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*Congratulations and Prayerful Good Wishes to
His Excellency Bishop Peter Paul Saldanha
on the Occasion of
the Second Anniversary of His Episcopal Ordination*



*Two years ago, on **September 15**, 2018, Rev. Dr Peter Paul Saldanha was ordained and installed as Bishop of Mangalore. This event marked a new era in pastoral life and leadership in the Diocese of Mangalore 'To the Praise of His Glorious Grace.'*

Your Excellency, the clergy, religious and faithful of the diocese congratulate you on the anniversary of your episcopal ordination! We take delight in journeying with you as we together become everything to everyone, and we pray that our years together are filled with joy! May Christ, Our Lord, bless you abundantly in your apostolic ministry.

BISHOP'S PROGRAMME FOR SEPTEMBER 2020

03	09.00	a.m.	Seminary Board Meeting
04	12.00	noon	Milagres Church Institutions, Teachers' Day
10	10.00	a.m.	Annual General Body and FMCCS Meetings, FMCI
	03.00	p.m.	Commission Secretaries' Meeting, Pastoral Institute
11	04.30	p.m.	Confirmation, Bejai Church
15	07.00	a.m.	Festal Mass, Kodialbail Chapel
17	03.00	p.m.	Bandhavya Annual General Body Meeting, CODP
18	04.30	p.m.	Diocesan Finance Council Meeting, Bishop's House
22-25			KRCBC meetings, Bangalore

BISHOP'S MESSAGE FOR SEPTEMBER 2020

September is a colourful month that brings smiles on our faces, as we prepare ourselves to celebrate the Solemnity of the Nativity of our Heavenly Mother. The feasts of the Exaltation of the Holy Cross and the memorial of Our Lady of Sorrow, which we celebrate this month, also unfold our Christian faith, indicating to us that there is joy in suffering. During this month, we also come across some renowned saints in the liturgy, among others, St Gregory the Great, St Theresa of Kolkata, St Peter Claver, St Mathew, the Apostle and Evangelist, St Pius of Pietrelcina, the Holy Archangels Sts Michael, Gabriel, and Raphael. These show how the holiness of God manifests itself through human frailty in myriad forms as each created reality, and human beings reflect a ray of his infinite goodness.

1. Papal Intention: Respect for the Planet's Resources: In September, Pope Francis invites us to pray that the Planet's resources will not be plundered but shared in a just and respectful manner. The created realities are God's handiwork, and they manifest the glory of God. God has shown what we can know about him through the created realities. St Paul writing to the Romans says: "For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made" (Rom 1: 19-20). Nature shines in all its splendour in these months and invites us to contemplate God's mystery through the created realities. The author of beauty created them, and from their power and working, we are called to perceive "how much more powerful is he who formed them. For from the greatness and beauty of created things comes a corresponding perception of their Creator" (Wis 13: 4-5). Given these rich insights from the Holy Scripture, and as we come closer to nature these days, let us give heed to the voice of the Holy Father to pray that the nature's resources may be shared in a just and respectful manner by all the inhabitants of the earth.

2. Solemnity of the Nativity of Our Heavenly Mother: This long tradition of honouring our Blessed Mother with flowers, novena, the blessing of new corn, and family reunion together with the celebration of the Day of the Girl child makes September 8 very unique. Mary is the honour of our race, and the most precious gift humanity could give to the Father for the birth of His Only Son. We do not have anything more precious than Mary, born in our humanity. She is the most beautiful person, *Tota Pulchra*. When artist James McNeill Whistler was complimented on the portrait of his mother, he said: "You know how it is; one tries to make one's Mummy just as nice as one can." When God became Man, he too made his Mother as lovely as he could, a perfect Mother.

Archbishop Fulton J. Sheen calls her *The World's First Love*. According to him, "before taking unto Himself a human nature, He consulted with *the Woman*, to ask her if she would give Him *a man*" (*The World's First Love*, 14). And Mary said, Yes. She is the perfect blend of ideal and real, paragon of all virtues. The Archbishop writes: "There is, actually, only one person in all humanity of whom God has one picture, and in whom there is a perfect conformity between what He wanted her to be and what she is, and that is His Own Mother. Most of us are a minus sign, in the sense that we do not fulfil the high hopes the Heavenly Father has for us. But Mary is the equal sign. The Ideal that God had of her, that she is, and in the flesh. The model and the copy are perfect; she is all that that was foreseen, planned, and dreamed. The melody of her life is played, just as it was written. Mary was thought, conceived, and planned as the equal sign between ideal and history, thought and reality, hope and realization" (*The World's First Love*, 12-13).

Mary is the eternal blueprint in the mind of God, of any mother. She is the Mother of mothers. As a mother is the first love of any child, Mary is not only the first love of God but also that of humanity. How meticulously God has thought of her from all eternity! This beautiful girl child is given to us so that, looking at her, we love our own mothers and love every girl child who is called to be a mother, either biologically or spiritually or both.

There is a famous saying: "God could not be everywhere, and therefore he made mothers." Mother Mary is found everywhere and the moment we call her, she is present for us. Her heart is attentive to our prayers. She is honoured with 54 titles in the Litany of Loreto, with the three additions done recently. We ask her to pray for us. She responds quickly. Her will coincides with that of God. God shows us that she is the epitome of all virtues that humanity could attain by being faithful to God's word. All generations would call her blessed, and we are lucky to belong to this group, which acknowledges her

blessedness. She is blessed among women because of the fruit of her womb. Indeed, the delight of God's eyes is given to us as our Mother. Let us rejoice at the birth of Mary and at the arrival of every child, and especially at the birth of every girl child, the future mother.

3. The Sorrowful Mother: John the Evangelist presents Mary, as the most faithful disciple, standing at the foot of the Cross. She was courageous, and therefore, she stood and offered her Son to the Father. While for three hours Christ was hanging on the nails, Mary was standing, observing her dying Son, shedding his blood drop by drop. The surrounding atmosphere was of great hostility and cruelty and to stand consciously as the mother of the condemned man required immense strength and courage. Simeon's prophecy of sword piercing her heart was then fulfilled but her suffering and pain did not come to an end. Before the birth of God's Son she was consulted and now again from the Cross, the Son asks her consent to receive the whole humanity as her own. God never imposes. He only proposes and Mary disposes herself for the realization of his plans for the sinful humanity.

Mother Mary suffers even today in her children, especially in the daughters, wives, mothers, and grandmothers who suffer in their own family circles and society. May the compassionate Mother accompany all these women and girls who suffer injustice, robbed of their dignity and worth. May she become their solace and consolation. Let us learn to rejoice in our suffering for the sake of Christ our Lord, and prepare ourselves to participate in his glory.

I wish you all a Happy Feast of the Nativity of Mother Mary. May she protect our families and keep us all under her mantle.

✠ Peter Paul Saldanha
Bishop of Mangalore

THE APPOINTMENT OF NEW VICARS FORANE AND THE EPISCOPAL VICAR FOR RELIGIOUS

As a result of the transfer and new pastoral appointment of priests in the diocese, four Vicars Forane have received their new assignments outside their Vicariate, and consequently, lost the said ecclesiastical office. In this context, taking into consideration the mind of the Holy See expressed in the Instruction, *The Pastoral Conversion* issued by the Congregation for the Clergy and published on 20.7.2020 which states that “the Vicar Forane does not necessarily have to be a Parish Priest of a specific Parish” (no. 53; cfr can. 554 §1) and having consulted the College of Consultors who have recommended to the Bishop that a Vicar Forane should be appointed for a three-year term, which is renewable once so that the same priest does not hold the same office for an unduly long period, I have appointed the following Parish Priests as Vicars Forane for a period of three years.

1. V. Rev. Vincent Monteiro, Bendur, Vicar Forane of Episcopal Vicariate
2. V. Rev. Cyprian Pinto, Permannur, Vicar Forane of Mangalore South Vicariate
3. V. Rev. Joseph Cardoza, Belthangady, Vicar Forane of Mangalore East Vicariate
4. V. Rev. Lawrence Mascarenhas, Puttur, Vicar Forane of Eastern Vicariate

Besides, I am glad to inform you that I have appointed V. Rev. Paul Melwyn D’Souza OFM Cap (Superior, St Anne’s Friary, Jail Road, Kodialbail, Mangaluru - 575 003) as Episcopal Vicar for Religious with effect from August 20, 2020, for a term of three years. We thank V. Rev. Pius James D’Souza OCD for his service to the diocese as Episcopal Vicar for Religious until August 15, 2020. He is elected to the office of Provincial Superior, Karnataka-Goa (OCD) Province. We wish him the best in his new ministry.

✠ Peter Paul Saldanha
Bishop of Mangalore

**DECREE ON
THE OFFICE OF VICAR FORANE (DEAN)
AND HIS ROLE IN THE VICARIATE (DEANERY)**

Vatican II has provided a new orientation to the office of Vicar Forane (also known as Dean) by making it primarily pastoral in nature. The Code of Canon Law, which is the final product of Vatican II, brings out the dual pastoral functions of Vicar Forane: the duty of vigilance and the coordination of pastoral action in the Vicariate. As a man of communion and channel of communication among the parishes of the Vicariate and between the Vicariate and the Bishop, the Vicar Forane is a means of a two-way flow of communication: on the one hand, the Bishop relies on the Vicar Forane to communicate and help to implement at Vicariate level all major diocesan decisions, policies, and recommendations; on the other hand, the priests, deacons, religious and laypeople of the Vicariate have access to the Bishop through the Vicar Forane, so that their ideas, concerns, and needs can more easily play a part in the formation of the pastoral priorities and plans of the diocese.

A Vicar Forane heads the Vicariate or Deanery or Varado, which is not merely a simple pastoral structure. It also has a profound ecclesiological significance. In the Vicariates, the presbyters, almost in an analogical manner to the episcopal collegiality, bring together and adopt their pastoral resources for the exigencies of the Vicariate. Consequently, the Code says: “To foster pastoral care by means of common action, several neighbouring parishes can be joined together in special groups, such as Vicariates Forane” (can. 374 §2). The “joining together of several parishes” in view of pastoral care through a common action also accentuates the priority given to the function of the Vicar Forane “to promote and coordinate common pastoral action (can. 555 §1, 1^o) and to keep vigilance (can. 555 §1, 2^o and 3^o).

The Vicariates respond better today to the three needs: (a) pastoral – in as much as the Vicariate is placed as an intermediary structure between the parish and the diocese rendering easy the study, the participation, the coordination in the pastoral interventions with a better focus within the sphere of each parish and Vicariate community; (b) sociologic – the Vicariate permits a smooth response to the needs of a homogenous group or particular human community (the sphere of work, school, the culture, etc.); (c) theological – the Vicariate enables to transcend the ‘closed’ conception of the Church, making some sense in the belonging and participation in the life of the diocese - it favours unity, organization, and pastoral action.

Therefore, we may attribute four functions to the Vicariates: (i) to organize and coordinate the pastoral ministry of the zone efficiently in fidelity to the diocesan level and in response to the need of the place; (ii) to be a place of participation by inserting the parishes and Vicariate in a pastoral vision and participation in the life of the diocese; (iii) to be a place of communion – the working together with selfless zeal, and dedication and love forming communion. The Vicariate strengthens all the forces through a unique pastoral level respecting and harmonizing the diversity; and (iv) to promote specialization of persons (priests and lay faithful) and the method of pastoral ministry.

I. *Who is a Vicar Forane?*

“The Vicar Forane, also known as the Dean or the Archpriest or by some other title, is the priest who is placed in charge of a Vicariate Forane” (can. 553 §). All titles – Vicar Vara/Vicar Forane or Dean - are equal, and the titles or nomenclature matter little as the function is the same. The assumption that Dean is higher than Vicar Forane/Vara is just a mistaken notion. In the diocese, all Vicars Forane have the same equal status. In the Vicariate, a Vicar Forane enjoys the status of “the first among the equals” (*primus inter pares*).

The term “Vicar” indicates the one who acts on behalf of another. As a Vicar, the Vicar Forane/Dean acts in the name of the Bishop in coordinating the pastoral ministry even in case of vigilance which he exercises; this double function is a participation in the function of governance of the Bishop (can. 381), particularly with regard to priests (can. 384) who are his principal cooperators (can. 369).

II. *Appointment, Term of Office and Removal*

- a) The office of the Vicar Forane or the Dean “need not necessarily be always connected with the same parish, thus allowing greater freedom to the Bishop and the presbytery” (*Ecclesiae imago*, no.187; can. 554 §1; *Apostolorum successores* [AS], no. 218; Instruction, *The Pastoral Conversion*, no. 53). Canon law does not require that a Vicar Forane has to be a Parish Priest!
- b) The diocesan Bishop freely appoints the Vicar Forane; if the Bishop has considered it prudent to do so, he will have consulted the priests who are exercising the ministry in the Vicariate. The Code of Canon Law leaves the consultation and the manner of consultation to the free choice of the Bishop. With or without consultation, however, the liberty of the Bishop concerning the appointment of the Vicar Forane remains equally guaranteed.
- c) The Code stipulates that the Vicar Forane is to be appointed for a certain period of time according to the particular law (can. 554 §2). In the diocese of Mangalore, a Vicar Forane is nominated for a three-year period, which is renewable once. After a gap of three years, he can be chosen again for the office. This norm is intended to provide opportunities for priests who are capable of leadership roles; to facilitate the infusion of new vision and enthusiasm in the Vicariate, and to prevent an individual priest from holding the office for an unduly long time.

- d) If the Vicar Forane is transferred from the Vicariate during his time of office, he ceases to hold the office.
- e) For a just reason, the Bishop is free to remove the Vicar Forane at his discretion, although he should communicate this in writing (cf. can. 554 §3).

III. *Qualifications*

- a) A Vicar Forane must be a priest resident in the Vicariate, preferably one entrusted with the care of souls; he must have earned the esteem of both priests and faithful for his prudence and doctrine, his piety and apostolic zeal;
- b) He should possess those qualities which are required of a priest to assume the pastoral ministry as a Parish Priest, as he has to work in a similar pastoral field, moreover, as a person placed in charge of the Vicariate.
- c) He should be a priest of integrity, giving an excellent example of priestly simplicity, spirituality, docility towards his ecclesiastical superiors, having the capacity to think and sense with the Church (*sentire cum Ecclesia*) and giving witness of life.
- d) He should be capable of exercising the pastoral care of persons personally and be in active service. In the diocese of Mangalore, he should have served as Parish Priest for at least six years, whether continuous or otherwise.
- e) He should be capable of fostering, supervising, and coordinating the joint pastoral programmes in his Vicariate as per the diocesan policies, and in union with the diocesan Bishop; he must possess sufficient gifts of leadership and teamwork; he must merit the Bishop's confidence, so that when necessary, the Bishop can delegate faculties to him (AS, no. 218).
- f) The judgment concerning the suitability of a priest for the office of Vicar Forane in the concrete situation of a Vicariate belongs solely to the diocesan Bishop.

IV. Obligations and Rights in General

The Vicar Forane is a close collaborator with the Bishop in their supra parochial function. He is a close collaborator with the Bishop in the pastoral care of the faithful, and an attentive “elder brother” towards the priests of the Vicariate, especially those who are ill or in difficult situations. His rights and obligations are defined in the Code. He can also have faculties by virtue of particular law.

A) Promotion and Coordination

It belongs to the Vicar Forane “to promote and coordinate common pastoral action in the Vicariate” (can. 555 §1, 1°). Can. 394 §1 affirms that “the Bishop is to foster various forms of the apostolate in his diocese and is to ensure that throughout the entire diocese, or in its particular districts, all works of the apostolate are coordinated under his direction, with due regard for the character of each apostolate.” Ordinarily, the Bishop does such coordination through his Vicars and Vicars Forane, promoting and coordinating the pastoral action of the Christian community. Consequently, the ability and zeal of Vicars Forane to act in union and in a spirit of *unum presbyterium* around the Bishop become of the essential criteria of his eligibility for the office.

B) Vigilance and Care on the Life and Ministry of Clerics

This function can be treated under three headings in relationship to: (i) clerics, (ii) liturgical matters, and (ii) administrative matters.

(i) ***Towards Clerics:*** The Vicar Forane has the obligation and right “to see that the clerics of his district lead a life befitting their state, and discharge their obligations carefully” (can. 555 §1, 2°). The Vicars Forane are called to be vigilant whether the clergy of his Vicariate observe in their mode of life the requirement of sacred canons and faithfully discharge their duties, particularly about the law of residence, the preaching of the divine word, the

catechizing of young and old and the assistance given to the sick. The Code presents a list of obligations and rights of clerics in cann. 273-283.

Spiritual Assistance to Priests: The Vicar Forane “is to see to it that spiritual assistance is available to the priests of his district, and he is to show a particular solicitude for those who are in difficult circumstances or are troubled by problems” (can. 555 §2, 2°). He must follow with fraternal solicitude the priests and those who are consecrated to ministry, fostering with them a relationship of trust and confidence, and taking care that they fulfill the pastoral office with efficacy. The Vicar Forane is urged to make frequent visits to priests in difficulties, psychological isolation, or distressed with problems. “In some cases, however, it may be due to special difficulties such as alienation, misunderstandings, deviations, abandonment, imprudence, personal limitations of character as well as that of others, calumnies, humiliations, etc.” (Directory on the Ministry and Life of Priests, [new edition promulgated on February 11, 2013], no. 115). Although priests should not draw a sharp sense of frustration from these, the Vicar Forane should concretize the solicitude of the Bishop by providing the needed assistance or refer the matter to the Bishop.

Ongoing Theological Formation: The Vicar Forane “is to encourage the clergy, in accordance with the provisions of particular law, to attend at prescribed time lectures and theological meetings or conferences, in accordance with can. 279 §2” (can. 555 §2, 1°). Moreover, the Directory on the Ministry and Life of Priests states: “While acknowledging the customary difficulties of true ongoing formation especially due to the multiple and burdensome tasks to which priests are called, all difficulties may be surmounted if true and responsible commitment exists [...] The existence of an ‘ongoing formation plan’ means it must not only conceived or planned, but also implemented” (no. 104).

Assistance during Sickness and Death: “When he has come to know that parish priests of his district are seriously ill, the

Vicar Forane is to ensure that they do not lack spiritual and material help. When they die, he is to ensure that their funerals are worthily celebrated. Moreover, should any of them fall ill or die, he is to see to it that books, documents, sacred furnishings, and other items belonging to the Church are not lost or removed” (can. 555 §3). He is called to be an attentive “elder brother” towards the priests of the Vicariate, especially those who are ill or in difficult situations (*Apostolorum successores*, no. 218).

(ii) **Matters Relating to Liturgy:** Vicar Forane “is to ensure that religious functions are celebrated according to the provisions of the sacred liturgy; ... (can. 555 §1, 3°). The norm is extremely delicate and yet demanding. The liturgical reform needs a good understanding of theology, fidelity to the norms, creative adaptations to the needs of diverse communities, not only on the part of the president of the celebration but also of all the assembly of faithful. “The priest, therefore, may not add, remove, or change anything in the liturgy on his own initiative” as the faithful “have a true right to participate in the liturgical celebrations as the Church so wills, and not according to the personal likes of a particular minister, nor according to unapproved and unusual rites, expressions of some specific groups which tend to cut themselves off from the universality of the People of God.”(Directory on the Ministry and Life of Priests, no. 59).

Care of the Church and Eucharist: Vicar Forane has the duty and right to see “that the elegance and neatness of the churches and sacred furnishings are properly maintained, particularly with regard to the celebration of the Eucharist and the custody of the blessed sacrament” (can. 555 §1, 3°). Can. 1220 §1 states that “those responsible are to ensure that there is in churches such cleanliness and ornamentation as befits the house of God and that anything which is discordant with the holiness of the place is excluded.”

(iii) **Administrative Matters:** Administration of Ecclesiastical Goods: The Vicar Forane has the responsibility of seeing that the

ecclesiastical goods are carefully administered and that the concerned people in the Vicariate observe the universal law and the particular law relating to acquisition, possession, administration, and alienation. Besides, he has the responsibility to see that the parochial house is looked after with care.

Maintenance of Parish Registers: The Vicar Forane must see “that the parish registers are correctly entered and duly safeguarded.” (can. 555, §1, 3°). “Moreover, should any of them fall ill or die, he is to see to it that books, documents, sacred furnishings and other items belonging to the Church are not lost or removed” (can. 555 §3).

The Obligation of Visit: “The Vicar Forane is obliged to visit the parishes of his district in accordance with the arrangement made by the diocesan Bishop” (can. 555 §4). If this is done well and effectively carried out on the referenced matters, it would undoubtedly allow the Bishop during his Pastoral Visitation fully to concentrate on personal meetings and pastoral concerns “as befits a true Shepherd” (AS 221).

Counsel or Advice: The Vicar Forane is called to give his opinion to the Bishop at the time of nomination of Parish Priests and of Parochial Vicars in his Vicariate, even though for the Parochial Vicars this consultation is facultative. The Vicar Forane has the right and duty to participate in the diocesan synod (can. 463 §1, 7°). Can. 497, 2° prescribes in a generic manner that some priests in accordance with the statutes be *ex officio* members of the Council of Priests because of the office they hold. Therefore, it is opportune that some Vicars Forane be the members by right either in the Council of Priests or in the Diocesan Pastoral Council. However, in this matter, the provisions made in the Statutes of specific councils should be observed.

Meetings of Vicars Forane with the Bishop: The Bishop can convene meetings of the Vicars Forane at fixed times to discuss particular diocesan affairs with them and to receive information on the condition of the diocese. It is opportune to have regular meetings as per the discretion of the Bishop.

V. The Dispositions of Particular (Diocesan) Law

The list specified in the Code of Canon Law under can. 555 concerning the rights and obligations of Vicar Forane is only enumerative (descriptive) and not exhaustive. The Code leaves it to the particular law to enumerate additional functions. Consequently, in the Diocese of Mangalore, we determine that the Vicar Forane or Dean shall:

Promotion and Coordination

1. Promote and coordinate common pastoral action in the Vicariate following the approach of a missionary disciple, an approach “nourished by the light and strength of the Holy Spirit” (EG 50).
2. Organize missionary, pastoral and social planning in consonant with the teaching of the Church and the Diocesan Pastoral Plan.
3. Supervise the execution of the Pastoral Plan [after the Bishop promulgates, and it comes into effect in his Vicariate].
4. Devise strategies to implement the directives, decrees, circulars, guidelines, etc. of the Bishop and other proposals accepted by the Bishop from the various diocesan councils and commissions.
5. Lead the Vicariate in faith formation and evangelization activities, such as catechism/faith formation camps for children and youth, SCC, youth animation programmes, marriage and family seminars, vocation promotion activities, availing government scholarships and other facilities, voter ID, adhaar cards, disseminating knowledge about national, state-level and local policies and our participation in it.
6. Work for the formation and empowerment of the lay faithful both at the ecclesiastical and civil sphere; take initiatives in the Vicariate to provide information and assistance in young people entering into civil service, obtaining decent jobs, etc.

7. Take initiatives to organize the pastoral care of the marginalized persons like the destitute, the migrants, the substance dependents, the lapsed Catholics, and the socio-economically backward people.
8. Hold regular meetings of the Vicariate Pastoral Council (VPP), preside over the council meetings, and lead the council in carrying out its objectives.
9. Visit the parishes and priests on a fraternal basis, and know the status of the pastoral ministry.
10. Settle the disputes between priests themselves or between priests and people as a mediator; form Conciliation Committee in the Vicariate to assist him.
11. Forge good relations with religious communities and institutions, which may be established within the Vicariate and contributing to the life of the Church. At least once a year, hold a meeting/get-together/study session for priests and religious (men and women) of the deanery.
12. Keep the Bishop informed of any event of civil or ecclesiastical importance that takes place in the Vicariate, which the Bishop should know.
13. Render to Bishop an account of the state of his Vicariate in reference not only to the achievements of the year but also to the abuses that appeared, the scandals that arose, and the remedies deemed advisable for the amelioration of the ills and the eradication of the existing evils.
14. Be prudent in matters which come to his knowledge in the exercise of his ministry as a Vicar Forane and neither go public nor discuss such issues with those not concerned.
15. Take care never to act against the will and the mind of the Bishop as he has the role of representing the Bishop and working in close liaison and partnership with the Bishop and other diocesan officials.

Sharing, Caring, and Vigilance on the Life and Ministry of Clergy

16. Preside over the clergy vicariate meetings and conduct the meetings regularly as per the policy of the diocese. Call for a meeting when the Bishop so requests for it on an emergency or for special occasions. Following the rotation system, the meetings may be arranged in different parishes in the deanery.
17. Conduct Vicariate meetings and other gatherings from time to time, which must involve input and discussion on matters of teaching and practice, pastoral planning, ongoing formation of clergy, as well as opportunities for prayer together, such as monthly recollections with opportunity for confession, occasional holy hours.
18. Fix a particular day of a month to hold deanery meetings (e.g., Second Thursday of the month).
19. Prepare a yearly plan of activities and meetings at the beginning of the year after consulting the deanery priests so as to avoid confusion and clash on the dates and programmes (feasts, retreats, meetings and conferences, events, and so on) envisaged in the parishes/institutions of the deanery.
20. Maintain Attendance Register and Minutes Book of the Vicariate meetings. Send a copy of the minutes to the Bishop. Inform the Bishop about the regular absentees for the meetings.
21. Act as Bishop's delegate for the installation of new Parish Priests in his Vicariate, unless the Bishop has determined otherwise in specific cases.
22. Make a point of getting to know newly-appointed Parish Priests and Assistant Priests, as well as other priests and deacons who join the Vicariate. He is a servant of welcome and hospitality as they settle into their new appointments

and accommodation. He introduces and encourages them in the planning and execution of activities.

23. Develop a real sense of mutual concern, support, and cooperation among the clergy; his own personal knowledge of and care for each priest and deacon is a central and essential dimension of his pastoral role.
24. As a colleague and friend of all the clergy - secular and religious - be available to them in times of need or dispute, without prejudice to their right of direct access to the Bishop.
25. See and guide the priests of the Vicariate to lead a life befitting their state, and discharge their obligations carefully.

Liturgy and Administration

26. Ensure that religious functions are celebrated according to the provisions of the sacred liturgy; that the elegance and neatness of the churches and sacred furnishings are appropriately maintained.
27. Confirm that every parish sends the collections to be sent to different diocesan and pontifical forums, including the earmarked collections, which must be forwarded to the curia promptly. Take care to give the right information as regards the purpose of such collections.
28. See that parish registers and records/files maintained as per norms and duly safeguarded in each parish; that the priests in the Vicariate abide by the rules on the construction of buildings, financial administration, and management of temporal goods. The Vicar Forane should be an example for the priests in accountability, transparency, and adherence to diocesan norms/guidelines issued by the Bishop.
29. Grant leave and maintain records thereof and see that the priests concerned arrange substitute priests when they are on leave, which should not be longer than one month, whether continuous or interrupted in a year. For an absence (whether

of holidays or not) from the parish/institution of more than two days and less than seven days - the priests should intimate it to the Vicar Forane, who is required to maintain a record of this absence or holidays.

30. Only the Bishop can grant permission to go abroad, whether it is on leave or not, whether it be for a short or long duration. Leave/absence of more than one month, even though it is an accumulated leave as per the diocesan norms, is sanctioned only by the Bishop.
31. Inform the Bishop if he is going to be absent from the Vicariate for more than six days for reasons other than permitted vacation/holidays, and for other absences, seek permission from the Bishop.
32. Inform the Bishop, if he becomes aware of any disciplinary issues about the life or ministry of clergy in the Vicariate, he is responsible, according to this prudent judgment.
33. Visit the parishes of his Vicariate at least once a year and file his written reports to the Bishop based on the instructions issued to Vicars Forane.
34. Care for those priests under challenging circumstances, encourage and facilitate the spiritual renewal of the clergy; be the leader, support, and guide to all the clerics in the Vicariate.
35. Make necessary arrangements to meet the pastoral needs of the parish in the absence of Parish Priest on account of his sudden illness.

Concern for the Retired and Sick Clergy

36. Be aware of retired priests living in the Vicariate. He should arrange for their involvement in the life of the Vicariate, communicating any concerns to the priest.
37. Ensure that the Bishop is informed of the sickness and details of the medical care (e.g., hospital, ward, etc.) about

the sick clergy in his Vicariate; visit priests who are hospitalized or in ill health or facing personal difficulties.

38. Upon learning of the death of a priest in his Vicariate, he will assist the Parish and the Diocese with necessary arrangements. These might include, but are not limited to: (a) facilitating communication between the Diocese, the parish, and the family; (b) securing the belongings of the deceased person and the parish.

Council of Vicars Forane

39. Every Vicar Forane is an *ex-officio* member of the Council of Vicars Forane. He is expected to participate in the Council meetings, which the Bishop will convene at least twice a year. The Bishop may invite other diocesan officials to take part in the meeting.
40. A Vicar Forane might be called to represent the Bishop on occasion. In such cases, proper instructions will be provided.

The Vicars Forane function as close cooperators of the Bishop, assisting pastoral coordination and serving as elder brothers to the clergy in their respective deaneries. Principles of synodality, collegiality, and decentralization find expression in the office of Vicars Forane. Taking the time to think through reporting, deliberation, and accountability relationships gives clarity to decision-making.

Issued from the Episcopal Office at the Bishop's House, Kodialbail, on August 27, 2020, and ordered to come into effect immediately.

Rev. Victor G. D'Souza
Chancellor

✠ Peter Paul Saldanha
Bishop of Mangalore

**PARTNERSHIP OF THE SEMINARY WITH PARISH PRIESTS
IN THE FORMATION OF SEMINARIANS
OF THE DIOCESE OF MANGALORE**

Dear Reverend Father,

You are well aware that due to COVID-19, our Seminarians are awaiting the reopening of the Seminary. The Professors of the Seminary have already begun engaging them from August 1, 2020, through online classes, and it will be continued until the situation comes to normalcy. Seminary formation involves human, spiritual, intellectual, and pastoral dimensions that need to be taken care of even during their stay at home during these days. Now, as Parish Priest, you are invited to play an important role along with their parents to accompany the Seminarians from your parish in their formative journey. I call upon you to personally attend to the four dimensions of the formation of the Seminarian as he is now placed in his home set up during the period of formation.

Human Formation: In this aspect of formation, human and emotional maturity is given attention to, and natural virtues are highlighted:

- How does he present himself in dressing, hygiene, and health?
- How does he involve in the physical work and other exercises to keep himself fit?
- Does he love truth? Is he loyal and respectful? Does he manifest a sense of justice? Is he true to his word?
- Is he genuinely compassionate, generous, and ready to serve and quick to understand, forgive, and console?
- Is he balanced in his judgment and behaviour, sincere in his words, prudent and discreet?
- Is he capable of relating to others in transparent and brotherly relationships? Is he a “man of communion” and hospitable?
- What are the signs of his human and emotional maturity?

Spiritual Formation: Spiritual life is the work of the Holy Spirit and engages a person in his totality.

- Does he spend time in prayer for deep communion with Jesus Christ, the Good Shepherd?
- How does he show his filial attitude toward the Father and a trustful attachment to the Church?
- How does he take suffering, difficulties, and inconveniences in life?
- Does he regularly participate in the Eucharistic celebration and prepare himself with prayer and meditation on the Word of God?
- Does he go for confession? How often? Does he read spiritual books and the Bible?
- What theological (Faith, Hope, and Charity) and cardinal virtues (Prudence, Justice, Temperance, and Fortitude) does he manifest?

Intellectual Formation: A priest or Seminarian has to be a man of learning and must be able to understand the divine mysteries and dialogue with people of different walks of life.

- Is he being prepared to make a defense of the faith and give an account for the hope that is in us (cf. 1 Pt. 3:15)? What aspects show that he tries to understand the faith with seriousness?
- Does he seek an ever more in-depth knowledge of the divine mysteries? In what way?
- Does he follow online classes, videos, and notes, and does he interact with the Professors?
- Has he made attempts to get help from other sources to update his knowledge of the subjects which are part of this year's syllabus?
- Other than the knowledge of the subjects taught, does he show signs of possessing intuitive knowledge regarding matters connected with the daily realities of life?
- Does he judge things superficially, or is he able to reason out and find alternative solutions to the problems at hand? Any example?

Pastoral Formation: The pastoral dimension of formation is well connected with the life of Christ, the Good Shepherd who has come to serve and not to be served and give his life as a ransom for the life of many (cf. Mk 10:45).

- How does Seminarian show the pastoral charity of Christ towards the needy and suffering?
- What signs does he show that he is inclined towards caring for the people after the manner of Christ?
- Whether he is practical enough in life when it comes to face the problems and suffering in life?
- How does he deal with emotionally laden situations?
- Does he show courage to face adversity, or is he frightened of the situation?
- What initiatives has he taken to show pastoral leadership in the parish community?

Dear Father, I earnestly request you to guide and accompany the Seminarian in all the four aspects so that with your experience you will be able to play the role of a formator and help him to enrich himself. As much as possible, kindly oversee his holistic growth and inquire about his academics and spiritual growth; involve him in pastoral activities at weekends so that he is introduced to “the joys and hopes” of the local community.

As I solicit your collaboration and generosity in training the future priests of our Diocese, I request you to send to the Seminary a detailed report on the Seminarian’s performance during his stay at home and in the parish during the lockdown period. Please mark a copy of the report to the Bishop. In writing the report, remember to include the points as mentioned above under each aspect of priestly formation.

✠ Peter Paul Saldanha
Bishop of Mangalore

AUDITED ANNUAL RETURNS OF 2019-2020

This year there was some delay in completing the audit of accounts of 2019-2020 due to the delay in updating Form No 26AS in the Income Tax Department site. Now since the same is updated, we request you to submit the audited statement of accounts, for the year ending 31st March 2020, before the 15th of September 2020, both of the Church and of the Educational Institutions under the parishes. While submitting the same, please check whether all enclosures are enclosed as per article No 3:12 of the Finance Council Constitution of the Diocese of Mangalore, as mentioned on pages 50 to 52.

- Vicar General

NEW CANDIDATES FOR THE DIOCESE OF MANGALORE

Among the young men who had applied to become candidates for seminary formation in the diocese of Mangalore, five are accepted to the minor seminary. Of these, four of them will be pursuing their PUC and College studies, and one will be undergoing the Propaedeutic Year of Formation. We thank the Parish Priests, Assistant Parish Priests, and the religious, who have encouraged them to listen to the call to priesthood and directed them to the diocese for their vocational discernment and formative programme. We are happy to present them to you:

Name	Parish	Studies
1. Ajay Loyed Lobo	Loretto	PUC
2. Glen Mathew D'Silva	Bondel	SSLC
3. Meloy Francis D'Souza	Madanthyar	MBA
4. Rivan Varton D'Souza	Omzoor	PUC
5. Sujal Joen D'Souza	Puttur	SSLC

INFORMATION FROM CODP

1) Lenten Campaign 2020: This year's Lenten Campaign titled "My Lenten Sacrifice" was earmarked toward local mission/charity.

We are well aware, due to Covid-19 pandemic, the Churches have not been able to make the desired collection toward the cause specified above. However, it is heartening to note that despite the setback, some parishes were able to encourage the lay faithful and collect a sum of Rs 9,12,032/- so far. We are grateful to them.

Those parishes that have collected the amount of Lenten Campaign 2020 may please credit the amount to your Church account as earmarked collection and then remit that amount to CODP by issuing a cheque in favour of "CODP (Regd)".

2) Educare: Those parishes for whom Educare loan is withheld on account of defaulters are requested to write to us regarding the efforts their Parish Committees had undertaken to recover the Educare loans. The Educare Committee will consider requests from such parishes.

Educare Loan disbursed during 2019-2020 is **Rs 1,76,44,000/-**

i) Fresh (201 students).....	Rs	89,44,000/-
ii) Renewal (195 students).....	Rs	87,00,000/-

3) CODP Collection and Charity

A. Total collection of Lenten Campaign 2019 is Rs 30,47,808/-

B. Charity/Aid given by CODP during 2019-2020

i) For medical treatment of poor...	Rs	14,11,375/-
ii) Educational help.....	Rs	25,25,353/-
iii) Housing aid.....	Rs	12,44,000/-
iv) Help to poor girls for marriage, for sinking wells and other Charity.....	Rs	1,81,305/-

Total:	Rs	53,62,033/-
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- Director, CODP

MANGALA JYOTHI

I. Programmes for September 2020

- 03 : Pastoral Plan - Catechetical Committee Meeting
- 04 : Pastoral Plan - Bible Committee Meeting
- 05 : Pastoral Plan - Liturgy Committee Meeting

II. Commission for Liturgy:

1. Celebration of the Liturgy of the Word of God at Homes:

Due to Covid-19 pandemic, many people are not able to participate in the Holy Eucharistic celebration in the parish church. Therefore, we are sending every week the Liturgy of the Word of God to the families to help them to celebrate it at home. But it has come to our notice that many people are not doing this, giving the reason that they are watching online streaming of Masses. I request all the Fathers and Catechists to guide our people regarding the importance of celebration of the Liturgy of the Word of God. By watching online Masses, one does not fulfill the obligation, and he/she does not celebrate the Eucharist. The online Masses are primarily for the sick and housebound people. Therefore, please encourage the faithful to celebrate the Liturgy of the Word of God meaningfully at home.

2. Online Masses - Scrutiny Committee: The diocesan liturgy commission has formed a new committee to monitor and scrutinize online liturgical services. The committee will study the matter and prepare guidelines for the online telecast of liturgical services soon.

3. Extraordinary Ministers' Data: Please send us the extraordinary ministers' data of your Parish. You can fill the form by visiting our website: www.mangalajyothi.com/ parish login / extraordinary ministers data. If you require any training for newly selected extraordinary ministers, please contact us.

4. Somiyak Dhinvasuyam – New Mobile Android App

I am happy to inform you that Mangala Jyothi Publications have launched a new mobile android App, “Somiyak Dhinvasuyam” – Lyrics of our Konkani liturgical hymnal. I am grateful to

Mr Kelwin Crasta, Student of NMAM institute of technology, Nitte, who has designed and developed this App for Mangala Jyothi, as his project. You can download this App from Google Playstore: https://play.google.com/store/apps/details?id=com.crasta.kanthara&hl=en_IN This App is meant for personal use only. During the liturgical services, the use of this App is not permitted.

III. Commission for Bible

1. Jesuchi Suvantha: Please motivate your parishioners to subscribe or renew the Jesuchi Suvantha subscription.

2. Online Bible Quiz: The Commission for Bible, along with the Commission for Youth, will be conducting a Konkani Bible quiz for the faithful of the diocese from the month of September. There will be 5 attractive prizes. The quiz aims to encourage people to read the Bible everyday and understand the message. Please inform your parishioners regarding this matter. The quiz will be published on the 1st and the 16th of every month. The link will be sent to your Whatsapp groups. Please forward them to your parishioners.

IV. Commission for Catechetics

1. Catechism Classes: There will not be catechism classes until further instructions. Kindly motivate the children to read the Bible, books of saints everyday. Catechism books are available at our bookstall. Even though there are no classes, children are to be encouraged to buy the books and can read at home. The catechism coordinator and teachers can conduct the periodic evaluation if possible. We will be preparing few online sessions for children as well as adults on general topics (Sacraments, Commandments, Bible, Prayer, Moral life, etc.) at the diocesan level, and the videos will be uploaded in you-tube channel soon. We will inform you once the project is completed.

2. Catechism for the First Holy Communion Students: Since there are no catechism classes in the parish in the present situation, parents, youth, and adults at home can put some efforts to teach

basic catechism to the children. To help them out, we will be uploading 25 video lessons in the diocesan you-tube channel. At the same time, books, as well as DVDs, are available at our bookstall. Please inform your parishioners

3. Report: Please ask the coordinators to prepare a report of the catechetical activities of your parish (2019-2020) and submit to the Deanery Priest Coordinator at the earliest. Some have not done it. The format is given in the Mangala Jyothi bulletin (December 2019 issue, pages 15-16). The report is needed to prepare the Pastoral Plan for our diocese. The deanery priest coordinators are requested to send the report to Mangala Jyothi by 30 September 2020.

V. Announcements:

1. Mass Candles, superior quality Hosts & Particles, Incense are available at Mangala Jyothi stall.

- Director, Mangala Jyothi.

MILESTONE BIRTHDAYS

- * Rev. Frank Rodrigues, St Zuze Vaz Home, Jeppu, celebrates his **eightieth** birthday on 05.09.2020.
- * Rev. Roque D'Sa, Parish Priest, Valencia, celebrates his **sixtieth** birthday on 11.09.2020
- * Rev. Ronald A. Serrao, Rector, St. Josephs Interdiocesan Seminary, Jeppu, celebrates his **sixtieth** birthday on 30.09.2020

You have blessed so many lives through your ministry and life. On this day, we pray: May you be exceedingly be blessed beyond your expectations, and may heaven continue to shower his grace on you. We pray for wisdom like that of Solomon, braveness like that of David, courage like that of Elisha, more anointing like that of Jesus Christ, the Good Shepherd. Happy Birthday!

RESPONSES TO QUESTIONS PROPOSED

*on the validity of Baptism conferred with the formula
“We baptize you in the name of the Father and of the
Son and of the Holy Spirit”*

QUESTIONS

First question: Whether the Baptism conferred with the formula “We baptize you in the name of the Father and of the Son and of the Holy Spirit” is valid?

Second question: Whether those persons for whom baptism was celebrated with this formula must be baptized *in forma absoluta*?

RESPONSES

To the first question: Negative.

To the second question: Affirmative.

The Supreme Pontiff Francis, at the Audience, granted to the undersigned Cardinal Prefect of the Congregation for the Doctrine of the Faith, On June 8, 2020, approved these Responses and ordered their publication.

Rome, from the Offices of the Congregation for the Doctrine of the Faith, June 24, 2020, on the Solemnity of the Nativity of Saint John the Baptist.

Luis F. Card. Ladaria, S.I.

Prefect

✠ **Giacomo Morandi**

Titular Archbishop of Cerveteri

Secretary

DOCTRINAL NOTE

on the modification of the sacramental formula of Baptism

Recently there have been celebrations of the Sacrament of Baptism administered with the words: “In the name of the father and of the mother, of the godfather and of the godmother, of the grandparents, of the family members, of the friends, in the name of the community we baptize you in the name of the Father and of the Son and of the Holy Spirit”. Apparently, the deliberate modification of the sacramental formula was introduced to emphasize the communitarian significance of Baptism, in order to express the participation of the family and of those present, and to avoid the idea of the concentration of a sacred power in the priest to the detriment of the parents and the community that the formula in the *Rituale Romano* might seem to imply. With debatable pastoral motives, here resurfaces the ancient temptation to substitute for the formula handed down by Tradition other texts judged more suitable. In this regard, St. Thomas Aquinas had already asked himself the question “*utrum plures possint simul baptizare unum et eundem*” to which he had replied negatively, insofar as this practice is contrary to the nature of the minister^[3].

The Second Vatican Council states that: “when a man baptizes it is really Christ Himself who baptizes”. The affirmation of the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, inspired by a text of Saint Augustine, wants to return the sacramental celebration to the presence of Christ, not only in the sense that he infuses his *virtus* to give it efficacy, but above all to indicate that the Lord has the principal role in the event being celebrated.

When celebrating a Sacrament, the Church, in fact, functions as the Body that acts inseparably from its Head, since it is Christ the Head who acts in the ecclesial Body generated by him in the Paschal mystery. The doctrine of the divine institution of the Sacraments, solemnly affirmed by the Council of Trent, thus sees

its natural development and authentic interpretation in the above-mentioned affirmation of *Sacrosanctum Concilium*. The two Councils are, therefore, in harmony in declaring that they do not have the authority to subject the seven sacraments to the action of the Church. The Sacraments, in fact, inasmuch as they were instituted by Jesus Christ, are entrusted to the Church to be preserved by her. It is evident here that although the Church is constituted by the Holy Spirit, who is the interpreter of the Word of God, and can, to a certain extent, determine the rites which express the sacramental grace offered by Christ, does not establish the very foundations of her existence: the Word of God and the saving acts of Christ.

It is therefore understandable that in the course of the centuries the Church has safeguarded the form of the celebration of the Sacraments, above all in those elements to which Scripture attests and that make it possible to recognize with absolute clarity the gesture of Christ in the ritual action of the Church. The Second Vatican Council has likewise established that no one “even if he be a priest, may add, remove, or change anything in the liturgy on his own authority”. Modifying on one’s own initiative the form of the celebration of a Sacrament does not constitute simply a liturgical abuse, like the transgression of a positive norm, but a *vulnus* inflicted upon the ecclesial communion and the identifiability of Christ’s action, and in the most grave cases rendering invalid the Sacrament itself, because the nature of the ministerial action requires the transmission with fidelity of that which has been received (cf. *1 Cor* 15:3).

In the celebration of the Sacraments, in fact, the subject is the Church, the Body of Christ together with its Head, that manifests itself in the concrete gathered assembly. Such an assembly, therefore, acts *ministerially* – not collegially – because no group can make itself Church, but becomes Church in virtue of a call that cannot arise from within the assembly itself. The minister is therefore the sign-presence of Him who gathers, and is at the same time the locus of the communion of every liturgical

assembly with the whole Church. In other words, the minister is the visible sign that the Sacrament is not subject to an arbitrary action of individuals or of the community, and that it pertains to the Universal Church.

In this light must be understood the Tridentine injunction concerning the necessity of the minister to at least have the intention to do that which the Church does. The intention therefore, cannot remain only at the interior level, with the risk of subjective distractions, but must be expressed in the exterior action constituted by the use of the matter and form of the Sacrament. Such an action cannot but manifest the communion between that which the minister accomplishes in the celebration of each individual sacrament with that which the Church enacts in communion with the action of Christ himself: It is, therefore, fundamental that the sacramental action may not be achieved in its own name, but in the person of Christ who acts in his Church, and in the name of the Church.

Therefore, in the specific case of the Sacrament of Baptism, not only does the minister not have the authority to modify the sacramental formula to his own liking, for the reasons of a christological and ecclesiological nature already articulated, but neither can he even declare that he is acting on behalf of the parents, godparents, relatives or friends, nor in the name of the assembly gathered for the celebration, because he acts insofar as he is the sign-presence of the same Christ that is enacted in the ritual gesture of the Church. When the minister says "I baptize you..." he does not speak as a functionary who carries out a role entrusted to him, but he enacts *ministerially* the sign-presence of Christ, who acts in his Body to give his grace and to make the concrete liturgical assembly a manifestation of "the real nature of the true Church", insofar as "liturgical services are not private functions, but are celebrations of the Church, which is the 'sacrament of unity,' namely the holy people united and ordered under their bishops".

Moreover, to modify the sacramental formula implies a lack of an understanding of the very nature of the ecclesial

ministry that is always at the service of God and his people and not the exercise of a power that goes so far as to manipulate what has been entrusted to the Church in an act that pertains to the Tradition. Therefore, in every minister of Baptism, there must not only be a deeply rooted knowledge of the obligation to act in ecclesial communion, but also the same conviction that Saint Augustine attributes to the Precursor, which “was to be a certain peculiarity in Christ, such that, although many ministers, be they righteous or unrighteous, should baptize, the virtue of Baptism would be attributed to Him alone on whom the dove descended, and of whom it was said: ‘It is he who baptizes with the Holy Spirit’ (Jn 1:33)”. Therefore, Augustine comments: “Peter may baptize, but this is He that baptizes; Paul may baptize, yet this is He that baptizes; Judas may baptize, still this is He that baptizes.”

ದೇವಾಧೀನ್ ಮಾ ಬಾಪ್ ಮಾವ್ರಿಸ್ ಸೊಜ್ ಹಾಂಕಾಂ ಅಂತಿಮ್ ನಮಾನ್

“Death is the golden key that opens the palace of eternity”
ಮ್ಹಣ್ತಾ ಜೊನ್ ಮಿಲ್ದನ್ ಏಕ್ ಇಂಗ್ಲಿಷ್ ಬರಯ್ಲಾರ್.

90 ವರ್ರಾಂಚಿ ಲಾಂಬ್ ಸುಫಳ್ ಜಿಣಿ ಆನಿ ಮಂಗ್ಳುರ್ ದಿಯೆಸೆಜಿಂತ್
62 ವರ್ರಾಂ ಜೆಜು ಕ್ರಿಸ್ತಾಚೊ ಅಭಿಷಿಕ್ತ್ ಯಾಜಕ್ ಜಾವ್ನ್ ಸೆವಾ ದಿಲ್ಲೊ
‘ಲೊಕಾಮೊಗಾಳ್’ ಯಾಜಕ್ ಮ್ಹಣ್ ನಾಂವಾಡ್ಲೊ ಮಾ ಬಾ ಮಾವ್ರಿಸ್
ಸೊಜ್ ಆನಿಕ್ ಆಮ್ಚೆ ಮಧೆಂ ನಾ. ಸುಕ್ರಾರಾ ದೊನ್ವಾರಾಂ 12 ವರಾಂಕ್ 5
ಮಿನುಟಾಂ ಆಸ್ತಾನಾ ದೇವಾನ್ ತಾಕಾ ಆಪಯ್ಲೊ ಆನಿ ಸರ್ಗಿಂಚ್ಯಾ ರಾಜಾಂತ್
ತಾಕಾ ತಯಾರ್ ಕೆಲ್ಲಾ ರಾವ್ಪೆರಾಚಿ ಮರಣ್ ಮ್ಹಳ್ಳಿ ಭಾಂಗಾರಾಚಿ ಚಾವಿ ತಾಕಾ
ದಿಲಿ. ಹ್ಯಾ ರಾವ್ಪೆರಾಂತ್ ಸಾಸ್ಣಿಕ್ ಸುಖ್ ಭೊಗುಂಕ್ ತೊ ಗೆಲಾ. ಸರ್ಗಿಂಚ್ಯಾ
ಮೆಜಾರ್ ತೊ ಜೆವ್ಣಾಕ್ ಬಸ್ತಾ.

ಜಿಣಿ: ಬಾಪ್ ಮಾವ್ರಿಸ್ ಸೊಜ್ ಮಂಗ್ಳುರ್ ದಿಯೆಸೆಜಿಂತ್ಲ್ಯಾ ಕಿನ್ನಿಗೋಳಿ
ವಾರಾಡ್ಯಾಚ್ಯಾ ಬಳ್ಕುಂಜೆ ಫಿರ್ಗಜೆಂತ್ 1930 ಇಸ್ವೆಂತ್ ಎಪ್ರಿಲಾಚ್ಯಾ 29
ತಾರಿಕೆರ್ ದೇವಾಧೀನ್ ಸಂತಾನ್ ಡಿಸೋಜಾ ಆನಿ ಕೊಸೆಸ್ ಸೆರ್ರಾ ಹಾಂಚೊ
ಮೊಗಾಳ್ ಪೂತ್ ಜಾವ್ನ್ ಜಲ್ಮಾಲೊ. ಭೋವ್‌ಚ್ ದೇವಾಸ್ಪಣಾಂತ್ ಭರ್‌ಲ್ಲ್ಯಾ

ಕುಟ್ಮಾಂತ್ ಜಲ್ಮಲ್ಲ್ಯಾ ತಾಕಾ ದೇವಾನ್ ಆಪ್ಲ್ಯಾ ಸೆವೆಕ್ ಆಪಯ್ಲೊ. ಸೆಮಿನರಿಂತ್ ಯಾಜಕೀ ಭೆಸಾಚೆಂ ಶಿಕಪ್ ಜೊಡ್ಲ್ಯಾ ತಾಕಾ 1958, ಮಾರ್ಚ್ 1 ತಾರಿಕೆರ್ ಯಾಜಕೀ ದೀಕ್ಷಾ ಲಾಭಿ.

ಯಾಜಕೀ ಸೆವಾ : ತವಳ್ ಮಂಗ್ಳುರ್ ದಿಯೆಸೆಜಿಚೊ ಉಭೆಸ್ತ್ ಯಾಜಕ್, ಚುರುಕ್ ಸ್ವಭಾವಾಚೊ ಜಾವ್ನ್ 1958, ಮಾರ್ಚ್ 12ವೆರ್ ಥಾವ್ನ್ ಕಾರ್ಕಳ್ ಕೊನ್ ಫಿರ್ಗಜೆಂತ್ ಸಹಾಯಕ್ ವಿಗಾರ್ ಜಾವ್ನ್ ಆಪ್ಲಿ ಯಾಜಕೀ ಸೆವಾ ಆರಂಭ್ ಕೆಲಿ. 1959 ಮೆಯಾಚ್ಯಾ 5 ತಾರಿಕೆರ್ ವಾಲೆನ್ನಿಯಾ ಫಿರ್ಗಜೆಕ್ ಆಯಿಲ್ಲ್ಯಾ ತಾಂಣಿಂ ತೀನ್ ವರಾಂಚಿ ಸೆವಾ ದಿಲಿ. ನಂತರ್ ಕಲ್ಯಾಣ್ವರ್ ಮಿಲಾಗ್ರಿಸ್ ಇಗರ್ಜೆಂತ್ ದೋನ್ ವರಾಂ, ಮಂಗ್ಳುರ್ ಮಿಲಾಗ್ರಿಸ್ ಇಗರ್ಜೆಂತ್ 2 ವರಾಂ, ಒಮ್ಮೂರ್ ಫಿರ್ಗಜೆಂತ್ ತೀನ್ ವರಾಂ ಸಹಾಯಕ್ ವಿಗಾರ್ ಜಾವ್ನ್ ಸೆವಾ ದಿತಚ್, ತವಳ್ಚೆ ಒಮ್ಮೂರ್ ಫಿರ್ಗಜೆ ಥಾವ್ನ್ ವಿಂಗಡ್ ಕರ್ನ್ ನವ್ಯಾನ್ ಸ್ಥಾಪಿತ್ ಕೆಲ್ಲ್ಯಾ ನೀರಮಾರ್ಗ ಫಿರ್ಗಜೆಚೊ ಪಯ್ಲೊ ವಿಗಾರ್ ಜಾವ್ನ್ 1968 ಮೆಯಾಚ್ಯಾ 1 ತಾರಿಕೆರ್ ತಾಂಕಾಂ ನೇಮಕ್ ಕೆಲೊ. ಹ್ಯಾ ಫಿರ್ಗಜೆಂತ್ 8 ವರಾಂಚಿ ಖಿಳ್ತೆ ನಾತ್ಲಿ ಸೆವಾ ದೀವ್ನ್, ಹ್ಯಾ ಫಿರ್ಗಜೆಕ್ ನವೆಂ ರೂಪ್ ದಿಲ್ಲ್ಯಾ ತಾಂಕಾಂ 1976, ಜೂನ್ 6ವೆರ್ ಅಗ್ರಾರ್ ಫಿರ್ಗಜೆಕ್ ವಿಗಾರ್ ಜಾವ್ನ್ ನೇಮಕ್ ಕೆಲೊ. ಥಂಯ್ 7 ವರಾಂಚಿ ಸೆವಾ ಸಂಪ್ತಚ್, ಉಳ್ಳಾಲ್ ಪಾನೀರ್ ಫಿರ್ಗಜೆಂತ್ 7 ವರಾಂ, ಪೆಚಾರ್ ಫಿರ್ಗಜೆಚೊ ವಿಗಾರ್ ಆನಿ ವಾರಾಡ್ಯಾಚೊ ವಿಗಾರ್ವಾರ್ ಜಾವ್ನ್ 7 ವರಾಂ, ಉಪ್ರಾಂತ್ ಆಪ್ಲ್ಯಾ ಸೆವೆಚಿಂ ಆಖೆಚಿಂ 8 ವರಾಂ ಕುಳೂರ್ ಫಿರ್ಗಜೆಂತ್ ಖರ್ಚಿತ್ಚೆ, ನಿವೃತ್ತ್ ಜಾವ್ನ್ ವಿಯಾನ್ನಿ ಹೋಮ್ ಹಾಂಗಾಸರ್ ಗಾರ್ಡಿಯನ್ ಜಾವ್ನ್ 2 ವರಾಂಚಿ ಸೆವಾ ದಿಲಿ. ಆಯ್ಲೆವಾರ್ ಜುಜಿ ವಾಜ್ ನಿವೃತ್ತ್ ಯಾಜಕಾಂಚೆಂ ಘರ್ ಉಗ್ತಾವಣ್ ಜಾತಚ್ ತೆ ಥಂಯ್ಚ್ ವಸ್ತಿ ಕರ್ನ್ ಆಸ್ಲೆ.

ಯಾಜಕೀ ಜಿವಿತಾಚಿ ಶೆಗುಣ್ :

ಬಾಪ್ ಮಾವ್ರಿಸ್ ಏಕ್ ಸಮರ್ಪಿತ್ ಯಾಜಕ್ : ಖಿಯ್ಯಾ ಫಿರ್ಗಜೆಂತ್ ತಾಕಾ ನೇಮಕ್ ಕೆಲ್ಲೊ ಥಂಯ್ಸರ್ ಪುರ್ತಾ ಆವ್ಡೆಕ್ ಉಬ್ಗಾನಾಸ್ತಾನಾ, ಪುರ್ಪುರ್ನಾಸ್ತಾನಾ, ಕಿಶೆಂಚ್ ಆವಾಜ್ ಕರಿನಾಸ್ತಾನಾ ತಾಚೆಂ ಕಾಮ್ ಸಮರ್ಪಿತ್ ರಿಶಿನ್ ತೊ ಕರ್ತಾಲೊ.

ಏಕ್ ಭಾಗೆವಂತ್ ಯಾಜಕ್ : ಸಂಸಾರಾಂತ್ ಜೆಜುಚೆಂ ರೂಪ್ ತೊ ಜಾವ್ನಾಸ್ಲೊ. ಮಾಗ್ಲ್ಯಾಚೊ ಮನಿಸ್ ತೊ. ಆಪ್ಲಿ ಬ್ರೀವಿಯರಿ, ಸಾಕ್ರಾಮೆಂತಾಚಿ ಭೆಟ್, ಮರಿಯೆಚೊ ತೇರ್ಸ್ ಚುಕಾನಾಸ್ತಾನಾ ಕರ್ಚೊ ವ್ಯಕ್ತಿ. ಕಿತ್ಲೆಂ ಕಾಮ್ ಆಸೊಂದಿ, ಖಿಯ್ ವಚೊಂದಿ ಮಾಗ್ಲ್ಯಾಂತ್ ತಾಣೆಂ ಅಲಕ್ಷಾ ದಾಕಯಿಲ್ಲಿ ನಾ.

ಏಕ್ ಸರಳ್ ಯಾಜಕ್ : ಹುದ್ದಾಕ್ ತೊ ಆಶೆಲ್ಲೊ ನ್ಹಯ್, ಆಪ್ಣಾ ವಿಶ್ಯಾಂತ್ ವ್ಹಡ್ವಣ್ ಉಲಯಿಲ್ಲೊಯ್ ನ್ಹಯ್. ತಾಕಾ ಉಲೊಂವ್ಕ್ ಆಸಾ ತರ್ ಹೆರಾಂಚೆಂ ಬರೆಪಣ್ ಆನಿ ಬರೆ ಗೂಣ್ ಮಾತ್. ಸಾಧೆಂ ತಾಚೆಂ ಜಿವಿತ್. ಸಾಧೆಂ ಜೆವಣ್, ಸಾಧೆಂ ನೈಸಣ್, ಸಾಧೆಂ ಉಲೊವ್ಣೆಂ, ಸಾಧಿತಾಚಿ ಜಿಣಿ ಯಾಜಕಾಂಕ್ ದೇಖ್ ಆನಿ ಲೊಕಾಕ್ ಪ್ರೇರಣ್.

ಏಕ್ ಮೋಗಾಳ್ ಗೊವ್ವಿ : ಬಾಪ್ ಮಾವ್ನಿಸ್ ಲೋಕಾಚೊ ಯಾಜಕ್. ಶೆಳಿಯಾಂಚೊ ಪರ್ಮಳ್ ತಾಕಾ ಆಸ್‌ಲ್ಲೊ. ಆಪ್ಲ್ಯಾ ಫಿರ್ಗಜೆಂತ್ ಹರೈಕ್ಲ್ಯಾಕ್ ಲ್ಹಾನಾಂಕ್ ತಶೆಂ ವ್ಹಡಾಂಕ್ ತೊ ಸಂಪೂರ್ಣ್ ಜಾಣಾ ಆಸ್‌ಲ್ಲೊ. ತಾಂಚೊ ಉಗ್ಡಾಸ್ ಉರ್ದಾಲೊ. ಮೋಗಾಳ್ ತಾಚೆಂ ಉಲೊವ್ಣೆಂ. ತೊಂಡಾರ್ ಹಾಸೊ, ಕೊಣಾಚೆರ್ಯಿ ರಾಗ್ ತಾಕಾ ಯೆನಾ. ಸೊಸ್ತಿಕ್. ಕೋಣ್ ಎಕ್ಲೊ ದುರ್ಬಳೊ ಆಯ್ಲೊ, ಲೊಬಾಚ್ಯಾ ಬೊಲ್ಗಾಂತ್ ಹಾತ್ ಘಾಲೊ. ಕಿತೆಂ ಥಂಯ್ ಆಸಾ, ಆವಾಜ್ ನಾಸ್ತಾನಾ ಕಾಡ್ನ್ ದಿಲೆಂ. ಉದಾರ್ ಮನಾಚೊ, ಆಪ್ಲ್ಯಾ ಖಾತಿರ್ ತಾಣೆ ಕಾಂಯ್ ದವರುಂಕ್ ನಾ. ದುರ್ಬಳ್ಯಾಂಚೊ ಪಾದ್ವ್ಯಾಬ್ ಮ್ಹಣ್ ಸಬಾರಾಂನಿ ತಾಕಾ ಆಪಯಿಲ್ಲೆಂ ಆಸಾ. ಆಪ್ಲ್ಯಾ ಉತರ್ ಪ್ರಾಯೆ ವರ್ವಿಂ ಪಾಟ್ಲ್ಯಾ ಥೊಡ್ಯಾ ದಿಸಾಂನಿ ಜಾಯ್ತೆಂ ತೊ ಕಷ್ಟಾಲೊ ತರೀ ಸೊಸ್ತಿಕಾಯೆನ್ ತೊ ಸೊಸುನ್ ಆಸ್‌ಲ್ಲೊ.

ಏಕ್ ನಿಸ್ವಾರ್ಥಿ ಯಾಜಕ್ : ಆಪ್ಲ್ಯಾ ಸಗ್ಳ್ಯಾ ಯಾಜಕೀ ಜಿವಿತಾಂತ್ ಆಪ್ಲ್ಯಾ ವಿಶಿಂ ತಾಣೆಂ ಚಿಂತ್ಲೆಂ ನಾ ವಾ ಉಲಯಿಲ್ಲೆಂ ನಾ. ಫಿರ್ಗಜೆಂತ್ ಮುಕೆಲ್ಯಾಂ ವಿಶಿಂ, ಯುವಜಣಾಂ ವಿಶಿಂ, ಸಹಾಯಕ್ ವಿಗಾರಾಂ ವಿಶಿಂ, ಸೆವಾ ದೀಂವ್ಕ್ ಆಯಿಲ್ಲ್ಯಾ ಸೆಮಿನರಿಸ್ತ್ ಆನಿ ಧಾರ್ಮಿಕ್ ಭಯ್ಣಿಂ ವಿಶಿಂ ಬರೆಂ ಉಲಂವ್ಣೆಂ, ತಾಂಚಿ ಪಾಟ್ ಥಾಪ್ಪುಡ್ಲಿ, ತಾಂಕಾಂ ವಯ್ತ್ ಯೇಂವ್ಕ್ ಆವ್ಕಾಸ್ ಕರ್ನ್ ದಿಂವ್ಣೆಂ ಹೊ ತಾಚೊ ವ್ಹಡ್ಲೊ ಶೆಗುಣ್ (ಹಾಂವೆಂಯ್ ತೊ ವೈಯುಕ್ತಿಕ್ ಥರಾನ್ ಭೊಗ್ಲಾ).

ಅಸಲೊ ಏಕ್ ಉದಾರ್, ಗುಣೇಸ್ತ್, ದಯಾಳ್, ಭಾಗೆವಂತ್, ಮೋಗಾಳ್, ಸಮರ್ಪಿತ್, ಸರಳ್, ನಿಸ್ವಾರ್ಥಿ ಯಾಜಕ್ ಮಂಗ್ಳುರ್ ದಿಯೆಸೆಜಿಕ್ ಆನಿಕ್ ನಾ ಮ್ಹಳ್ಳೆಂ ಆಮ್ಕಾಂ ದೂಖ್ ಭೊಗ್ತಾ. ಗೊವ್ವಿಬಾಪಾಕ್, ಯಾಜಕಾಂಕ್ ಆನಿ ಮಂಗ್ಳುರ್ ದಿಯೆಸೆಜಿಚ್ಯಾ ದೇವ್ ಪರ್ಜೆಕ್ ಹೊ ಏಕ್ ವ್ಹಡ್ಲೊ ನಪ್ಪ್.

ಮೋಗಾಳ್ ಮಾವ್ನಿಸ್ ಬಾಪಾ, ಆದೇವ್ನ್ ಮಾಗ್ತಾಂವ್ ತುಮ್ಕಾಂ

ಸೊಡುನ್ ಗೆಲ್ಯಾತ್ ಮ್ಹಣ್ ತುಮಿ, ಸರಳ್ ತುಮ್ಚಿ ಜಿಣಿ

ದೇಖ್ ಬರಿ ಆಮ್ಕಾಂ ದಿಲಿ ತುಮಿ, ಸದಾಂಚ್ ಆಮಿ ತುಮ್ಕಾಂ ಖುಣಿ ಕಾಳ್ಜಾಂನಿ ಉರ್ದಲಿ ತುಮ್ಚಿ ಜಿಣ್ಯೆ ಕಾಣಿ, ದವರ್ತಲ್ಯಾಂವ್ ಆಮಿ ಧ್ಯಾನ್ ಮನಿಂ ಕ್ರಿಸ್ತಾಚೊ ಯಾಜಕ್ ಜಾಲ್ಯಾತ್ ತುಮಿ, ಚಲ್ತಲ್ಯಾಂವ್ ಆಮಿ ತುಮ್ಚ್ಯಾ ಮೆಟಾಂನಿ

ಆದೇವ್ನ್ ತುಮ್ಕಾಂ ಮಾವ್ನಿಸ್ ಬಾಪಾ, ಸರ್ಗಿಂಚ್ಯಾ ರಾಜಾಂತ್ ಮೆಳ್ತಲ್ಯಾಂವ್ ತುಮ್ಕಾಂ

ಸಾಸ್ತಿಕ್ ವಿಶೆವ್ ದೀ ತಾಂಕಾಂ ಸರ್ಗಿಂ ಬಾಪಾ,

ಸಾಂತ್ ಭಕ್ತಾಂಚ್ಯಾ ಮೆಳಿಂತ್ ಘೆ ತುಂ ತಾಂಕಾಂ

ಆದೇವ್ನ್ ತುಮ್ಕಾಂ ಮೋಗಾಳ್ ಮಾವ್ನಿಸ್ ಬಾಪಾ.

- ಮಾ ಬಾ ಆ್ಯಂಡ್ರು ಸೊಜ್
ಬಜಾಲ್ ಫಿರ್ಗಜ್

REQUEISCAT IN PACE

- Rev. Maurice D'Souza (90 Years), St Zuze Vaz Home, passed away on 08.08.2020. Funeral Mass was held at Valencia church at 4.00 p.m., followed by the final rites and burial in the Priests' Cemetery, Valencia, on 09.08.2020.
 - Mr Edward Lobo (87 years), father of Rev. Michael Lobo, Fort Wayne-South Bend, USA, expired on 22.08.2020. The Funeral Mass and burial service took place on 23.8.2020 at Nirkan.
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