

INTER NOS

RNI. No. KARBIL/2007/20997

Regn. No. MNG/991/2025-27

Vol. 20

No. 8

August 2026

BISHOP'S PROGRAMME FOR AUGUST 2026

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|-------|------------|--|
| 1-2 | | Pastoral Visit, Madanthayar |
| 5 | 04.00 p.m. | Diocesan Finance Council Meeting, Bishop's House |
| 6 | 03.30 p.m. | St Antony's Charitable Institutions, Trust Meeting |
| 10 | 10.30 a.m. | Festal Mass, St Lawrence Shrine, Bondel |
| 11 | 06.00 p.m. | Feast of St Clare, Adoration Monastery |
| 11-12 | | On-going Formation of Clergy, Pastoral Institute |
| 16 | 09.00 a.m. | Educare Programme, Bejai Church Hall |
| | 04.00 p.m. | Decennial Celebration, Sacred Heart of Jesus Church, Thodambila |
| 20 | 09.30 a.m. | Symposium, Chair in Christianity, St Joseph Seminary, Jeppu |
| 22-23 | | Pastoral Visit, Peruvai |
| 26 | 10.00 a.m. | Get-Together of Religious and Diocesan Clergy, C.M. Hall, Jeppu Seminary |
| | 04.00 p.m. | Annual General Body Meeting, CODP |
| 29 | 09.00 a.m. | Graduation, SJEC |
| | 05.00 p.m. | Graduation, SJEC |
| 30 | 07.30 a.m. | Confirmation, Pakshikere |

Bishop Meets in the Forenoon:

Diocesan Clergy, 18; Religious Men and Women, 25;
Lay Faithful, 27

BISHOP'S MESSAGE FOR AUGUST 2026

Papal Intention for August: Pope Leo has invited the whole Church to pray for the promotion of evangelization in the cities, where anonymity and loneliness prevail. People are busy and many times, they forget the principal mission of making Christ known, loved and followed. We are called to find creative ways to proclaim the Gospel of Our Lord, Jesus Christ. Let us satisfy the hearts that hunger for the Lord's message. The core of his message will always be the same: the God who revealed his immense love in the crucified and risen Christ. As Saint Irenaeus writes: "By his coming, Christ brought with him all newness". Pope Francis said: "With this newness he is always able to renew our lives and our communities, and even if the Christian message has known periods of darkness and ecclesial weakness, it will never grow old" (*Evangelii Gaudium*, n. 11). Let us find out creative ways to bring Christ and message to our people in the cities.

Plenary Indulgence: On 2 August, on the feast day of the "Portiuncula", Plenary indulgence is obtained by those who devoutly visit a Parish Church, Minor Basilica and Shrine, recite the Lord's Prayer and the Creed in addition to sacramental confession, Holy Communion and prayer for the intentions of the Supreme Pontiff. The visit may be made from noon of the previous day until midnight of the day itself. An Indulgence is not the forgiveness of sins, but the remission of the temporal punishment due to sin. Plenary Indulgence indicates God's immense mercy toward his children. Let us benefit from this spiritual gift for ourselves and for the dear departed.

Get-together of Clergy and Religious: In this month we celebrate the memory of St John Mary Vianney, the Patron of all Priests and especially of the Parish Priests. On this occasion, The Conference of Religious India (CRI), Mangalore unit, has organized a get-together of diocesan clergy and religious on 26 August at 10.00 a.m. in St Joseph Seminary, Jeppu. All the clergy is cordially invited. The Religious men and women want to spend time with the Priests of our diocese to thank them and

rejoice with them for the gift of their vocation and service. I truly appreciate this initiate. I request the Priests and Religious to spend this time with great fruitfulness.

Enhancement to the Arivu Interest-Free Education Loan Scheme: The Karnataka Christian Development Corporation (KCCDC) has informed us that, under the revised **Arivu Scheme**, interest-free education loans are available to Christian students admitted through CET, NEET, JEE, PG CET, CLAT, ICAR, and other recognised entrance examinations. The scheme now covers admissions under Government, Private, and Management quota seats for Undergraduate, Postgraduate, Ph.D./Doctoral, ITI, and Diploma programmes offered by recognised national and state institutions. Kindly publicise this information widely so that our students and families may benefit from this scheme.

I wish you all the greetings of the Assumption of our Blessed Mother. May the Queen Assumed into Heaven, intercede for us.

✠ Peter Paul Saldanha
Bishop of Mangalore

DECREE

*Promulgation and Mandatory Use of
the Revised Romi-Misa Gronth
(Konkani Translation of the Roman Missal)*

The Sacred Liturgy is the summit toward which the activity of the Church is directed and the font from which all her power flows. In the celebration of the Holy Eucharist, the faithful encounter Christ, participate in His saving Sacrifice, and are nourished by His Body and Blood. Since the *Roman Missal* embodies the Church's faith according to the principle *lex orandi, lex credendi*, its vernacular translations must faithfully render the Latin *Missale Romanum* while preserving theological accuracy, linguistic clarity, and liturgical dignity.

Following many years of careful study, revision, and consultation, the revised Konkani translation of the *Roman Missal* (Third Typical Edition), entitled *Romi-Misa Gronth*, obtained the requisite *Confirmatio* by Decree of the Dicastery for Divine Worship and the Discipline of the Sacraments (Prot. No. 393/15, dated 18 September 2019). After incorporating the modifications required by the Holy See, the Conference of Catholic Bishops of India approved the revised translation and decreed its publication (Prot. No. CCBI/D-38, dated 30 September 2025).

The *Romi-Misa Gronth* has now been printed and made available for liturgical use. This revised edition more faithfully renders the *Missale Romanum* through improved theological, biblical, and liturgical terminology, greater linguistic precision and consistency, and is intended to foster the full, conscious, and active participation of the clergy and faithful in the worthy celebration of the Sacred Mysteries.

Therefore, by virtue of my office as Bishop of Mangalore, and in accordance with the norms governing the Sacred Liturgy, especially canons 838 §§1 and 4 and 392 of the Code of Canon Law, I hereby decree:

1. The revised *Romi-Misa Gronth*, duly approved by the competent ecclesiastical authority, is hereby promulgated for liturgical use in the Diocese of Mangalore.
2. Its use shall be obligatory in all churches, chapels, institutions, houses of religious and societies of apostolic life, and all other places where Holy Mass is celebrated in Konkani, with effect from **15 August 2026**, the Solemnity of the Assumption of the Blessed Virgin Mary.
3. From that date, all priests, deacons, and others entrusted with the celebration of the Sacred Liturgy shall use this revised edition exclusively whenever Holy Mass is celebrated in Konkani.
4. Parish Priests, rectors, chaplains, religious superiors, and all those responsible for liturgical formation shall ensure that sufficient copies of the revised *Romi-Misa Gronth* are made

available and that the clergy, liturgical ministers, choirs, catechists, and the faithful are suitably prepared for its implementation.

5. From the same date, all previous editions and any unofficial adaptations of the Konkani translation of the *Roman Missal* are hereby abrogated for liturgical use and shall no longer be used in the celebration of Holy Mass.

I earnestly exhort all priests, deacons, religious, and the lay faithful to receive this revised translation in a spirit of ecclesial communion and faithful obedience. May the worthy, reverent, and fruitful celebration of the Holy Eucharist deepen our participation in the Paschal Mystery, strengthen our communion as the People of God, and draw us ever more closely to Christ, whom we worship in spirit and in truth.

Anything to the contrary notwithstanding.

Given at the Bishop's House, Kodialbail, Mangalore, on this 3rd day of July 2026, the Solemnity of Saint Thomas the Apostle.

V. Rev. Victor G. D'Souza
Chancellor

✠ Peter Paul Saldanha
Bishop of Mangalore

GOLDEN BIRTHDAY

Rev. Fr Antony Prakash Monteiro, Parish Priest, Holy Cross Church, Bellare and Principal, St Philomena College, Puttur, completes 50 years on August 09, 2026.

Fifty years young—and still managing a parish, leading a college, inspiring students, guiding parishioners, and somehow finding time to smile! May God continue to bless you with good health, joy, and abundant grace as you shepherd a parish and lead a college.

PASTORAL INSTITUTE

ONGOING FORMATION PROGRAMME FOR THE CLERGY

Topic 1: Pastoral Implementation of the New Konkani Missal and General Liturgical Norms for the Celebration of the Sacraments

Topic 2: Practical Guidelines for the Correct Interpretation and Application of the Liturgical Calendar in Daily Parish Ministry

Topic 3: Essential Clarifications Regarding Approved Liturgical Hymns, the Appropriate Use of Musical Instruments, and the Preservation of the Sacred Character of Divine Worship

Resource Person : Rev. Fr. Rudolph Raj Pinto OCD

Secretary, Commission for Liturgy, CCBI

Place : Shanthi Kiran, Pastoral Institute

Time : 9.15 am. To 1.00 pm.

11 August 2026	12 August 2026
Vicariates	Vicariates
Mangalore City Moodbidri Bantwal Pezar Bela Mogarnad	Episcopal City Surathkal Kirem Permannur Puttur Belthangady

It is mandatory to attend the ongoing formation programme. If you are unable to attend on the day assigned to your deanery and wish to change your day of participation, please inform us (a WhatsApp message is appreciated) by August 09, 2026, to avoid food wastage or shortage.

Contact: Fr Santhosh Rodrigues 9845833648

Bro. Alwyn Pinto 7204004878

Ms Reshma Lobo 7259731630

Fr Santhosh Rodrigues Fr Rohith Dcosta Most Rev. Peter Paul Saldanha
Pastoral Institute DBCLC Bishop of Mangalore

MANGALA JYOTHI

I. Programmes / Events in August:

- 2 : Liturgical Training – Sullia
- 8–10: Liturgical Animation – St. Lawrence Shrine Feast, Bondel
- 16 : Catechism Teachers' Training Programme – Bejai
- 23 : Training Programme for Extraordinary Ministers of Holy Communion – Alangar
- 30 : Liturgical Training – Nellikar

II. Commission for Catechetics - Information

1. Catechists' Coordinators' Training Programme:

The Annual Meeting and Ongoing Formation Programme for Sunday Catechists, School Catechists, and Value Education Representatives was held on 5 and 6 July. Of the 124 parishes, 90 Parish Catechists' Coordinators were present. Of the 188 schools, only 43 School Catechists' Coordinators/Value Education Representatives attended.

Parish Priests, Correspondents, and Heads of Schools are earnestly requested to give due importance to this programme and ensure the participation of their respective coordinators in future.

The programme dates for the coming year have already been announced in this issue. Kindly note these dates and inform the concerned coordinators well in advance to facilitate their participation.

2. Programmes for the Year 2027-28:

- a) 30 May 2027 (Sunday): Training Programme for Newly Selected Catechists
- b) 6 June 2027 (Sunday): Inauguration of the Sunday Children's Catechism Year 2027
- c) 4 July 2027 (Sunday): Training Programme for Sunday Catechists' Coordinators
- d) 5 July 2027 (Monday): Training Programme for School Catechists' Coordinators and Value Education Representatives

3. Ongoing Formation of Catechists: Equipping Catechists for Vibrant Sunday Catechesis – Tips and Tools

Resource Person: Rev Dr. Gilbert Choondal, SDB

Date : Sunday, 16 August 2026

Time : 9.00 a.m. to 2.00 p.m.

Venue: Bejai Church Premises.

For registration, contact Fr Jeevan D'Souza, Asst. Parish Priest, Bejai - 9036131293; Mangala Jyothi Office: WhatsApp 8277937784

Please note: This programme is intended for those who missed the previous session. If you already attended the training at Bajjodi on May 23, 2026, you do not attend this programme.

4. Online Entry of Catechism Students' data:

As informed earlier, you are requested to complete the online registration and data entry of all catechism students by 10 August 2026, with the assistance of your Catechists' Coordinator. Kindly ensure that this is completed without fail.

III. All types of religious books, devotional articles, and liturgical items are available.

New arrival: ಮಾಗ್ನಿಫಿಕಾ ಹುಮಾನಿತಾಸ್ - ಮನ್ಯಾಪಣಾಜಿ ಪ್ವಡ್ಲಿಕ್ - ಮನ್ಯಾ ವ್ಯಕ್ತಿಜ್ಯಾ ವರ್ತೆಪಣಾ ವಿಶಿಂ ವಿಶ್ವಪತ್ರ್.

- Rev. Rohith D'Costa
Director, Mangala Jyothi

BASIC ECCLESIAL COMMUNITIES (BECs)

Programmes

1. 02 August 2026 - BEC Training - Borimar
2. 09 August 2026 - BEC Training - Calicut
3. 16 August 2026 - BEC Training - Manjeshwar
4. 23 August 2026 - BEC Training - Karady
5. 30 August 2026 - BEC Training - Manjotti

- Rev. Sunil George D'Souza
Director, BECs

CODP PROGRAMMES

1. Events and Training Programmes

- 01.08.2026 : Awareness on Gender Equality in Bajpe
- 03.08.2026 : Women Empowerment Project evaluation and action plan meeting
- 11.08.2026 : Awareness on Free Legal Aid in Moodbidri
- 24.08.2026 : Awareness on Government Facilities in Shen
- 25.08.2026 : Training on Self Employment in Bela
- 26.08.2026 : Annual General Body Meeting of CODP in CODP
- 28.08.2026 : Field staff reporting on Women Empowerment Project meeting
- 31.08.2026 : Awareness on Free Legal Aid in Bajpe

2. Lenten Campaign 2026

The following is the list of **Lenten Campaign Contributions received and acknowledged after 23 June 2026**. We sincerely thank all the parishes, convents, institutions, and individual donors for their generous support.

The total amount received under the Lenten Campaign 2026 so far is ¹ 95,04,012/-. These contributions are being utilised for various charitable initiatives, including medical assistance, educational support, and housing for the needy.

Parishes			
SN	Parish Name	LC - 2025	LC - 2026
1	Agrar	60,000.00	60,000.00
2	Badyar	40,200.00	35,000.00
3	Farla	20,010.00	26,320.00
4	Jeppu	73,100.00	81,600.00
5	Kateel	68,447.00	Yet to Receive

6	Katipalla	61,550.00	Yet to Receive
7	Kumbla	24,730.00	25,196.00
8	Lawrence Nagar, Permude	17,680.00	Yet to Receive
9	Loretto	1,26,410.00	1,00,000.00
10	Naravi	66,666.00	80,140.00
11	Niddodi	36,470.00	35,650.00
12	Pavoor Uliya	9,600.00	5,450.00
13	Sullia	26,290.00	29,520.00
14	Taccode	61,670.00	54,634.00
15	Thannirbavi	9,100.00	16,070.00
16	Venur	43,400.00	38,730.00

The parishes that have not yet remitted the earmarked collections are kindly requested to send their contributions to CODP at the earliest and intimate the same to the CODP Office.

- Rev. Vincent DSouza
Secretary, CODP

NATIONAL SYMPOSIUM ON CHRISTIAN THOUGHT IN INDIA

The Chair in Christianity, Mangalore University, in collaboration with St. Joseph's Inter-Diocesan Seminary, Mangalore, is organizing a National Symposium on "Christian Thought in India: Context, Culture, and Social Transformation" on 20 August 2026 at CM Hall, St. Joseph's Inter-Diocesan Seminary, Jeppu, Mangalore.

The symposium will bring together scholars, theologians, academicians, clergy, and students for meaningful reflection and dialogue on Christianity in the Indian context. The inaugural programme will begin at 9:30 a.m. All are cordially invited to participate

COMMISSION FOR BIBLE

1. Biblical Seminar on the theme: “Bible Vista: An Introduction to the Study and Reading of the Bible” at St Francis Xavier Church, Sampaje on Sunday, 23 August 2026 from 8:00 am to 2.00 p.m.
2. **The monthly Bible Quiz for August 2026 (Online)** on the Book of Tobit, Judith, Esther (OT) and Hebrews and James (NT) will be held on **29 August 2026**, from 8:30 pm to 9:00 pm. The online link will be circulated from 01 August 2026.

3. Bible Classes:

- a) St Teresa of Kolkata Vicariate- Level Bible Class, Surathkal.

Topic: Bible Classes on the Gospel of Matthew – “*ದೇವ್ ಆಮ್ಚೊ ಸಾಂಗಾತಾ*” “*God is With Us*” – will be held for Priests, Religious and Laity of the Vicariate in Konkani.

Date : 30 August & , 06, 13, 20, 27 September 2026
Sundays from 3:00 p.m. to 6:00 p.m.

Venue: Sacred Heart of Jesus Church Hall, Surathkal.

- b) St Paul - Eastern Vicariate-Level Bible Class, Puttur

Topic: Bible Classes on the Gospel of John – “*ತುಮಿ ಸತಾನ್ಚೊ ಖಾತಿರ್*” “*So that you may Believe*” – will be held for Priests, Religious and Laity of the deanery in Konkani.

Date : 02, 08 August 2026

Sundays from 3:00 p.m. to 6:00 p.m.

Venue: Mai de Deus Church Hall, Puttur.

- c) St Joseph the Worker Church, Vamamjoor

Topic: Bible Classes on the Gospel of Mark – *ಮಾರ್ಕಾ ಪರ್ಮಾಣೆಂ ಸುವಾರ್ತಾ ಏಕ್ ಕಥಾನಕ್* *Mark's Gospel as a Story* – will be held for the Priests, Religious and Laity of the Parish in Konkani. Members from nearby parishes are welcome to attend this study session.

Date : 01, 08, 15, 22, 29 August 2026

Saturdays from 4:00 p.m. to 7:00 p.m.

Venue: Church Premises, Vamanjoor.

- Rev. Vincent Sequeira
Commission for Bible

INDULGENCES FOR KISSING THE BISHOP'S RING AND THE HANDS OF A NEWLY ORDAINED PRIEST

The custom of bishops wearing rings is very ancient. Although it is difficult to determine precisely when the practice became universal, there is evidence from the fourth century that Christian bishops wore rings as a sign of their office. In time, the episcopal ring became one of the insignia conferred during episcopal ordination and came to symbolize the bishop's mystical espousal to his particular Church. For this reason, the ring signifies not merely episcopal dignity but also the bishop's pastoral authority and fidelity to the Church entrusted to his care.

From the Middle Ages onward, it became customary for the faithful—and for clerics of lower rank—to kiss the bishop's ring when greeting him. This gesture expresses reverence, not for the individual bishop as such, but for the episcopal office, his apostolic ministry, and his communion with the universal Church. Some episcopal rings, particularly in the Middle Ages, also served as reliquaries containing small relics of saints, which further enhanced their devotional significance. Nevertheless, the principal reason for venerating the episcopal ring has always been its symbolism of the episcopal office rather than the presence of relics.

A. Kissing the Bishop's Ring

Before the reform of indulgences by Pope St. Paul VI, the *Raccolta* and other official collections of indulgences granted a ***partial indulgence*** (formerly expressed as fifty days) to those who devoutly kissed the bishop's ring as an act of reverence for the episcopal office.

Following the Second Vatican Council, however, Pope St. Paul VI promulgated the Apostolic Constitution *Indulgentiarum Doctrina* (1967), which substantially revised the Church's discipline on indulgences. The numerous specific indulgences contained in the *Raccolta* were suppressed unless they were expressly retained in the revised *Enchiridion Indulgentiarum*. Consequently, the specific indulgence formerly attached to kissing the bishop's ring no longer exists.

Can kissing the bishop's ring still obtain a partial indulgence? An important distinction must be made. The current *Enchiridion Indulgentiarum* contains no explicit concession stating that one who kisses the bishop's ring gains a partial indulgence.

Some commentators have suggested that, if the act is performed with genuine devotion as an expression of faith and reverence for the sacred ministry of the bishop, it might fall within one of the General Grants of partial indulgences contained in the *Enchiridion*. However, this remains a theological opinion rather than an official interpretation of the Apostolic Penitentiary.

Accordingly, it is safest to conclude that there is presently no specific indulgence granted by the Holy See for kissing a bishop's ring. Whether the act may obtain a partial indulgence under one of the General Grants remains an open question and has never been officially clarified.

B. Kissing the Hands of a Newly Ordained Priest

A similar question is often asked regarding the custom of kissing the palms of the hands of a newly ordained priest.

According to the current *Enchiridion Indulgentiarum* (4th edition, 1999), no indulgence is specifically granted for devoutly kissing the hands of a newly ordained priest.

The *Enchiridion*, however, does grant: (a) a plenary indulgence to the newly ordained priest who celebrates his First Mass with due solemnity; and (b) a plenary indulgence to the faithful who devoutly participate in that First Mass, provided they fulfil the usual conditions for obtaining a plenary indulgence, namely sacramental confession, Holy Communion, prayer for the intentions of the Supreme Pontiff, and complete detachment from all sin.

The *Enchiridion* makes no mention of kissing the hands of the newly ordained priest. Thus, no specific indulgence is attached to that devotional practice.

The Earlier Discipline: Before the post-conciliar reform of indulgences, the Church did grant a specific indulgence for this custom. Earlier collections of indulgences granted a partial indulgence to the faithful who devoutly kissed the palms of the hands of a newly ordained priest on the day of his ordination or on the occasion of his First Mass. Like the indulgence attached to kissing the bishop's ring, this concession disappeared with the revision of the Church's discipline on indulgences following *Indulgentiarum Doctrina*.

Indeed, many highly specific indulgences formerly attached to particular devotional practices—including kissing the Pope's foot or slipper, kissing a bishop's ring, and kissing the hands of a newly ordained priest—were omitted from the revised *Enchiridion* and therefore ceased to exist as specific indulgences.

The First Blessing of a Newly Ordained Priest: Closely connected with this tradition is the custom of receiving the First Blessing of a newly ordained priest. Historically, some devotional manuals associated particular indulgences with this practice.

Under the current discipline of the Church, however, the indulgence is attached to participation in the First Mass itself, not to receiving the priest's blessing independently of the Mass. Consequently, while receiving the first blessing remains a beautiful and venerable custom, the present *Enchiridion* does not grant a specific indulgence for that act of blessing considered by itself.

A Meaningful Tradition: Although these particular indulgences are no longer in force, the customs themselves remain rich in theological meaning. The faithful kiss the palms of a newly ordained priest not because of the individual man but because those hands have been consecrated with Sacred Chrism and have been set apart for sacred ministry. They are the hands that will consecrate the Holy Eucharist, absolve sins in the Sacrament of Penance, anoint the sick, bless the faithful, and sanctify God's people through the celebration of the sacred mysteries.

Likewise, kissing the bishop's ring remains a traditional gesture of respect for the bishop's apostolic office and his pastoral ministry.

Although neither practice now carries a specific indulgence under the current *Enchiridion Indulgentiarum*, both continue to be beautiful expressions of faith, ecclesial communion, and reverence for the sacrament of Holy Orders.

CAN ANIMA CHRISTI

(SOUL OF MY SAVIOUR - ಕ್ರಿಸ್ತಾಚ್ಯಾ ಅತ್ಮಾ)

BE SUNG OR RECITED AFTER HOLY COMMUNION?

The *General Instruction of the Roman Missal* explicitly permits the singing of a hymn after Holy Communion. It states: “When the distribution of Communion is over, if appropriate, the Priest and faithful pray quietly for some time. If desired, a Psalm or other canticle of praise or a hymn may also be sung by the whole congregation” (no. 88). Thus, after the distribution of Holy Communion, the Roman Missal envisages a period of silent prayer or, alternatively, the singing of a Psalm, another canticle of praise, or a congregational hymn. Consequently, the Church clearly allows a hymn of thanksgiving after Communion.

The question, therefore, is whether the *Anima Christi* qualifies as such a hymn or prayer of thanksgiving. The answer is in the affirmative. Although the *Anima Christi* is not one of the prescribed texts of the Roman Missal, it is among the Church’s oldest and most cherished Eucharistic prayers. Dating back to at least the fourteenth century, it became widely known through St Ignatius of Loyola, who placed it at the beginning of his *Spiritual Exercises*. Addressed entirely to Christ present in the Eucharist—”Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me...”—its theology is profoundly Eucharistic. For this reason, whether sung or recited, it admirably fulfils the purpose envisaged by GIRM 88 as a prayer or hymn of thanksgiving after Holy Communion.

The Communion Rite itself distinguishes between two moments: (a) During the distribution of Holy Communion, the Communion Chant accompanies the procession of the faithful as they approach the altar. According to GIRM 86, its purpose is to express the communicants’ spiritual union, manifest the unity of their voices, foster the joy of their hearts, and highlight the communal character of the procession. (b) Once the distribution of Holy Communion

has concluded, however, the Church provides for a different moment of prayer. It is at this point that GIRM 88 permits “a Psalm or other canticle of praise or a hymn,” thereby providing the proper liturgical setting for the *Anima Christi*.

The use of the *Anima Christi* after Communion is also supported by the Church’s devotional tradition. For centuries, Catholics throughout the world have recited this prayer immediately after receiving Holy Communion as an act of personal thanksgiving. Older missals, both before and after the Second Vatican Council, frequently included it among the prayers of thanksgiving after Mass, and many religious communities have faithfully preserved this custom. Its continued use after Communion, therefore, harmonises well with both the liturgical norms and the spiritual heritage of the Church.

At the same time, the Roman Missal places particular emphasis on a period of sacred silence after Communion, allowing the faithful to pray interiorly and give thanks for the gift they have received. Consequently, if the *Anima Christi* is sung or recited, it should complement rather than replace this moment of recollection. Likewise, it should not become a fixed or obligatory addition to every celebration of the Mass, nor should it overshadow the liturgical structure established by the Church. If a suitable post-Communion hymn of thanksgiving has already been sung by the congregation, an additional communal recitation or singing of the *Anima Christi* will ordinarily be unnecessary, since it serves substantially the same purpose. Its use should always be guided by pastoral prudence and should preserve the simplicity, dignity, and contemplative spirit of the Communion Rite.

The Church has also enriched the devout recitation of the *Anima Christi* further. According to the *Enchiridion Indulgentiarum* no. 8, §2, 2: “A partial indulgence is granted to the faithful who, using any duly approved pious formula, make an act of thanksgiving after Communion (e.g., *Anima Christi*; *En ego, O bone et dulcissimne Iesu*).” Thus, the *Anima Christi* is not only a beautiful prayer of thanksgiving after Holy Communion but also one enriched by the Church’s treasury of spiritual graces, encouraging the faithful to deepen their love for Christ in the Holy Eucharist.

ಮೊಗಾಚಿ ಶೃದ್ಧಾಂಜಲಿ ದೇವಾದಿನ್ ಬಾಪ್ ರೊಬರ್ಟ್ ಕ್ರಾಸ್ತಾ (08-07-2026)

ಜಿವಿತ್ ಆನಿ ಮರಣ್ ಮನ್ಯಾ ಜಿವಿತಾಚೊ ವಾಂಟೊ. ಜಿವಿತ್ ಆಮ್ಕಾಂ ಸಂತೊಸ್ ಹಾಡ್ತಾ ತರ್, ಮರಣ್ ಆಮ್ಕಾಂ ದೂಖ್ ದಿತಾ. ಹ್ಯೊ ದೊನೀ ಸಂಗಿ ಮನ್ಯಾ ಜಿವಿತಾಂತ್ ಆವಶ್ಯ್ ಆನಿ ಆಮ್ಕಾಂ ಕಥೊಲಿಕಾಂಕ್ ಮರಣ್ ಪುನರ್ ಜಿವಿತಾಚೊ ದಾವ್‌ಟೊ. ಮರಣ್ ವೆಗ್ಳಾಚಾರ್ ಹಾಡ್ತಾ ದೆಕುನ್ ಆಮ್ಕಾಂ ದೂಖ್ ಭಗ್ತಾ, ತರೀ ಅಮರ್ ಜಿವಿತಾಚೊ ಭರ್ವಸೊ ಆಮ್ಕಾಂ ಧಯ್ ದಿತಾ. ಆಜ್ ಆಮ್ಚ್ಯಾ ಮೊಗಾಚಿ ಬಾಪ್ ರೊಬರ್ಟ್‌ಚೆಂ ಮರಣ್ ಆಮ್ಕಾಂ ಸರ್ವಾಂಕ್ ದುಖಾಚೆಂ, ತರೀ ತೆಂ ಜಿವಿತಾಚೊ ಭರ್ವಸೊ ಚಡಯ್ತಾ.

ಬಾಪ್ ರೊಬರ್ಟ್ ವಿಷ್ಯಾಂತ್ ಸಾಂಗ್ಲೆ ತರ್, ತಾಚೊ ಜಲ್ಮ್ ಆಕ್ಟೋಬರ್ 14 ತಾರಿಕೆರ್ 1944-ಂತ್ ಬೆಳಾ ಫಿರ್ಗಜೆಂತ್ ಜಾಲೊ. ತಾಚೊ ಬಾಪಯ್ ಕಾರ್ನೆಲಿಯಸ್ ಕ್ರಾಸ್ತಾ ಆನಿ ಆವಯ್ ರೆಮೇಡಿಯಾ ಮೊಂತೇರೊ. ಹ್ಯಾ ಜೊಡ್ಯಾಕ್ ಬಾಪ್ ರೊಬರ್ಟ್ ಎಕ್ಲೆಜಿಚ್ ಭುರ್ಗೊ. ಲಾನ್ವಣಾರ್‌ಚ್ ಹಾಚೊ ಬಾಪಾಯ್ ದೇವಾಧಿನ್ ಜಾಲೊ. ತ್ಯಾ ಉಪ್ರಾಂತ್ ತಾಕಾ ವಾಗಾಂವ್ಚಿ ಜವಾಬ್ದಾರಿ ಆವಯ್ನ್ ಘೆಲ್ಲಿ. ಸುರ್ವಿಲೆಂ ಶಿಕಪ್ ಘೆವ್ನ್ ತೊ ಯಾಜಕ್ ಜಾಂವ್ಚ್ಯಾಕ್ ಸೆಮಿನರಿಕ್ ಭರ್ತಿ ಜಾಲೊ. ಸೆಮಿನರಿಚೆಂ ಶಿಕಪ್ ಸಂಪ್ತೆಚ್ ಡಿಸೆಂಬರ್ 1 ತಾರಿಕೆರ್ 1971-ಂತ್ ತಾಕಾ ಯಾಜಕೀ ದೀಕ್ಷಾ ಲಾಭ್ಲಿ. ಉಪ್ರಾಂತ್ ಆಪ್ಲ್ಯಾ ಸುದೀರ್ಘ್ ಯಾಜಕೀ ಜಿಣ್ಯೆಂತ್ ಮಂಗ್ಳುರ್ ದಿಯೆಸೆಜಿಂತ್ಲ್ಯಾ ವಿವಿಧ್ ಫಿರ್ಗಜಾನಿಂ ಸೆವಾ ದಿಲ್ಲ್ಯಾ ಆಮ್ಚ್ಯಾ ಮೊಗಾಚಿ ಬಾಪ್ ರೊಬರ್ಟನ್ ಉಂಚ್ಲ್ಯಾ ಮಾಪಾಚಿ ಸೆವಾ ದಿಲ್ಲ್ಯಾ. ಸುಮಾರ್ 3 ವರ್ಸಾಂ ಭರ್ ಒಮ್ಮೂರ್ ಫಿರ್ಗಜೆಂತ್ ಸಹಾಯಕ್ ವಿಗಾರ್, 1 ವರಸ್ ಉರ್ವಾ ಫಿರ್ಗಜೆಂತ್ ಸಹಾಯಕ್ ವಿಗಾರ್, ಉಪ್ರಾಂತ್ ತಣ್ಣೀರುಬಾವಿ ಫಿರ್ಗಜೆಂತ್ ಸುಮಾರ್ 2 ವರ್ಸಾಂ ವಿಗಾರ್ ಜಾವ್ನ್, ಪೇತ್ರಿ ಫಿರ್ಗಜೆಂತ್ 5 ವರ್ಸಾಂ, ತಶೆಂಚ್ ನಿಡ್ವಳ್ಳಿ ಫಿರ್ಗಜೆಂತ್ 7 ವರ್ಸಾಂ, ಸುಳ್ಳ್ಯಾ ಫಿರ್ಗಜೆಂತ್ ಸುಮಾರ್ 6 ವರ್ಸಾಂ, ಕಟೀಲ್ ಫಿರ್ಗಜೆಂತ್ ಸುಮಾರ್ 5 ವರ್ಸಾಂ, ಆನಿ ಫೆರ್ಮಾಯಿಂತ್ 5 ವರ್ಸಾಂ ವಿಗಾರ್ ಜಾವ್ನ್, ಉತ್ತಿಮ್ ಸೆವಾ ದೀವ್ನ್ ತೊ ಲೊಕಾ ಮೊಗಾಚಿ ಜಾಲಾ. ಪೆರ್ಮಾಯಿ ಫಿರ್ಗಜೆಂತ್ ವಿಗಾರ್ ಜಾವ್ನ್ ಆಸ್ತಾನಾ, ತಾಚಿ ಆವಯ್ ದೇವಾಧಿನ್ ಜಾಲಿ. ಆನಿ ತಿಕಾ ಫೆರ್ಮಾಯಿಂತ್ ಮಾತ್ರೆಕ್ ಪಾಯ್ಲಾಂ.

ಬಾಪ್ ರೊಬರ್ಟನ್ ತಾಚಾ ಫಳಾಧಿಕ್ ಗೊವ್ಳಿಕ್ ವಾವ್ರಾ ಸಾಂಗಾತಾ ಶಿಕ್ಪಾ ಕ್ಷೇತ್ರಾಂತೀ ಭರ್ಪೂರ್ ವಾವ್ರ್ ಕರುನ್ ಆಪ್ಲಿ ದೆಣಿ ವರ್ತ್ಯಾ ಮಾಪಾನ್ ದಿಲ್ಲಿ ಆಸಾ. ಕಲ್ಯಾಣ್ಪುರ್ ಕಾಲೇಜಿಂತ್ ಲಗ್ಗುನ್ 3 ವರ್ಸಾಂ ಪ್ರೊಫೆಸರ್, ಪುತ್ಲೂರು ಸಾಂ ಫಿಲೋಮಿನಾ ಕಾಲೇಜಿಂತ್ ಲಗ್ಗುನ್ ಸುಮಾರ್ 8 ವರ್ಸಾಂ ಪ್ರೊಫೆಸರ್, ಉಪ್ರಾಂತ್ ಪೊಂಪೈ ಕಾಲೇಜಿಂತ್ ವಾವ್ರ್ ಕರ್ನ್ ಶಿಕ್ಷಣ್ ಕ್ಷೇತ್ರಾಂತ್ ನಿವ್ರತ್ ಜಾಲೊ. 1985 ಥಾವ್ನ್ 1994 ಮ್ಹಣಾಸರ್ - ಲಗ್ಗುನ್ 9 ವರ್ಸಾಂ ಮಡಂತ್ಯಾರ್ ಸೇಕ್ರೆಡ್ ಹಾರ್ಟ್ ಕಾಲೇಜಿಂತ್ ಪ್ರಿನ್ಸಿಪಾಲ್ ಜಾವ್ನ್ ಸೆವಾ ದೀವ್ನ್ ವಿದ್ಯಾರ್ಥಿಂಚ್ಯಾ ಶೈಕ್ಷಣಿಕ್ ತಶೆಂಚ್ ನೈತಿಕ

ವಾಡಾವಳಿಕ್ ಮಾರ್ಗದರ್ಶಕ್ ಜಾವ್ನ್ ಕೊಲೆಜಿಕ್ಯಾ ಸರ್ವತೋಮುಖ್ ಅಭಿವೃದ್ಧಿಕ್ ಖಿಳ್ತೆ ನಾಸ್ತಾನಾ ವಾವುನ್ ಕೊಲೆಜಿಕ್ ಕೀರ್ತ್ ಹಾಡ್ಲೆಲಿ ಶಾತಿ ತಾಚಿ.

ತಾಚಾ ರಜೆ ವೆಳಾರ್ ಆಮೇರಿಕಾಂತ್ ಥೊಡ್ಯಾ ಫಿರ್ಗಜಾಂನಿ ತಾಣೆಂ ಸೆವಾ ದಿಲ್ಯಾ. 2017 ಇಸ್ವೆಂತ್ ತೊ ನಿವೃತ್ತ ಜಾವ್ನ್ ಸಾಂ. ಜುಜೆ ವಾಜ್ ಘರಾ ಗೆಲೊ ಜಾಲ್ಯಾರೀ, ಆಪ್ಲ್ಯಾ ಮಿಸಾವಾಂತ್ ನಿವೃತ್ತ ಜಾವ್ನ್. ಹ್ಯಾ ವೆಳಾರ್, ಕಡಬ ಫಿರ್ಗಜೆಂತ್ ಥೊಡೊ ತೇಂಪ್ ಆನಿ ಮ್ಹಜೆ ಸಾಂಗಾತಾ ಪಕ್ಷಿಕೆರೆ ಆನಿ ಆಲಂಗಾರಾಂತ್ ಲಗ್ವ್ 5 ವರ್ಸಾಂ ರಾವೊನ್ ಮ್ಹಾಕಾ ತಾಣೆಂ ವರ್ತೊ ಆಧಾರ್ ದಿಲಾ. ಏಕ್ ಬಾಪಾಯ್ ಸಾರ್ಕೊ ಸಾಂಗಾತ್, ಏಕ್ ಖರೊ ಗೊವ್ಯಾ ಸಾರ್ಕೆಂ ಮಾರ್ಗದರ್ಶನ್ ದಿವ್ನ್, ಹರ್ಯೆಕಾ ಮ್ಹಜ್ಯಾ ಸುಖಾ ದುಖಾಂತ್ ತೊ ವಾಂಟಿಲಿ ಜಾಲಾ.

ಬಾಪ್ ರೊಬರ್ಟಚಾ ವೈಯುಕ್ತಿಕ ವಿಷ್ಯಾಂತ್ ಸಾಂಗ್ಲೆ ತರ್:

1. **ಶಿಸ್ತೆಚೊ ಶಿಪಾಯ್:** ದಿಲ್ಲೆಂ ಉತಾರ್ ಪಾಳ್ಚೆಂ, ಹರೆಕಾ ಕಾಮಾಕ್ ವಾ ಕಾರ್ಯಾಕ್ ವೆಳಾರ್ ಹಾಜರ್ ಆಸ್ಚೆಂ, ತಾಚಿ ವೇಳಾಪಟ್ಟಿ ಸಕಾಳಿಂ ಉಟ್‌ಲ್ಲ್ಯಾ ಥಾವ್ನ್ ನಿರ್ದೊಂಕ್ ವತಾ ಪರ್ಯಾಂತ್ ಸಾರ್ಕಿ ಪಾಳ್ಚಿ ಆನಿ ಉಲೊವ್ಪಾಂತ್, ಜೆವ್ಣಾ ಖಾಣಾಂತ್ ಸದಾಚಾರ್ ಪಾಳ್ಚೊ ಆನಿ ಆಮಿಂ ಚುಕೊನ್ ಪಡ್‌ಲ್ಲ್ಯಾ ವೆಳಾರ್ ಮೊಗಾನ್ ತಿದ್ವೊಂವ್ಚೆಂ ತಾಚೊ ಗೂಣ್.

2. **ಆಲ್ಫಾ-ಪಾಲ್ಫಾ ವಕ್ತಾಚೊ ವಯ್:** ಆಪ್ಣಾಕ್ 82 ವರ್ಸಾಂ ಜಾಲಿಂ ಜಾಲ್ಯಾರೀ, ಖಿಂಚೀಯ್ ಪಿಡಾ ಆಯ್ಲಿ ತರ್ ಆಲೋಪತಿಕ್ ವಕಾತ್ ಘೆನಾಸ್ತಾನಾ ಸರ್ವ್ ಪಿಡೆಂಕ್ ಆಲ್ಫಾ-ಪಾಲ್ಫಾಂಚೆ ವಕಾತ್ ಮಾತ್ ತಯಾರ್ ಕರ್ನ್ ತೊ ಘೆತಾಲೊ. ಹಿತ್ತಾಂತ್ ಆನಿ ಕುಜಾಂತ್ ಹೆಣೆಂ ತೆಣೆಂ ಸೊದುನ್ ಮೆಳ್ಳೆಲ್ಯಾ ವಸ್ತುಂ ಥಾವ್ನ್ ಕೆಲ್ಲ್ಯಾ ವಕ್ತಾಂನಿ ಭಲಾಯ್ಕಿ ಜೊಡ್ಲೊ. ಹ್ಯಾ ಪಾಸತ್ ಜಾಯ್ತ್ಯಾ ವಕ್ತಾಂಚಿಂ ರುಡಾಂ ಚಟೆಂನಿ ಲಾವ್ನ್ ತಾಂಚೊ ಪೋಸ್ ಕೆಲಾ. ಹ್ಯಾ ವಿಶ್ಯಾಂತ್ ಜಾಯ್ತೆ ಬೂಕ್ ಕೊಂಕ್ಲೆಂತ್, ಇಂಗ್ಲಿಷಾಂತ್ ಆನಿ ಕನ್ನಡಾಂತ್ ಬರವ್ನ್, ಆನಿ ವಾಂಟುನ್, ಲೊಕಾಕ್ ವಕ್ತಾಂಚಿ ಆನಿ ಭಲಾಯ್ಕಿಚಿ ಮಾಹತ್ ಲಾಭಾಶಿ ಕೆಲ್ಯಾ. ಇತ್ತೆಂ ಮಾತ್ ನ್ಹಯ್, ಪೂನ್‌ಶೆತಾಕ್ ಯೆಂವ್ಚ್ಯಾ ಭಕ್ತಿಕಾಂಕೀ ಅಲ್ಫಾಪಲ್ಫಾ ವಕ್ತಾಂಚಿ ಮಾಹತ್ 15-20 ಮಿನುಟಾಂ ಹರ್ಯೆಕ್ ದಿಸಾ ದಿತಾಲೊ. ಅಂತರ್ವ್ಯಾ ಪಂದ್ರಾ ದಿಸಾ ಪಯ್ಲೆಂ ತಾಣೆಂ ಮ್ಹಾಕಾ ಪೋನ್ ಕರ್ನ್ ಆಪುಣ್ ಅನ್ಯೇಕ್ ಬೂಕ್ ಬರವ್ನ್ ಆಸಾ, ತಾಚಿ ತಯಾರಾಯ್ ಜಾಲ್ಯಾ, ಆಗಸ್ಟ್ ಮಹಿನ್ಯಾಂತ್ ಹೊ ಬೂಕ್ ಉಗ್ಡಾಪೊ ಕರ್ಚಾರ್ ಆಸಾ ಮ್ಹಣೊನ್ ಸಾಂಗಾಲಾಗ್ಲೊ. ಆತಾಂ ಭಲಾಯ್ಕಿ ಸುದಾರ್ಲ್ಯಾ ಆನಿ ತುಜೆ ಸವೆಂ ಥೊಡೊ ತೇಂಪ್ ರಾವ್ತಾಂ ಮ್ಹಣೊನ್ ಮ್ಹಜಾಲಾಗಿಂ ಆಶಾ ಉಚಾರ್ಲಿ.

3. **ದುಬ್ಳ್ಯಾ-ದಾಕ್ಟಾಂ ಥಂಯ್ ಮೋಗ್ ಆನಿ ಖಿಂತ್ ಹುಸ್ಕೊ:** ಆಪ್ಣಾಂ ಲಾಗಿಂ ಮಾಗೊನ್ ಆಯಿಲ್ಲ್ಯಾ ಸಮೇಸ್ತಾಂಕ್ ತೊ ಕುಮಕ್ ಕರ್ತಾಲೊ. ಆಪ್ಣಾ ಥಂಯ್ ಆಸ್‌ಲ್ಲೆಂ ದುಬ್ಳ್ಯಾಂಕ್ ದಾನ್ ಧರ್ಮ್ ಕರ್ಚಿ ತಾಚಿ ಸವಯ್. ಆಪ್ಣಾಚಿ ಆಸ್ತ್ ಗರ್ಜೆವಂತಾಂಕ್ ವಾಂಟುನ್, ಆಪ್ಣಾಚಾಚ್ ಖರ್ಚಾನ್ ತಾಂಚ್ಯಾಚ್ ನಾಂವಾರ್ ಕರ್ನ್ ದಿಲ್ಲಿ ಆಸಾ.

4. **ಕೊಣಾಯ್ಚೆಂ ದೆವೆಂ ಬಾಕಿ ದವರಿನಾತ್ಲೊ:** ಮಡಂತ್ಯಾರ್ ಕಾಲೆಜಿಂತ್ ಆಸ್ತಾನಾ, ಕಾಲೆಜಿಕ್ಯಾ ಉದರ್ಗತೆ ಖಾತಿರ್ ಥೊಡ್ಯಾಂ ಮಾನೆಸ್ತಾಂ ಥಾವ್ನ್ ತಾಣೆಂ ರೀಣ್

ಘೆತ್ಲೆಂ. ತೆಂ ರೀಣ್ ಫಾರಿಕ್ ಕರ್ತಾಂ ಮ್ಹಣಾಸರ್ ಮ್ಹಾಕಾ ನೀದ್ ಪಡನಾ ಆನಿ ತ್ಯಾ ಪರ್ಯಾಂತ್ ಆಪುಣ್ ಮೊರ್ಚೊ ನಾಂ ಮ್ಹಣ್ತಾಲೊ. ಆದ್ಲ್ಯಾ ವರ್ಸಾ ರೀಣ್ ಬಾಕಿ ಆಸ್‌ಲ್ಲ್ಯಾಂಕ್ ಸೊಧುನ್ ತಾಂಚೆ ರೀಣ್ ಫಾರಿಕ್ ಕೆಲಾಂ.

ಮ್ಹಜಾ ಆವಯ್ಚ್ಯಾ ಜಲ್ಮಾ ದಿಸಾ ಬಾಪ್ ರೊಬರ್ಟ್ ಆನಿ ಹಾಂವ್ ಘರಾ ಗೆಲ್ಲ್ಯಾಂವ್. ತೀನ್ ಮಹಿನ್ಯಾ ಉಪ್ರಾಂತ್ ಮ್ಹಜೆ ಆವಯ್ ಅಂತರ್ಜಾನಾ ಬಾಪ್ ರೊಬರ್ಟ್ ಮ್ಹಳೆಂ ಆಸಾ: “ತುಜಾ ಮಾಂಯ್ಚ್ಯಾ ಜಲ್ಮಾ ದಿಸಾಚೆ ಕೇಕ್ ಕಾತಾರ್ತಾನಾ ತೊ ತಿಚೊ ನಿಮಾಣೊ ಜಲ್ಮಾ ದಿವಸ್ ಮ್ಹಣ್ ಆಮ್ಕಾಂ ಕಳೊಂಕ್ ನಾ. ಎದೊಳ್ ಪರ್ಯಾಂತ್ ಹಾಂವೆಂ ಮ್ಹಜ್ಯಾ ಜಲ್ಮಾಚೊ ದೀಸ್ ಖುದ್ ಜಾವ್ನ್ ಆಚರಣ್ ಕರುಂಕ್ ನಾ. ಹ್ಯಾ ವರ್ಸಾ ಹಾಂವೆಂ ತೊ ಆಚರಣ್ ಕರಿಜಾಯ್ ಮ್ಹಣ್ ಚಿಂತ್ಲಾಂ.” ಅಕ್ಟೋಬರ್ 14 ತಾರಿಕೆರ್ ತಾಚೊ ಜಲ್ಮಾ ದೀಸ್. ಚಾರ್ ದಿಸಾ ಫುಡೆಂ ಅಲಂಗಾರಾಂತ್ ಜೋರ್ ವಾರೆಂ ವಾದಾಳ್ ಆನಿ ವಡ್ಲೊ ಘಡ್ಲೊ ಆಯ್ಲೊ, ಆನಿ ಬಾಪ್ ರೊಬರ್ಟ್ಚ್ಯಾ ಕುಡಾಕ್ ಮಾರ್ಲೊ. ಹ್ಯಾ ವೆಳಾರ್ ತೊ ನಾಂವ್ನ್ ಜಾವ್ನ್ ಖಿಟ್ಲಾರ್ ಬಸ್‌ಲ್ಲ್ಯೊ ಮಾತ್. ಹ್ಯಾ ವೆಳಾರ್ ಜಾಯ್ತಿ ಸಿಮೆಂಟ್, ಕೊಂಕ್ರೀಟಿಚೆ ಕಡ್ಲೆ ತಾಚಾ ಕುಡಾಂತ್ ಪಡ್ಲೆ ಜಾಲ್ಯಾರಿ, ಪಾದ್ರ್ಯಾಬಾಕ್ ಕಿತೆಂಚ್ ಜಾಂವ್ಕ್ ನಾಂ. ತೊ ಇಲ್ಲೆಂ ಭಿಯೆಲ್ಲೊ. ಪೂಣ್ ತಾಕಾ ಕಿತೆಯಿ ಬಾದಕ್ ಜಾಂವ್ಕ್ ನಾಂ. ಉಪ್ರಾಂತ್ 14 ತಾರಿಕೆರ್ ತಾಚೊ ಜಲ್ಮಾ ದೀಸ್ ಅಲಂಗಾರ್ ಫಿರ್ಗಜೆಂತ್ ಆನಿ ಉಪ್ರಾಂತ್, ಸಾಂ. ಜುಜೆ ವಾಜ್ ಘರಾಂತ್ ಆಚರಣ್ ಕೆಲೊ. ತೊ ಮ್ಹಣಾಲೊ, “ಜುಜೆ ವಾಜ್ ಘರಾಂತ್ ಹೊ ಮ್ಹಜೊ ಪಯ್ಲೊ ಜಲ್ಮಾ ದೀಸ್ ಆನಿ ಮ್ಹಜೊ ನಿಮಾಣೊ ಜಲ್ಮಾ ದೀಸ್ ಜಾವ್ನಾಲ್ಯೊ.” ಆನಿ ತಶೆಂಚ್ ಜಾಂವ್ಕ್ ಪಾವ್ಲೊ.

ಮೊಗಾಚ್ಯಾ ಭಾವಾ-ಭಯ್ಣಿನೊಂ, ಖಿರಿಂ ಜಾಲಿಂ ಉತ್ರಾಂ ಸಾಂ ಪಾವ್ಲುನ್ ತಿಮೊತಿಕ್ ಬರಯಿಲ್ಲ್ಯಾ ಪತ್ರಾಂತ್ಲಿ: “ಮ್ಹಜೆಂ ಝುಜ್ ಹಾಂವ್ ಬರೆಂ ಝುಜ್ಲಾಂ, ಶೆವಾಟ್ ಪರ್ಯಾಂತ್ ಮ್ಹಜೆ ಧಾಂವ್ ಹಾಂವ್ ಧಾಂವ್ಲಾಂ, ಮ್ಹಜೊ ಭಾವಾರ್ಥ್ ಹಾಂವೆಂ ಸಾಂಬಾಳ್ತಾ ಆತಾಂ ನಿತಿವಂತ್ಪಣಾಚೊ ಮುಕುಟ್ ತಯಾರ್ ದವರ್ಲೊಲೊ ಆಸಾ”. 75 ವರ್ಸಾಂಚೆರ್ ತೊ ನಿವ್ರತ್ ಜಾಲ್ಲ್ಯೊ ಜಾಲ್ಯಾರೀ, ಮಿಸಾಂವ್ ವಾವ್ರಾಂತ್ ತಾಣೆಂ ನಿವ್ರತಿ ಘೆಂವ್ಕ್ ನಾಂ. ಆಪ್ಲ್ಯಾ 82 ವರ್ಸಾಂ ಪ್ಲಾಯಿರ್ ಜುಲೈ 6 ತಾರಿಕೆರ್ ಸೊಮಾರಾ ಸಾಕಾಳಿಂ ಹೊ ಸಂಸಾರ್ ಸಾಂಡುನ್ ಸರ್ಗಿಂಚ್ಯಾ ರಾಜಾ ಕುಶಿನ್ ತೊ ಭಾಯ್ರ್ ಸರ್ನ್ ಗೆಲಾ. ಬಾಪ್ ರೊಬರ್ಟ್ ಆಪ್ಲಿ ಧಾಂವ್ ಬರ್ಯಾ ರಿತಿನ್ ದಾವ್ಲಾ. ಸರ್ವ್ ಥರಾಂಚೆ ಝುಜ್ ತೊ ಝುಜ್ಲಾ. ಆತಾಂ ಜಯ್ತಾಚೊ ಮುಕುಟ್ ಘೆಂವ್ಕ್ ತಯಾರ್ ಆಸ್ಲ್ಯಾ ಬಾಪ್ ರೊಬರ್ಟ್ ತುಮ್ಕಾಂ ಆದೇವ್ನ್ ಮಾಗ್ತಾಂವ್. ಸರ್ಗಿಂಚ್ಯಾ ರಾಜಾಕ್ ಆಮಿ ಹ್ಯಾ ಸಂಸಾರಾಂತ್ ಆಜೂನ್ಯಿ ಪಯ್ಲೆ ಕರ್ನ್ ಆಸಾಂವ್. ಆಮ್ಚೆಂ ಖಾತಿರ್ ಸೊಮ್ಯಾ ಮುಖಾರ್ ಉಡಾಸ್ ಕಾಡುನ್ ಸರ್ಗಿಂಚಿಂ ಬೆಸಾಂವಾಂ ಆಮ್ಕಾಯಿ ದಾಡುನ್ ದಿಯಾತ್ ಮ್ಹಣೊನ್ ಆಮಿ ಮಾಗ್ತಾಂವ್.

ಆದೇವ್ನ್ ತುಮ್ಕಾಂ ಬಾಪ್ ರೊಬರ್ಟ್. ಆದೇವ್ನ್, ಪರತ್ ತ್ಯಾ ರಾಜಾಂತ್ ಮೆಳ್ತಾ ಪರ್ಯಾಂತ್.

- ಬಾಪ್ ಮೆಲ್ವಿನ್ ನೊರೊನ್ಟಾ

ವಿಗಾರ್, ಅಲಂಗಾರ್-ಮೂಡ್‌ಬಿದ್ರಿ

R.I.P.

- Rev. Fr Robert Crasta (82 years), St Zuze Vaz Home, Jeppu, passed away on 06 July 2026. His funeral and burial rites were held on 8 July 2026 at St Vincent Ferrer Church, Valencia.
 - Mr Edward Joseph D'Souza, (68 years), brother of Rev. Fr Vincent D'Souza, Parish Priest, Holy Spirit Church, Sampige, passed away on 8 July 2026. His funeral and burial rites took place on 11 July 2026 at St Dominic Church, Miyar.
 - Mr Joseph D'Souza (83 years), father of Rev. Fr Alwyn Richard D'Souza, Guardian of St Zuze Vaz Home, Jeppu and Director of Family Life Service Centre, passed away on 22 July 2026. His funeral and burial rites took place on 23 July 2026 at Our Lady of Carmel Church, Shirthady.
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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/-