

# INTER NOS

RNI. No. KARBIL/2007/20997

Regn. No. MNG/991/2022-24

Vol. 18


No. 9

September 2024

*Congratulations and  
Best Wishes to you dear*

**Bishop Peter Paul Saldanha**

On your **SIXTH EPISCOPAL  
ORDINATION ANNIVERSARY**  
**15 September 2024**



*Dear Bishop, on your episcopal ordination day,  
We pray your faith is firm and unbending.  
Walk with God in every way,  
Receive His blessings never ending.*

*We pray your hope is always strong.  
Cling to God, come what may,  
Receive His comfort all year long.*

*We pray your love is ever-growing.  
Share God's love and proclaim His mercy,  
So, our souls for Him keep glowing.*

*Dear Bishop, on your episcopal ordination day  
To you, in prayer, we uplift and thank God for your special gift,  
Lord Our God, grant our Bishop a shepherd's heart,  
Help each of us to do our part.*

## BISHOP'S PROGRAMME FOR SEPTEMBER 2024

- |       |            |   |
|-------|------------|---|
| 1     | 10.00 a.m. | Raknno Award Programme, Bishop's House                          |
|       | 03.00 p.m. | AGM of Catholic Health Association, CODP                        |
| 3     | 10.00 a.m. | Teachers' Day Celebration, CBE, at Pastoral Institute           |
| 7     | 07.30 a.m. | Mass at Loretto Church  |
| 8     | 08.00 a.m. | Monthi Feast Mass, Cathedral                                    |
| 10-12 |            | CCBI and NBCLC meetings at St John's Medical College, Bangalore |
| 13    | 04.00 p.m. | Diocesan Finance Council Meeting                                |
| 14-15 |            | Pastoral Visit, Derebail  |
| 16    | 07.00 a.m. | Feast of Our Lady of Dolours, Kodialbail Chapel                 |
| 21-22 |            | Pastoral Visit, Bela  |
| 23-26 |            | KRCBC and United Christian Forum, KROSS                         |
| 29    |            | Pastoral Visit, Permude, Lawrence Nagar                         |

### **Bishop meets in the Forenoon:**

Diocesan Clergy, 17; Religious Men and Women, 18;

Lay Faithful, 19.



Pope Francis ends his encyclical *Laudato si'* with two prayers for our Earth. The Earth also needs our prayers, our spiritual attention. Many of us know the effectiveness of prayers for others, how healing and help is given, even in the most unexpected ways. It can be helpful first to acknowledge that the Earth is not "unfeeling matter," but a living being that has given us life. And then we can "hear its cry," sense its suffering: the physical suffering we see in the dying species and polluted waters – the deeper suffering of our collective disregard for its sacred nature.

---

## **BISHOP'S MESSAGE FOR SEPTEMBER 2024**

**Papal Intention for September:** The Pope invites the whole Church to pray for ourselves that we may hear the cry of the Earth and of the victims of natural disasters and climactic change. Do I hear the cry of our common home? Do we ever ask ourselves what we can do as a community or as an individual to protect the Earth from further damage? The effect of climactic change is perceived through raised temperatures and heavy rains, flash floods, and landslides that cause loss of lives, property and livestock. The experiences of Wayanad in Kerala and Tripura are vivid examples of devastation to which we cannot close our eyes. Let us join hands to help the suffering humanity, and let us pray to the Lord to protect the Earth and the whole of Creation.

**Season of Creation 2024:** The Season of Creation spans five weeks between the World Day of Prayer for the Care of Creation (September 1) and the Feast Day of St Francis of Assisi (October 4). The beginning and the end date of Season of Creation are linked with the concern for Creation in the Eastern and the Western traditions of Christianity, respectively. The theme of this year is "To Hope and Act with Creation" and the Symbol is "the First fruits of Hope" (Rom 8: 19-25). When we work together with Creation, the first fruits of hope can emerge.

St Francis of Assisi called the Earth as our sister and our mother in his Canticle of Creatures. The times we live in show that we are not relating to the Earth as a gift from our Creator but rather as a resource to be used and exploited. And yet, there is hope and expectation for a better future. This period of expectation is a time of groaning, crying, and actively striving for new life amid the struggles. Just as in childbirth, we go through a period of intense pain, but we hope that new life springs forth. Let us join the Pope to strive hard to protect the Earth from all selfish exploitation.

**Nativity of the Blessed Virgin Mary:** A girl child is born among us to bring hope into this hopeless world. Mary is the best

creation of God, the First love of the World. This girl child brings hope of a new humanity, and she as the first fruit of the elderly couple Sts Joachim and Ann, makes our families resound with laughter. The whole world now can sing a new song of joy and hope. Infant Mary is the dawn of newness. When atrocities are committed against the girl child and women in our country, may Mary be our inspiration to value the dignity of every female child and of every woman. May Mother Mary intercede for us.

**Revised Edition of the Pastoral Plan:** During the Diocesan Pastoral Council (DPC) meeting on 31 July 2024, the Revised Pastoral Plan was released. I thank the Coordinator and all the Commission Secretaries and their members for putting in hard efforts to evaluate the working of the past three years and for drawing the Pastoral Plan with the vision of the Diocese: “A united and reconciled Community that lives through Christ’s love, with Christ, and proclaiming Christ”. To realise this vision, the second edition of the Pastoral Plan delineates clear goals and objectives. Copies of the Pastoral Plan are available in the Bishop’s House. A copy has already been given to each member of the DPC who was present at the meeting. I ask the Vicars Forane to organise the training sessions for the Secretaries of each Commission so that a concrete Action Plan can be drawn up at the parish level. Please get in touch with the Coordinator of the Pastoral Commissions, Fr Faustine Lobo, to help organise these sessions.

**Appointment of New Bishops:** We congratulate the new Coadjutor Bishop of Jhansi, Most Rev. Wilfred Moras, who hails from Neerude Parish. Bishop Moras was ordained on 6 August in the Diocese of Jhansi. May the Lord accompany him in his new ministry. We also congratulate Bishop Duming Dias of the Diocese of Karwar and the Auxiliary Bishops of the Archdiocese of Bangalore, Most Rev. Arokiaraj Satis Kumar and Most Rev. Joseph Susainathan. May the Lord grant them all the grace they need to carry on His mission in the region of Karnataka.

**Regarding *Requiem Mass* (Mass for the Dead) on Sundays:** During the Pastoral Consultation held in March 2024 and again at the meeting of the Council of Priests held on 1 August 2024, the question was raised concerning the new practice of some Parish Priests of celebrating separate Masses to mark the seventh day of death, month's mind, the anniversary of death, etc., in addition to the regular Sunday Masses. It was pointed out that this practice of celebrating "special" Masses for these occasions in very few parishes has caused some pastoral confusion and problems for other parishes, as well as hindering the participation of the faithful in catechism, meetings and programmes of associations, basic ecclesial communities and pastoral commissions, etc. In the past, a position was taken not to celebrate such Masses on Sundays. I therefore ask all priests to adhere to the policy already in place in our diocese and not to deviate from it. While no special/separate Masses for the Dead can be scheduled on Sundays or Saturday afternoons, with the exception of Funeral Masses, following the liturgical norms, Mass intentions for the Dead can be offered at regular Sunday Masses.

**New Norms Regarding the Pastoral Ministry of the Religious in our Diocese:** The new decree given in this volume is the fruit of the combined efforts of the Pastoral Consultation, Commission consisting of Diocesan and Religious Priests, and the reflection of the Council of Priests. Theological and canonical reflections support the decree. A slow and reflective reading of it will provide sufficient insight into certain ecclesial values in relation to the priestly identity and ministry and also an orientation for the right ordering of pastoral ministry. I sincerely thank all those who have contributed towards its realisation. I request the cooperation of all for the good of the local Church.

I thank each and every one of you for all the service you render to the Church in Mangalore. Wish you a Happy Monthi Fest. May Mother Mary intercede for us.

✠ Peter Paul Saldanha  
**Bishop of Mangalore**

## **Norms Relating to the Religious Priests and Celebration of Masses for the Public in the Oratories or Chapels of Religious**

### **Preamble**

The Bishop is the father and pastor of the particular Church (diocese) in its aspects. He has the duty to discern, respect, promote and coordinate the various charisms. In his pastoral charity, therefore, he welcomes the charism of the consecrated life as a grace that is not confined to a single Institute but which benefits the whole Church. For their part, consecrated persons should not fail to cooperate generously with the particular Churches, to the extent possible and with respect for their own charism, working in full communion with the Bishop in the fields of evangelisation, catechesis and parish life (*Vita Consecrata* 49, *Apostolorum Successores* 98).

We are grateful to God for blessing us with many religious men and women from many Institutes of Consecrated (Religious) Life in the Diocese of Mangalore. We appreciate the love and dedication of all the religious who continue to contribute immensely in helping to build up the Church in Mangalore. We are aware that “a diocese which lacked the consecrated life would not only be deprived of many spiritual gifts, of suitable places for people to seek God, of specific apostolic activities and pastoral approaches, but it would also risk a great weakening of that missionary spirit which is characteristic of the majority of Institutes” (*VC* 48).

### **Part I - Theological Principles and Canonical Norms**

Unity with the Bishops is a unique aspect of the relationship of ecclesial communion with all vocations and states of life. This highlights the fundamental importance of the cooperation between consecrated persons and Bishops for the organic development of diocesan pastoral life. The hope of cultivating a spirituality of communion without an effective and affective relationship with the Bishops, primarily with the Pope, would be in vain (Congregation for the Institutes of Consecrated Life & Societies

of Apostolic Life, *Starting Afresh from Christ*, 19 May 2002). Religious have a place in the pastoral plans of the diocese (VC 48), and the Church indeed mandates religious to collaborate closely with diocesan structures as part of them, not simply as spectators or as a parallel structure, while respecting the ministry of Bishops by accepting their concrete pastoral directives for the life of the diocese.

Among the religious, there are those who have received the Sacred Orders. These religious priests, by Ordination, are assumed into “the responsibilities of the presbyterate so as to become themselves the prudent cooperators of the episcopal order. Today they can be of even greater help to Bishops in view of the greater needs of souls. Therefore, they can be said in a real sense to belong to the clergy of the diocese inasmuch as they share in the care of souls and in carrying out works of the apostolate under the authority of the prelates” (*Christus Dominus*, no. 34).

In fact, the liturgy of Ordination emphasises this link between the priest and the Bishop since the Rite of Ordination of Priests (*editio typica altera* issued in 1989) requires the promise of obedience to the diocesan Bishop even from a religious candidate for the priesthood: “Do you promise respect and obedience to the diocesan Bishop and to your legitimate superior?” Respect means that the priest recognises the Bishop as a father in Christ; obedience means that the priest cooperates with the Bishop and supports him in his ministry. In the question to the religious candidate for the priesthood, not only is the Bishop included, but he is also mentioned before his religious superior to emphasise the hierarchical relationship between a priest and a Bishop, based on Holy Orders. This bond between priests of every kind and rank and the Bishops is essential for the exercise of the priestly ministry.

No doubt, the consecrated life lives its relationship with the universal Church inserted in the particular Church. St John Paul II said to the religious: “Wherever you are in the world, you are, with your vocation, ‘for the universal Church’, through your mission ‘in a given local Church’. Therefore, your vocation for the universal Church is realised in the structures of the local Church.

Every effort must be made in order that ‘consecrated life’ may develop in the individual local Churches... Unity with the universal Church, through the local Church: that is your way” (Address to the Superiors General of Men’s Religious Orders, 24 November 1978, n. 3). Therefore, consecrated/religious cannot express their sign value outside a particular Church. It is within the ambit of the particular Church that consecrated persons are called to give witness to Christ. This is the way to prevent the consecrated persons from becoming isolated. Therefore, the religious are invited to integrate themselves into the pastoral life of the diocese in which they work and “not present themselves as alternatives to Diocesan structures and parish life” (*Ecclesia in Asia*, no. 25).

Religious priests are to be prudent cooperators with the Bishops in as much as they share in the care of souls and in the practice of apostolic works under the authority of the Bishops. Hence, they are subject to the authority of the Bishop of the diocese in the following matters: public worship, without prejudice, however, to the diversity of rites; the care of souls; preaching to the people; the religious and moral education, catechetical instruction and liturgical formation of the faithful, especially of children. They are also subject to diocesan rules regarding the comportment proper to the clerical state and also the various activities relating to the exercise of their sacred apostolate (*Christus Dominus* 35).

In the light of these principles, the Church has established norms for the life and ministry of religious priests in the particular Church. In our context, considering the need to make known certain norms of the Code of Canon Law with regard to religious (consecrated) priests,

***I hereby decree that the following canonical norms applicable to them are of particular importance and that they should be observed with due diligence:***

- 1) According to can. 285 §1 clerics, both diocesan and religious, are to shun completely everything that is unbecoming to their state, in accordance with the provisions of particular law (that is, diocesan law).



- 2) Can. 672 requires religious to observe the norms of celibacy (can. 277) and to avoid everything unbecoming to their state, according to the norms of particular law (can. 285). Religious clerics are also bound by the provisions of can. 279, §2, that is, they are to attend pastoral courses which will be organised for them after their Ordination, in accordance with the provisions of particular (diocesan) law. They are also to attend other courses, theological meetings or conferences at the times established by the same law.
- 3) In matters concerning the care of souls, the public exercise of divine worship and other works of the apostolate, religious are subject to the authority of the Bishops, whom they are bound to treat with sincere obedience and reverence (can. 678 §1).
- 4) Either personally or through a delegate, the diocesan Bishop can visit churches or oratories to which Christ's faithful have habitual access, schools other than those open only to the institute's own members, and other works of religion and charity entrusted to religious, whether these works be spiritual or temporal. He can do this at the time of pastoral visitation or in a case of necessity. If the diocesan Bishop becomes aware of abuses and a warning to the religious superior having been in vain, he can, by his own authority, deal with the matter (can. 683).
- 5) The diocesan Bishop has the right to watch over and inspect the Catholic schools situated in his territory, including those established or directed by members of religious institutes. He also has the right to issue directives concerning the general regulation of Catholic schools; these directives also apply to schools run by members of a religious institute, although they retain their autonomy in the internal management of their schools (can. 806 §1).
- 6) Even when a parish is entrusted to a religious institute, the religious superior has no authority to appoint a religious priest as pastor, assistant pastor, or to any other ecclesiastical office in the diocese, except that he may present to the diocesan Bishop a suitable religious priest for appointment (cfr can. 682 §1).

- 7) Members of religious institutes of all kinds must abide by the decree issued by the Bishop concerning the offering (*stips*) to be made for the celebration and application of Mass (can. 952 §3).
- 8) With regard to the celebration of Masses with several intentions (clubbed Mass intentions), the Bishops in whose dioceses these cases occur should bear in mind that this practice is an exception to the canonical law in force; wherever this practice becomes excessively widespread, also because of misconceptions about the meaning of offering for Masses, it must be considered an abuse. The diocesan Bishops, in particular, have the duty of making known these norms, which apply to both the secular and religious clergy, promptly and clearly, and of ensuring that they are observed (Congregation for the Clergy, Decree *Mos iugiter* on the Norms for the Offering of the Sacrifice of the Mass, 22 February 1991, art. 2 § 3 & 6).
- 9) Apart from other situations, the faculty granted by the Bishop of the diocese to a religious priest to hear confessions (administer the Sacrament of Penance) ceases by loss of domicile (can. 975), that is when a religious priest is transferred and assigned to a community in another the diocese. Therefore, a religious priest, upon being a member of his religious community, should seek this faculty from the diocesan Bishop in whose territory his community exists. This faculty habitually to hear confessions is given in writing (can. 973).
- 10) Normally, the funerals of religious or of members of a society of apostolic life are to be celebrated in their proper church or oratory by the Superior, if the institute or society is a clerical one; otherwise, by the chaplain (can. 1179).
- 11) The competent major superior, following other stipulations on granting the indult of exclaustation, when a religious is a priest, the said superior should also obtain the prior consent of the Bishop of the place in which the exclaustated priest must reside (can. 686 §1; (Congregation for the Institutes of

Consecrated Life and Society of Apostolic Life, Guidelines, *The Gift of Fidelity, the Joy of Perseverance*, 2 February 2020, nn. 67 & 73). In the same way, the indult to leave the religious institute is not granted to a religious priest until he has found a Bishop who will incardinate him in his diocese or at least receive him there on probation (can. 693).

- 12) For a church or a sacred place to be officially recognised as a sanctuary, it requires the approval of the diocesan Bishop, who is also competent to approve its statutes (can. 1230, 1232).
- 13) In all churches, oratories (chapels) regularly open to Christ's faithful, including those belonging to religious institutes, the local Ordinary may order that a special collection be taken up for specified parochial, diocesan, national or universal initiatives. The collection must afterwards be carefully and entirely forwarded to the diocesan curia (can. 1266). In addition to forwarding the collection received from others for the specified purpose as per ecclesiastical norms, the religious institutes have the duty to do all in their power to donate something from their own resources to help the needs of the Church and support the poor and thus make a special effort to give, as it were, a collective testimony of charity and poverty (can. 640).
- 14) In all matters in which they come under the authority of the local Ordinary, religious can be constrained by him with penalties (can. 1320).

## **Part II: Celebration of Masses for the Public in the Oratories or Chapels of Religious**

Time and again, priests and lay faithful ask about the significance of parish life and the role of Parish Priests in the context of some religious priests, who are also trying to meet the spiritual and sacramental needs of a few parishioners or faithful who prefer them. There is more to Christian life than the ad hoc response of some priests or religious to the religious needs of a few individuals. Nevertheless, it cannot be denied that Catholic life consists of more than attending Sunday Mass and fulfilling the weekly obligation in whatever place Mass is offered.

## Theological and Pastoral Principles

Canon 515 describes the parish as “a specific community of the Christian faithful established, in a particular Church (diocese) whose pastoral care, under the authority of the Bishop, is entrusted to a priest-pastor, who is its proper shepherd.” The parish is not just a community but “a community of communities, a centre of missionary outreach” (Pope Francis, *Evangelii Gaudium* 28), a centre that energises movements, Basic Ecclesial Communities and other apostolic groups, pious associations and structures that provide for the participation of lay faithful in various dimensions and in turn nourished by them. A parish is a community of worship, a community for the teaching of Christian doctrine, and a community for the practice of charity in good work and fraternal love. The high point of this parish liturgical celebration is the Sunday Eucharist. Vatican Council II says: “Efforts also must be made to encourage a sense of community within the parish, above all in the common celebration of the Sunday Mass” (*Sacrosanctum Concilium* 42).

In every diocese, the parish remains the ordinary place where the faithful gather to grow in faith, to live the mystery of ecclesial communion and to take part in the Church’s mission. Therefore, the Church urges the Bishops to devise new and effective ways of shepherding the faithful, so that everyone, especially the poor, will feel truly a part of the parish and of God’s People as a whole. Pastoral planning with the lay faithful should be a normal feature of all parishes. No one should be excluded a priori from sharing fully in the life and mission of the parish because of their social, economic, political, cultural or educational background. Just as each follower of Christ has a gift to offer the community, so the community should show a willingness to receive and benefit from the gift of each one (*Ecclesia in Asia*, 25).

Sunday is not only the *dies Domini* (day of the Lord), it is also the *dies Ecclesiae* (day of the Church). This is why, on the pastoral level, the community aspect of the Sunday celebration should be particularly stressed. Among the many activities of a parish, “none is as vital or as community-forming as the Sunday

celebration of the Lord's Day and his Eucharist". The celebrations in the parish church are "to foster the sense of the Church community, which is nourished and expressed in a particular way by the community celebration on Sunday, whether around the Bishop, especially in the Cathedral, or in the parish assembly, in which the pastor represents the Bishop".

The Sunday assembly is the privileged place of unity for all – the clergy, lay faithful and religious. Insofar as parishes are "Eucharistic communities", it is normal to find at Sunday Masses in parishes different groups, movements, associations and even the religious communities present in the parish. This allows everyone to experience in common what they share most deeply, beyond the particular spiritual paths which, by discernment of Church authority, legitimately distinguish them. This is why on Sunday, the day of gathering, Masses are not to be encouraged outside the parish environment. To ensure that the life and unity of the Church community are fully safeguarded and promoted, the Bishops can give guidelines and directives in view of special needs in the area of formation and pastoral care (cfr. John Paul II, Apostolic Letter, *Dies Domini*, 36).

The collaborative spirit is an alien experience within the competitive environment of modernity. We shouldn't see the Eucharist in an individualist manner as being all about an individual encounter with God. Ideological strains of Eucharistic Individualism is a more pervasive problem, with some places functioning as "Mass Stops" where a disconnected collection of individuals spend an hour a week "getting their sacraments" without any community connection that binds them all together.

### **The Present Diocesan Pastoral Context**

Approximately 25 years ago, the Parish Priests of the episcopal and city vicariates expressed concern about religious priests celebrating Sunday Masses for the faithful in their oratories or chapels. This had a negative effect on the pastoral life of the parish, encouraging some to leave or be away from the parish community. In response, the Bishop formed a Commission to study and propose solutions to the problem. After careful

consideration of the Commission Report, the Bishop issued a decree on 15 June 1999. This specified which chapels/oratories of religious orders could celebrate Sunday Mass for the public, limiting it to one Mass on either Saturday evening or Sunday.

As time progressed, some religious oratories or chapels gradually began to breach the letter and spirit of the decree issued by the Bishop. In the last three years, Parish Priests and other clergy, especially those working in the episcopal and city vicariates, have begun to ask the Bishop in the Council of Priests' meeting and the Diocesan Pastoral Consultation to enforce the previous decree and to support the growth of parish communities and parish pastoral ministry, which the Church values highly and regards parishes as Eucharistic communities.

In light of the above situation, on 9 February 2023, the Bishop, along with the Vicar General and Chancellor, met the superiors of clerical religious houses, in whose chapels Masses are celebrated on Sundays for the public and cordially discussed the issue. These religious priests suggested that a committee comprising religious and diocesan priests be formed to study the matter and recommend solutions. The issue was also discussed at length in the Pastoral Consultation held in 20 March 2024.

On 24 March 2023, the Bishop established a Commission to Study the Pastoral Issues Relating to Eucharistic Celebrations in Clerical Religious Oratories/Chapels/Churches. The Commission was constituted with the Rev. Fr Joseph Martis (Secretary of the Council of Priests) and the Rev. Fr Melwyn J. Pinto (Rector, St Aloysius College) as co-conveners, and the following members: Rev. Fr Melwyn OCD (Superior, St Joseph's Monastery), Rev. Fr Daniel Veigas OP (Episcopal Vicar for Religious), Rev. Fr John Baptist Saldanha (Parish Priest, Bejai), Rev. Fr Rocky D'Cunha OFM Cap (Superior, St Ann's Friary) and Rev. Fr Vincent Monteiro (Vicar Forane, Episcopal Vicariate). The Commission submitted its report and recommendation to the Bishop on 15 January 2024.

The Commission has noted that the religious houses render great service to our people in their spiritual, social and intellectual lives.

The religious priests have been assisting our people in their spiritual needs, such as confessions, retreats, counselling, and assistance for the sick and needy. Some of the religious houses even assign a priest in their community to be available for counselling, confessions and prayer when people approach them. There is no doubt the presence and service of religious priests have helped our faithful to experience the Lord and obtain spiritual benefits.

On the other hand, the Commission has also received feedback from parish priests who, while appreciating the contribution of religious in general, have pointed out that the celebration of Sunday Masses has affected the pastoral life of the parish by drawing away some of their parishioners to these places of worship. This is contrary to the role of the parish and Sunday celebrations as envisaged by the teaching of the Church and also affects their participation in parish activities, SCC/BEC meetings, formation of youth and children, loss of sense of belonging to the parish community and indifference to what happens in it. As religious also form a specific community within the parish, their conviction and commitment to the role and mission of the parish as a “community of communities” is important to prevent individualism and to uphold the Church’s teaching on parishes within the particular Church.

Having considered all that needs to be considered, having heard the representatives of the religious priests and having formed a Commission, with a majority of religious priests, to study the issues and to submit a report, and having duly studied the report together with the observations, and having then presented to the Council of Priests for their opinion all the relevant points that would be included in the forthcoming decree,

**I now decree as follows:**

- 1) On Sundays and Holydays of Obligation (August 15 and December 25), permission to celebrate Masses for the public is granted in the following places of worship and for a specific number of Masses as follows:
  - a) St Aloysius College Chapel – one Mass on Sundays

- 
- b) Our Lady of Dolours, Kodialbail, Bishop's House – one Mass on Sundays
  - c) St Ann's Friary Chapel, Bejai – one Mass on Saturday evening and one Mass on Sundays.
  - d) Infant Jesus, Carmel Hill – one Mass on Saturday and one on Sundays
  - e) Fatima Retreat House (Divine Mercy), Jeppu – one Mass on Saturday evenings and two on Sundays.
  - f) St Fidelis Friary Chapel, Farangipet – one Mass on Sundays
  - g) Asha Deepa, Madanthyar – one Mass on Sundays.
  - h) Divine Call Centre, Mulki – one Mass on Sundays only for the retreatants (and not for others) if it is a full-day retreat. No liturgical celebrations shall be held during the Holy Week Paschal Triduum.
- 2) In the above places, with the exception of h), only the Mass of Lord's Supper on Holy Thursday, one Good Friday Liturgy, one Easter Vigil, and one Easter Sunday Mass can be celebrated. The guidelines *Paschalis Solemnitatis* issued by the Congregation for the Divine Worship and Discipline of the Sacraments urges all the faithful to participate in the Holy Week and Easter liturgical celebrations in their parishes (no. 94).
- 3) Whenever Masses are held in the above-mentioned places, at regular intervals, such as once in three months, the priests should instruct the faithful participating in Masses in their oratory/chapel on the significance of parish community and the necessity of belongingness to a parish and urge the faithful to participate in Sunday liturgy in their respective parishes and take part in the life and mission of parishes.
- 4) Children and youth who have to attend the catechism classes and attend parish meetings should be directed to participate in their religious/catechetical programmes in the parish, and religious should make it their primary concern towards their formation in the parish pastoral environment.



- 5) Retreats for the faithful with a large number of participants should not be conducted on Sundays, with the exception of permission from the Bishop. The superiors of the religious houses should discuss the matter with the Parish Priest and see if retreats can be held in the parish, though they are organised by the religious.
- 6) Transmission of Celebration of Masses online is highly discouraged. It has been noted that during online transmission of the celebration of Masses, advertisements pop up, and scrolling of the names of the sponsors has impacted the sanctity of the celebration, giving an impression of commercialisation. Such practices are totally banned and never allowed to be revived.
- 7) All members of religious institutes - just as every priest is obliged to – are required to adhere to the Bishop’s decree regarding Mass Offerings (*stips*) in the diocese, and they should not charge an amount higher than the one determined.
- 8) With regard to the celebration of Masses with several intentions (clubbed Masses), all religious priests are bound to follow the norms established by the Holy See. These norms, which apply to both the secular and religious clergy, are to be followed promptly and clearly, and the Bishop has an obligation to ensure that they are observed (Decree, *Mos iugiter*, art.6)
- 9) In the churches, oratories (chapels) of religious institutes which have Masses for the public on Sundays and holy days of obligation, the special collection to be taken up for specified parochial, diocesan, national or universal initiatives as per the norms of the episcopal conference and the diocese, the collection made must be carefully and entirely forwarded to the diocesan curia (can. 1266). In the Diocese of Mangalore, the following earmarked collections (specific dates are published each year in the *Ordo / Inter Nos*) are to be made and be forwarded to the specified account as per norms with due regard to the three specific collections which the Bishop has designed to exempt from forwarding to the office of the Diocesan Procurator, thereby favouring the religious to retain them for use as appropriate for the purpose of the collection:

- |                         |  |
|-------------------------|--|
| a) December (Christmas) | Diocesan Clergy Maintenance Fund (I)         |
| b) January (Epiphany)   | <i>Retired Priests' Maintenance</i>          |
| c) February-11          | Holy Childhood                               |
| d) March-3              | Maintenance of the Universal Church          |
| e) March/April          | Maundy Thursday- Priests' Aid Fund           |
| f) March/April          | Good Friday- For the needs of the Church     |
| g) May                  | Solidarity with Mission                      |
| h) June                 | Society of St Peter the Apostle              |
| i) August               | <i>Ongoing formation</i>                     |
| j) August-15            | Communio India (C.C.B.I.)                    |
| k) September            | For the Apostolate of Church's Charity       |
| l) September-8          | <i>Diocesan Clergy Maintenance Fund (II)</i> |
| m) October              | Mission Sunday                               |
| n) November             | Diocesan Mission                             |

In other words, the Rector/Superior shall retain the following three earmarked collections for the religious community, and shall forward the entire amount of the other earmarked collections to the Diocesan Procurator:

- |                       |                                       |
|-----------------------|---------------------------------------|
| a) January (Epiphany) | Retired Priests' Maintenance          |
| b) August             | Ongoing formation                     |
| c) September-8        | Diocesan Clergy Maintenance Fund (II) |

10) As the parish church should be the proper place for the celebration of sacraments and other celebrations such as the First Holy Communions, they are not to be celebrated in religious house chapels/oratories. The celebration of marriage at St Aloysius College Chapel as per the policy currently in force, is to be continued.

- 11) On account of the tradition and the role of Our Lady of Dolours Chapel at Bishop's House, Kodialbail, the celebration of marriage can take place, though other celebrations of anniversary, thanksgiving, and jubilee Masses shall not be celebrated on Sundays, as such Masses are also prohibited even in parishes on Sundays.
- 12) The celebration of Masses for the public on Sundays and holidays of obligation, as well as the Easter Triduum, in the chapels and oratories of the clerical religious not mentioned in this decree, must cease.
- 13) While parishes entrusted to religious can legitimately establish associations, movements, and sodalities, as is permitted in all parishes of the diocese, religious oratories, chapels or churches, even where the decree authorises the celebration of Masses for the public, are prohibited from establishing associations or movements present in parishes and from creating parallel parochial structures that give the false impression that religious chapels and oratories are similar or equal to parishes.
- 14) Religious priests are encouraged to participate in parish pastoral activities, such as catechetics and youth formation, basic ecclesial communities and pastoral commissions. This collaboration would strengthen the link between the religious community and the parish, which is a community of communities within the diocesan context.
- 15) Wherever the Bishop has permitted Masses in the convents where a greater number of religious sisters who are sick and elderly reside, no other persons who do not belong to the community should participate in the Mass celebrated mainly for the sick and elderly inmates/members. Other religious should attend the parish celebrations and actively participate in the parish liturgical ministries, thereby upholding the role of the parish as a family of families.

The consecrated or religious life can find meaning for its existence only in its communion with the universal Church, which is concretised in the particular Church, that is, in the diocese. Every

founder of a religious order/congregation has manifested love, communion and willing submission to the Church and its pastors (the Pope and the Bishops), even at the cost of many sacrifices. These virtues and ideals of their founders, if followed by the members of the religious institute, would not only honour their life as religious but would also build up the Church, through their witness of life. On the contrary, any transgression of the directives issued by the Bishops in light of the theological principles would not only indicate abuse but would also bring discredit to their status. We trust that the virtues and values instilled in the members by the founders and enshrined in their Constitutions, the doctrine of the Church in which they are well grounded, and their double commitment to obedience - religious vow of obedience and priestly promise of obedience - will lead them to adhere in a joyful spirit to the pastoral directives for the good of the Church.

I am fascinated by the reflection of John Paul II in his Apostolic Letter *Novo millennio ineunte*, n. 45, which is very relevant for all of us: “While the wisdom of the law, by providing precise rules for participation, attests to the hierarchical structure of the Church and averts any temptation to arbitrariness or unjustified claims, the spirituality of communion, by promoting a trust and openness wholly in accord with the dignity and responsibility of every member of the People of God, supplies institutional reality with a soul.”

May God give us all the grace to “think/feel with the Church” (*sentire cum Ecclesia*), all “for the greater glory of God” (*Ad majorem Dei gloriam*).

The decree will come into force on 21 September 2024, the feast of St Matthew the Apostle, allowing sufficient time to correct any practices that do not conform to the norms.

Given from the Bishop’s Office on 22 August 2024, Feast of the Queenship of the Blessed Virgin Mary.

V. Rev. Victor G. D’Souza  
Chancellor

✠ Peter Paul Saldanha  
Bishop of Mangalore

---

**ON SOME LITURGICAL QUESTIONS THAT  
EMERGED DURING  
THE PASTORAL CONSULTATION IN MARCH 2024**

A number of questions on liturgical matters were raised for consideration and answered at the Pastoral Consultation held in March 2024. The majority of these questions have already been dealt with in previous numbers of *Inter Nos*. Most of the questions asked have a clear answer in the Order of Celebration of specific sacraments or sacramentals. For this reason, it is recommended that every priest read and familiarise himself with this primary and official source and refer to it when necessary.

In this regard, I instruct every priest to:

- 1) Read the General Instruction of the Roman Missal, Praenotanda, contained in the Order for the Celebration of the Sacraments and Christian Funerals.
- 2) To refer to these official texts, which contain theology, norms and rubrics, not only when in doubt but to read them as often as possible, at least once a year, as part of one's formation and spiritual reading.
- 3) Keep in mind the exhortation of Pope Francis: "Let us be clear here: every aspect of the celebration must be carefully tended to (space, time, gestures, words, objects, vestments, song, music...) and every rubric must be observed. Such attention would be enough to prevent robbing from the assembly what is owed to it; namely, the paschal mystery celebrated according to the ritual that the Church sets down" (*Desiderio desideravi*, no. 23).

Having provided the directives above, which are designed to enhance liturgical knowledge, formation and the art of celebrating the sacraments and sacramentals, we now present the answers to the questions as articulated in the liturgical books in their official version.

- 1) *When should the Creed be recited at weddings celebrated during the Eucharist on Sundays and Solemnities?*

After the blessing and exchange of rings, the general intercessions (universal prayers or the prayers of the faithful) are offered. When rubrics indicate, as is the case on Sundays and Solemnities, the recitation of the Creed (Profession of Faith) is said after the Prayers of the Faithful. The Order of Celebrating Matrimony states: “After the Universal Prayer, the Symbol or Creed is said if required by the rubrics” (OCM 69).

**2) *What is the proper place for the Prayers of the Faithful (Universal Prayers)?***

Two figures are involved in the Prayers of the Faithful: (a) the Priest celebrant, who introduces and concludes the prayers, and (b) the faithful, who announce the intentions.

The General Instruction of the Roman Missal (GIRM) does not provide the priest with the option of standing at the ambo for this prayer. Instead, he must remain at the chair. Furthermore, the GIRM provides additional details regarding the priest’s gestures. Specifically, the introduction is marked by folded hands, while the concluding prayer is accompanied by extended hands (GIRM 138). Additionally, the document emphasises that the announcement of intentions is not the priest’s responsibility but rather falls upon another member of the assembly (GIRM 71, 138).

The deacon or the lay faithful are responsible for announcing the Prayer of the Faithful *from the ambo* or from another suitable location. The ambo is the preferred location for the delivery of the Prayers of the Faithful, as they constitute an important part of the Liturgy of the Word. The announcement lectern, which serves to make announcements and provide direction to the assembly, is not an appropriate place for the Prayers of the Faithful. Therefore, the location from which they are offered, should be in keeping with the overall structure of the Liturgy of the Word. An alternative suitable location could be the area where the choir is singing, which has microphones, as this area reflects the function of the congregation. Or, if the congregation is small, from the

congregation itself. In conclusion, the ambo is the most appropriate location for the Prayers of the Faithful.

**3) *When should we speak the words of remembrance at Funeral Masses and begin the Final Commendatory Prayers?***

- a) *The Order of Christian Funerals (OCF)* makes no provision for eulogies or funeral orations during the funeral liturgy but uses the expression “words of remembrance”. The use of the expression “speaking in remembrance of the dead” in the liturgical norms instead of “eulogy”, “panegyric”, “funeral oration”, and “obituary” (which we often use incorrectly) is deliberate. The expression “speaking in remembrance” in the context of the liturgy makes reference to the faith-life and values of the one who died, and it maintains the religious and spiritual tone of the funeral liturgy. Biographical and family details of the deceased should be kept to a minimum or preferably avoided. Ideally, the person giving the “words of remembrance” should not speak for more than five minutes.
- b) No. 170 of the OCF does permit ‘words of remembrance’. It directs: “Following the Prayer after Communion ..... A member or a friend of the family may speak in remembrance of the deceased before the final commendation begins”.
- c) The expression “may” in the OCF 170 clarifies that speaking in remembrance of the deceased is optional and not a necessary part of the funeral rites. However, these brief words are permitted by the OCF and Catholic practice when they will bring hope and comfort to the bereaved.
- d) The appropriate time to “speak the words of remembrance” is after the Prayer after Communion and before the Final Commendation. The interim period between the Prayer after Communion and the Final Commendation can be used to make appropriate announcements, to speak in remembrance of the deceased, etc. The principle is that once the liturgical part begins, it should flow towards its conclusion as one unit and not be interrupted. In other words, once the Final

Commendation begins, it should not be interrupted by any other announcements or speeches.

- e) Words of remembrance form no part of the Liturgy of the Word, and therefore, they should not be made from the pulpit or ambo but are to be given from the “announcement stand” or some other appropriate place.
- 4) Which formula should we use after proclaiming the readings at Mass – “This is the Word of the Lord” or “The Word of the Lord”?**

Even before the promulgation of the Third Revised Edition of the Roman Missal, a change was made in the declaration made by the reader or lector at the end of the Scripture readings at Mass. “This is the word of the Lord” was changed to “The word of the Lord”. This change has both theological and practical consequences.

Firstly, this change in the English language corresponds to the Latin *Verbum Domini* of the Roman Missal and the Lectionary.

Secondly, the phrase “This is” gave rise to the erroneous practice of readers holding up the lectionary while announcing “This is the Word of the Lord”, as if the book itself were the Word of the Lord.

The Word of the Lord is not printed matter or pages, but what you have heard proclaimed. The Word is a living Word; it is not just a written text. The event of proclamation takes precedence over the printed book, even though the book serves as a crucible (container) for the sacred Word, and that is why we revere it. When we emphasise the book from which the Scriptures are read, the event of the liturgical proclamation of the Word is diminished, even though the book from which the readings are taken has due honour.

Thirdly, the liturgical formula *Verbum Domini* directs the reader/lector to notify the assembly that the reading has ended. The lector’s recitation “The word of the Lord” becomes an acclamation, a statement of faith that elicits the assembly’s response, “Thanks be to God.”



Finally, this change brings the Liturgy of the Word into harmony with the Liturgy of the Eucharist. The minister of Holy Communion says, “The Body of Christ,” and not, “This is the Body of Christ” and similarly, “The Blood of Christ” and not, “This is the Blood of Christ.” Now we say, “The Word of the Lord” and “The Gospel of the Lord.” This harmony should help us appreciate all the more that the Mass is actually a double communion, first in Word and then in the Sacrament.

**Bishop of Mangalore**

## **PROGRAMMES OF CODP**

- 01.09.2024 : CHAI, Karnataka Regional meeting at CODP  
 02.09.2024 : CODP Field and Office Staff Mobilization in CODP  
 03.09.2024 : Homeopathy Medical Camp in Talapady Moodbidri  
 15.09.2024 : Free Medical Camp in Talapady  
 24.09.2024 : Awareness on Women’s Rights in Talapady and Kotekar

### **I. Educare**

The applications can be accessible on Educare Website. As regards the start of the process of interviewing students, the dates will be announced via the website and WhatsApp.

### **II. Details of charity amount distributed by CODP from 01.04.2023 till date:**

Medical	Rs 15,26,798.00
Family Maintenance/Self Employment	Rs 1,99,900.00
Housing	Rs 1,52,05,500.00
Marriage	Rs 72,000.00
Studies	Rs 18,47,300.00
<b>Total</b>	<b>Rs 1,88,51,498.00</b>

**- Director, CODP**

## MANGALA JYOTHI

### I. Programmes in September 2024

- 02-07 : Catechesis Classes for 1st Year Theology, Seminary  
10-14 : CCBI SP Meeting and Training, Bangalore  
15-22 : National Catechetical Conference (CCBI), Lucknow  
22 : Online Catechetical class  
24-27 : Konkani New Missal Work, Goa  
29 : Adult Catechesis on Liturgy, Lectors and Choir  
Trainings, Kundapur Parish

### II. Commission for Catechetics - Information

#### Catechism Classes and Mid-Term Evaluation - Schedule:

Days of Catechism Classes : September 15, 22, 29 = 3 days

Days of Catechism Class : October 13, 20, 27 = 3 days

**Mid-Term Exam and Evaluation:** 29 September 2024

**Please Note:** Question papers are to be prepared by respective teachers for this exam. Mangala Jyothi will prepare the Question Papers for the Annual Exam. Hence, a common question paper will be followed. The full syllabus for the Annual Exam is included.

Marks system: 50% theory (based on the textbook), 50% practical = 10% - Work Book, 10% - Project, 10% - Moral behaviour, 10% - Participation in the Liturgy, 10% - Bible reading and prayer life. For more information, see the Mangala Jyothi bulletin for the month of June or [www.mangalajyothi.com](http://www.mangalajyothi.com)

### III. New Arrivals and Other Items Available at the Stall:

*YOUCAT* for Kids - Rs. 450/-; Mangalore Diocese Directory 2024-25 - Rs. 150/-; Udupi Diocese Directory 2024-25 - Rs. 140/-; Novena Book for Monthi Feast – Konkani; Weekday and Sunday Missal - English with readings; Konkani Missal - reprint edition; Clergy Shirts - Mangala Jyothi brand, and so on.

**Director, Mangala Jyothi**

## COMMISSION FOR BIBLE

### Upcoming Programmes

1. Parish Bible Commission Secretaries Meet at Shanthi Kiran Bajjodi, Mangalore, on 01 September 2024.
2. “*Suvartha Shikyam*” (Let’s study the Gospels): Conclusion of the Five Sundays Bible Course on the Gospel of Matthew, “God with us,” at Mother of God Church, Deva Matha Hall, Mogarnad, on 01 September from 3:00 to 6:00 p.m.
3. “*Suvartha Shikyam*”: Bible Classes on the Gospel of Luke, “To Proclaim the Good News,” at Holy Redeemer Church Hall, Derebail.

Date: 11 September to 30 October 2024

Every Wednesday from 6:00 to 7.30 p.m.

4. “*Suvartha Shikyam*”: Bible Classes on the Gospel of Matthew, “God with us,” at St Francis Xavier Church Hall, Bejai.

Date: 2024 September 10, 17, 24, October 01, 08, 15, 22

Tuesdays from 5:30 to 8:00 p.m.

5. “*Suvartha Shikyam*”: Bible Classes on the Gospel of Matthew, “God with us,” at St Joseph the Worker Church Hall, Vamanjoor.

Date: 2024 September 19, 26, October 03, 10, 17, 24, 31.

Thursdays from 6:00 to 8:00 p.m.

6. Vicariate-Level Bible Classes at Bantwal (Bantwal Church Hall).

Topic: Bible classes on the Gospel of Luke, “To Proclaim the Good News,” for the Priests, Religious, and Laity.

Date: 2024 September 14, 21, 28, October 05, 12.

On Five Saturdays from 3.00 p.m. to 6.00 p.m.

7. Vicariate-Level Bible Classes at Moodbidri - in Alangar-Moodbidri Church Hall.

Topic: Bible classes on the Gospel of Luke, “To Proclaim the Good News,” for the Priests, Religious, and Laity.

Date: 2024, September 15, 22, 29, October 06, 13.

On Five Sundays from 3.00 p.m. to 6.00 p.m.

- **Fr Vincent Sequeira, Secretary**

## HAPPY GOLDEN BIRTHDAY

Rev. Fr Austin Remi Fernandes celebrates his 50th birthday on 30.09.2024.

*On your birthday, let your heart leap for joy, and praise God with song! May the grace of Jesus be with you on this golden birthday day and forever!*

### R.I.P.

- Mrs Mary Fernandes (97 years), mother of Rev. Fr Joachim Fernandes, Parish Priest, Kinnigoli, passed away on 16 August 2024. Her funeral took place on 17 August 2024 at St Patrick's Church, Siddakatte.
  - Mrs Apoline DSouza (75 years), sister of Rev. Fr Gregory Pereira, Parish Priest, Mariashram-Talapady, passed away on 22 August 2024. Her funeral took place on 25 August 2024 at Holy Family Church, Omzoor.
- 

---

Printed by Rev. Fr Lawrence Ronald D'Souza  
Published by Rev. Fr Henry Sequeira  
owned by Most Rev. Dr. Aloysius Paul D'Souza, Bishop of Mangalore  
and printed at Codialbail Press, Bondel, Mangalore – 575 008 and published  
at Bishop's House, Mangalore – 575 003. Editor : Rev. Fr Henry Sequeira

**Annual Subscription Rs. 60/-**