

# INTER NOS

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No. 11

November 2024

## BISHOP'S PROGRAMME FOR NOVEMBER 2024

- |       |       |      |   |
|-------|-------|------|---|
| 1     | 04.00 | p.m. | Confirmation at Valencia                                  |
| 2     | 06.30 | a.m. | Mass for the dear departed, Cathedral                     |
| 3     | 06.00 | p.m. | Rachana Silver Jubilee, Cordel Hall                       |
| 6     | 04.00 | p.m. | Diocesan Finance Council                                  |
| 7     | 04.00 | p.m. | Confirmation at Bendur                                    |
| 8     | 03.30 | p.m. | Governing Body Meeting, SJEC                              |
| 9-10  |       |      | Pastoral Visit, Sullia                                    |
| 15    | 04.00 | p.m. | Silver Jubilee of Father Muller Medical College           |
| 16    | 10.00 | a.m. | Mass at Father Muller Campus, Deralakatte                 |
| 16-17 |       |      | Pastoral Visit, Nirkan                                    |
| 18    | 03.00 | p.m. | Inauguration and Blessing of the Renovated Church, Bondel |
| 20    | 04.00 | p.m. | Governing Body Meeting, CBE, at Bishop's House            |
| 24    |       |      | Pastoral Visit, Pavur Uliya                               |
| 25    | 04.00 | p.m. | Governing Board Meeting, CODP at Bishop's House           |
| 26    | 04.30 | p.m. | Silver Jubilee of the School at Nithyadarnagar            |
| 27-28 |       |      | Platinum Jubilee, Bellary Diocese                         |

### **Bishop Meets in the Forenoon:**

Diocesan Clergy, 19; Religious men and women, 20;  
Lay Faithful, 23

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

**Papal intention for November:** Pope Francis calls on the entire Church to pray for parents who have lost a child and to support them in their grief. He also asks them to find solace in their community and to receive peace and consolation from the Holy Spirit. In the current climate of conflict and wars, many parents have lost their children, and children have lost their parents. We must support the bereaved families with our prayers and assistance.

**Plenary and Partial Indulgence Applied to the Souls in Purgatory:** From November 1 to 8, the Mother Church grants Plenary Indulgence to all those who visit devoutly a cemetery or simply pray mentally for the dead; on All Souls Day, visit a church or chapel with devotion, and there recite the Our Father and the Creed. A Partial Indulgence is granted to any of the faithful who visit devoutly a cemetery on other days or who simply pray mentally for the dead or recite devoutly the Lauds or Vespers of the Office of the Dead or the invocation Eternal Rest grant unto them, O Lord. Please announce to the faithful the significance of the Indulgence and promote this devout practice.

**Remote Preparation for Family Life:** The Family Commission is organising the training for the resource team to train the family commissions in the Parishes regarding the remote preparation for family transformation. The target group is that of adolescents. The world is undergoing rapid materialistic and social changes, exposing teenagers to both positive and negative influences. Family values are eroding, and parents struggle to understand and guide their children. In this critical situation, it's our responsibility to instil the right attitude towards life and family values, shaping the future of society and the Church. The Karnataka Regional Family Commission has developed "Growing Joyfully", a comprehensive handbook addressing the pressing need for family life transformation among adolescents. Diocesan Family Commission, in collaboration with Deanery Family Life Directors, will implement this programme for 7<sup>th</sup> to 10<sup>th</sup> standard students. Please

contact Fr Alwyn Richard D'Souza for organising programmes in your deaneries.

**Retreat II Batch:** The second batch of Retreat will begin from 8 to end on 13 December 2024, in St Joseph's Seminary, Jeppu. Kindly contact the Administrator of the Seminary to register your names. Fr Jacob Parappully will be the Retreat Preacher.

May Mary, our Mother, intercede for the dear departed and let us join the whole Church in offering special prayers.

✠ Peter Paul Saldanha  
**Bishop of Mangalore**

## DIACONAL MINISTRY ASSIGNMENT

The Deacons of Mangalore Diocese have been assigned the following parishes for ministry:

- 1) Rev. Dn Avith Pais to Mary, Queen of the Universe, Ranipura, w.e.f. 7.10.2024
- 2) Rev. Dn Jeevan Shailesh Lobo to Guardian Angel, Angelore, w.e.f. 7.10.2024
- 3) Rev. Dn Marwin Praveen Lobo to St John the Baptist, Kikkada, w.e.f. 7.10.2024
- 4) Rev. Dn Vikas Pereira to Our Lady of Pompei, Gurpur, w.e.f. 7.10.2024
- 5) Rev. Dn Melvin N. D'Souza to Mother of God, Mogarnad, w.e.f. 12.08.2024

There are two forms of diaconal ministry within the Church: Deacons who are preparing for the priesthood and those who are called to serve as Deacons for the rest of their lives. The former are commonly called "transitional Deacons" because they will eventually transition into the priesthood, and the latter are often called "permanent Deacons." There is no difference in the sacramental sign or the functions between these so-called "transitional" and "permanent" Deacons.

In his address to the Deacons in Rome on February 24, 2024, Pope Francis stated that “one does not become a pastor without first being a Deacon. The diaconate does not disappear with priesthood; on the contrary, it is the foundation on which it is based. You will be Priests in order to serve, conforming with Jesus who “came not to be served but to serve, and to give His life” (cf. Mk 10:45). I would say, then, that there is an inner foundation of priesthood to be preserved, which we could call “diaconal conscience”: just as conscience underlies decisions, so the spirit of service underlies being a Priest.”

The difference between transitional and permanent Deacons is not in their ministries but in the way they are called to serve in the future. Transitional Deacons have the eventual ordination to the priesthood as their end goal. They take on more responsibility in serving God and his people without losing their diaconal call to be servants of all. Permanent Deacons have no further ordination for which they are preparing.

With respect to transitional Deacons, can. 1031 § 1 requires an interval of at least six months to be observed between the diaconate and the presbyterate, while can. 1032 §2 stipulates that before a Deacon is promoted to the presbyterate, *he is to take part in pastoral care, exercising the diaconal order, for a suitable time* defined by the Bishop. What is a “suitable time” is left to the judgement of the Bishop.

In his address to Deacons on 19 June 2021, Pope Francis said: “In this way, you will never lose your bearings: deacons will not be “half-priests” or second-rate priests, nor will they be “special altar boys”, no, that is not the path to follow; they will be caring servants who do their best to ensure that no one is excluded and the love of the Lord touches people’s lives in a tangible way. In short, one could summarise diaconal spirituality in a few words, that is, the spirituality of service: willingness on the inside and openness on the outside. Willingness on the inside, from the heart, ready to say yes, docile, without making life revolve around one’s own agenda; and open on the outside, looking at everyone, especially those who are left out, those who feel excluded.”

## **NORMS ON DIOCESAN SHRINES IN THE DIOCESE OF MANGALORE**

### **Preamble**

Shrines are an integral part of the life and mission of the Church. Canon 1230 of the Code of Canon Law states that “the term shrine means a church or other sacred place which, with the approval of the local Ordinary, is by reason of special devotion frequented by the faithful as pilgrims.” The primary characteristic of a shrine is that it is a place of pilgrimage. In this way, pilgrimages and visits to shrines facilitate the deepening of one’s life of prayer, the resolution of repentance, and the practice of love of neighbour. Furthermore, pilgrimages serve to remind us that the journey we undertake to a place of special devotion designated as a shrine mirrors the journey on which we embark as the pilgrim people of God. This is because the Church on earth is a pilgrim Church. (cf. *Lumen Gentium* 48-51).

In his annual addresses to the Rectors of shrines, Pope St Paul VI highlighted the role of shrines and their pastoral function. He referred to shrines as “spiritual clinics” (1965), “witnesses to miraculous deeds and to a continuous wave of devotion” (1966), “luminous stars in the Church’s heaven” (1970), “places which recall the presence of the invisible” (1971), “gems and precious stones of spirituality in the Church” (1974). He spoke of the liturgical and pastoral role of shrines. The high point of pilgrimage was to be the liturgy at the shrine, where the means of salvation are abundantly offered. Shrines were to be seen within the context of diocesan and parish life, where they were to play a collaborative, integrative, and occasionally substitutive role.

According to Pope Francis, shrines are “sacred spaces to which pilgrims go to find a moment of rest, silence and contemplation in today’s often hectic life.” They “can be a true refuge for rediscovering oneself and to find anew the necessary strength for conversion. Furthermore, in the shrine, the faithful

can receive support for their usual routine in the parish and in the Christian community. This osmosis between the pilgrimage to the shrine and everyday life is a great help to pastoral ministry because it permits the rekindling of the commitment to evangelisation through a testimony of greater conviction. Therefore, walking towards the shrine and participating in the spirituality that these places express is indeed an act of evangelisation, which deserves to be appreciated for its profound pastoral value” (Apostolic Letter issued *Motu Proprio*, *Sanctuarium in Ecclesia*, 11 February 2017, no. 3; Apostolic Exhortation *Evangelii Gaudium*, 124, 126).

### **I. The Role or Function of A Shrine**

1) Shrines have an important cultic function. The faithful visit shrines to participate in the liturgical celebrations and the various pious exercises practised there. Shrines should be a centre for worthy and exemplary celebrations of the liturgy, especially celebrations of the Eucharist and penance (cf. can. 1234). Those in charge of shrines should ensure that the quality of the liturgy celebrated at the shrines is exemplary. The effects of exemplary liturgical celebration are not limited to the liturgical actions celebrated in shrines: both priests and pilgrims take back to their own places the strong cultic impressions that they have experienced in shrines (cf. Congregation for Divine Worship and the Discipline of the Sacraments, *Directory on Popular Piety and Liturgy: Principles and Guidelines* (= DPPL), 17 December 2001, 265-266).

2) The Sacrament of Penance should be available to the pilgrims all the time or at least during the day of devotion to the shrine. Thus, there must be enough confessionals in the shrine. For many of the faithful, a visit to a shrine is a propitious occasion on which to avail of the Sacrament of Penance. In this context, it is necessary that the place of celebration always respects the canonical norms relating to the Sacrament of Penance and ensures the privacy needed for confession. It should also provide some possibility for dialogue with the confessor.

3) Rectors of shrines, therefore, are to make provision for the worthy and opportune celebration of the Liturgy of the Hours, especially Morning and Evening prayer, in the liturgical programmes proposed for pilgrims. A visit to a shrine, which is always a special occasion of private and community prayer, provides a valuable opportunity to assist the faithful in appreciating the beauty of the Liturgy of the Hours, and to enable them to participate in the daily praise which the Church, on her earthly pilgrimage, offers to the Father, through Christ, in the Holy Spirit (DPPL 271).

4) A shrine, however, is a place for the proclamation of a message of life: the “Gospel of God” (Mk 1:14; Rom 1:1) or the “Gospel of Jesus Christ” (Mk 1:1). The proclamation of the Gospel makes shrines into ‘power houses’ where the much-needed new evangelisation can flourish once again. Many shrines support the missions *ad gentes* in various ways and play an important role in the evangelisation of the Church (DPPL 274).

5) The exemplary role of shrines is also expressed through charity. Every shrine must show the merciful presence of the Lord, the example and the intercession of the Blessed Virgin Mary and the Saints. The charity of Christ flourishes in these sanctuaries, which seem to be an extension of the maternal solicitude of Our Lady and of the compassionate presence of the Saints expressed in availability and service to all who come to shrines: educated and uneducated members of the faithful, poor and rich, locals and strangers (DPPL 275).

6) As the shrine is a place of prayer, a pilgrimage is a journey of prayer. Each stage of the pilgrim journey should be marked by prayer, and the Word of God should be its light and its guide, its food and its sustenance (DPPL 287). A sufficient number of liturgical ministers should be available to provide adequate pastoral care of pilgrims, especially for various language groups.

7) From the earliest times, the Church has been familiar with the practice of blessing people, places, food, and other objects. In our times, the custom of blessings presents some delicate concerns

because of ancient practices or customs deeply rooted amongst the faithful. Correct pastoral practice should be observed when dispensing blessings. The faithful should be able to grasp the true meaning of a blessing and the importance of commitment to observing the commandments of God, which is “implied by asking for a blessing” (DPPL 272-273).

8) The shrine is called to be a place of ecumenical commitment, fully aware of the grave and urgent need for the unity of those who believe in Christ, the one Lord and Saviour. When the opportunity arises, the rectors of shrines should encourage prayer meetings for Christians from various confessions from time to time. These meetings should be carefully and collaboratively prepared. In certain circumstances, and by way of exception, attention may be given to persons of different religions: some shrines, indeed, are visited by non-Christians who go there because of the values inherent in Christianity. All acts of worship taking place in a shrine must always be clearly consistent with the Catholic faith without ever attempting to obfuscate anything of the content of the Church’s faith. (DPPL 277).

## **II. General Norms**

1) As shrines are generally associated with parish churches, fostering excellent teamwork, positive attitudes, and mutual understanding among all parish clergy and ministries is crucial for the success of the shrine and parish ministries.

2) The pastoral clergy at the parish and shrine should be primarily responsible for all pastoral activities, including administering the sacrament of reconciliation, Holy Communion, prayer over the sick, conducting retreats, blessing pilgrims and offering spiritual counselling or direction. In the absence of any contrary instructions, all clergy appointed to the parish shall carry out the responsibilities of the shrine under the direction of the Parish Priest cum Rector.

3) Masses and special services like Adoration, Holy Hour, Prayer Services, Spiritual Retreat, Penitential services and Novenas are to be conducted for pilgrims in different languages, depending on



the need and the number of faithful participating in these sacred events.

4) The Rector *cum* Parish Priest is responsible for proposing to the Bishop for his approval any new introductions, cessations and amendments to existing administrative, spiritual, liturgical and pastoral functions and the establishment of new associations. This is to be done following consultation with the respective advisory bodies where necessary.

5) There must be a priest available for confessions at the designated time each day. Priests should be available to meet pilgrims, listen to their concerns and provide spiritual guidance and blessings.

6) In addition to maintaining a separate Mass Intention Account, the shrines shall maintain separate Collection and Operation Accounts.

7) All collections made, donations received, and revenues accrued shall be duly accounted for and deposited in the designated bank account as per standard procedure.

8) All donations and offerings, whether in the form of cash or in-kind contributions, are to be made only at the Shrine/Parish Office. The donor will receive an official receipt, and the designated staff will duly record the donation in the register. The personnel manning the Shrine/Parish Office must be reliable and trustworthy.

9) In all matters of financial and property administration, all applicable norms and guidelines set out by the respective revenue/ tax, civil, and ecclesiastical authorities shall be followed.

10) It is recommended that the Parish Priest (Rector), the parish clergy and the staff of the shrine meet on a monthly basis to review the activities carried out at the shrine and to develop strategies for enhancing their ministry and service.

11) The annual feast and special feast days, in addition to major activities or programmes, shall be overseen by the Rector *cum* Parish Priest in collaboration with the parish clergy and other parish and shrine consultative or advisory bodies. This shall be

done with due regard to the role of the Bishop and the Council for Diocesan Shrines.

12) It is not permitted to appoint individuals who are related up to and including the fourth degree of consanguinity to the resident priests to any post or to give them any leading assignment at the shrines.

13) It is recommended that the shrine establish a Catholic Enquiry Centre, which would assist in the mission of evangelisation both *ad intra* and *ad extra* through the provision of appropriate literature, media productions, personal meetings and other forms of communication. This centre should present opportunities for all people, irrespective of their faith status or religious belonging, to gain a deeper understanding of the Catholic religion by responding to specific requests for information and making appropriate resources available.

### **III. Role of the Rector (*cum* Parish Priest)**

1) Ordinarily, the Bishop appoints the Parish Priest of the Church in which the shrine exists as the Rector of the Shrine. In other words, the Rector of the Shrine is also the Parish Priest of the Parish where the shrine is located. If the Bishop for reasons does not appoint the Parish Priest as the Rector, the jurisdiction of the Rector and the Parish Priest over the use of the Shrine premises and funds for the shrine activities shall be outlined, and the Bishop of Mangalore shall issue appropriate guidelines.

2) The Rector (*cum* Parish Priest) enjoys all the canonical rights, privileges and responsibilities of Rector and Parish Priest as stated in the Code of Canon Law and the diocesan norms. He (i) represents the shrine in all juridical matters; (ii) sees to the maintenance of the shrine; and (iii) supervises the pilgrimages to the shrine and the functions of the shrine; (iv) takes care of the administration and temporal goods of the shrine and be accountable to the Bishop of Mangalore.

3) He is to ensure that the Most Holy Eucharist and other spiritual and religious events are celebrated with dignity in the shrine in

accordance with liturgical norms and nothing whatever is done which, in any way, is out of harmony with or extraneous to the sanctity of the shrine and the reverence due to a house of God.

4) He will plan the major events, activities, and feasts of the shrine. In addition to the mandatory or discretionary consultations with the Parish Consultative Bodies, he will also consult with the Parish Shrine Committee (PSC). He will report the minutes of the meeting to the Bishop. If required, the Bishop will then place them in the Council for Diocesan Shrines (CDS) before approving them. The Rector will cooperate with the CDS and implement the decisions as approved by the Bishop.

5) Any offerings given to the shrine for a particular purpose will be used solely for that purpose. Donations made for the fulfilment of Corporal and Spiritual Works of Mercy will be distributed to the designated charity. Donations made for shrine furnishings and maintenance will be used for that purpose only. All other offerings will be used for the general needs of the shrine.

6) He takes care that temporal goods are carefully and responsibly administered in cooperation with the Parish Finance Council and the PSC and obtains necessary approval from the Bishop as required. He takes due care and takes steps towards the maintenance and good appearance of furnishings and building, as and when the need arises.

7) In accordance with established practice, the Rector of the Shrine shall make an annual contribution of 25% of the shrine's income to the Diocese for the pastoral and charitable purposes of the Diocese unless the Bishop decrees a different amount for a specific period of time.

8) He is responsible for maintaining Shrine Registers, minutes of meetings, civil and ecclesiastical documents as per diocesan guidelines. He must submit an annual report on pastoral and financial activities in accordance with canon 1287 to the Bishop of Mangalore after the report has been presented to the Parish Finance Council and the Parish Shrine Committee.

### III. Parish Shrine Committee (PSC)

1) The Rector *cum* Parish Priest is the President of the PSC, which assists the Rector in the overall administration of the shrine through its active participation in carrying out the objectives of the shrine.

2) The PSC shall have no more than 20 members, of whom at least 6 shall be lay members of the PPC and PFC, including the Vice-President and Secretary of the PPC. As far as possible, 60% of the members shall be elected by the PPC, and the Rector/Parish Priest may nominate the others. It should have representative/s from the religious in the parish. The Committee should have a Coordinator. The list of members of the PSC should be submitted to the Bishop.

3) In order to assist the PSC in the planning and implementation of specific activities, celebrations, programmes, etc., there could be committees, such as the Shrine Ministry, Shrine Volunteers, which may be established *ad actum* for the occasion/event or for the whole year, with the approval of the Rector.

4) The PSC assists in planning the spiritual, religious and cultural activities of the shrine and formulates a long-term vision for the shrine; it participates in resource planning and development, reviews financial status, implements Shrine policies, assists in record keeping and ensures proper accounting of cash and in-kind contributions, and maintains the records and inventories of the shrine.

5) Members of the PSC, volunteers of the shrine and others associated with the shrine ministry should have regular formation and training. Their functions range wider due to the overall understanding of pastoral care for devotees and pilgrims, which constitutes the 'pilgrimage experience' based on these aspects of a shrine in the New Evangelization of the Church: (a) as a centre of worship, (b) as a centre of proclamation, (c) as a centre of devotion, (d) as a centre of charitable work, (e) as a centre of spiritual ecumenism, and (f) as a centre of culture. This enables the welcome shift, that is, the movement from devotion to new evangelisation.

#### **IV. Council for Diocesan Shrines (CDS)**

1) The Bishop of Mangalore shall be the ex-officio Chairman of the CDS, which shall consist of (a) the Vicar General, (b) the Procurator of the Diocese, (c) the Secretary of the Council of Priests, (d) the Secretary of the Diocesan Pastoral Council (d) one of the Rectors of the Shrines nominated by the Bishop. The Bishop may co-opt other members of the CDS if he deems it necessary.

2) The CDS assists the Bishop in formulating policies for the general administration of the shrine, receives and reviews administrative and financial reports from the Shrines, advises on the approval of projects and budgets, and makes recommendations for the growth of the shrine and the welfare of the devotees and pilgrims.

#### **V. Privileges**

A plenary indulgence is granted to the faithful who visit the canonically approved shrine and recite the Our Father and the Creed devoutly (a) on the solemnity of the Feast of the Saint in whose honour the shrine is dedicated (b) once a year on a day chosen by the Christian faithful (c) as often as they assist in a group pilgrimage visiting the Shrine (*Enchiridion Indulgentiarum*, 33 §1, 4°).

In addition, “certain privileges can be granted to shrines whenever local circumstances, the large number of pilgrims, and especially the good of the faithful would seem to make this advisable” (Can. 1233). The Bishop of Mangalore may grant such privileges, like absolution of censures and special indulgences, to the individuals and groups who visit and pray at the shrine; they may, however, derive spiritual good and benefit from such privileges only after fulfilling certain conditions and prescribed obligations.

These norms come into effect on November 1, 2024, the Solemnity of All Saints.

V. Rev. Victor G. D’Souza  
Chancellor

✠ Peter Paul Saldanha  
Bishop of Mangalore

## CONTRIBUTORS FOR FLOOD RELIEF (WAYANAD)

We are grateful to the following Parishes & donors who have contributed generously towards the Flood Relief of Wayanad.

Parish	Amount
Adyapady	12,500
Agrar	25,000
Allipade	20,200
Ammembal	56,000
Anegudde	12,635
Bajal	25,000
Bajjodi	30,980
Bajpe	80,720
Bambil	3,110
Bela	39,826
Belloor	47,190
Belthandgady	13,500
Belvai	25,000
Bola	20,611
Bolkunje	29,287
Bondel	30,000
Borimar	44,656
Bovikana	9,370
Cordel	1,64,725
Delanthabettu	7,000
Eliarpadav	21,375
Fajir	30,000
Ferar	30,145
Gantalkatte	34,150
Gardady	26,870
Gurpur	63,000

Parish	Amount
Hosabettu	42,700
Indubettu	15,150
Jeppu	87,630
Kadaba	3,182
Kateel	10,400
Katipalla	19,420
Kayyar	13,850
Kelarai	1,00,250
Kinnigoli	48,355
Kokkada	23,200
Komangala	10,000
Kulur	50,596
Kumbala	21,715
Lawrencenagar	7,753
Loreto	65,767
Manela	21,120
Maniyampare	15,780
Manjeshwar	40,400
Mariashram	8,298
Maril	47,000
Milagres	2,31,380
Mogarnad	43,135
Moodbidri-Alangar	45,000
Moodbidri-Town	55,000
Mudipu	72,720
Mukka	30,000

Mulky	39,760	Sampaje	10,300
Nala	11,680	Saverapura	4,300
Naravi	19,165	Shakthinagar	32,000
Neermarga	47,510	Shirthady	52,080
Neerude	37,625	Siddakatte	19,200
Nellikar	6,520	Sullia	13,510
Nellyady	12,970	Surathkal	67,940
Niddodi	31570	Taccode	72,720
Nidpally	15,000	Thokur	20,000
Nirkan	15,000	Ujire	21,443
Nithyadarnagar	40,035	Uppinangady	18,390
Omzoor	70,700	Urwa	1,19,500
Paldane	14,124	Valencia	1,62,573
Panir	72,200	Vamadapadav	37,050
Panja	10,000	Vamanjoor	37,000
Pavur	5,768	Venur	24,000
Permannur	1,00,000	Vittal	12,400
Permude	19,000	Cheryl Mascarenhas	25,000
Pezar	10,000	Rolphie Mascarenhas	5,000
Puttur	92,363	Nithyadarnagar Dominican Convent	5,000
Ranipura	16,000	<b>TOTAL</b>	<b>34,96,282</b>
Salethur	17,235		

### **To Overcome Hardships and Build a Better Future**

Technology has made it easier than ever to keep up to date with events around the world, including natural disasters. Disasters can happen far away or even close to home. Our home and family may be safe, but neighbouring areas may have been destroyed. People may be left with only the clothes on their backs.

Disasters can stop community members in their tracks, preventing them from achieving their goals and getting out of the difficult situation they're in. That's why we help communities overcome hardship by putting the disaster behind them and working to rebuild a better future.

## MANGALA JYOTHI

### I. Programmes in November 2024

- 03 : Catechists Day
- 4-8 : Catechists and Diocesan Directors Training, Telugu Region, Nellore (CCBI)
- 10 : Adult Catechesis – Liturgy, Lectors and Choir Training, Naravi Parish
- 17 : YOUCAT ToT, Diocese of Mangalore
- 18 : Liturgy Animation - Church Blessing, Bondel
- 18-20 : Karnataka Region - Catechists Training (CCBI)
- 22-24 : Diocesan Directors Training, Kerala Region (CCBI)
- 25-30 : Diocesan Directors Training, Sikkim Bengal Region (CCBI)

### II. Commission for Catechetics

**Catechists' Day – November 3.** See the information in *Inter Nos* of October 2024, p. 207.

### III. Commission for Liturgy:

#### 1. Advent Season & Blessing of Advent Wreath (Reminder):

On December 1, 2024, we begin the Advent season. Advent season is very important in the life of the Church. It is our responsibility to preserve the nature and importance of this season. For the past four years, we have begun the custom of blessing an Advent wreath on the first Sunday of Advent. The five candles on the wreath signify the meaning of Jesus' second and first coming. From December 1-16, we reflect on the second coming of Christ, and from December 17-24, we reflect on the first coming. It is the time for immediate preparation for Christmas. In order to facilitate the catechesis of this liturgical season, Mangala Jyothi has published a Christmas Novena Book – '**Emmanuel**', which contains a rite of blessing of Christmas wreath, 9 days of reflections and Novena prayer. For copies, contact Mangala Jyothi.



2. **Sundays of Advent - Liturgy (Reminder):** On the Sundays of Advent, no other celebrations are permitted, not even funeral Masses (liturgy). Therefore, please observe the Advent Sunday liturgy faithfully. For more liturgical guidelines of the season of Advent and Christmas, refer *Ordo* 2024-25, pp. 7-40, 47, 50, 56-57)
3. **December 9, 2024, Monday:** Immaculate Conception of the Blessed Virgin Mary - Solemnity (Since the Solemnity of the Immaculate Conception of the Blessed Virgin Mary is not celebrated on its usual day, it is moved this year to 9 December. See *Ordo*, p. 44).
4. **December 29: The Feast of the Holy Family and Inauguration of the Jubilee Year 2025**

### III. New Arrivals and other items available at our stall:

*Ordo*, 2024-25, Rs 150

Guidance for Prayer for the Holy Year 2025: vols 1-8

Emmanuel - Christmas Novena book

Advent Candles and Wreath (of all sizes)

Items related to the Christmas Season, such as Crib, Stars, Decorations, Cards, and Candles, will be available at our store from November 10, 2024, at a very reasonable price. If your parish requires these items in bulk, especially stars, kindly place the orders well in advance. We will be providing these items to you at a discounted price. For all orders, please contact 0824-6666612 or 7022584120 or [sales@mangalajyothi.com](mailto:sales@mangalajyothi.com)

Please inform your parishioners regarding the Mangala Jyothi religious articles stall.

- ### IV. Other information:
- There will be a Mangala Jyothi Stall at St Joseph Vaz Shrine feast, Mudipu (December 6-8) and during Our Lady of Pompei Shrine Feast, Urwa (7-8).

– Director, Mangala Jyothi

## COMMISSION FOR BIBLE

### Programmes for November - December 2024

#### 1. **Bible Vista: An Introduction to the Reading and Study of the Bible**

11<sup>th</sup> November – 14<sup>th</sup> November 2024, every evening, 5.30 pm – 7.00 pm.

St Sebastian's Church, Bendur, Mangalore

#### 2. **“Vatek Divo-Lamp to My Steps”— Ward-wise Bible Quiz Competition**

Sunday, 17<sup>th</sup> November 2024, 4.00 pm – 6.00 pm.

St Antony's Church, Kulur, Mangalore.

#### 3. **Vicariate-Level Bible Classes at St John Paul II Vicariate, Vittal**

Topic: Bible classes on the Gospel of Luke, “To Proclaim the Good News,” will be held for the priests, religious, and Laity.

Date: 2024, December 01, 08, 15, 22 & 29.

On Five Sundays from 3.00 pm to 6.00 pm.

Venue: Our Lady of Dolours Church, Vittal.

#### 4. **Preaching the Infancy Narratives**

An exclusive study & discussion session for Priests.

Thursday, 05<sup>th</sup> December 2024, from 9.00 am to 1.00 pm.

Sombhrom Hall, St Antony's Ashram, Jeppu, Mangalore.

- **Rev. Fr Vincent Sequeira**, Secretary

“A day devoted to the Bible should not be seen as a yearly event but rather a year-long event, for we urgently need to grow in our knowledge and love of the Scriptures and of the risen Lord, who continues to speak his word and to break bread in the community of believers. For this reason, we need to develop a closer relationship with sacred Scripture; otherwise, our hearts will remain cold and our eyes shut, struck as we are by so many forms of blindness. Sacred Scripture and the sacraments are thus inseparable. When the sacraments are introduced and illumined by God's word, they become ever more clearly the goal of a process whereby Christ opens our minds and hearts to acknowledge his saving work” (Pope Francis, *Aperuit Illis*, 8).

## PROGRAMMES OF CODP

- 02.11.2024 : Awareness on Strengthening of Mahasangha and Okkuta in Bajpe
- 06.11.2024 : KROSS Review Meeting in Bangalore
- 07.11.2024 : KROSS Review Meeting in Bangalore
- 08.11.2024 : Training on Capacity Building in Bangalore
- 20.11.2024 : Awareness on Health in Talapady
- 22.11.2024 : Seminar on Anti Human Trafficking by CODP-Bandhavaya in CODP
- 23.11.2024 : Training on Constitutional Rights in Vorkady, Exposure visit to Partners CODP-Bandhavaya
- 24.11.2024 : Awareness on Women's Rights in Papermill
- 25.11.2024 : CODP Governing Board Meet at Bishop's House, Awareness on Strengthening of Mahasangha and Okkuta in Shen, Awareness on Health in Moodbidri
- 26.11.2024 : Training on Gender Equality and Equity in Talapady, Awareness on Strengthening of Mahasangha and Okkuta in Bela
- 28.11.2024 : Training on Advocacy and Networking in Talapady, Training on Government facilities and Schemes in Manjeshwar.

### **Other Information:**

**Educare:** The applications can be accessible on the Educare Website. Student loan agreement, interview and orientation process are in progress. The last date to apply is 30.10.2024 on our website [www.educarecodp.in](http://www.educarecodp.in). Please announce to the faithful of the parish the Interest-free loan to your people on Sundays. It is a kind of loan for poor but meritorious students.

**Housing Scheme:** The scheduled visits to applicants' houses are proceeding as planned. Houses are visited on a Deanery and Inter Deanery basis. Only applicants who meet the terms and conditions of the housing scheme will be approved. Applicants must be poor but have their own land and plan for a small house within 700-750 sqft.

- **Director, CODP**

## **DIAMOND BIRTHDAYS**

Rev. Fr Onil D'Souza, Parish Priest, Corpus Christi, Moodbidri Town, celebrates his 60th birthday on 03.11.2024.

Rev. Fr Alwyn Edward D'Cunha, Chaplain, White Doves, Maroli, celebrates his 60th birthday on 16.11.2024.

*To our cherished Priests, on your special day, may you be blessed with good health, happiness, and continued strength to serve the Lord. May your day be truly blessed. Happy Diamond Birthday!*

### **R.I.P.**

- Mr Mark Serrao (81 years), brother of Rev. Fr Gregory Serrao, Chaplain, Mount Rosary Institutions, Alangar, passed away on 18.10.2024. His funeral took place on 19.10.2024 at the Cemetery Chapel of Corpus Christi Church, Moodbidri.
  - Mr Robert D'Almeida (58 years), brother of Rev. Fr Francis Assisi D'Almeida, Secretary, Regional Commission for Education, Bangalore, on 18.10.2024. His funeral took place on 20.10.2024 at St Antony's Church, Padukone.
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