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November 2020

BISHOP'S PROGRAMME FOR NOVEMBER 2020

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|-------|-------|------|---|
| 1 | 09.30 | a.m. | Mass at Milagres, Mangalore |
| 2 | 08.00 | a.m. | Mass for All Souls at the Cathedral |
| | 07.00 | p.m. | Mass at St Joseph Seminary |
| 3 | 05.00 | p.m. | Mass at Kripa Sadhana, Bajpe |
| 5 | 11.00 | a.m. | Chrism Mass, at Kodialbail Chapel |
| 6 | 10.00 | a.m. | Regional SCC Meeting |
| | 06.00 | p.m. | Episcopal City Deanery, Briefing about the Survey Results |
| 7 | 03.15 | p.m. | Distribution of Scholarship, Immaculate Conception Sodality at Bishop's House |
| 8 | 08.15 | a.m. | Confirmation at Anegudde Parish |
| 10-12 | | | KRCBC Meeting & St Peter's Seminary Board Meeting, Bangalore |
| 18 | 09.00 | a.m. | St Joseph Seminary, Administrative Board Meeting |
| 19 | 09.45 | a.m. | Thanksgiving Mass at Cathedral, Apostolic Carmel Sisters in India, 150 years |
| 21 | 11.00 | a.m. | Solemn Profession, Cloistered Carmel, Kankanady |
| | 04.00 | p.m. | Blessing of the Psychiatric Block, St Antony's Ashram |

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|----|-------|------|--|
| 26 | 10.00 | a.m. | Golden Jubilee Mass, St Agnes Special School |
| 29 | 10.00 | a.m. | Mass at St Antony's Ashram, Diocesan Housing Project |

December

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|-------|-------|------|---|
| 03 | 09.30 | a.m. | St Antony's Ashram, Finance Committee Meeting |
| 04 | 10.00 | a.m. | Festal Mass, St Joseph Vaz Shrine, Mudipu |
| 05 | 10.00 | a.m. | Final Vows, Apostolic Carmel Sisters, Mary Hill |
| 06-11 | | | Clergy Retreat, Pastoral Institute |

BISHOP'S MESSAGE FOR NOVEMBER 2020

The month of November has a lot of spiritual and emotional value for us. It reminds of our destiny through the Solemnity of All Saints and Commemoration of the Faithful departed. The Communion of Saints means not only participation in the life of the glorified Church and the Church in the state of purification; it also means sharing in the spiritual things like the sacraments and indulgences. As pilgrim Church, we share in other celebrations as well, like the Parish Feasts. They cement our bonds of love and friendship. Nevertheless, due to the pandemic, we have to curtail all sorts of extravagance and make our celebrations modest. In this month and the next, we have two batches of clergy retreat. They will rejuvenate our spiritual life so that we, in turn, may be rendered effective instruments of helping our people to come closer to God.

1. Praying for the Dead: In this month, the family members lovingly remember the dear departed and offer Eucharistic Sacrifice for their salvation. The *Catechism of the Catholic Church* highlights the exchange of spiritual things between the dead and the living: "Our prayer for them is capable not only

of helping them but also of making their intercession for us effective” (CCC 958). What a wonderful exchange of spiritual benefits! They too help us when we help them spiritually. Let our cemeteries be holy places of prayer and meditation on God’s offer of salvation. There may be some tombs not visited by anyone and not kept clean. Moved by the faith in the Communion of Saints, let us attend to those burial places as well which are not cared for. Let us also pray for those who are forgotten by everyone and who wait for our prayers.

2. Chrism Mass on November 5: Normally on a Thursday previous to the Holy Week we celebrate the Chrism Mass, and the oils are blessed. The priests express their unity as one Presbyterium and their allegiance to the Bishop. However, due to the pandemic, we postponed this event. Now, many Parish Priests are asking for holy oils. Taking into the proposal of the College of Consultors we celebrate the Chrism Mass on 5 November 2020. I have invited the Bishop Emeritus and a few priests, such as the Vicar General, Vicars Forane, and Episcopal Vicar for Religious to participate in the celebration. These priests participating in the Chrism Mass will also represent the Presbyterium and on its behalf will pronounce the priestly promises.

3. The Advent Season: This year Advent begins on 29 November. Advent is a time for waiting for the second coming of Our Lord and celebrating his first coming. Both his first and the second comings have one thing in common: his divinity joins our humanity and elevates us to his divinity. Let this time be an occasion for inner conversion for all of us to encounter the Lord in our lives and adore him and love him in our brethren. As Pope Francis said on 25 November during Angelus: “As long as there is a brother or sister to whom we close our hearts, we will still be far from being disciples as Jesus asks us. But his divine mercy does not allow us to be discouraged, but rather calls us to begin anew each day to live the Gospel consistently”.

4. Feast of St Francis Xavier, December 3: Great missionary though he was, St Francis Xavier used the ordinary methods of calling attention of the children by ringing the bell and showing them the Crucifix to help them believe in Jesus Christ. He admitted that the children of India were quick to learn the prayers. St Francis inspires us to train the children as missionaries. We are called to be missionary disciples and let Francis teach us how to introduce Jesus to the people who do not know him and love him. Implanting the love of Christ in the hearts of children will bring us great happiness as the wisdom of the Kingdom is communicated through the mouth of the Babes. Let us commit ourselves for the formation of the Missionary Children's Association in our parishes so that children are imbued with the teachings and love of Jesus Christ.

5. Diocesan Housing Project: Many have been asking for help for the repair of their houses and for assistance to build new ones. Even the Diocesan Socio-Economic Pastoral survey revealed that at least 405 households still live under thatched roofs. Nearly 850 families ask for help towards the repair or having their own house. We want to give priority to this particular need. This issue is discussed in the Council of Priests, in the meeting of the Consultors and in the Diocesan Finance Council. All have consented that we should attend to this need.

We require deeper thinking and greater involvement of people to carry forward this project. Therefore, I request the Vicars Forane to attend a meeting along with a Priest and three Lay Faithful who could help in coordinating the project. The meeting is on **29th November 2020, at St Antony's Ashram**. The programme begins with the Holy Eucharist at 10.00 a.m. Though it is a Sunday, the Priests are called upon to make arrangements for the Sunday Mass at their parish and attend the meeting. I request the Vicars Forane to identify these persons and send their names to Fr Onil D'Souza latest by 20th of November (sabjeppu@gmail.com; WhatsApp 9449825580).

6. Promoting Reading Habit among Clergy and Lay

Faithful: One of the important ministries we must do is to encourage the reading habit among the children and youth. We must read and make others to read both the Bible and the Newspapers so that we interpret the daily events in the light of faith. There is a severe dearth of reading Newspapers nowadays. Therefore many people are very little aware of the Government projects and very few avail themselves of these facilities. I request the Parish Priests to inspire children and youth to read at least one English and one Kannada Newspapers. The investment one does on these is never a waste. Important material can be filed for future reference. The weeklies and monthlies in Konkani also are to be promoted for the growth of our culture and language in families. It is said that we should have the Bible in one hand and newspaper in another hand when we prepare our homilies, catechism and other instructions so that what we say becomes meaningful and relevant to the lives of the people. Read and make others to Read!

7. Suggest a Theme for the Coming Year 2021: The Year 2019 was dedicated for the Youth and the Year 2020 for promoting Life. We could not do many programmes in this *Year of Life* due to the pandemic. However, we have done a lot of concretely to protect life and nourish it. As the New Year is at our doorstep, I request you to suggest a theme for the year 2021. We have had the analysis of the survey results, and published it in Raknno and communicated to priests during the ongoing formation sessions. Now, we should be able to identify the priority for which we dedicate our energies in the coming year and plan accordingly.

Wish you all a Happy Feast of All Saints and St Francis. May they intercede for us.

✠ Peter Paul Saldanha
Bishop of Mangalore

CHRISM MASS

This year due to coronavirus pandemic we couldn't celebrate the Chrism Mass on Thursday before the Holy Week. Now that some priests in the diocese have told me that they have run out of Holy Oils, especially the Chrism Oil, the College of Consultors suggested to me to have the Chrism Mass with the Vicars Forane and the College of Consultors representing the Presbyterium. Accordingly, I have invited them to the Chrism Mass on Thursday, November 5, 2020, at 11.00 a.m. at Our Lady of Dolours Chapel, Kodialbail, Mangalore, and requested them to concelebrate with me.

The Chrism Mass, in which the sacramental sign of oil is presented to us as part of the language of God's creation, speaks in particular to us who are priests: it speaks of Christ, whom God anointed King and Priest. It is he who makes us sharers in his priesthood, in his 'anointing,' through our own priestly ordination. One of the additional aspects of the Chrism Mass is the annual renewal of priestly promises. As all the priests of the diocese cannot be present before the Bishop for this Mass and renew their fidelity to him and Jesus Christ, the priest invitees as representatives of the Presbyterium would renew the priestly promises at the celebration.

INTERNAL AUDITOR OF THE DIOCESE

The temporal goods of the Church have an ecclesial mission. The persons entrusted to manage them are responsible for safeguarding the ecclesiastical goods as per the church and the civil norms. It involves proper administration and stewardship, fiscal integrity, accurate reporting, and appropriate use for the intended purposes. The Bishop of the diocese has the responsibility "to exercise vigilance so that abuses do not creep into ecclesiastical discipline, especially regarding... the administration of goods" (can. 392 §2). In this task, he is also both assisted by persons and statutory bodies/councils. Besides, we have now appointed an Internal Auditor for the diocese.

The issue regarding the appointment of an Internal Auditor was discussed in the meetings of the College of Consultors and the Diocesan Finance Council. Both Councils offered their favourable opinion. After that, I appointed Mr Clement Gratian Pinto, B.Com, CAIIB, FCA, as Internal Auditor for the Diocese of Mangalore with effect from October 26, 2020, for a period of three years.

The Internal Auditor provides independent, objective assurance and advisory service designed to promote operational efficiency and effectiveness, and adherence to policies and procedures. He is responsible with supervision for review of financial records and practices of the diocese, and if also required of parishes as assigned. He will assess the effectiveness of internal controls, the accuracy of financial records, and efficiency of operations to ensure compliance with diocesan policy/procedure and governmental reporting requirements. He is to report functionally and administratively to the Bishop as deemed necessary, and to the Diocesan Finance Council when required by the Bishop to do so.

PUBLIC RELATIONS OFFICER (P.R.O.)

The Pastoral Instruction *Communio et Progressio* issued by the Pontifical Council for Social Communications on May 23, 1971, in article 174, highly recommends each diocese to have a public relations person or press officer or a spokesperson. Article 175 says, “It is not enough to have a public spokesman. There must be a continual two-way flow of news and information. On the one hand, this aims to present a true image of the Church in a way that makes it visible to all. On the other, this exchange reveals to the ecclesiastical authorities the surges, currents and ideas that stir the world of men. Clearly, this calls for the cultivation of friendly relations based on mutual reverence between the Church, people and groups. In this way, continual exchanges can be fostered, with each side both giving and receiving.”

An effective public relations strategy is not only good for church management, but it is also instrumental in influencing a positive public image of the diocese. Considering the usefulness of public relations to help build rapport with the faithful and the general public, I have appointed Mr Ronald Castelino as Public Relations Officer (P.R.O.) of the Diocese of Mangalore, with effect from November 7, 2020, for three years.

Among the responsibilities of his office, a P.R.O. is called to establish contacts with media and journalists at all levels, government offices and ministers; monitor and respond to media reports on issues affecting the diocese; organise press conferences and press releases from time to time; prepare written statements and news releases, and so on. The work of church public relations, then, is not to lead us into subservience to public opinion, but rather to lift the level of public opinion itself — above the level of ignorance, speculation, suspicion and prejudice — so that the words of life may come forth clear and undistorted, that their power undimmed may be felt in the lives of people.

We thank Mr Marcel Monteiro for his 24 years of dedicated service to the diocese as P.R.O. He has given his best to the diocese in this ministry. Moreover, he has carried out his role without seeking any limelight. His availability to the diocese and the time spent for the needs of the diocese merit a special mention. Further, we are grateful to him for his *pro bono* services.

RECEPTION OF BAPTISED NON-CATHOLICS INTO FULL COMMUNION WITH THE CATHOLIC CHURCH

In Baptism, a person becomes a member of the church in which he or she is baptised. This church can be a Catholic Church or a non-Catholic Church or ecclesial community. Persons baptised in the Catholic Church are Catholics. Other persons validly baptised in churches not in full communion with the Catholic Church, or ecclesiastical communities are non-Catholics. These non-Catholics, when received into full communion with the Catholic Church become Catholics.

God's grace moves non-Catholics through several situations to become Catholics. As pastors, we know well that the most common situation that prompts them to embrace the Catholic Christian faith is their marriage to a Catholic person. Every Priest should have the required knowledge to assist these candidates seeking full communion in the Catholic Church or become Catholics.

Make sure to ascertain that there are no obstacles on the part of the candidate to be received into the Catholic Church. For example, the candidates may have been married before and divorced and re-married. In this circumstance, those seeking full reception into the Church but living in the irregular marital situation must set right their marital unions/status in accord with the procedures of Church law (such as the declaration of nullity, dissolution of marriage, civil divorce) before they may be admitted to the Rite of Reception.

Having had the initial dialogue with the non-Catholic candidate and ascertaining his/her proper disposition, total freedom to embrace the catholic faith, and zeal, the Priest may proceed to do the following:

1. Establish the baptismal status of the candidate and take care to ensure that the candidate has been validly baptised. Obtain the Baptismal Certificate (name of the baptised, date of baptism, minister of baptism, place/church of baptism) to find out the Church/Ecclesiastical Community in which the candidate was baptised. Know well that baptisms administered in all the non-Catholic Churches or ecclesiastical communities are not always valid. Gathering of the required information on the baptism will help you to determine one of the following three, and then, proceed accordingly.
 - (a) The baptism received is valid
 - (b) The baptism is invalid
 - (c) The baptism is doubtful.
- a) If the baptism is valid, then, the candidate is a non-Catholic Christian. A valid baptism cannot be repeated. This baptised person is presumed to have some knowledge of the Christian faith. However, the evaluation of the extent of the knowledge

of the faith and the practice of the Christian faith belongs to the Parish Priest for the purpose of catechising and pastorally preparing the person before admitting him/her into the Catholic Church.

- b) If the baptism is invalid, the person is not a non-Catholic Christian, but non-baptised. This person requires baptism. It will call for a more extensive catechesis followed by the sacraments of initiation (Baptism, Confirmation and Eucharist), but **having obtained from the Bishop the faculty to administer adult baptism.**
 - c) If the baptism of a candidate remains doubtful after a serious investigation concerning the matter and form of baptism or whether or not he/she has been baptised at all, the candidate should be given 'conditional baptism' (can. 869). After sufficient catechesis, it may be administered to him/her with a minimum of solemnity outside the Mass and without public announcement. The form used for conditional baptism is: *If you are not [validly] baptised, I baptise you in the name of the Father, and of the Son, and of the Holy Spirit.*
2. Obtain a written petition from the candidate addressed to the Parish Priest expressing his/her desire and choice made with full freedom and without any force and fear to become Catholic, willingness to learn the Catholic faith/catechism, and his/her request to be accepted into full communion with the Catholic Church.
 3. Catechetical and Spiritual Preparation: Candidates who have already heard the Gospel and have responded to it by a living faith will need instruction only in areas unique to the Catholic faith tradition (Sacraments, Pope and Magisterium, Blessed Virgin Mary, Catholic Bible etc.). Candidates who are basically not catechised in their previous churches or have limited catechesis will need more intense formation. The period of formation should be adapted to their individual needs. For some, the timeframe may be relatively short, and for others, it could be longer.

4. Parish Priest has the duty and right to accompany the candidate in his/her faith journey. Consequently, the Parish Priest should take personal effort to dialogue, teach and motivate the candidate without delegating or 'sub-letting' his responsibility to religious sisters or some teachers. Of course, he can seek their assistance and collaboration in his ministry.
5. Parish Priest, having satisfied with the candidate's due preparation and disposition to become Catholic, requests the Bishop for faculty to admit the candidate into the Catholic Church. The Bishop grants it.
6. It should be remembered that it belongs to the bishop by virtue of his office, to receive baptised Christians into the full communion of the Catholic Church. However, a priest to whom the bishop entrusts the celebration of the rite has the faculty of confirming the candidate within the Rite of Reception, unless the person received has already been validly confirmed.
7. In preparation for the Rite of Reception, the candidate, according to his or her own conscience approaches the Sacrament of Penance (informing the that he/she is about to be received into full communion). It is preferably done at least a day in advance so that it appears distinct from the Rite of Reception. The Sacrament of Penance is necessary as it offers forgiveness of sins committed after Baptism (can. 959) and prepares the candidate to receive Holy Communion. Otherwise, the faithful are not to receive the Body and Blood of Christ if they are conscious of grave sin unless there is a serious reason and there is no opportunity to confess (can. 916).
8. The Priest uses the *Rite of Reception into the Full Communion with the Catholic Church*. The Rite of Reception is usually celebrated within a eucharistic liturgy, though for just reasons, it could be used outside Mass but within a Liturgy of the Word. In this Rite, the Confirmation is also administered to the candidate, if he/she hasn't been validly confirmed.

9. At the Rite of Reception, the candidate should be accompanied by a sponsor and may even have two sponsors. If someone has had the principal part in guiding or preparing the candidate, he or she should be the sponsor.
10. As regards the administration of the Sacrament of Confirmation, Priests should bear in mind that the Confirmation administered in some churches is valid, but not so in other churches or ecclesial communities. For example, the Catholic Church does not accept as valid the “confirmation” in mainline Protestant Churches (CSI, CNI, Lutherans, Episcopalian, Methodist). Such persons are to be confirmed after they are received into full communion. Those candidates from Eastern Orthodox Churches are not to be confirmed again, because the Confirmation in their Churches is valid.
11. Recording of the Reception into Full Communion: When a person had been baptised in another Christian church and is received into full communion in the Catholic Church, a record of that fact is made in the baptismal register.
 - a) Original information about the baptism (i.e., name, date of birth, parents, date, place, and minister of baptism) is entered in the appropriate columns, and the annotation made: “Received into full communion in the Catholic Church on (date) by (name of the Priest).” If he has been administered the Sacrament of Confirmation, appropriate entries are to be made in the Confirmation Register.
 - b) Please take care to inscribe in the Registers the name of the person and his/her other details as accurately as they are in their other civil documents (such as school certificate, Aadhaar card, election identity card, passport). Any discrepancy in the civil and ecclesiastical records is likely to create difficulties and disadvantages to the parties.
12. Pastoral Accompaniment: The responsibility of a Parish Priest doesn’t end with the reception of candidate and recording

it in the registers. In fact, another level of ministry begins because the Christian life is an ongoing journey that goes beyond mere events and celebrations. Formation in Christian living is a life-long exercise. The essential aspect of pastoral ministry is the accompaniment of people. “Genuine spiritual accompaniment always begins and flourishes in the context of service to the mission of evangelisation” (*EG*, 173). Pastoral accompaniment makes a Priest a good pastor and helps him to live and share the joy of the Gospel.

**RITE OF RECEPTION OF A BAPTIZED
CHRISTIAN INTO FULL COMMUNION WITH
THE CATHOLIC CHURCH
RECEPTION WITHIN MASS**

Liturgy of the Word

The readings may be taken in whole or in part from those provided in the Lectionary for Mass for the day, for the rite of reception into full communion, or for the Mass “For the Unity of Christians”.

Celebration of Reception:

Following the homily, the candidate for full communion is called forward:

Those who are to be received into full communion with the Catholic Church, please come forward with their sponsors.

The candidate is called forward by name. The Priest celebrant addresses him/her:

Dear Friend, of your own free will you have asked to be received into the full communion of the Catholic Church. You have made your decision after careful thought under the guidance of the Holy Spirit. I now invite you, in the presence of this community, to profess the Catholic faith. In this faith, you will be one with us for the first time at the Eucharistic table of the Lord Jesus, the sign of the Church’s unity.

Profession by the Candidate and the community:

The Nicene or Apostles Creed is prayed. Once the Creed is completed, the Priest invites the candidate:

Please profess now profess your faith in the Catholic Church.

Profession by the Candidate:

I believe and profess all that the holy Catholic Church believes, teaches and proclaims to be revealed by God.

Act of Reception:

The Priest celebrant lays his right hand on the head of the candidate for reception and says the following. (The gesture is omitted when confirmation is to be conferred immediately.)

[Name] the Lord receives you into the Catholic Church.

His loving kindness has led you here,
so that in the unity of the Holy Spirit
you may have full communion with us
in the faith that you have professed with us
in the presence of his family.

Celebration of Confirmation:

Priest: My dear [Name], by your baptism, you have been born again in Christ, and you have become member of Christ and of his priestly people. Now you are to share in the outpouring of the Holy Spirit among us, the Spirit sent by the Lord upon his apostles at Pentecost and given by them and their successors to the baptized.

The promised strength of the Holy Spirit, which you are to receive, will make you more like Christ and help you to be witnesses to his suffering, death, and resurrection. It will strengthen you to be active members of the Church and to build up the Body of Christ in faith and love.

Laying on of Hands:

With hands joined, the Priest invites the people to prayer:

Dear Friends, let us pray to God the almighty Father, for these, his adopted son/daughter, already born again to eternal life in

Baptism, that he will graciously pour out the Holy Spirit upon him/her to confirm them with his abundant gifts, and through his anointing, conform them more fully to Christ, the Son of God.

After a brief moment of silence, the Priest extends his hands over the candidate and says the following prayer:

All-powerful God, Father of our Lord Jesus Christ, who brought this your servant to new birth by water and the Holy Spirit, freeing him/her from sin: send upon him/her, O Lord, the Holy Spirit, the Paraclete; give him/her the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety; fill him/her with the spirit of the fear of the Lord. Through Christ our Lord. *R/Amen.*

Anointing with Chrism:

The sponsor places the right hand on the shoulder of the candidate. The Priest celebrant dips his right thumb in the chrism and makes the sign of the cross on the forehead of the one to be confirmed as he says:

Priest Celebrant : [Name] be sealed with the gift of the Holy Spirit.

Newly Confirmed: Amen.

Priest Celebrant : Peace be with you.

Newly Confirmed: And with your spirit.

Sign of Welcome:

The Priest celebrant then takes the hands of the newly received person into his own as a sign of friendship and acceptance. With the permission of the Ordinary, another suitable gesture may be substituted depending on local and other circumstances. The Priest may invite the assembly to welcome him/her.

The newly confirmed and their godparents take their places in their pews.

The Universal Prayers (*general intercessions*) follow. The Priest introduces these prayers using these or similar words:

Brothers and Sisters: Our brother/sister [Name] has already been united to Christ through Baptism (and Confirmation) and now, with thanksgiving to God, we have received him/her into the full communion of the Catholic Church (and confirmed him/her with the gifts of the Holy Spirit). Soon he/she will share with us at the table of the Lord. As we rejoice at the reception of a new member into the Catholic Church, let us join with him/her in asking for the grace and mercy of our Saviour.

Mass then continues.

MODIFICATION TO THE TRINITARIAN CONCLUSION OF THE COLLECT PRAYERS

While explaining that the original Latin *Deus per omnia saecula saeculorum* cannot be translated as “One God, for ever and ever,” and also giving theological reasons why the presence of the word ‘One’ corrupts the *lex orandi* and therefore the *lex credendi*, the Prefect [of the Congregation for Divine Worship and the Discipline of the Sacraments] stated: “*we rule that it should no longer be used in the translation of these texts into English.*” In the light of this clear directive, we determine hereby that henceforth the word ‘One’ should be dropped from the expression “One God, for ever and ever,” whenever we use, in our country, the Trinitarian conclusion in the Collects, both in the Roman Missal and in the Liturgy of the Hours, in English. Each Diocesan Bishop would be expected to convey this instruction to all concerned, particularly the Clergy and the Religious (Men and Women) in his Diocese. Steps have also been taken to see that the word ‘One’ before “God, for ever and ever” is dropped in the forthcoming Chapel Edition of the Roman Missal in English.

✠ Filipe Neri Ferrao
President, CCBI
Archbishop of Goa and Daman

MODIFICATIONS TO THE PLENARY INDULGENCE FOR THE DECEASED DURING NOVEMBER

By the special mandate of His Holiness Pope Francis, the Apostolic Penitentiary has issued the Decree containing some modifications. This decree was signed on 22 October 2020.

Plenary Indulgence during November: Due to the coronavirus pandemic and the need to avoid large groups from forming where prohibited, the Plenary Indulgence applicable to the deceased by those who visit a cemetery has been extended beyond the normal dates of 1 to 8 November. This year, the indulgence can be obtained by anyone who visits a cemetery, even if only mentally, on any day in November, and devoutly prays for the faithful departed.

Plenary Indulgence for Feast of All Souls' Day: Regarding the Plenary Indulgence attached to All Souls' Day, 2 November, this year, it can be obtained not only on the preceding or succeeding Sunday, or on the actual Feast day, but on any other day of the month chosen by each member of the faithful. In this case, the indulgence is obtained by "devoutly visiting a church or an oratory", along with the recitation of the Our Father and the Creed, and the other requirements associated with a Plenary Indulgence.

The homebound: For anyone who cannot leave their home for various reasons, including anti-Covid restrictions, they too can obtain the Plenary Indulgence by "uniting themselves spiritually to other members of the faithful". In this case, the condition of being "completely detached from sin" and the intention of completing the other requirements for obtaining a Plenary Indulgence remain. These conditions are Sacramental Confession, reception of Holy Communion and a prayer for the Holy Father's intentions.

The Decree suggests that such prayer take place before an "image of Jesus or the Blessed Virgin Mary". Among the various prayers that are recommended are "prayers for the deceased, Morning or Evening Prayer from the Office of the Dead, the Rosary, the Divine Mercy Chaplet, meditating on various Gospel passages proposed for the liturgy of the Dead, or completing a work of mercy by offering to God the suffering and discomforts of one's own life".

Invitation to Priests: Directing a word to priests, the Decree asks that they make the Sacrament of Confession generously available and that they make Holy Communion available to the sick. In addition, all priests are invited to offer three Masses on All Souls' Day.

REV. ALFRED RAYAN D'SOUZA AS MONSIGNOR

We extend our hearty congratulations to Rev. Alfred Rayan D'Souza on his appointment as Chaplain to His Holiness. The Secretariate of State, on October 11, 2020, has issued to him a letter stating: "Summus Pontifex Franciscus inter suos cappellanos adlegit Reverendum Dominum Alfredum Rayan D'Souza e Diocesi Mangalorensi quod quidem eidem Reverendo Domino opportune significator."

A Chaplain of His Holiness is a priest to whom the Pope has granted this title. They are addressed as Monsignor and have certain privileges, such as regards ecclesiastical dress. Presently, Msgr Alfred Rayan is serving as Second Secretary at the Apostolic Nunciature in the Republic of Croatia. We wish him all the best.

MANGALA JYOTHI

I. Programme for November 2020:

- * Extraordinary Ministers Training
- * Mass of the Chrism, Bishop's House - Liturgy animation.

II. Commission for Liturgy:

Extraordinary ministers data (Reminder 3): Please send us the Extra Ordinary Ministers data of your parish. You can fill the form by visiting our website: www.mangalajyothi.com / parish login / Extraordinary Ministers data. If you are not able to upload, please write in a sheet of paper and send us by WhatsApp or post. If you require any training or recollection for extraordinary ministers, please contact us.

III. Commission for Bible:

1. **Jesuchi Suvatha:** Please motivate your parishioners to subscribe or renew Jesuchi Suvatha subscription. Hereafter Jesuchi Suvatha will be available in pdf form. All PDF formats are password protected and generated automatically

in the system. **Subscription rates: for PDF only Rs. 120/- per year, PDF + hard copy = Rs. 150/-** Please inform your parishioners.

2. **Online Bible Quiz:** The commission for Bible along with the Commission for Youth have been conducting Konkani Bible quiz for the faithful of the diocese from September. Please inform and motivate your parishioners to participate in the quiz. The quiz will be published on the 1st and the 16th of every month. The link will be sent your WhatsApp groups through PRO of the diocese. Please forward them to your parishioners.
3. **Konkani Bible / NT Revision:** The New Testament in Konkani is in the process of revision. If you come across any printing or translation errors in the present edition (both OT & NT) please inform us through mail: bible@mangalajothi.com before 30th December 2020.

IV. Commission for Catechetics:

1. **Catechism Teachers' Day:** On 4th November 2020, the Church commemorates the memorial of St. Charles Borromeo. He is the Patron Saint of Catechism Teachers. In our diocese, we celebrate this day on 8th November 2020. Please remember to pray for them during the Mass and inform your parishioners.
2. **Catechism Classes & Textbooks:**

As you know, until further instructions, there will not be public catechism classes or online classes at the diocesan level. But the learning of faith at the family level is highly recommended. For which the planning and the study material is required. Therefore, we request you to organise this at the parish level according to your local situation. You can organise classes online or offline or any other mode which is suitable for you.

We had requested you to make arrangements to distribute the catechism textbooks in your parishes. So far, only three parishes have taken the initiative in the diocese. I invite all the parish

priests to take note in these matters. You are free to fix the syllabus for 4 months. (November to February)

All the Catechism books, pictures, DVD are available at our bookstall. Children are to be encouraged to buy these books and can study at home. The catechism coordinator and teachers are requested to monitor these classes according to the local situation and to conduct the periodic evaluation.

Guidelines to Organise Classes/Evaluation at the Parish Level:

1. Convene a meeting of Parish Catechism Teachers along with your coordinator.
2. Decide on the number of lessons to be given to the students to read and study at home.
3. Fix the duration to read and submit the projects to the respective class teacher or coordinator.
4. The evaluation or projects may include question answers, a summary of the lesson, activities, Bible reading etc.
5. If possible the respective teacher of the individual class can have the WhatsApp groups of students for easy correspondence.

You can place your orders for textbooks through the mail (number of copies) at sales@mangalajyothi.com. Or WhatsApp number 8277937784.

We are ready to deliver the books to the office of the Vicar Forane at respective deaneries. From there you can collect books. For further information contact info@mangalajyothi.com or 0824-2215747

- 3. Catechism for the First Holy Communion Students:** Since there are no catechism classes in the parish at present situation parents, youth or adults at home can put some efforts to teach basic catechism to the children. The books, as well as DVD, are available at our bookstall. Together with this, we have uploaded 25 lessons in the diocesan YouTube channel.

V. New Arrivals and other Books:

1. Fratelli Tutti : Pope Francis
2. Directory for Catechetics
3. Strong in the Face of Tribulation (Pandemic homilies by Pope Francis)
4. Pastoral Conversion
5. The Order of Celebrating Marriage
6. Ordo 2020-21
7. ಆಶೀರ್ವಚನಗಳ ಗ್ರಂಥ
8. ಅಂತರ್ ಗಿತಾಂ (ಕೀರ್ತನಾಂಚೆಂ ಸಂಗೀತ್ ಆನಿ ಉತ್ರಾಂ)
ವಾಚ್ಪಾಂ ವಾಚ್ಪಲ್ಯಾಂಕ್ ಹಾತ್ ಪುಸ್ತಕ್, ಗಾಯನ್ ಮಂಡಳಿಚ್ಯಾ
ಸಾಂದ್ಯಾಂಕ್ ಹಾತ್ ಪುಸ್ತಕ್, ವಾಚನಾಂಜಲಿ
9. Missal - English & Kannada
10. Lectionary - English & Kannada
11. ORDO
12. Directory (Reprint)
13. Mass Candles, superior quality Hosts & Particles, Incense are available at Mangala Jyothi stall.

PROGRAMMES OF CODP

- 01.11.2020 : Training on Conflict management at Tharemar
- 09.11.2020 : Training on Local Resource mobilisation at Kulai
- 10.11.2020 : Promoting leadership skills of local leaders at Malali
- 11.11.2020 : Training on Plastic Waste management at Kabaka
- 13.11.2020 : Training on Goat rearing at Fajir
- 14.11.2020 : Training on Organic Farming and Kitchen Gardening at Vijayadka and Kuppila
- 15.11.2020 : - Training on Organic farming and Kitchen gardening at Aremangila
- Awareness on Government Schemes at Tharemar

- 18.11.2020 : Training on Plastic Waste management at Vikasnagara
- 19.11.2020 : Training on Goat rearing at Puttur
- 20.11.2020 : Awareness on Breast Cancer to members of Preethi Mahasangha at Balakunja
- 21.11.2020 : Training on Plastic Waste Management at Kumbala
- 23.11.2020 : Training on Poultry and Goat rearing at Sheni
- 25.11.2020 : Awareness on MGNREGA at Narimogaru
- 27.11.2020 : Awareness program on MGNREGA at Narampady
- 28.11.2020 : - Awareness on Breast Cancer to members of Sneha Okkoota at Pakshikere
- Training on Goat rearing at Modankap

Other programmes planned for November 2020

1. Guava plantation in RUSEMP Campus, Pakshikere
2. Rainwater harvesting components at Fajir and Saya
3. CODP Governing Board meet in Bishop's House, Mangaluru

- **Director, CODP**

**DIOCESAN COMMISSION FOR SC/ST
Action Plan for 2021 to 2023**

The Year 2021

Up to June 2021:

1. Identifying parishes in the Diocese where there are SC/STs.
2. Forming parish level working committees with a convener.
3. Appointing a coordinator (social worker) at the diocesan level.
4. Gathering the data, tabulating and analysing, prioritising.

From July to December 2021:

1. Guiding to apply for caste / B.P.L. certificates.
2. Dissemination of information on schemes and available benefits.
3. Guiding to apply for the benefits of available schemes

The Year 2022

1. Educating people on the harm of social evils.
2. Helping people affected with social evils to come out of the same through the existing forum or by organising suitable camp/counselling.
3. Initiating unoccupied / unemployed get into productive work

The Year 2023

1. Follow up of activities and programmes undertaken in the years 2021 & 2022.
2. Forming a Diocesan level forum.
3. Lobbying at the State level for the SC/ST by meeting and submitting a memorandum to the ruling and opposition parties.
4. Forming leaders to carry on the activities for the welfare of SC/STs in the years to come.

Parish Priests, Please note: To implement the activities mentioned above, we need to identify the parishes where there are Christian SC/ST families. Hence, **may I request you to kindly inform me by letter or WhatsApp (9449821580) by 30th November 2020 the latest**, the number of such families in your parish. Your suggestions for better implementation are most welcome.

- **Rev. Onil D'Souza**
Secretary
SC/ST COMMISSION

WEANING OFF THE LIVESTREAM MASS

The part that grabs my attention these days is about “every knee bending and confessing that Jesus Christ is Lord.” I envision a great choir kneeling, proclaiming and confessing the Lordship of Jesus.

I’m actually privileged to experience this every morning in our seminary chapel, as a hundred seminarians kneel together at the Mass. There really is something powerful about worshipping our Lord on bended knee. Fr. George Rutler recently wrote about a Desert Father around 300 A.D., Abba Apollo, who had a vision of Satan: “The devil has no knees. He cannot kneel; he cannot adore; he can only look down his nose in contempt. Being unwilling to bend the knee at the name of Jesus is the essence of evil.” (cf. Is. 45:23, Rm. 14:11). As creatures, we’re made to adore the Lord. As creatures of body and soul, we’re made to adore with bended knee. As social creatures, we’re made to do this together, communally.

The thought recently came to me that, with the pandemic and livestream masses, there may be many a Catholic who has not bent the knee for six months! And I have to wonder if, at some point, we become complicit in that.

The Mass is sometimes referred to as “Catholic calisthenics”: we stand, we sit, we stand, we kneel, and so on. At each point our posture corresponds to and reinforces what is occurring in the liturgy. Now I don’t know for sure, but my guess is that when someone is watching the livestream Mass from their living room, these Catholic calisthenics are not taking place.

I admit that, in fact, it might feel a bit odd. Why? Because we’re not *there*, we are not *in the presence* during the words of consecration of the Holy Eucharist. There’s a real difference!

But I would still encourage people who are attending by livestream to involve their bodies in the Mass. Shower and dress as you would if you were attending in person. Follow the physical actions of the Mass — sit, stand, and kneel at the appropriate time. Try it out, and see how it affects your prayer. I believe it makes a difference when we involve our bodies in our worship.

Now, it needs to be said: this kneeling applies to only those who are physically able. After I ruptured my Achilles this summer, it was a good three months before I could genuflect! And, you

know, I can honestly say I missed it. But that's my point: we have to help people to know what they're missing. Just as we provided livestream masses so that we could fill a spiritual need for our people, so we may also need to provide some encouragement about "bending the knee" which will also help to meet a spiritual need.

There's one more point, though. And, while it's sensitive, I think it needs to be said. Just as we need to adore, and we need to adore with bended knee, so we also need to be together. And, at some point, that means coming back to live Masses.

Now, let's be clear: coming back to the Mass in person only applies to those who are physically healthy or who are not at risk or in a vulnerable category. It's irresponsible to tell a person with a walker that they have to kneel. It's irresponsible to tell a person in a vulnerable category that they have to attend Mass in person.

That said, though, we have to help people to take an honest look in the mirror. Are my kids back in school, and am I delighted that they have that opportunity? Are they involved in sports, and have I been very creative to ensure that they have that outlet? Have we exhibited the same delight and creativity when it comes to attending the Mass in person?

I understand: kids might complain about attending the Mass, so it's different. But what, then, are we teaching them about priorities? Do we venture out to restaurants? Are we taking trips on a plane? Where, then, does attending Mass in person fit into my priorities? Are we teaching them — not by words, but by actions — that faith comes last?

The Catechism clearly teaches that the Eucharist is the "source and summit" of our faith — that it comes first. So: do our lives express that faith?

The longer healthy people stay away from coming back to the Mass in person, the more it will seem the norm that the livestream is just as good — but it is not.

Some might say, "But I just do not feel comfortable coming back to Mass, yet." OK. But if they say that while performing a whole host of other activities that involve just as much possible exposure, it's a double standard. As spiritual fathers, we need to be creative in helping them to see that and name it for themselves.

Of course, there's an important caveat: it's essential to have a handle on the local data. If you are living in a declared "hot spot," yes, much more caution is warranted. But it's also important to consider the data involving individuals that are in your category — older adults, younger adults, children, etc. The 24/7 news coverage of the virus can come to define every aspect of my life, producing a fear of returning to the Mass.

"But," someone might say, "the bishop has not lifted the dispensation, so I can still livestream the Mass with his permission." That's true. It's the local bishop's task to consider the data and make the best determination for his diocese. I come from a diocese in which the bishop, following the local medical data, has already lifted the dispensation — and the faithful are not coming back in droves. It's more of a trickle than a torrent. He knew this would most likely be the reaction. But, in caring for souls and understanding the centrality of the Mass and his call as shepherd, he prayerfully decided it was to come to start the real work of calling his flock back home to the Mass.

So, my question is this: when the time comes, how will we call them back? Are we ready to be just as creative and determined in reaching out to fill this spiritual need as we were in switching to livestream to fill that spiritual need? That becomes one of the central questions for a pastor.

A priest recently expressed this sentiment: "I do not want them back. Someone might get sick." Now, it needs to be said: he did that out of genuine concern for his people. And I understand that. But I want to push back, too. If our standard is "the possibility of someone getting sick by attending the Mass," our churches will *never* open. We drive our cars knowing there is a possibility that we could be in a serious accident, yet we still do this freely.

Do we believe, and are we helping our people to believe, that the Eucharist is the key to eternal life? Or are we slowly and inevitably — even with the best of intentions — creating another generation of C & E Catholics (those who usually only attend at Christmas and Easter)?

I think Christmas will be the next time there will be a demand for more Masses (so that we can welcome the people who want to attend Mass, while still meeting the safety requirements). I know the priests are more than willing to get creative and offer more Masses in order to have people physically present. But I wonder if there will be a temptation to just view

the Christmas Mass at home, skip communion, and avoid the hassle — and I wonder if we're feeding that, and I wonder if we need to do more to wean people from that. As G.K. Chesterton once said, "Men in a state of decadence employ professionals to fight for them, professionals to dance for them, and a professional to rule them." Have we become satisfied now to have professionals worship for us as we remain in our living rooms?

Chesterton also said this: "A dead thing can go with the stream, but only a living thing can go against it." As I think about that, and our current circumstances, I'm tempted to paraphrase it this way: "A dead thing can go with the livestream, but only a living thing can go against it."

Swimming upstream takes effort. Calling people back to Mass will take an effort. And the results will surely be mixed at first. But sooner or later we're going to have to cross this bridge, and call people back to the fullness of what practicing the faith means. This might start with a discussion around the dinner table (or, if your house is more like mine growing up, with a dictate from my parents!).

Whatever the approach, let's get the ball rolling. We were creative in getting livestreams started, so people could continue to follow the Mass, and rightly so. Let's get ready to be just as get creative in calling people back to attending Mass in person, and making that a priority in their lives.

(The article is taken from Homiletic and Pastoral Review, October 2020. It is authored by Fr. James Mason, a priest of the Diocese of Sioux Falls, USA).

BIRTHDAY

Rev. Fr Vincent V. Menezes, St Zuze Vaz Home, Jeppu, celebrates his 75th birthday on 03 November 2020.

Roses are beautiful, may your life be beautiful. Honey is sweet, may you life be sweeter. Sun shines radiantly, may your life shine radiantly than a sun. All this in wishing you a very Happy Birthday. May God shower you with grace and more blessings!

R.I.P.

- Magdalene Nazareth (85 years), mother of Rev. Fr Bonaventure Nazareth, Parish Priest, Milagres Church, expired on 5.10.2020. Funeral took place on the same day at Mount Carmel, Shirthady.
 - Joseph Leo D'Mello (60 years), brother of Rev. Fr Ivan D'Mello, Parish Priest, Kayyar, expired on 5.10.2020. The funeral was held on 6.10. 2020 at St Joseph, Belman.
 - Clara Mascarenhas (84 years), mother of Rev. Fr Albert Crasta, Parish Priest, Gangolli, expired on 22.10.2020. Her funeral was held on 23.10.2020 at St Peter Claver Church, Arva.
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