

INTER NOS

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**Congratulations and Prayerful Good Wishes
to**



Bishop Peter Paul Saldanha



on

Your Third Episcopal Ordination Anniversary

15 September 2021



**No doubt that you are a shepherd with the smell of the sheep
The faithful love your homilies as they are short but deep;
No matter whether someone is young or old, great or small
You relate well to all like a father and brother, just as Peter Paul.**

**You live what a successor to the apostles is all about:
Proclaim the Gospel and care for the faith, there is no doubt;
We congratulate you today and pray for you all the time
May your joy be full, life graceful and episcopal ministry sublime.**

BISHOP'S PROGRAMME FOR SEPTEMBER 2021

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|-------|------------|---|
| 1 | 09.30 a.m. | Thanksgiving Mass, Decennial Celebration,
Milagres College |
| 2 | 09.00 a.m. | Meeting of Board of Administration,
St Joseph's Seminary, Jeppu |
| 3 | | To Shimoga, Propaedeutic Year, Preparation |
| 5 | 07.00 a.m. | Festal Mass, Missionaries of Charity Sisters |
| | 11.00 a.m. | YCS Mass, General Body Meeting, Bejai |
| 8 | 08.00 a.m. | Festal Mass of the Nativity of B.V.M.,
Cathedral |
| 9 | 09.30 a.m. | Bishop Basil D'Souza, 25 th Death Anniversary
Mass, Cathedral |
| 10 | 11.00 a.m. | Golden Jubilee, Patrao Hospital, Puttur |
| 14 | 04.30 p.m. | Diocesan Finance Council Meeting |
| 15 | 07.00 a.m. | Festal Mass, Our Lady of Sorrows Chapel,
Bishop's House |
| | 06.00 p.m. | Conferring of Ministries, Betharam Fathers |
| 16-17 | | Pastoral Visit, Bajjodi Parish |
| 20-21 | | CCBI, Executive Committee, Online Meeting |
| 21-24 | | KRCBC, Meetings at St Peter's Pontifical
Institute, Bangalore |
| 25-26 | | Pastoral Visit, Gantalkatte Parish |

Bishop Meets in the Forenoon:

Religious Priests and Sisters, 6; Diocesan Clergy, 14;
Lay Faithful, 28.

BISHOP'S MESSAGE FOR SEPTEMBER 2021

1. Nativity of Blessed Virgin Mary: The month of September makes us bubble with joy as we celebrate the birth of our Blessed Mother. The whole nature sparkles with greenery and is resplendent with colourful flowers. The children are in the limelight, and they teach us how to love Mother Mary. Indeed, they are models par excellence to enter the Kingdom of Heaven. Mary, conceived immaculately, maintained her single-minded devotion towards God and loved him with an undivided heart. The childlike innocence of Mary nurtured throughout her life is reflected on the children's faces and signified through flowers. With Mary, everything is new. The family bond gets renewed, the blessed new corn comes into our homes, and all blessings of prosperity come along with it. A girl child who is the hope of the future of our families is honoured and protected. On this occasion, we must firmly resolve to pay attention to the wholesome health of our families. As we are living through the Year of *Amoris Laetitia* Family, we have a wonderful opportunity to attend to the needs of the family in the various vicissitudes of life. I request the Parish Priests and the Commission for the Family to make extra efforts to visit the families in the Parish to support and empower them wherever needed. The Vicars Forane, in consultation with Deanery Council, can plan to have counselling centres in the deaneries to help the families and couples undergoing trauma and struggling to resolve their difficulties. In this way, we can concretely honour Mother Mary, who certainly desires that our families be healthy.

2. With Grateful Hearts: We remember with gratitude Late Bishop Basil Salvadore D'Souza for what he had been to our Diocese and to each one of us who were touched by him in one way or another. He gave a new direction to our Diocese during the 31 years of his episcopal ministry. Not only in Mangalore but also in Bidar Mission, he left his lasting footprints. Even the Konkani Region owes much to him in getting the Roman Missal, Lectionary, and the New Testament translated into Konkani. As we remember his 25th death anniversary on 5 September 2021 and join the Memorial Mass on 9 September at 9.30 a.m. at the

Holy Rosary Cathedral, let us thank God for giving him to us. He ordained many of us, and he helped us change our life's direction by his fatherly and fraternal corrections. A book will be released with 50 short articles written by those who experienced his impact in close circles. May the Lord grant eternal reward to Bishop Basil.

3. A Big Thanks: On 15 September, I complete three years of my episcopal ministry on the Feast of Our Lady of Sorrows. These three years were really a great period of learning both in terms of pastoral ministry and administration. Many have accompanied me to accomplish what is demanded of a Bishop and patiently borne with me in my weaknesses. Episcopal ministry is indeed a heavy and responsible task, and every day it brings new challenges. I am grateful to the Lord for his graces, for Mother Mary and St Joseph for their love and intercession, for my immediate collaborators in the Bishop's House, and everyone who helps in one way or the other in carrying forward the mission of the Diocese. I have learnt much, and certainly, there is more to learn everyday. I count on your love and support in the coming years too. May the Lord reward you for whatever you did for our Diocese and for me personally.

4. New Candidates for the Priesthood: This year, 7 candidates have joined the Diocese of Mangalore after their SSLC. I thank the Parish Priests and Vocation Promoters for inspiring young boys to join the formation towards Priesthood. Likewise, I am grateful to the parents who have nurtured the seed of vocation in their children. May the Lord reward them.

5. Register for Clergy Retreat: As it is announced in the *Internos* of August 2021, we shall have Clergy Retreat in two batches (Batch I: 28 Nov. to 3 Dec.; Batch II: 12 to 17 Dec.). The Retreat will be held at the Pastoral Institute. Kindly register your names well in advance so that adequate preparations could be made. The Auxiliary Bishop of Tellicherry Archdiocese, Bishop Joseph Pamplany, will be the preacher for both batches. The Bishop is a well-known theologian and retreat preacher. He is the Founder of ALFA Institute of Theology and Science at Tellicherry and a visiting Professor of many theological institutes. He has many books and articles to his credit.

6. Preparing for the Forthcoming Synod October 2021 to October 2023: On 9-10 October 2021, Pope Francis will inaugurate the activities of the XVI General Ordinary Assembly of the Synod of Bishops in the Vatican. He has asked the Bishops to solemnly inaugurate the same in each Diocese on Sunday, 17 October 2021. According to the Instructions given, the Bishop of the Diocese will celebrate the Holy Mass with a representative team and proceed with the “Opening session” of the synodal theme: “For a Synodal Church: Communion, Participation and Mission”. This will be the beginning of the two-year synodal journey with three phases (diocesan, continental, universal) with consultations and discernment. It will be for the first time a “decentralised” synod, where Pope Francis wants to involve the entire body of the local churches in the process, keeping in mind the corresponsibility of every baptised person with regard to the mission of the Church, to discern what the Spirit says “to the churches” (Rev 2: 7). The Spirit of Truth (cf. Jn 14: 17) speaks in the Church, and we need to lend our ears to him through listening to the inner voice of the faithful or common conscience (*sensus fidei*) of the baptised concerning the faith and mission of the Church. Therefore, each Diocese will establish a “team” and a contact person and hold a pre-synodal meeting with the emphasis on discernment to find out where God is calling the Church today to.

7. 50th Anniversary of the Diocesan Pastoral Council: This year, we complete 50 years after the formation of the Diocesan Pastoral Council. The *Raknno* of 20-26 August already carries the article with the basic information. The Diocesan Pastoral Council gathered on 19 August suggested celebrating the event on 21 October 2021, and a team is formed to propose the modalities of celebration.

I wish you all a Happy Monthi Feast, and I invoke upon you many blessings of our Heavenly Mother.

✠ Peter Paul Saldanha
Bishop of Mangalore

ANNUAL RETURNS OF 2020-2021

As it stands now, the last date to submit the annual accounts of the financial year 2020-2021 to the Income Tax Department is 30 November 2021. Kindly glance over the review of last year accounts to know if anything is to be paid attention to. The Annual Returns of 2020-2021, with the audited statement of accounts, are to be submitted to the Chancery **before 15 October 2021** for review. However, before submitting them to the Chancery, please check whether all the requirements are followed, and necessary documents are enclosed with due regard to the Constitution of the Diocesan Councils under the section on Finance Council (No 3:12), to avoid repeated reminders and requests. Each of these requirements is to be sent in duplicates.

- Vicar General

NEW DIOCESAN DIRECTORY – 2021-22

We thank the Parish Priests and Superiors of Religious Convents who have submitted to the Chancery by August 15, 2021 the changes that need to be incorporated in the new Directory under their respective parishes/institutions. As regards others who haven't informed us of the changes, it is presumed the information under their parishes/institution is accurate and needs no change. The copies of the New Directory will be available after September 10, 2021 at the Reception Desk, Bishop's House, Kodialbail and Mangala Jyothi, Bajjodi.

NEW CANDIDATES FOR THE DIOCESE OF MANGALORE – 2021

The following new candidates have been admitted to Kripa Sadhana Formation House at Bajpe. Here they will receive the formation akin to a minor seminary, and simultaneously, they will also pursue their Pre-University College studies. We thank the

Parish Priests, religious, and parents who have encouraged them to experience the call of God and walk the path of formation in view of becoming Priests.

No	Name of the Candidate	Parish
1	Austin D'Souza	Bellare (Panja)
2	Cliffon Clarence D'Souza	Fajir
3	Joslin Joyson Valder	Nirkan
4	Nasline Pinto	Hospet
5	Reshoan Prajwal Pinto	Neerude
6	Tenzil D'Souza	Kirem
7	Winson Crasta	Arva

- Director, Vocation Service Centre

MANGALA JYOTHI

I. Programmes for September 2021

4-5 : Adult Catechesis & Liturgy Seminar - Kalmady Parish

12 : Lector's/Choir Training - Kanajar Parish

19 : Liturgy Seminar

26 : Newly Selected Extraordinary Ministers' Training - Bajjodi

II. Commission for Catechetics

Sunday Online Catechism Classes: We thank you for your cooperation in coordinating online catechism classes systematically in your parish. So far, we have completed 4 lessons, and the students' attendance has been very good. We will not be having regular class on September 5th. Our next class will be

on September 12th - Lesson 5. Taking into account your local situation, kindly conduct a mid-term examination or evaluation either offline or online. The marks or points are to be given to the class works and the exam (50% marks for the class works and 50% for the exam). The syllabus for the mid-term examination - 5 lessons.

III. Commission for Liturgy:

1. **Training for Extraordinary Ministers:** The training for the Extraordinary ministers is rescheduled for 26 September 2021, Sunday (9 a.m. to 3 p.m. at Mangala Jyothi). Please register the names at Mangala Jyothi office before 16 September 2021. Registration Fee: Rs 200/-

2. The newly revised handbook for Extraordinary ministers/ Lectors/Choir members is available at Mangala Jyothi. It includes new guidelines, installation rite and related material. Please make use of these new books.

IV. Commission for Bible:

1. We are going to re-print the existing version of the Konkani Bible this month. If you have noticed any observations or corrections, please mail them to us at bible@mangalajyothi.com before 10 September 2021.

V. Religious Book Stall & Articles - Information:

1. All kinds of religious articles, items required for church, altar (altar cloth, albs, vestments, candle stands, thurible, mass candles, superior quality hosts & particles, incense are now available at Mangala Jyothi stall.

2. New Arrivals

Nityadar Novena Book – Revised Edition (Konkani)

Kutmachim Magni – Revised Edition

Chalthi Magni (in Romi script)

– Director, Mangala Jyothi

PROGRAMMES OF CODP

- 14.09.2021 : Internal Evaluation of Women Emp. Project by KROSS team in CODP-ISD
- 23.09.2021 : Training to Bandhavya partner NGO staff and SHG representatives on 'Basic Skills in Counselling' and 'Digital Literacy'
- 27.09.2021 : Training on Natural Resource Management at Narampady
- 28.09.2021 : Training on Organic agriculture and Kitchen garden at Shen

Other Activities: Disbursement of Education Aid to Students

- Director, CODP

YOUNG CATHOLIC STUDENTS / YOUNG STUDENTS' MOVEMENT (YCS/YSM) DIOCESE OF MANGALORE

ಮೊಗಾಚ್ಯಾ ಯಾಜಕ್ ಭಾವಾನೊ,

1. ಪಾಟ್ಲ್ಯಾ ವರ್ಸಾ ಆಪ್ಲಿತ್ ಕೋವಿಡ್ ಪಿಡೆ ವರ್ವಿಂ ವೈಸಿಎಸ್ ಸಾಕ್ಯಾ ರಿತಿನ್ ಚಲೊವ್ನ್ ವರುಂಕ್ ಜಾಂವ್ಕ್ ನಾ. ಥಂಯ್ ಹಾಂಗಾ ಥೊಡಿಂ ಕಾರ್ಯಕ್ರಮಾಂ ಮಾತ್ ಕರುಂಕ್ ಸಾಧ್ಯ್ ಜಾಲಾಂ. ಹ್ಯಾ ವರ್ಸಾ (2021) ಜುಲಾಯ್ 11 ತಾರಿಕೆ ಥಾವ್ನ್ ಪ್ರೇರಕಾಂಕ್ ತಶೆಂ ಸಾಂದ್ಯಾಂಕ್ ಹರೇಕಾ ಆಯ್ತಾರಾ ವೈಸಿಎಸ್ ಜಮಾತಿ ಆನಿ ಕಾರ್ಯಿಂ ಚಲವ್ನ್ ವರ್ನ್ ಥಳಾ ಹಂತಾಥಾವ್ನ್ ವೈಸಿಎಸ್ ಪರತ್ ಕಾರ್ಯಾಳ್ ಜಾಂವ್ಚೆ ಖಾತಿರ್ ಪ್ರೇರಕಾಂಕ್ ಕೇಂದ್ರಾ ಥಾವ್ನ್ ಪುರ್ತೆಂ ಮಾರ್ಗದರ್ಶನ್ ದೀವ್ನ್ ಆಸಾಂವ್. ದಿಯೆಸೆಜಿಂತ್ಲ್ಯಾ ವೈಸಿಎಸ್ ಪ್ರೇರಕ್ ಆನಿ ವಾರಾಡೊ ದಿರೆಕ್ಟೊರಾಂಕ್ ಸಾಂಗಾತಾ ಫಾಲುನ್ ಚಡುಣೆ 200 ಸಾಂದೆ ಆಟಾಪೊ ವೈಸಿಎಸ್ ವಾಟ್ಸಾಪ್ ಗ್ರೂಪ್ ಎದೊಳ್ಚೆ ಕಾರ್ಯಾಳ್ ಆಸಾ.
2. ಕೋವಿಡ್ ಪರಿಸ್ಥಿತಿ ನಿಮ್ತಿ ವಾರ್ಷಿಕ್ ನೋಂದಾವಣ್ ಶುಲ್ಕ್ ರು. 200/- ಆದ್ಲ್ಯಾ (2020-21) ತಶೆಂ ಹ್ಯಾ (2021-22) ವರ್ಸಾಂಚೆ ಭರುಂಕ್ ಆಸ್ಲೆನಾಂತ್.
3. ನವೊ ಕೊಂಕ್ಣಿ ವೈಸಿಎಸ್ ಹಾತ್ ಪುಸ್ತಕ್ 'ಆಮಿ ಭಾವಾಡ್ತಿ' ಎದೊಳ್ಚೆ ಪರ್ಗಟ್ ಜಾಲಾ ಆನಿ ತಾಚೊ ಇಂಗ್ಲಿಶ್ ತರ್ಜುಮೊ ವೆಗಿಂಚೆ ಮೆಳ್ತಲೊ. ದಯಾಕರುನ್ ಹರೈಕಾ ಸಾಂದ್ಯಾನ್ ಆನಿ ಪ್ರೇರಕಾನ್ ಹೆಂ ಪುಸ್ತಕ್ ಘೆಂವ್ಚೆಂ. ವೈಸಿಎಸ್ ಸಂಬಂಧಿತ್ ಕಸಲ್ಯಾಯ್ ಜೆರಾಲ್ ನಿಯಮಾಂಕ್ ಆನಿ ಸವಾಲಾಂಕ್ ಹೆಂ ಪುಸ್ತಕ್ ವಾಪಾರಾ. ಹ್ಯಾ ಪುಸ್ತಕಾಂ ಖಾತಿರ್ ವೈಸಿಎಸ್ ದಪ್ಪರಾಕ್ / ದಿರೆಕ್ಟೊರಾಕ್ ಸಂಪರ್ಕ್ ಕರಾ. ಹ್ಯಾ ಪುಸ್ತಕಾ ಖಾತಿರ್ ಮಾರ್ಗದರ್ಶನ್ ದಿಲ್ಲ್ಯಾ

ಆಮ್ನಾ ಗೊವೈಬಾಪಾಂಚೊ, ಪುಸ್ತಕ್ ಲಿಖ್ತಲ್ಯಾ ಮಾನೆಸ್ತ್ ಫ್ಯಾನ್ಸಿಸ್ ಡಿಕುನ್ಹಾ ಮುಲ್ಕಿ ಹಾಂಚೊ, ಕುಮೊಕ್ ಕೆಲ್ಲ್ಯಾ ವಾವ್ರಾ ಆನಿ ತರ್ಜುಮೊ ಸಮಿತಿಂಚೊ ತಶೆಂಚ್ ಪರಿಶೀಲನ್ ಸಮಿತಿಚೊ ಉಪ್ಕಾರ್ ಭಾವುಡ್ತಾಂ.

4. ಘಟಕಾ ಹಂತಾರ್ ಚುನಾವ್ ಚಲಯಾ. ಖಂಚ್ಯಾಯ್ ಘಟಕಾಂತ್ ಪ್ರೇರಕಾಂಚಿಂ ನೇಮಕ್ಣ್ ಜಾವ್ನಾ ತರ್ ವಾ ತಾಂಚೊ ಸಂಪರ್ಕ್ ಸಂಖೊ (Contact Number) ದಿಯೆಸೆಜಿಚ್ಯಾ ದಿರೆಕ್ಟೊರಾಕ್ ದಿಂವ್ಕ್ ನಾ ತರ್, ವಿಗಾರಾಂನಿ ಹಂ ವೆಗಿಂಚ್ ಕರ್ಚೆಂ. ಘಟಕಾಚೊ ಪ್ರೇರಕ್ ಹುದ್ದಾಂ ಹಕ್ಟಾನ್ ಫಿ. ಗೊ. ಪ. ಹಾಚೊ ಸಾಂದೊ ಜಾತಾ. ('ಆಮಿ ಭಾವಾಡಿ' ಪಾನ್ 25-28). ವೈಸಿಎಸ್ ಸಂಬಂಧಿತ್ ತುಮ್ಮಾಂ ಕಸಲೊಯ್ ವಿವರ್ ಜಾಯ್ ತರ್ ತುಮಿ ಖಂಚಾಯ್ ವೆಳಾರ್ ಮ್ಹಾಕಾ ಸಂಪರ್ಕ್ ಕರುಂಯೆತ್.

5. ವಾರಾಡೊ ಹಂತಾರ್ ಸಂಘಟಿತ್ ಕಾರ್ಯಂ ರುಪಿತ್ ಕರ್ಚ್ಯಾಕ್ ವಾರಾಡೊ ದಿರೆಕ್ಟೊರಾಂಚಿ ವಿಂಚ್ವಿ ವಾರಾಡೊ ಯಾಜಕಾಂಚೆ ಜಮಾತೆರ್ ಕರ್ಚಿ. ವಾರಾಡೊ ದಿರೆಕ್ಟೊರಾನ್ ಸಕ್ಡ್ ಫಿರ್ಗಜ್ ಘಟಕಾಂಚ್ಯಾ ಹುದ್ದೆದಾರಾಂಚಿ ಜಮಾತ್ ಕರ್ನ್ ವಾರಾಡೊ ಮಂಡಳಿಚಿ ವಿಂಚ್ವಾ ಕರ್ಚಿ. ವಾರಾಡ್ಯಾಂತ್ ವೈಸಿಎಸ್ ಸಂಚಾಲನ್ ಕಾರ್ಯಾಳ್ ಆಸ್ಚೆ ಪರಿಂ ಸಾಂಬಾಳ್ಜಿ ಜವಾಬ್ದಾರಿ ತಾಂಚಿ. ವಾರಾಡೊ ಪ್ರೇರಕಾಂಚಿಂ ನಾಂವಾಂ ವಾರಾಡೊ ಗೊವೈಕ್ ಪರಿಶದೆಕ್ ಧಾಡುನ್ ದಿಂವ್ಪಿಂ ಆನಿ ವಾರಾಡೊ ಹುದ್ದೆದಾರಾಂಚಿಂ ನಾಂವಾಂ ಕೇಂದ್ರೀಯ್ ದಫ್ತರಾಕ್ ಧಾಡುನ್ ದಿಂವ್ಪಿಂ. ಹ್ಯಾ ವರ್ಸಾ ಪರಿಸ್ಥಿತಿ ಪಳೆವ್ನ್, ಜಾತಾ ತರ್ ವಾರಾಡ್ಯಾ ಹಂತಾರ್ ಮುಳಾವಿ ತರ್ಬೆತಿ ಶಿಬಿರ್ (Beginners' Camp) ಆನಿ ಹೆರ್ ಕಾರ್ಯಂ ಆಸಾ ಕರ್ಚೆಂ. ('ಆಮಿ ಭಾವಾಡಿ' ಪಾನ್ 28, 91).

6. ವೈಸಿಎಸ್ ವಾರ್ಷಿಕ್ ಚೆರಾಲ್ ಜಮಾತ್, ಕೇಂದ್ರಿಕ್ ಸಮಿತಿಚಿಂ ಚುನಾವ್ ಆನಿ ನವ್ಯಾ ಪ್ರೇರಕಾಂಚಿ ತರ್ಬೆತಿ:

ದೀಸ್: ಆಯ್ತಾರ್, ಸಪ್ಟೆಂಬರ್ 05, 2021. ವೇಳ್: ಸಕಾಳಿಂ 9.00 ಥಾವ್ನ್ ದನ್ಹಾರಾಂ 1.00 ಪರ್ಯಾಂತ್. ಜಾಗೊ: ಬಿಜ್ಜೆ ಫಿರ್ಗಜ್ ಸಭಾಸಾಲ್, ಮಂಗ್ಳೂರ್. ನೋಂದಾವಣ್ ಶುಲ್ಕ್: ರು. 50/- ಕೊಣೆಂ ಹಾಜರ್ ಜಾಂವ್ಚೆ?: ನವ್ಯಾನ್ ನೇಮಕ್ ಜಾಲ್ಲ್ಯಾ/ದಿಯೆಸೆಜಿ ಹಂತಾಚಿ ವೈಸಿಎಸ್ ಮುಳಾವೆ ತರ್ಬೆತಿಕ್ ಜಾವ್ನಾತ್ಲಲ್ಯಾ ಪ್ರೇರಕಾಂನಿ ಕಡ್ಡಾಯೆನ್ ಆನಿ ತಶೆಂಚ್ ಹರೇಕ್ ಘಟಕಾ ಥಾವ್ನ್ ಅಧ್ಯಕ್ ಆನಿ ಕಾರ್ಯದರ್ಶಿ ವಾ ತಾಂಚ್ಯಾ ನಾಂವಾನ್ ದೊಗಾಂ ಸಾಂದ್ಪಾಂನಿ. ಕೇಂದ್ರಿಕ್ ಸಮಿತಿಕ್ ಚುನಾವ್ ಆನಿ ಹುದ್ದೊ ಹಾತಾಂತರ್ ಕಾರ್ಯಂ ತಶೆಂಚ್ ನವ್ಯಾ ಪ್ರೇರಕಾಂಕ್ ತರ್ಬೆತಿ ಎಕಾಚ್ ದಿಸಾ ಚಲ್ತಲಿ. ಗೊವೈಬಾಪ್ ಮಿಸಾಚಿಂ ಬಲಿದಾನ್ ಭೆಟಿಯೆಲೆ. ಫಳಾರ್ ಆನಿ ಚೆವ್ಣಾಚಿ ಮಾಂಡವಳ್ ಆಸ್ತಲಿ. ದಯಾಕರ್ನ್ ಕೇಂದ್ರಿಕ್ ಸಮಿತಿಕ್ ಚುನಾವಾಕ್ ಉಮೇದ್ವಾರ್ ರಾವುಂಕ್ ಸಾಂದ್ಪಾಂಕ್ ಪ್ರೋತ್ಸಾಹನ್ ದಿಯಾ. ಸರ್ವಾಂನಿ ಕೋವಿಡ್ ಚತ್ರಾಯೆಚಿಂ ನಿಯಾಮಾಂ ಪಾಳ್ಚಿಂ. ಕೇಂದ್ರಿಕ್ ಸಮಿತಿಚಿಂ ಚುನಾವಾಚಿಂ ನಿಯಮಾಂ ('ಆಮಿ ಭಾವಾಡಿ' ಪಾನ್ 30).

ತುಮ್ಮಾ ಗಮಾನಾಕ್: ಕೋವಿಡ್-19 ವರ್ವಿಂ ಸಪ್ಟೆಂಬರ್ 05, 2021ವೆರ್ ಲೊಕ್ಡಾವ್ನ್ ಜಾಯ್ ತರ್ ದುಸ್ತಿ ಮಾಂಡವಳ್ ಕಿತೆಂ ತೆಂ ತುಮ್ಮಾಂ ವಾಟ್ನಾಪ್ ಮುಕಾಂತ್ ಕಳಯ್ತಲ್ಯಾಂವ್. ದೇವ್ ಬರೆಂ ಕರುಂ.

ದಿರೆಕ್ಟೊರ್, ವೈಸಿಎಸ್/ವೈಸಿಎಮ್
ಮಂಗ್ಳೂರ್ ದಿಯೆಸೆಜಿ

PASTORAL - CANONICAL CASE: A DIVORCED NON-CATHOLIC MARRYING A CATHOLIC

The Case: A man and woman, both unbaptised, married according to their religion, got a civil divorce after three years of their marriage. Now, without planning to become a Catholic, the divorced man wants to marry an unmarried Catholic woman of my parish. Can I proceed to assist at/bless their marriage after obtaining the dispensation from the impediment of disparity of cult, or is there something more to do?

The Answer: The case presented has several pastoral and canonical angles to it. For our purpose, we consider here only the issue of the previous marriage of the spouses, who were married when they were non-baptised, and now divorced.

1. The Church regards the marriage between the non-baptised (Hindus, Muslims, Buddhists, or those without any religion) as valid. Therefore, there exists a natural marriage bond between them. Every marriage bond – sacramental or non-sacramental – has the properties of unity and indissolubility. In the realm of validity, there is no difference between a sacramental and non-sacramental marriage. This means a marriage between two non-baptised persons is as valid as a marriage between the baptised. The only difference is that a valid marriage between baptised spouses is a sacrament. The same essential properties (unity and indissolubility) inherent in natural or non-sacramental marriage acquire a distinctive firmness among the baptised spouses because of the sacrament.

2. The Catholic Church remains faithful to the teachings of Jesus Christ about marriage, divorce and remarriage (Mk 10:2-12; Lk 16:18; Mt 5:31- 32; 19:3-11; 1 Cor 7:10-11, 39; Rom 7:2-3). Jesus Himself never gave anyone the right to remarry after divorce as long as the previous spouse is still living (cf. *Catechism of the Catholic Church*, no. 1650).

3. Because the marriage between the non-baptised persons is valid, these spouses, too, are bound by the marriage bond. The principle of the indissolubility of the bond is equally applicable to marriages between the non-Christians or non-baptised: “What God has joined let no person separate”. The Church does not recognise the power of any external authority to dissolve a marriage – whether it is between two Catholics or between two non-Christians (non-baptised). It is a doctrinal principle and not merely a canonical or disciplinary matter.

4. A civil divorce is a civil reality, and it is not enough for the Church. A civil divorce might give the right/freedom to marry in the civil realm, but it does not grant a similar right in the Catholic Church. The Church does not recognise the civil divorce as impacting the matrimonial bond – whether for Catholics or others. On the other hand, the Church recognises that the “cases concerning the merely civil effects of marriage pertain to the civil authority” (can. 1672). These civil effects concern matters such as division of property, inherency rights, legitimacy of children, child support, custody and visitation rights. Therefore, even though the spouses obtain a civil divorce, in the eyes of the Church, their marriage bond remains intact. Consequently, their previous bond remains an impediment to a valid marriage.

5. Some might ask this question: “The non-baptised spouses neither got married in the Church, nor they were bound by the Church law when they married each other. They married according to their religious law or civil law. If they obtain a civil divorce, isn’t that sufficient? What right the Church or the Ecclesiastical Tribunal has over the marriages of the non-baptised?” As stated earlier, the Church upholds the validity of marriages of the non-baptised when they marry according to the law applicable to them – whether personal religious law or civil law. Therefore, it applies the principle of indissolubility to these marriages too. Hence, it does not recognise any authority as having the power to release the spouses from their marriage bond and make them free to contract another marriage.

6. Recognising the validity of marriage (the existence of the marriage bond between the spouses) is one thing, and recognising

the authority to dissolve an indissoluble marriage bond is altogether another thing. Not only does the Church not recognise any authority as having the power to dissolve or annul a valid marriage – a natural or sacramental bond - the Church other than herself does not claim to have the power to dissolve sacramental consummated marriages. The Church/the Supreme Pontiff has the power to dissolve only the non-sacramental marriages in favour of faith and sacramental non-consummated marriages. The Pauline Privilege operates by virtue of law. For the Church, the civil divorce or dissolution issued by a civil or any other authority does not address the issue of the previous bond – whether it was valid or not. The decision of civil or other religious authorities does not affect the marital bond.

7. The Church law says that “the matrimonial causes of the baptised pertain by right to the ecclesiastical judge” (can. 1671). However, “an ecclesiastical judge hears only those causes of the nullity of marriage of non-catholics, whether baptised or unbaptised, in which it is necessary to establish the free state of at least one party before the Catholic Church” (Instruction, *Dignitas connubii* (=DC), art. 3 §2). Moreover, the Church law recognises the right of non-Catholics to petition to the Ecclesiastical Tribunal to decide on the validity or otherwise of their marriage, when it states that the spouses, whether Catholics or non-Catholics have the ability to challenge a marriage (cf. cann. 1674, n. 1; 1476; DC, art. 92 §1,1^o and art. 3, § 2).

8. In light of the above, we understand the Church does not pass judgement indiscriminately on the validity of the marriage of non-Catholics when they marry among themselves. Only when previously married (and divorced) non-Catholic persons intend to marry Catholics, by reason of connection, they must submit themselves to the judgement of the Church on the validity of their previous marriage bond. If the Church Tribunal determines the existence of the previous matrimonial bond, then such a person cannot proceed to marry as the previous marital bond constitutes an impediment for a subsequent valid marriage.

9. How can the Church apply canon law to marriages of non-Catholics when deciding the question of the validity of marriage as non-Catholics are not bound by canon law? Merely ecclesiastical laws indeed bind only the Catholics (cf. can. 11). But everyone – Catholics and others – is bound by the divine natural law. The Code of Canon Law contains divine natural law, divine positive (revealed) law, and merely ecclesiastical law. Thus, while determining the validity of the marriage of Catholics, all these three realms are considered.

10. In contrast, for a non-baptised, only the divine natural law aspect is regarded as applicable. The grounds of nullity for marriage available in canon law under divine natural law, for example, are these: consensual incapacity under lack of use of reason, grave lack of due discretion, incapacity to assume matrimonial rights and obligations, impotence, grave fear, exclusion of marriage or any of its property or essential element by a positive act of the will, and so on. Thus, the Ecclesiastical Tribunal decides about the validity of the marriage between non-Catholics only on natural positive law grounds and not on the grounds stipulated by merely ecclesiastical law.

The Catholic Church presumes the validity of all marriages and believes that marriage between any two baptised people is a sacrament. Therefore, when any Catholic or non-Catholic person, who is previously married, wishes to remarry a Catholic, each prior marriage must be examined and a judgment rendered by a Church Tribunal on the validity of the marriage. Religious decisions regarding marriages by Jewish, Anglican, Episcopal or Orthodox authorities issued with regard to their members do not enjoy legal recognition by the Catholic Church. Parties, who have received a decision from the relevant authority of another faith or religion, will still need to resolve their previous marriage through the Catholic Tribunal. The Church considers the marriages of non-Catholics to be equal in validity with those of Catholics.

Therefore, Parish Priests or those who guide or instruct people entering into marriage should listen to their story, know their proper background, and understand the issues that need to be

addressed in the process in line with the teaching and discipline of the Church. If they come across cases of non-Catholics – baptised or not – who are previously married and later divorced but now intending to marry a Catholic, they should be guided well and assisted duly to approach the Ecclesiastical Tribunal to address the issue of the validity of their previous marriage. Only after obtaining the declaration of nullity of the previous bond, such a person can marry a Catholic, provided both parties are free to marry as per civil and canon law.

– Rev. Victor G. D’Souza
Chancellor

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR WORLD MISSION DAY 2021

***“We cannot but speak about what we have seen
and heard” (Acts 4:20)***

Dear Brothers and Sisters,

Once we experience the power of God’s love, and recognise his fatherly presence in our personal and community life, we cannot help but proclaim and share *what we have seen and heard*. Jesus’ relationship with his disciples and his humanity, as revealed to us in the mystery of his Incarnation, Gospel and Paschal Mystery, shows us the extent to which God loves our humanity and makes his own our joys and sufferings, our hopes and our concerns (cf. *Gaudium et Spes*, 22). Everything about Christ reminds us that he knows well our world and its need for redemption, and calls us to become actively engaged in this mission: “Go therefore to the highways and byways, and invite everyone you find” (*Mt 22:9*). No one is excluded; no one needs to feel distant or removed from this compassionate love.

The experience of the Apostles

The history of evangelisation began with the Lord’s own passionate desire to call and enter into friendly dialogue with everyone, just as they are (cf. *Jn 15:12-17*). The Apostles are the first to tell us

this; they remembered even the day and the hour when they first met him: “It was about four o’clock in the afternoon” (*Jn* 1:39). Experiencing the Lord’s friendship, watching him cure the sick, dine with sinners, feed the hungry, draw near to the outcast, touch the unclean, identify with the needy, propose the Beatitudes and teach in a new and authoritative way, left an indelible mark on them, awakening amazement, expansive joy and a profound sense of gratitude. The prophet Jeremiah describes this experience as one of a consuming awareness of the Lord’s active presence in our heart, impelling us to mission, regardless of the sacrifices and misunderstandings it may entail (cf. 20:7-9). Love is always on the move, and inspires us to share a wonderful and hope-filled message: “We have found the Messiah” (*Jn* 1:41).

With Jesus, we too have seen, heard and experienced that things can be different. Even now, he has inaugurated future times, reminding us of an often forgotten dimension of our humanity, namely, that “we were created for a fulfilment that can only be found in love” (*Fratelli Tutti*, 68). A future that awakens a faith capable of inspiring new initiatives and shaping communities of men and women who, by learning to accept their own frailty and that of others, promote fraternity and social friendship (cf. *ibid.*, 67). The ecclesial community reveals its splendour whenever it recalls with gratitude that the Lord loved us first (cf. *1 Jn* 4:19). “The loving predilection of the Lord surprises us, and surprise by its very nature cannot be owned or imposed by us... Only in this way can the miracle of gratuitousness, the gratuitous gift of self, blossom. Nor can missionary fervour ever be obtained as a result of reasoning or calculation. To be ‘in a state of mission’ is a reflection of gratitude” (*Message to the Pontifical Mission Societies*, 21 May 2020).

Even so, things were not always easy. The first Christians began the life of faith amid hostility and hardship. Experiences of marginalisation and imprisonment combined with internal and external struggles that seemed to contradict and even negate what they had seen and heard. Yet, rather than a difficulty or an obstacle leading them to step back or close in on themselves, those experiences impelled them to turn problems, conflicts and difficulties into opportunities for mission. Limitations and obstacles became a privileged occasion for anointing everything and

everyone with the Spirit of the Lord. Nothing and no one was to be excluded from the message of liberation.

We have a vivid testimony to all this in the Acts of the Apostles, a book which missionary disciples always have within easy reach. There we read how the fragrance of the Gospel spread as it was preached, awakening the joy that the Spirit alone can bestow. The Book of Acts teaches us to endure hardship by clinging firmly to Christ, in order to grow in the “conviction that God is able to act in any circumstance, even amid apparent setbacks” and in the certainty that “all those who entrust themselves to God will bear good fruit” (*Evangeli Gaudium*, 279).

The same holds true for us: our own times are not easy. The pandemic has brought to the fore and amplified the pain, the solitude, the poverty and the injustices experienced by so many people. It has unmasked our false sense of security and revealed the brokenness and polarisation quietly growing in our midst. Those who are most frail and vulnerable have come to feel even more so. We have experienced discouragement, disillusionment and fatigue; nor have we been immune from a growing negativity that stifles hope. For our part, however, “we do not proclaim ourselves, but Jesus Christ as Lord and ourselves as your slaves for Jesus’ sake” (2 Cor 4:5). As a result, in our communities and in our families, we can hear the powerful message of life that echoes in our hearts and proclaims: “He is not here, but has risen (Lk 24:6)! This message of hope shatters every form of determinism and, to those who let themselves be touched by it, bestows the freedom and boldness needed to rise up and seek with creativity every possible way to show compassion, the “sacramental” of God’s closeness to us, a closeness that abandons no one along the side of the road.

In these days of pandemic, when there is a temptation to disguise and justify indifference and apathy in the name of healthy social distancing, there is urgent need for *the mission of compassion*, which can make that necessary distancing an opportunity for encounter, care and promotion. “What we have seen and heard” (Acts 4:20), the mercy we have experienced, can thus become a point of reference and a source of credibility, enabling us to recover a shared passion for building “a community of belonging and solidarity worthy of our time, our energy and our resources

(*Fratelli Tutti*, 36). The Lord's word daily rescues and saves us from the excuses that can plunge us into the worst kind of scepticism: "Nothing changes, everything stays the same". To those who wonder why they should give up their security, comforts and pleasures if they can see no important result, our answer will always remain the same: "Jesus Christ has triumphed over sin and death and is now almighty. Jesus Christ is truly alive" (*Evangelii Gaudium*, 275) and wants us to be alive, fraternal, and capable of cherishing and sharing this message of hope. In our present circumstances, there is an urgent need for missionaries of hope who, anointed by the Lord, can provide a prophetic reminder that no one is saved by himself.

Like the Apostles and the first Christians, we too can say with complete conviction: "We cannot but speak about what we have seen and heard" (*Acts* 4:20). Everything we have received from the Lord is meant to be put to good use and freely shared with others. Just as the Apostles saw, heard and touched the saving power of Jesus (cf. *1 Jn* 1:1-4), we too can daily touch the sorrowful and glorious flesh of Christ. There we can find the courage to share with everyone we meet a destiny of hope, the sure knowledge that the Lord is ever at our side. As Christians, we cannot keep the Lord to ourselves: the Church's evangelising mission finds outward fulfilment in the transformation of our world and in the care of creation.

An invitation to each of us

The theme of this year's World Mission Day – "We cannot but speak about what we have seen and heard" (*Acts* 4:20), is a summons to each of us to "own" and to bring to others what we bear in our hearts. This mission has always been the hallmark of the Church, for "she exists to evangelise" (SAINT PAUL VI, *Evangelii Nuntiandi*, 14). Our life of faith grows weak, loses its prophetic power and its ability to awaken amazement and gratitude when we become isolated and withdraw into little groups. By its very nature, the life of faith calls for a growing openness to embracing everyone, everywhere. The first Christians, far from yielding to the temptation to become an elite group, were inspired by the Lord and his offer of new life to go out among the nations and to bear witness to what they had seen and heard: the good news that the Kingdom of God is at hand.

They did so with the generosity, gratitude and nobility typical of those who sow seeds in the knowledge that others will enjoy the fruit of their efforts and sacrifice. I like to think that “even those who are most frail, limited and troubled can be missionaries in their own way, for goodness can always be shared, even if it exists alongside many limitations” (*Christus Vivit*, 239).

On World Mission Day, which we celebrate each year on the penultimate Sunday of October, we recall with gratitude all those men and women who by their testimony of life help us to renew our baptismal commitment to be generous and joyful apostles of the Gospel. Let us remember especially all those who resolutely set out, leaving home and family behind, to bring the Gospel to all those places and people athirst for its saving message.

Contemplating their missionary witness, we are inspired to be courageous ourselves and to beg “the Lord of the harvest to send out labourers into his harvest” (*Lk* 10:2). We know that the call to mission is not a thing of the past, or a romantic leftover from earlier times. Today too Jesus needs hearts capable of experiencing vocation as a true love story that urges them to go forth to the peripheries of our world as messengers and agents of compassion. He addresses this call to everyone, and in different ways. We can think of the peripheries all around us, in the heart of our cities or our own families. Universal openness to love has a dimension that is not geographical but existential. Always, but especially in these times of pandemic, it is important to grow in our daily ability to widen our circle, to reach out to others who, albeit physically close to us, are not immediately part of our “circle of interests” (cf. *Fratelli Tutti*, 97). To be on mission is to be willing to think as Christ does, to believe with him that those around us are also my brothers and sisters. May his compassionate love touch our hearts and make us all true missionary disciples.

May Mary, the first missionary disciple, increase in all the baptised the desire to be salt and light in our lands (cf. *Mt* 5:13-14).

Rome, Saint John Lateran, 6 January 2021, Solemnity of the Epiphany of the Lord.

- *Franciscus*

R.I.P.

- Rev. Fr Charles D'Souza (78 years), a priest of Bellary Diocese, brother of Rev. Fr Harold C. D'Souza, St Zuze Vaz Home, Jeppu, and the late Rev. Fr Bernard L. D'Souza, expired on 29 July 2021. His funeral took place in Bellary on 30 July 2021.
 - Sr M. Saveria D'Souza (96 years), sister of Rev. Fr Valerian D'Souza (Sr) and Rev. Fr Denis D'Souza, passed away on 7 August 2021. The funeral took place in Bangalore on 8 August 2021.
 - Mrs Elizabeth Dias (84 years), mother of Rev. Fr Santhosh Dias, serving in Gulbarga Diocese, expired on 8 August 2021. Her funeral took place on 11 August 2021 at St Dominic Church, Ashoknagar.
 - Mrs Juliana Lobo (77 years), mother of Rev. Fr Vinod Lobo, Socius, Rosario Cathedral, passed away on 21 August 2021. Her funeral took place on 23 August 2021 at St Vincent Ferrer Church, Valencia.
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