 (includes training material).

Last date to register: 6 December 2019.

3. The Konkani **Romi Misa Gronth** has obtained the necessary approvals. The printing of the Missal will commence soon. Since the Congregation of the Divine Worship has directed the Bishops to prepare the music for liturgical text (Proper of the Mass) by using the services of a commission specialized in liturgical music, the tunes of the texts will be taken care by the committee appointed by the Bishops of the Konkani region for that purpose. Hence, there is no scope for individual musicians (priests or lay faithful) to set them to music.
4. The Order Form for the New Missal and other related liturgical books is given in this issue. Please do the needful by 30 November 2019. But the amount (actual price per copy) and the mode of payment for pre-publication will be intimated to you later.
5. **New Revised English Lectionary:** CCBI has revised the English Lectionary. It will be available in 3 volumes from February 2020. The actual selling price Rs.7500/- but the pre-publication price is Rs. 4500/-. Pre-publication orders must be placed at Mangala Jyothi by 30th November 2019 with advance payment only. The mode of payment is either by cheque or NEFT. After the payment please inform us (Contact No: 8277937784, 0824-2215747, mail id: dbcl@rediffmail.com). The a/c details are:

A/C NAME: DIOCESE OF MANGALORE UNIT
MANGALA JYOTHI

A/C NO: 15720100000600

BANK NAME: INDIAN OVERSEAS BANK

BRANCH : PADAVU

A/C TYPE: SAVINGS BANK

IFS CODE: IOBA0001572

IV. New Arrivals:

1. Konkani Bible - In Hindi/Devnagari script - Rs. 450/-
2. Ordo (Liturgical Calendar)
3. ಕೊಂಬ್ಯಾ ಸಾದಾರಿ - By Fr Alphonse D'Lima, Rs. 100/
4. ಡುಂ ಡುಂ ಡುಂ ಪೆಪೆರೆ ಪೆಪೆ - ವಿಡಂಬನಾಂಚೊ ಪುಂಚೊ -
By Sr. Anitha UFS

- Director, Mangala Jyothi.

**COMMISSION FOR LITURGY IN KONKANI ORDER
FORM FOR NEW KONKANI LITURGICAL BOOKS
DIOCESE OF MANGALORE**

Name of the Parish / Institution

Postal Address

..... Pin code

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Email ID

Mobile No

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Name of the Book	Pre-publication Rate	No of Copies
1. Romi Misa-Gronth (Kannada Script)	Rs 2500/-	
2. Romi Misa-Gronth (English Script)	Rs 2800/-to 3000/-	
3. Loka-Sangathim Misachi Mandvol (Booklet for the People)	Rs 20/-	
4. Concelebrants' Copy (includes Order of the Mass and Eucharistic Prayers)	Rs 150/-	
5. Children's Mass Booklet	Rs 25/-	
6. Misacha Bhaganchem Kerith Sangeeth (Music – for parts of the Mass)	—————	
7. New English Lectionary (3 Volumes)	Rs 4500/- (Pre-publication)	

Please Note: The above mentioned prices are approximate only. The actual price and mode of payment will be intimated to you soon. Postage charges will be extra if any. Place your orders before 20 November 2019 at **Mangala Jyothi, Shanthi Kiran, Bajjodi, Mangalore - 575 005**. Email: dbclc@rediffmail.com

Seal of the
Parish/Institution

Name and Signature
Parish Priest / Superior

ಭಾರತೀಯ ಕಥೋಲಿಕ್ ಯುವ ಸಂಚಾಲನ್, ಮಂಗಳೂರ್ ದಿಯೆಸೆಜ್

ನವೆಂಬರ್ ಮಹಿನ್ಯಾಕ್ ಇರಾದೊ: ಶಿಕಾಪ್ ಜೊಡುಂಕ್ ಫಾವೊತೆಂ ಮಾರ್ಗದರ್ಶನ್ ಆನಿ ಸೌಲತೊ ನ್ಯಾಸ್ತಾನಾ ಕಷ್ಟೊಂಚ್ಯಾ ಯುವಜಣಾಂ ಪಾಸತ್

ದೇವ್ ಬರೆಂ ಕರುಂ: ಅಕ್ಟೋಬರಾಚಾ 4, 5, 6 ತಾರಿಕೆರ್ ಮುಲ್ಕಿ ದೈವಿಕ್ ಉಲೊ ರೆತಿರ್ ಮಂದಿರಾಂತ್ ಚಲ್ಲ್ಯಾ Youth Bible Convention-ಂತ್ ಯುವಜಣಾಂನಿ ಭರ್ಪೂರ್ ಅತ್ಮಿಕ್ ಫಾಯ್ದೊ ಆನಿ ಪವಿತ್ರ್ ಪುಸ್ತಕಾಚಿ ಜಾಣ್ವಾಯ್ ಆಪ್ಣಾಯ್ಲಾ. ಯುವಜಣಾಂಕ್ ಉತ್ತೇಜನ್ ದಿಲ್ಲ್ಯಾ ಸರ್ವ್ ಫಿರ್ಗಜ್ ವಿಗಾರ್ ಬಾಪಾಂಕ್ ಆನಿ ಮಾರ್ಗದರ್ಶನ್ ದಿಲ್ಲ್ಯಾ ಆಮ್ಚ್ಯಾ ಗೊವ್ಳಿಬಾಪಾಂಕ್ ದೇವ್ ಬರೆಂ ಕರುಂ ಮ್ಹಣ್ತಾಂ.

ಹೈದರಾಬಾದಾಂತ್ ಅಕ್ಟೋಬರಾಚಾ 13 ತಾರಿಕೆ ಥಾವ್ನ್ 17 ತಾರಿಕೆ ಮ್ಹಣಾಸರ್ ಚಲ್ಲ್ಯಾ ರಾಷ್ಟ್ರೀಯ ಯುವ ಸಮ್ಮೇಳನಾಂತ್ ಮಂಗಳೂರ್ ದಿಯೆಸೆಜಿ ಥಾವ್ನ್ 8 ಜಣಾಂನಿ ಭಾಗ್ ಘೆತ್ಲಾ.

1. ಬೈಬಲ್ ಕ್ವಿಜ್: ದಿಯೆಸೆಜಿ ಹಂತಾರ್ ಯುವಜಣಾಂಚಾ ವರಾ ಬೈಬಲ್ ಕ್ವಿಜ್ ನವೆಂಬರ್ ಮಹಿನ್ಯಾಚಾ 24 ತಾರಿಕೆರ್ ಚಲ್ಲೆಂ. ದೆಕುನ್ ವಾರಾಡ್ಯಾ ಥಾವ್ನ್ ವಿಜೇತ್ ಜಾಲ್ಲ್ಯಾ 2 ಪಂಗಡಾಂಕ್ ದಿಯೆಸೆಜಿ ಹಂತಾರ್ ಸ್ಪರ್ಧಾಕ್ ದಾಡುಂಕ್ ಉಲೊ ದಿತಾಂವ್.

2. ಯುಕ್ಯಾಟ್ ಆನಿ ಕ್ರಿಸ್ತುಸ್ ವಿವಿತ್: ಯುಕ್ಯಾಟ್ ಆನಿ ಕ್ರಿಸ್ತುಸ್ ವಿವಿತ್ ಹ್ಯಾ ಪುಸ್ತಕಾಂ ವಿಶಿಂ ಕಾರ್ಯಾಗಾರ್ ಮಾಂಡುನ್ ಹಾಡುಂಕ್ ಆಮ್ಚ್ಯಾ ಗೊವ್ಳಿ ಬಾಪಾಂನಿ ಉಲೊ ದಿಲಾ. ಹರೇಕಾ ಘಟಕಾನ್ ಹಿ ತರ್ಭೆತಿ ನವೆಂಬರ್ ಮಹಿನ್ಯಾ ಭಿತರ್ ಮಾಂಡುನ್ ಹಾಡ್ಲಿ.

3. Short Film Festival 2019: 30 ವರ್ಸಾಂ ಸಕಯ್ಯಾ ಸರ್ವ್ ಯುವಜಣಾಂಕ್ Short Film ತಯಾರ್ ಕರ್ಚೊ ಸ್ಪರ್ಧೊ ಮಾಂಡುನ್ ಹಾಡ್ಲಾ. 5 ಥಾವ್ನ್ 7 ಮಿನುಟಾಂಚೆಂ ಪಿಂತುರ್ ತಯಾರ್ ಕರ್ನ್ ಡಿಸೆಂಬರ್ 5 ತಾರಿಕೆ ಭಿತರ್ ICYM ದಪ್ಪರಾಕ್ ದಾಡುನ್ ದಿಂವ್ಚೆಂ. ಆಕರ್ಷಿಕ್ ಇನಾಮಾಂ, ನಗದ್ ಬಹುಮಾನ್ ಆಸ್ಲೆಂ. ಹ್ಯಾ ವಿಶಿಂ ಮಾಹೆತ್ ದಾಡುನ್ ದಿಲ್ಲ್ಯಾ. ಯುವಜಣಾಂಕ್ ಉತ್ತೇಜನ್ ದಿಂವ್ಚೆಂ.

4. Faith rally – Walk for Christ: ಡಿಸೆಂಬರಾಚಾ 1 ತಾರಿಕೆರ್ ದನ್ವರಾ 2.00 ವರಾರ್ ಮಿಲಾರ್ ಇಗರ್ಜೆ ಥಾವ್ನ್ ರುಜಾಯ್ ಕಾಥೆದ್ರಾಲ್ ಪರ್ಯಾಂತ್ Faith Rally – Walk for Christ ಆಸ್ಲೆಲಿ. ಹ್ಯಾ Faith Rally-ಂತ್ ಯುವಜಣಾಂನಿ ವ್ಹಡ್ ಸಂಖ್ಯಾನ್ ಹಾಜರ್ ಜಾಂವ್ಕ್ ಫಿರ್ಗಜಾಂ ಥಾವ್ನ್ ವ್ಯವಸ್ಥಾ ಕರ್ಲಿ.

5. ಘರಾಂನಿ ಆಸ್ಲೆಂ ಪೇಪರಾಂ ಆನಿ ಪರ್ನೊ ವಸ್ತು ಎಕ್ವಾಂಯ್ ಕರ್ನ್ ವಿಕುನ್, ಮೆಳ್‌ಲೊ ದುಡು ದುಬ್ಳ್ಯಾ ಕುಟ್ಮಾಕ್ ದಿಂವ್ಚೆಂ ಕಾರ್ಯಕ್ರಮ್ ಫಿರ್ಗಜೆ ಹಂತಾರ್ ಯುವಜಣಾಂನಿ ಮಾಂಡುನ್ ಹಾಡ್ಲೆಂ.

6. ಕೊಂಕ್ಣಿ ಸಾಂಸ್ಕೃತಿಕ ದೀಸ್/ಸಾಂಜ್ ಯುವಜಣಾಂನಿ ಫಿರ್ಗಜೆ ಹಂತಾರ್ ಮಾಂಡುನ್ ಹಾಡ್ಲೆಂ.

7. Daily Word of God: ಯುವಜಣಾಂಚಾ ವರ್ಸಾಕ್ ಹರೇಕ್ ದೀಸ್ ದೆವಾಚೆಂ ಉತಾರ್ ಆಟಾಪ್ಚೆಂ Poster Whatsappಚೆರ್ ದಾಡುನ್ ದೀವ್ನ್ ಆಸಾತ್. ದೆಕುನ್ ತೆಂ Poster ಹರೇಕ್ ಯುವಜಣಾಂಕ್ ಪಾಂವ್ಣಾಬರಿಂ ಪಳೆವ್ನ್ ಘೆಂವ್ಚೆಂ.

- Director, ICYM, Mangalore Diocese

INNER HEALING RETREAT

Divine Retreat Centre at Muringoor, Chalakudy, Kerala is conducting a special Inner Healing Retreat (in English) for Priests and Religious at the Divine Retreat Centre led by Rev. Fr Jose Prakash, Rev. Fr John Prince Puthenpurackal VC, Bro. Colin Calmiano and Rev. Fr Augustine Vallooran VC. The Retreat begins at 6 p.m. on Sunday November 24, 2019 and ends by 2.00 p.m. on Friday November 29, 2019. Those interested may kindly participate in this retreat.

Mangalore Diocese Priests' Badminton (Shuttlecock) Tournament 2019-20

The Pastoral Institute of Mangalore Diocese organizes a Badminton Tournament for Priests on November 18 and 21, 2019 at Pastoral Institute grounds.

Categories:

Singles: Above and below 45 years of age on 18.11.2019 from 5.00 p.m. onwards

Mixed Doubles: On 21.11.2019 from 5.00 p.m. onwards.

Please note that in the mixed doubles team, one of the partners must be above 40 years of age, as on November 21, 2019.

Please register your names and team for singles and mixed doubles by SMS, call or Whatsapp to Mobile Numbers given below.

Last date to submit your entries: 14.11.2019.

Fr Anthony Shera Tournament In Charge 9448239919	Fr Anil Alfred D'Souza (FLSC) Tournament Organizer 9731277597	Fr Peter D'Souza Director/Convener 9480573393 (O) 0824-2223877
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PROGRAMMES OF CODP-ISD

- 03.11.2019 - YET Classes for students PUC in St Aloysius Academy for Civil Services
 - Deepavali celebration by Kamadhenu & Kalpavraksha Mahasanghas in CODP-ISD
- 09.11.2019 - Training on Plastic Waste Management (Eco-bricks) at Vogga
 - Training on Organic farming and Kitchen gardening at Vijayadka
- 10.11.2019 Construction Workers Enrolment programme at Kupilla
- 12.11.2019 Sahajeevana Okkoota meet in CODP-ISD
- 15.11.2019 - Construction Workers Enrollment programme at Mulky
 - YET Classes for students of 8th, 9th and 10th Stds in CODP-ISD
- 16.11.2019 Jeevan Raksha Okkoota meet in CODP-ISD
- 17.11.2019 Construction Workers Enrollment programme at Bantwal
- 20.11.2019 Visit by Representative from Belgian Agency 'Joy for Kids' to CODP-ISD
- 21.11.2019 CODP Governing Board meet in Bishop's House, Kodialbail
- 22.11.2019 Training to Staff of CODP-ISD-RUSEMP on Stress Management in CODP-ISD
- 29.11.2019 Construction Workers Enrollment programme at RUSEMP, Pakshikere
- 29.11.2019 &
- 30.11.2019 Visit by Representative from Spain Agency 'Manos Unidas' to CODP-ISD

Other Programmes: Medical Camps at Bajpe and Vorkady

- **Director, CODP**

Excerpts from the
MESSAGE OF HIS HOLINESS POPE FRANCIS
THIRD WORLD DAY OF THE POOR

34th Sunday in Ordinary Time

17 November 2019

The hope of the poor shall not perish for ever

1. “The hope of the poor will not perish forever” (*Ps* 9:19). These words of the Psalm remain timely. They express a profound truth that faith impresses above all on the hearts of the poor, restoring lost hope in the face of injustice, sufferings and the uncertainties of life. [...]

2. Today too, we must acknowledge many new forms of bondage that enslave millions of men, women, young people and children.

Daily we encounter *families* forced to leave their homeland to seek a living elsewhere; *orphans* who have lost their parents or were violently torn from them by brutal means of exploitation; *young people* seeking professional fulfilment but prevented from employment by shortsighted economic policies; *victims* of different kinds of violence, ranging from prostitution to the narcotics trade, and profoundly demeaned. How can we overlook, too, the millions of *immigrants* who fall victim to any number of concealed interests, often exploited for political advantage, and are refused solidarity and equality? And all the *homeless* and ostracized persons who roam the streets of our cities?

How many times do we see poor people rummaging through *garbage bins* to retrieve what others have discarded as superfluous, in the hope of finding something to live on or to wear! They themselves become part of a human garbage bin; they are treated as refuse, without the slightest sense of guilt on the part of those who are complicit in this scandal. Frequently judged parasites on society, the poor are not even forgiven their poverty. Judgment is always around the corner. They are not allowed to be timid or discouraged; they are seen as a threat or simply useless, simply because they are poor.

To make matters worse, they can see no end to the tunnel of extreme poverty. We have come to the point of devising a hostile architecture aimed at ridding the streets of their presence, the last

places left to them. They roam from one end of the city to the other in the hope of getting a job, a home, a sign of affection... The least offer becomes a ray of light; yet even where justice might be expected to prevail, they meet with violence and abuse. Forced to work endless hours under a burning sun to gather seasonal fruits, they receive ridiculously low pay. They labour in unsafe and inhuman conditions that prevent them from feeling on a par with others. They lack unemployment compensation, benefits, or even provision for sickness. [...]

4. Scripture constantly speaks of God acting on behalf of the poor. He is the one who “hears” their cry” and “comes to their aid”; he “protects” and “defends” them; he “rescues” and “saves” them... Indeed, the poor will never find God indifferent or silent in the face of their plea. God is the one who renders justice and does not forget (cf. *Ps* 40:18; 70:6); he is their refuge and he never fails to come to their assistance (cf. *Ps* 10:14).

We can build any number of walls and close our doors in the vain effort to feel secure in our wealth, at the expense of those left outside. It will not be that way for ever. The “day of the Lord”, as described by the prophets (cf. *Am* 5:18; *Is* 2-5; *Jl* 1-3), will destroy the barriers created between nations and replace the arrogance of the few with the solidarity of many. The marginalization painfully experienced by millions of persons cannot go on for long. Their cry is growing louder and embraces the entire earth. In the words of Father Primo Mazzolari: “the poor are a constant protest against our injustices; the poor are a powder keg. If it is set on fire, the world will explode”. [...]

6. In closeness to the poor, the Church comes to realize that she is one people, spread throughout many nations and called to ensure that no one feels a stranger or outcast, for she includes everyone in a shared journey of salvation. The situation of the poor obliges us not to keep our distance from the body of the Lord, who suffers in them. Instead, we are called to touch his flesh and to be personally committed in offering a service that is an authentic form of evangelization. Commitment to the promotion of the poor, including their social promotion, is not foreign to the proclamation of the Gospel. On the contrary, it manifests the realism of Christian faith and its historical validity. The love that gives life to faith in Jesus makes it impossible for his disciples to remain enclosed in a stifling individualism or withdrawn into small circles of spiritual intimacy,

with no influence on social life (cf. Apostolic Exhortation *Evangelii Gaudium*, 183). [...]

8. I ask the many volunteers, who merit recognition for being the first to see the importance of such concern for the poor, to persevere in their dedicated service. Dear brothers and sisters, I encourage you to seek, in every poor person whom you encounter, his or her true needs, not to stop at their most obvious material needs, but to discover their inner goodness, paying heed to their background and their way of expressing themselves, and in this way to initiate a true fraternal dialogue. Let us set aside the divisions born of ideological and political positions, and instead fix our gaze on what is essential, on what does not call for a flood of words, but a gaze of love and an outstretched hand. Never forget that “the worst discrimination which the poor suffer is the lack of spiritual care” (*Evangelii Gaudium*, 200). [...]

10. The Lord does not abandon those who seek him and call upon his name: “He does not forget the cry of the poor” (*Pss* 9:12), for his ears are attentive to their voice. The hope of the poor defies deadly situations, for the poor know that they are especially loved by God, and this is stronger than any suffering or exclusion. Poverty does not deprive them of their God-given dignity; they live in the certainty that it will be fully restored to them by God himself, who is not indifferent to the lot of his lowliest sons and daughters. On the contrary, he sees their struggles and sorrows, he takes them by the hand, and he gives them strength and courage (cf. *Pss* 10:14). The hope of the poor is confirmed in the certainty that their voice is heard by the Lord, that in him they will find true justice, that their hearts will be strengthened and continue to love (cf. *Pss* 10:17).

If the disciples of the Lord Jesus wish to be genuine evangelizers, they must sow tangible seeds of hope. I ask all Christian communities, and all those who feel impelled to offer hope and consolation to the poor, to help ensure that this *World Day of the Poor* will encourage more and more people to cooperate effectively so that no one will feel deprived of closeness and solidarity. May you always treasure the words of the prophet who proclaims a different future: “For you who revere my name, the sun of righteousness shall rise, with healing in its wings” (*Mal* 3:20 [4:2]).

From the Vatican, 13 June 2019

Memorial of Saint Anthony of Padua

Francis

THE ANNUAL FEAST - 2019

ST JOSEPH VAZ SHRINE, MUDIPU

St Joseph Vaz Shrine at Mudipu will be celebrating the Annual Feast from 28 November 2019 till 1 December 2019. In this regard, Novena will begin on 19 November 2019 at 10.30 a.m. at the Shrine. Mass timings are as follows: On November 28 the Festal Mass will be at 5.30 p.m. Masses on 29, 30 November and December 1 are at 8.30 a.m., 10.30 a.m. (festal), 2.00, 4.00 6.00 and 8.00 p.m.

Parish Priests are requested to encourage the faithful to participate in this diocesan shrine event and draw inspiration from St Joseph Vaz, a missionary in our diocese. Further, we request Priests to be available at the confessional for the sacramental ministry of reconciliation.

- Fr Benjamin Pinto
Director, St Joseph Vaz Shrine

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