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CONGRATULATIONS AND PRAYERFUL GOOD WISHES



**Bishop Peter Paul Saldanha on your
Eighth Episcopal Ordination Anniversary**

15 September 2026

*Eight years of grace, guiding Mangalore Diocese with care,
As our shepherd, you lead with wisdom and prayer.
Through celebrations, events and meetings near and far,
You keep shepherding with grace, wherever people are!*

*You cherish our parishes, youth, schools, and people,
Encouraging priests, religious, and laity to serve.
With courage and compassion, you help our Diocese grow,
Keeping Christ our centre, our hope, and guide.*

*On this eighth anniversary, grateful hearts raise praise,
Thanking God for your service through these years.
May Christ renew your strength for your mission,
May Mangalore Diocese flourish through all you do.*



BISHOP'S PROGRAMME FOR SEPTEMBER 2026

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|-------|-------|------|---|
| 2 | 09.30 | a.m. | Teachers' Day, CBE, Pastoral Institute |
| 3 | 04.00 | p.m. | CODP Governing Body |
| 6 | 10.00 | a.m. | Raknno Award Ceremony, Bejai Hall |
| | 04.00 | p.m. | Confirmation at Alangar |
| 10 | 10.00 | a.m. | Ordination to Priesthood, Kasargod |
| 11 | 10.00 | a.m. | Graduation Ceremony, St Philomena's College, Puttur |
| 13 | 10.30 | a.m. | Karam Festival (Com. For Migrants), Divine Call Centre, Mulki |
| 14-17 | | | CCBI Exec. Committee and NBCLC Meetings, Bangalore |
| 19-20 | | | Pastoral Visit, Kumbala |
| 21-25 | | | KRCBC and St Peter's Administrative Board Meeting, Bangalore |
| 26-27 | | | Pastoral Visit, Salethur |
| 28 | 04.00 | a.m. | Diocesan Finance Council, Bishop's House |

Bishop meets with appointments only.

BISHOP'S MESSAGE FOR SEPTEMBER 2026

Papal Intention for September 2026: The Supreme Pontiff has asked the whole Church to pray for a just and sustainable management of water so that everyone will have access to water. Water is a gift from God, essential for survival, and that everyone has a right to it. Therefore, from a Christian moral perspective, deliberately wasting water is contrary to the virtue of responsible stewardship. The Church upholds that access to safe drinking water is a basic, universal and inalienable human right. May each of us use water with great responsibility and never waste the precious gift of God. Our actions regarding Jalabandhan are always laudable.

Feast of the Nativity of Blessed Virgin Mary, 8 September:

We are immensely delighted to celebrate the feast of the Nativity of the Blessed Virgin Mary as it brings to mind many fine sentiments and our hearts rejoice at the birth of our heavenly Mother and we turn towards little children who teach us how to love Mary. Their way of loving Infant Mary through the prayerful offering of flowers rouses in us emotions of love. The day dedicated to family unity is a special day for upholding the dignity of the girl child. The new corn, the new child and the experience of renewed unity of the family, all become the cause of our joy. May Mother Mary intercede for her beloved children.

11th World Day for Prayer for the Care of Creation: For the Day of Creation, 1 September, Pope Leo XIV, by giving message has affirmed that “we are once again invited to contemplate the gift of life and to cherish the earth that sustains it, for they are tangible ways of offering praise to our Creator.” The Pope wrote: “We are called to allow our hearts to be renewed, so that we might seek peace and care for creation... If we take up this task with humility and faith, we will become collaborators in God’s work of renewal. We will move, slowly but surely, from desert to garden, from division to communion and from violence to peace.” Though, the Day of Creation is 1 September, since in many dioceses, the Novena of the Nativity of the Blessed Virgin Mary, and related celebrations are held in the first week of September, the Conference of Catholic Bishops of India (CCBI) has, decided to celebrate the *Mass for the Care of Creation* on the third Sunday of September, which comes on **20.09.2026 this year**. This has been already informed to all the Priests of the Diocese of Mangalore during the on-going formation. Kindly choose the liturgy accordingly.

Information from Karnataka Christian Community Development Corporation Ltd (KCCDCL): The information is already disseminated that the KCCDCL is implementing the “Arivu” Interest-free Education Loan scheme to support the deserving students from Christian community in pursuing higher education. The loan is granted for UG, PG, ITI, Diploma, Doctoral

and professional courses across all major disciplines. The Chairman has requested me through a letter dated 4.08.2026, to make this known to our community, so that eligible students can avail an interest-free loan of up to Rupees 5,00,000 per academic year, subject to a maximum limit of Rupees 20,00,000 for the entire course, with only a 2% service charge. Please make this offer known to all families. As a preliminary step, students are requested to register on the Kutumba portal for Family mapping: <https://kutumba.karnataka.gov.in>

Secondly, regarding financial support for the infrastructure, from this year onwards, the scheme has also been extended to eligible Christian Chapels, Shrines and similar places of worship. Priests, Religious Sisters and Pastors may also submit applications on behalf of eligible institutions and organisations. The applications should be submitted online.

The Corporation gives financial grant under the following schemes:

- a) Grant Scheme for Church Repair, Renovation & Compound Wall
- b) Grant Scheme for Christian Cemetery Infrastructure & Compound Wall
- c) Grant Scheme for Christian Community Hall Construction
- d) Grant Scheme for Christian Orphanages & Old Age Homes
- e) Grant Scheme for Christian Shelters for Persons with Disabilities & HIV/AIDS.

The other programmes for assistance are: Women Self-Help Groups, self-employment schemes such as fast-food truck and mobile kitchen etc. For applications and further details, kindly visit the official KCCDCL portal: www.kccdclonline.karnataka.gov.in and also consult the Director of CODP.

Collaboration between Commissions and Associations: With the publication of the New Pastoral Plan (3rd edition), *Synodal Journey*, we have integrated the insights given in the Final Document of the Synod of Bishops, the Pastoral Plan of the Conference of Catholic Bishops of India and also that of K

arnataka. Pope Francis, while publishing the Final Document, had asked the Bishops to come to the *Ad limina* visit with the report of the implementation of the Final Document. The Year 2026 is the year of Implementation which is extended by the CCBI up to March 2027. Thereafter, the process of evaluation will be undertaken at various levels. In this context, I direct the Apostolic Associations also to collaborate with the various Parish/Deanery/Diocesan Pastoral Commissions, so that the local Church becomes more and more synodal, that is, journeying together.

Though already several Associations have been collaborating with the Commissions, to involve a greater number of these Associations, the following are invited to collaborate with the various Commissions:

- a) Youth Commission: (ICYM, YCS, Jesus Youth, Christian Life Community, Youth from Missionary Families of Christ, Parish Youth Associations).
- b) Laity Commission: (Catholic Sabha, ICYM, Diocesan Council of Catholic Women, Legion of Mary)
- c) Commission for Social Development: (Society of Vincent de Paul, The Catholic Association of South Kanara, Catholic Sabha, Sodality of the Immaculate Conception etc.)
- d) Commission for Women: (Diocesan Council of Catholic Women, Parish Women Associations, Ladies Social Service League, Christian Mothers' Sodality)
- e) Commission for Justice and Peace: (Prison Ministry of India, Catholic Sabha)

These and other Associations can also collaborate with different Commissions by being part of the committees of Commissions and thus join in the planning and executing the programmes. I wish that this collaboration becomes an effective pathway to discern the will of God for us, and to put it into practice by making adequate decisions in a synodal way.

From Words to Meaning: Catechesis on the New Missal:

Now that the new Konkani *Misa Gronth* is in use, the faithful need help to understand the changes in its text. I am happy that some priests have already prepared their people for its use. At

Mass, it is not enough to repeat words; we need to understand and pray their meaning. Words without meaning can become empty sounds, while words understood in faith can deepen our prayer and shape our lives. During the ongoing formation sessions on Liturgy, priests were encouraged to provide such liturgical catechesis, helping the faithful appreciate the meaning and theology of the Mass and apply them to daily life. This issue of *Inter Nos* offers an example of such catechesis on the new texts of the Mass.

I wish you a Blessed Monthi Fest and invoke God's blessings on all.

✠ Peter Paul Saldanha
Bishop of Mangalore

COMMISSION FOR BIBLE

1. **The Monthly Bible Quiz for September 2026** (Online), covering the Books of I and II Maccabees and Job (OT), and I and II Peter (NT), will be held on **29 September 2026, from 8:30 p.m. to 9:00 p.m.** The online link will be circulated from 1 August 2026.

2. Bible Classes:

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

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

Date : 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 Thomas - Southern Vicariate - Level Bible Class, Bela (Kasaragod)

Topic: Bible Classes on the Gospel of Luke – “ದುರ್ಬೊಳ್ಳಾಂಕ್ ಬರಿ ಖಬರ್ ಪರ್ಗಟ್ ಕರುಂಕ್” “To Proclaim the Good News to the Poor” – will be held for the priests, religious, and Laity in Konkani.

Date: 26 September & 03, 10, 17 October 2026.

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

Venue: Church Hall, Kumbala.

- Fr Vincent Sequeira

Commission for Bible

MANGALA JYOTHI

I. Programmes for September

20 : Adult Catechesis on Liturgy and Lectors' Training,
Niddodi

27 : Adult Catechesis on Liturgy and Lectors' Training,
Belthangady

II. Commission for Catechetics - Information

A) Sunday Catechism Mid-Term Examination:

27 September 2026

Please Note: The question papers for this examination are to be prepared by the respective teachers. For the Annual Examination, Mangala Jyothi will prepare a common question paper. The complete syllabus will be included for the Annual Examination. For more information, please refer to the June issue of the *Mangala Jyothi* Bulletin or contact the office (Mob.: 8277937784).

B) Catechists' Ongoing Formation: On 16 August 2026, a training programme titled **"Skilling Catechists for Vibrant Sunday Catechism"** was held at Bejai Church. Led by the resource person, Rev. Dr Gilbert Choondal, SDB, the session was attended by 98 catechism teachers. This brings the total number of teachers who have benefited from ongoing formation this year to 281.

III. Deanery Priests' Coordinators for Faith Formation/ Liturgy: You are requested to organise an *Annual Deanery-level Gathering and Orientation Programme for Catechism Teachers and a Recollection for Extraordinary Ministers of Holy Communion*, in consultation with the Vicars Forane and Parish Priests.

IV. Religious Books and Liturgical Items: All types of religious books and liturgical items are available at the *Mangala Jyothi Store*.

New Arrivals:

- * ಬಾಳಕ್ ಮರಿಯೆ ನಮನ್ ತುಕಾ - ಮರಿಯೆಚ್ಯಾ ಜಲ್ಮಾಚ್ಯಾ ಫೆಸ್ತಾಕ್ ನವೆನ್
- * ಆಮ್ಚಿ ಭಾಸ್ ಅಶಿ (ಸದಾಂಚ್ಯೊ ಚುಕಿ, ಕೊಂಕ್ಣಿ ಆಂಕ್ಡೆ, ಸಯ್ರಿಕ್, ಆಲ್ಫಂಜಾಂ, ವ್ಯಾಕರಣ್)
- * ಮಾಗ್ಣಿಫಿಕಾ ಹುಮಾನಿತಾಸ್ - ಮನ್ಶಾಪಣಾಚಿ ವ್ಹಡ್ವಿಕ್ - ಮನ್ಶಾ ವ್ಯಕ್ತಿಚ್ಯಾ ವರ್ತೆಪಣಾ ವಿಶಿಂ ವಿಶ್ವಪತ್ರ್

- Fr Rohith D'Costa
Director, Mangala Jyothi

BASIC ECCLESIAL COMMUNITIES (BECs)

Programmes – September 2026

1. 13 September 2026 - BEC Training – Bannur
2. 20 September 2026 - BEC Training – Madanthiyar
3. 21 September 2026 - BEC Training – Bangalore
4. 27 September 2026 - BEC Training – Bantwal

- Fr Sunil George D'Souza
Director, BECs

CANARA ORGANIZATION FOR DEVELOPMENT AND PEACE (CODP)

I. Programmes:

- 01.09.2026 : Awareness on Women's Rights and Training on Local Resource Mobilization in Talapady
- 08.09.2026 : Grass Root Federation Meeting and Training on Panchayath Raj in Moodbidri
- 11.09.2026 : Celebration of Nativity Feast in Fajir

- 12.09.2026 : Annual General Body Meeting of Bandhavya Federation in CODP
- 13.09.2026 : Training on Strengthening of Okkutas in Kulai
- 15.09.2026 : District Level Federation Meeting in CODP
- 16.09.2026 : Women Empowerment Programme -Field Staff Evaluation Meeting in CODP
- 21.09.2026 : Awareness on Gender Equality in CODP, Taluk Level Federation Meeting in CODP
- 28.09.2026 : Awareness on Gender Equality in Sheni, Grass Root Federation Meeting and Training on Leadership in Bajpe
- 29.09.2026 : Training on Local Resource Mobilization in Bela
- 30.09.2026 : Reporting of Women Empowerment Programme staff in CODP

II. Other Information

Lenten Campaign 2026

Parishes			
SN	Parish Name	LC - 2025	LC – 2026
1	Katipalla-St Teresa of Kolkata Vicariate	61,550.00	Yet to Receive
2	Permude-Pezar Vicariate	17,680.00	Yet to Receive

- Fr Vincent DSouza
Secretary, CODP

GOLDEN BIRTHDAY GREETINGS

Rev. Vijay Kumar Machado, Secretary, CCBI Commission for Faith Formation, Shanti Sadan, Goa, completes 50 years on September 08, 2026.

Fifty years young—and still moving faster than most can see! From Liturgy and Catechetics to CCBI, you're everywhere with glee! With creative ideas, business sense, and energy that never ends, May God bless your next fifty with joy, laughter, and friends!

MORE THAN A GREETING

“The Lord Be with You” — “And with Your Spirit”

For many years, we heard the priest say, “The Lord be with you,” and we responded, “And also with you.” Today, we say, “And with your spirit.” At first, this may seem like a small change in wording. Why did the Church make this change? What was missing from “And also with you”? And why does the new response specifically mention “your spirit”? To understand the change, we need to look at the original Latin, its biblical roots, and how this ancient exchange came to be used in the liturgy.

The Latin of the Roman Missal is *Dominus vobiscum. Et cum spiritu tuo*—“The Lord be with you. And with your spirit.” The earlier “*And also with you*” expressed a reciprocal greeting, but it did not translate *Et cum spiritu tuo* literally and omitted the important word *spiritu*—“spirit.” The revised translation therefore restores the ancient wording and its biblical and theological richness.

The dialogue occurs at several important moments of the Mass: (i) at the beginning, (ii) before the Gospel, (iii) at the beginning of the Preface, (iv) before the Final Blessing, and on other solemn occasions. Because it is repeated throughout the liturgy, it is much more than a polite greeting. This liturgical dialogue is a threshold through which the Church becomes more deeply aware of Christ’s presence and action, while expressing the liturgical relationship between Christ, the ordained minister, and the assembled Church.

The expression “*your spirit*” is deeply rooted in Scripture. It is not a later liturgical invention. St. Paul concludes Galatians with the words, “The grace of our Lord Jesus Christ be with your spirit” (Gal. 6:18). To Timothy he writes, “The Lord be with your spirit” (2 Tim. 4:22), a blessing remarkably close to the liturgical exchange. Similar expressions occur in Philippians 4:23 and Philemon 25. The New Testament therefore repeatedly blesses not simply “you,” but specifically “your spirit.”

The Latin grammar also gives the dialogue a precise structure. *Vobiscum* is plural: the priest addresses the whole assembly—“The Lord be with you [ತುಮ್ಹೆಂ].” But *tuo* is singular: the people address the one minister— “And with your [ತುಜ್ಜಾ] spirit.” [In Konkani, ತುಮ್ಹಾಂ is used as an honorific singular, reflecting the cultural use

of respectful address.] Thus, the priest greets the people, and the people respond to the priest. The word “and” [ཨོ] is not unnecessary; it links the people’s response to the priest’s greeting, making it reciprocal and completing the dialogue. In the earlier “And also with you,” the word “also” [ལྟོ] mainly conveyed a return greeting—something like “the same to you” in ordinary or casual conversation. The restored “and” joins the two greetings more closely and expresses the communion between priest and people: each prays for the other.

What, then, does “your spirit” mean? It does not refer directly to the Holy Spirit, nor simply to the priest’s emotions or personality. In biblical language, the human spirit can refer to the deepest interior dimension of the person—the place where one is open to God and receives his grace. When the people say, “And with your spirit,” they are praying that the Lord will strengthen the priest in the deepest part of his being as he exercises the ministry entrusted to him.

The response has a particular connection with Holy Orders. Through ordination, the priest receives sacramental grace for his ministry and is configured to Christ for the service of the Church. Thus, the people recognise not merely the man standing before them, but the priestly ministry entrusted to him. In effect, their response says: “We recognise you as the priest entrusted with this ministry for us; may the Lord be with you as you exercise it.”

This also explains the distinctive use of this greeting in the liturgy. The priest does not stand apart from the people, but his sacramental ministry is not interchangeable with theirs. He serves them through the ministry entrusted to him, while they recognise and support that ministry through their prayer. Therefore, this dialogue is proper to the ordained minister—the bishop, priest, or, in the appropriate circumstances, the deacon—and the assembled people. A non-ordained minister or layperson does not use this liturgical greeting when leading a service.

This does not mean that the priest is holier or morally superior to the people. “And with your spirit” is not a compliment to his personality. Whether he is young or elderly, eloquent or shy, strong or personally weak, the response remains the same. It recognises his office and ministry, not his individual qualities. The Church

looks beyond the person to the sacramental grace that enables him to exercise his ministry and preside over the sacred mysteries.

The response is also very ancient. The Fathers of the Church understood “And with your spirit” in relation to the grace associated with the ordained ministry. St. John Chrysostom saw the people’s response as acknowledging the Spirit’s gift to the ordained minister, while St. Augustine likewise connected the greeting with the minister’s sacred office. The same response has been preserved in the ancient liturgies of the East, including the Byzantine, Syriac, Armenian, and Coptic traditions. Thus, “And with your spirit” is not a new expression but the recovery in English of an ancient Christian response, rooted in Scripture and attested in early Christian liturgical tradition from at least the second or early third century.

There is also a beautiful mutuality in this exchange. The priest says, “The Lord be with you,” praying that Christ may be with his people. They respond, “And with your spirit,” praying that Christ may strengthen the priest in his sacred ministry. The dialogue is therefore not merely conversational but intercessory: the priest prays for the people, and the people pray for the priest.

The greeting also directs attention away from the priest himself. He does not say, “I am with you,” but “The Lord be with you.” His words point beyond himself to Christ. In this sense, they echo John the Baptist’s words: “He must increase, but I must decrease” (Jn 3:30). The priest’s ministry is not about his personality but about serving Christ and making his presence known among his people.

There is a simple but beautiful movement within these few words: (i) “The Lord” → (ii) “you” — the people → (iii) “your spirit” — the minister. The movement begins with Christ, turns towards his people, and then returns to the minister who serves them. In this brief exchange, priest and people are gathered into one communion under the presence of Christ: the priest invokes the Lord’s presence upon the people, and the people invoke the Lord’s grace upon their priest. This is why “And with your spirit” means much more than “And also with you.” It is the ancient, biblical response through which the people recognise the priestly ministry entrusted to their minister and pray that God’s grace may remain active and fruitful in him.

IN LOVING MEMORY OF REV. FR. VICTOR JOACHIM MACHADO

The Psalmist says: *“One thing I ask from the Lord, this only do I seek: that I may dwell in the house of the Lord all the days of my life, to gaze on the beauty of the Lord and to seek him in his temple”* (Ps 27:4). These words beautifully express the life and priestly journey of Fr. Victor Joachim Machado. For more than 56 years as a priest, he lived and served in the house of the Lord, contemplated God’s Word, proclaimed it to others, and sought to live in his presence. Now, at the age of 81, he has completed his earthly pilgrimage and gone to dwell forever in the house of the Lord. Today, we gather not only to mourn his passing but also to thank God for the gift of his life and priesthood, his dedicated service, wisdom, missionary zeal, and the many lives he touched throughout his ministry.

Fr. Victor was born on 28 July 1945 into a devout family of Bantwal Parish. His parents, the late Sebastian and Carmine Machado, were blessed with six children. Three of his sisters entered religious life, while his elder brother, Fr. Henry Machado, became a priest of our Diocese. From an early age, Victor felt called to the priesthood. After his initial education, he joined St. Joseph’s Seminary for priestly formation and later went to Papal Seminary, Pune, for theological studies. He was ordained a priest on 16 October 1969.

After three years as an associate parish priest at Holy Cross Church, Cordel, he joined the seminary staff as a teacher. He was later sent to Rome for higher studies in Philosophy, where he earned a doctorate. On his return, he resumed his service in the seminary, taking on various responsibilities as professor, spiritual guide, librarian, Dean of Studies, and finally Rector, a position he held for six years. As a teacher and formator, he contributed greatly to the intellectual, spiritual, and human formation of generations of seminarians.

His ministry also extended to parish life. He served as parish priest at Rosario Cathedral, St. Francis Xavier Church, Bejai, and Holy Cross Church, Cordel. He also served as Head of the Chair in Christianity of the Diocese of Mangalore and

Director of the Pastoral Institute, Bajjodi. Thus, Fr. Victor served the Diocese in both its institutions and parishes, teaching, forming, preaching, guiding, and accompanying God's people. Looking back on his life and ministry, I would like to highlight four outstanding qualities that characterized him:

a) A Priest filled with Wisdom: Fr. Victor was a man of wisdom. He was tall in stature and therefore easily visible wherever he was present. But his greatness was not limited to his physical stature. He was tall in knowledge, wisdom and depth of thought. His wisdom was particularly evident in his classes in the seminary. He was a respected professor and one of the priests whom people sought for homilies, recollection talks and retreats. His retreats were deeply appreciated because of his knowledge, clarity and ability to communicate profound truths. He was well versed in both Konkani and English, and his writings were thoughtful and enlightening. As the Book of Proverbs says: "*Wisdom is the principal thing; therefore get wisdom.*" Fr. Victor used the gift of wisdom not merely for himself. He shared it generously with others, especially with seminarians, priests and all those who came to him seeking guidance.

b) A Priest of Discipline and Commitment: Fr. Victor was a man of discipline and rigour. He used to say a phrase which many of us may remember: "Keep the rule, and the rule will keep you." This was not merely a saying for him; it was a principle by which he lived. He believed in discipline, order and responsibility. He followed a timetable and expected the same commitment from those entrusted to his care. He was neat and orderly in his personal life, in his office and in the manner in which he carried out his responsibilities. He did not easily compromise when it came to duty and responsibility. Fr. Victor reminded us that a disciplined person is able to give himself more fully to his vocation and mission. His disciplined life was therefore also an important part of his contribution to the formation of seminarians.

c) A Priest with a Heart for People: Although Fr. Victor had a commanding presence and a sonorous voice, and could sometimes appear stern, those who knew him closely discovered a man with a warm and sensitive heart. He was not merely a

priest of the mind, but also a priest of the heart. He had a special concern for the poor, the weak and the marginalized. Many received his help quietly, without publicity or recognition. He did not speak much about the good he did; he simply helped those in need. His pastoral ministry was marked by goodwill, generosity and empathy, especially towards those who were suffering. He lived the Pauline conviction: “*God loves a cheerful giver*” (2 Cor 9:7).

d) A Joyful Priest, rooted in relationship: Fr. Victor was a joyful priest. I remember him sometimes asking the seminarians, “What is the secret of the joy of priesthood?” He would then answer, “It consists in relationship.” For him, this relationship was twofold. First, it was his relationship with Jesus, his Lord and Master. He often reminded us that the deeper our union with Christ, the more fruitful our priestly life becomes. As a branch cannot live or bear fruit apart from the vine, so a priest cannot remain fruitful without remaining united to Christ. Second, it was his relationship with the Church. Fr. Machado often emphasized the importance of “thinking, feeling and living with the Church.” This was not merely a theological principle he taught; it was something he sought to embody. He was deeply attached to Christ and to the mission entrusted to him. This twofold relationship—with Christ and with the Church—gave his priesthood its direction, joy and meaning. Towards the end of his earthly journey, Fr. Machado faced health difficulties. Perhaps, like St Paul, he could have said: “*I have fought the good fight, I have finished the race, I have kept the faith*” (2 Timothy 4:7). Having completed his earthly pilgrimage, we now entrust him to the mercy and loving embrace of God.

Today, let us thank God for the gift of Fr. Victor—for his priestly vocation, his wisdom, discipline, generosity, pastoral dedication, and deep love for the Church. May the Lord whom he served so faithfully welcome him into the company of the saints and angels. And may Fr. Victor, who spent his life praying for others, now intercede for us before the throne of God.

- Fr Joseph Martis

Parish Priest, Derebail

ಮಾ| ಬಾ| ಆಲ್ಬರ್ಟ್ ಗ್ರೆಗೋರ್ ಮಿನೇಜ್ ಅಮರ್ ಜಾಲಾ

‘ಜಿವಿತ್’, ಸುವಾತ್ ಆನಿ ವೆಳಾ ಮಧೆಂ ಆಸ್ಲೊ ಏಕ್ ಗಾಂಚ್. ಎಕಾ ಆಯಿನ್ನ್ ವೆಳಾರ್, ಏಕ್ ವ ಚಡ್ ಸುವಾತೆನಿ ಸಂಬಂದ್ ರಚ್ಚೆಂಚ್ ಜಿವಿತ್ ಮ್ಹಣ್ಣೆತ್. ಸಂಬಂದ್ ಮನ್ಶಾಲಾಗಿಂ ಚಡಿತ್ ಮಾಪಾನ್ ರಚ್ತಾಂವ್. ಎಕಾ ವೆಳಾರ್ ಆನಿ ಎಕಾ ಸುವಾತೆರ್ ಜಾಲ್ಲಿ ಭೆಟ್ ಮರಣ್ ವೆಗ್ಳಾಚಾರ್ ಹಾಡ್ತಾ. ಮರಣ್ ಆಮ್ಕಾಂ ಸುವಾತ್ ಆನಿ ವೆಳಾ ಥಾವ್ನ್ ಮೆಕ್ಳೆಂ ಕರ್ತಾ.

ಏಕ್ ಯಾಜಕಾಚೆಂ ಜಿವಿತ್ ಆನಿ ಮರಣ್ ಹ್ಯಾ ‘ಸುವಾತ್ ಆನಿ ವೆಳಾ’ ಮಧೆಂ ಸೊಭಿತ್ ಬಾಂಧ್ ಬಾಂಧ್ತಾ. ಸಬಾರಾಂಕ್ ಯಾಜಕಾಚೆಂ ಜಿವಿತ್ ಅಪ್ಲ್ಯಾ ಜಿವಿತಾಚಿ ದಿಶಾ ಜಾತಾ. ಮಾ ಬಾಪ್ ಆಲ್ಬರ್ಟ್ ಗ್ರೆಗೋರ್ ಮಿನೇಜ್ ಹಾಚೆಂ ಜಿವಿತ್ ‘ಸಬಾರ್ ಸುವಾತ್ಯಾಂನಿ ಸಬಾರ್ ವೆಳಾಕ್’ ಸಬಾರ್ ಲೊಕಾಕ್ ರಾಜ್ ರಸ್ತೊ ಜಾಲ್ಲೆಂ ಚಿಂತುನ್ ಸಂತೊಸ್ ಜಾತಾ. ಹೊ ಯಾಜಕ್ ಗುಡ್ಯಾ ದೊಂಗ್ರಾಚ್ಯಾಂಕ್ ವಾಟ್ ಜಾಲ್ಲೊ; ವಾಟ್ ಆಸ್ಲಲ್ಯಾಂಕ್ ಮಾರೊಗ್ ಜಾಲ್ಲೊ; ಜಿಣ್ಯೆ ಮಾರೊಗ್ ಆಸ್ಲಲ್ಯಾಂಕ್ ತೊ ರಾಜ್ ರಸ್ತೊ ಜಾಲ್ಲೊ.

ಆಮ್ಚೆಂ ಹರೇಕ್ಲ್ಯಾಚೆಂ ಜಿವಿತ್ ಸುವಾತ್ ಆನಿ ವೆಳಾ ಮಧೆಂ ಏಕ್ ಗಾಂಚ್. ಹಾಂವ್ ಅತ್ತೂರ್ ಫಿರ್ಗಜೆಂತ್ 2006 ಇಸ್ವೆಂತ್ ರೀಜೆನ್ಸಿ ಕರ್ತಾನಾ ಕುಮ್ತಾರಿಂತ್ ಹ್ಯಾ ಯಾಜಕಾಚಿ ಭೆಟ್ ಜಾಲಿ. ತವಳ್ ತೊ ಕಲತ್ಕೂರ್ ಇಗರ್ಜೆಂತ್ ವಿಗಾರ್ ಜಾವ್ನ್ ಆಸ್ಲೊ. ಹೊ ಏಕ್ ಬೋವ್ ಲ್ಹಾನ್ ಗಾಂಚ್. ತೊ ನಿವೃತ್ತ್ ಜಾಲ್ಯಾ ಉಪ್ರಾಂತ್ಯಾಂತ್ ಹಾಂವೆ ತಾಕಾ ಸಬಾರ್ ಪಾವ್ಪಿಂ ಕುಮ್ತಾರಾಕ್ ಆಪಯ್ಲಲೆಂ ಆಸಾ. ಜಿವಿತಾ ಗಾಂಚ್, ಸುವಾತ್ ಆನಿ ವೆಳ್ ಬದಲೊ ತರೀ ‘ಕುಮ್ತಾರ್’ ಸಂಬಂದ್ ಉರ್ದೊ; ಸಾಕ್ರಾಮೆಂತಾಚೆಂ ಬೆಸಾಂವ್ ನಿರಂತರ್ ಜಾಲೆಂ.

ಮಾ| ಬಾ| ಆಲ್ಬರ್ಟ್ ಗ್ರೆಗೋರ್ ಮಿನೇಜಸ್ ಅಗ್ರಾರ್ ಫಿರ್ಗಜೆಚ್ಯಾ ಸಾಗೊಳೆಗಾರ್ ಕುಟ್ಮಾಂತ್ 23 ಡಿಸೆಂಬರ್ 1932ತ್ ದೆ| ಜಾಕೊಬ್ ಮಿನೇಜ್ ಆನಿ ದೆ| ಮೆರ್ಸಿನ್ ಸೊಜ್ ಹಾಂಚ್ಯಾ ಕುಟ್ಮಾಂತ್ ಜಲ್ಮಾಲೊ. ಆಮ್ಚೊ ದೆವಾಧಿನ್ ಬಾಪ್ ನೊವ್ ಜಣಾಂ ಭುರ್ಗ್ಯಾಂ ಪಯ್ಲಿ ತಿಸ್ತೊ. ಪಾದ್ರ್ಯಾಬಾಕ್ ತೇಗ್ ಭಾವ್ ಆನಿ ಪಾಂಚ್ ಭಯ್ಲಿಂ. ನಿಮಾಣಿ ಭಯ್ಲೆ ಸಿಸ್ಟರ್ ರೊನಾಲ್ಡಿನ್ ಹಿಕಾ 81 ವರ್ಸಾಂ ಪ್ರಾಯ್, ಹಿ ಬೆಧನಿ ಮೆಳಾಂತ್ ಸೆವಾ ದೀವ್ನ್ ಆಸಾ. ತಿ ಆಜ್ ಆಮ್ಚೆ ಮಧೆಂ ಆಸಾ. ತಿಕಾ ಆಮಿ ಭುಜಾವಣ್ ಪಾಟಯ್ತಾಂವ್.

ಬಾಪ್ ಆಲ್ಬರ್ಟಾಚಿ ಯಾಜಕಿ ದೀಕ್ಷಾ 05 ಡಿಸೆಂಬರ್ 1959ವೆರ್ ಜಾಲಿ. ಯಾಜಕ್ ಜಾವ್ನ್ 66 ವರ್ಸಾಂ ತಾಣೆ ಆಪ್ಲಿ ಯಾಜಕಿ ಸೆವಾ ಭೆಟಯ್ಲಿ. ಕಾರ್ಯಾಳ್ ಯಾಜಕ್ ಜಾವ್ನ್ 49 ವರ್ಸಾಂ ಆನಿ ನಿವೃತ್ತ್ ಜಾವ್ನ್ 18 ವರ್ಸಾಂ

ಪವಿತ್ರ ಸಭೆಗೆ ಅಮೋಲಿಕ ಸೇವಾ ತಾಣೆ ದಿಲ್ಯಾ. ಓಡ್ಡ್ ಮೆಳ್ಳಚ್ ಕಾರ್ಕಳ್ ಅತ್ತೂರಾಂತ್ 2 ವರ್ಸಾಂ (1960-1962), ಮೂಡ್‌ಬೆಳ್ಳೆ 1 ವರಸ್ (1962-1963), ಉದ್ಯಾವರ್ 2 ವರ್ಸಾಂ (1963-1965), ಕಿರೆಂ 1 ವರಸ್ (1965-1966), ಇಜಯ್ 3 ವರ್ಸಾಂ (1966-1969) - ಅಶೆಂ 9 ವರ್ಸಾಂ ಸಹಾಯಕ್ ಜಾವ್ನ್ ಸೇವಾ ದಿಲ್ಯಾ. ಉಪ್ರಾಂತ್ ವಿಗಾರ್ ಜಾವ್ನ್ ನೆಲ್ಲಿಕಾರ್ 7 ವರ್ಸಾಂ (1969-1976), ವಿಟ್ಲಾ 7 ವರ್ಸಾಂ (1976-1983), ಅಜೆಕಾರ್ 2 ವರ್ಸಾಂ (1983-1985), ಹೊಸ್ಪೆಟ್ 1 ವರಸ್ (1985-1986), ಕಣಜಾರ್ 5 ವರ್ಸಾಂ (1986-1991), ಗಂಗೊಳ್ಳೆ 2 ವರ್ಸಾಂ (1993-1995), ಪೇತ್ರಿ 2 ವರ್ಸಾಂ (1995-1997), ಬೊಳ್ಕುಂಜೆ 2 ವರ್ಸಾಂ (1997-1999), ಮುಕ್ತಾ 1 ವರಸ್ (1999-2000), ಕಲತ್ತೂರ್ 8 ವರ್ಸಾಂ (2000-2008), ಅಶೆಂ ಕ್ರಿಸ್ತಾಚೊ ಯಾಜಕ್ ಜಾವ್ನ್ 37 ವರ್ಸಾಂ ವಿಗಾರಾಚಿ ಸೇವಾ ತಾಣೆ ದಿಲ್ಯಾ. ಉಡುಪಿಚ್ಯಾ ಸಾಂ. ಸಿಸಿಲಿಯಾ ಕೊವೆಂತಾಂತ್ (1991) ಆನಿ ಮಂಗ್ಳುರ್ ಮೇರಿಹಿಲ್ಲೆ ಕೊವೆಂತಾಂತ್ ದೋನ್ ವರ್ಸಾಂ (1991-1993) ಚಾಪ್ಲೆಯ್ನ್ ಜಾವ್ನ್ ಸೇವಾ ದಿಲ್ಯಾ. ಉಡುಪಿ ತಶೆಂ ಮಂಗ್ಳುರ್ ದಿಯೆಸೆಜಿಂಚ್ಯಾ ಸಾಂದಿ-ಮುಲ್ಯಾಂನಿ ತೊ ಪಾವ್ಲಾ ಆನಿ ಕ್ರಿಸ್ತಾಚೆ ನಾಂವಿಂ ಸಾಕ್ರಾಮೆಂತ್ ವಾಂಟ್ಲಾತ್.

ಹಳ್ಳಾಂನಿ ರಾಜ್ ರಸ್ತೊ ಜಾಲ್ಲಿ ಖ್ಯಾತ್ ಹ್ಯಾ ಯಾಜಕಾಚಿ:

1. ಮೀಸ್, ಬ್ರಿವಿಯರಿ ಆನಿ ಮಾಗ್ಲೆ ತಾಚೆಂ ಹಾತರ್: ಮಾಗ್ಲೆ ಆನಿ ಬ್ರಿವಿಯರಿ ಕರ್ಚ್ಯಾಂತ್ ತಾಕಾ ಲೋಕ್ ತಾಕಾ ಮಾಗ್ಲಾಚೊ ಯಾಜಕ್ ಫ್ಲಣ್ ಒಳ್ಳಾತಾಲೊ. ಮಿಸಾಚೆಂ ಬಲಿದಾನ್ ತೊ ಚುಕಯ್ತಾಲ್ಲೊ. ಮೀಸ್ ಭೆಟಂವ್ಚಿ ಉರ್ಭಾ ತಾಚ್ಯಾ ಉತರ್ ಪ್ರಾಯೆರ್ ಸಯ್ತಾ ತೊ ದಾಕಯ್ತಾಲೊ.

2. ಕುಮ್ತಾರಾಂತ್ ತಾಣೆ ದಿಲ್ಲಿ ಸೇವಾ ವಿಶೇಸ್: ತೊ ನಿವೃತ್ ಜಾಂವ್ಚ್ಯಾ ಪಂಪ್ಲೆಂ ವ ನಿವೃತ್ ಜಾಲ್ಯಾ ಉಪ್ರಾಂತ್ ಖಿಂಯ್ಸರ್ಯ್ ಕುಮ್ತಾರಾಕ್ ಆಪಯ್ಲಲ್ಯಾ ವೆಳಾರ್ ತೊ ಖುಶೆನ್ ತಯಾರ್ ಆಸ್‌ಲ್ಲೊ ಆನಿ ಜಾಯ್ತೊ ವೇಳ್ ಲೊಕಾಕ್ ಪ್ರಾಚಿತಾಚೊ ಸಾಕ್ರಾಮೆಂತ್ ದಿಂವ್ಚ್ಯಾಂತ್ ತಾಣೆ ದಾಕಯ್ಲೊ ಉಮೆದ್ ವಿಶೇಸ್.

3. ಸಾದಿ ಜಿಣಿ: ಬಾಪ್ ಆಲ್ಬರ್ಟ್ ಸಾದೊ ಯಾಜಕ್. ಫಿರ್ಗಜೆಂತ್ ಲೊಕಾ ಸಾಂಗಾತಾ ಕಾಮ್ ಕರ್ತಾಲೊ. ಪೆರುವಾಯಿ ಸಿಮೆಸ್ತಿಚೊ ದೊರೊ ಬಾಂದ್ಲೊ ವಾವ್ರ್ ಕರ್ತಾಸ್ತಾನಾ ತೊಯ್ ತ್ಯಾ ಕಾಮಾಂತ್ ಮೆತೆರ್ ಜಾಲ್ಲೊ ಆಸಾ. ಹ್ಯಾ ವೆಳಾರ್ ಅಪ್ಲ್ಯಾ ಜೆವ್ಣಾಚಿ ಭುತಿ ತೊಚ್ ಹಾಡ್ನ್ ಯೆತಲೊ ಫ್ಲಣ್ ಥಂಯ್ಚೊ ಲೋಕ್ ಅಜೂನ್ ಉಡಾಸ್ ಕಾಡ್ತಾ.

4. ದುಬ್ಳಾಂ ಥಂಯ್ ವಿಶೇಸ್ ಹುಸ್ಕೊ: ತಾಣೆ ಸೇವಾ ದಿಲ್ಲ್ಯೊ ಚಡ್ತಾವ್ ಫಿರ್ಗಜೊ ಹಳ್ಳೆಂತ್ಲ್ಯೊ ಕಷ್ಟಾಂಚೊ ಕಾಳ್, ದುಬ್ಳೊ ಲೋಕ್. ಭುರ್ಗಿಂ ಯುವಜಣ್ ಶಿಕ್ಪಾಕ್ ವಚಾನಾತ್‌ಲ್ಲೆ ವೆಳಿಂ ತಾಂಕಾಂ ತೊ ಭೆಷ್ಪಾವ್ನಾಗಿ, ಧಯ್

ದೀವ್ನಗಿ ಶಿಕೊಂಕ್ ಪ್ರೇರಣೆ ದಿತಲೊ. ಶಿಕೊಂಕ್ ಕಷ್ಟ ಆಸೊನ್ ಘರಾಚ್ ರಾವ್ಲಲ್ಯಾ ಸಬಾರಾಂಕ್ ಶಿಕ್ಪಾಕ್ ತಾಣೆ ಕುಮೊಕ್ ದಿಲ್ಯಾ, ಹೊಸ್ಪಲಾಂತ್ ರಾವೊನ್ ಶಿಕೊಂಕ್ ಆದಾರ್ ದಿಲಾ.

5. ಸಕಾರಾತ್ಮಕ್ ಚಿಂತ್ನಾಚೊ ಯಾಜಕ್: ಸದಾಂಚ್ ಸಕಾರಾತ್ಮಕ್ ಮನೋಬಾವಾಚೊ ಯಾಜಕ್ ತೊ. ಹೆರ್ ಯಾಜಕಾಂಚಿ ಭೆಟ್ ಕರ್ಚಿ, ಖುಶಾಲಾಯೆಚೆಂ ಉತ್ರಾಂ ಉಲಂವ್ಚೆಂ ತಾಚೆಂ ಬರೆಂ ಮನ್. ಉದಾಕ್ ಪಳಂವ್ಚೆಂ ದೆಣೆ ತಾಚೆಂ ಥಂಯ್ ಆಸ್‌ಲ್ಲೆಂ.

6. ಪೆರುವಾಯಿ ಫಿರ್ಗಜ್ ಜಾಂವ್ಕ್ ಪ್ರಮುಕ್ ಕಾರಣ್: ವಿಖ್ಯಾ ಫಿರ್ಗಜ್ ಕೇರಳಾಚ್ಯಾ ಗಡಿ ಪರ್ಯಾಂತ್ ವಿಸ್ತಾರುನ್ ಆಸ್ಲಿ. ಆತಾಂ ಆಸ್ಲೆ ಪೆರುವಾಯಿ ಫಿರ್ಗಜೆಂತ್ ಸುಮಾರ್ 1976ವ್ಯಾ ವರ್ಸಾ ಬಾಪ್ ಆಲ್ಬರ್ಟ್ ವಿಗಾರ್ ಜಾವ್ನ್ ಆಸ್ಲಲ್ಯಾ ವೆಳಿಂ, ಕರ್ನಾಟಕ-ಕೇರಳಾ ಗಡಿಂತ್ ಏಕ್ ಮರ್ಣ್ ಜಾಲ್ಲೆಂ. ಸುಮಾರ್ 20 ಕಿ.ಮಿ. ಪಯ್ಸ್ ಥಾವ್ನ್ ಪಾವ್ಲಾಂತ್ ಮರ್ಣ್ ವಾವೊವ್ನ್ ಹಾಡ್ನ್ ವಿಟ್ಟ ಇಗರ್ಜೆಕ್ ಪಾವ್ತಾನಾ ರಾತ್ ಜಾಲ್ಲಿ. ಹೆ ಕಷ್ಟ ಪಳೆವ್ನ್ ಫುಡ್ಲ್ಯಾ ವರ್ಸಾಚ್ ರಾಜ್ಯಾಂಚ್ಯಾ ಗಡಿ ಲಾಗ್ಸಾರ್ ಏಕ್ ಜಾಗೊ ಘೆವ್ನ್, ಥಂಯ್ಸರ್ ಏಕ್ ಕೊಪೆಲ್ ಆನಿ ಸಿಮೆಸ್ಟ್ ಆಸಾ ಕೆಲಿ ಆನಿ ಲೋಕಾಚ್ಯಾ ಅತ್ಮಿಕ್ ಗರ್ಜಾಂ ಖಾತಿರ್ ಮೀಸಾಚಿ ಮಾಂಡಾವಳ್ ಕೆಲಿ. ಕ್ರಮೇಣ್ ಥಂಯ್ಸರ್ ಪೆರುವಾಯಿ ಫಿರ್ಗಜ್ ಸ್ಥಾಪನ್ ಜಾಲ್ಲಿ ಗಜಾಲ್ ಪೆರುವಾಯಿ ಫಿರ್ಗಜೆಚೊ ಲೋಕ್ ಅಜೂನ್ ವಿಸ್ತಾನಾ.

ಏಕಾ ಮಹಿನ್ಯಾಚಿ ಪಿಡಾ ತಾಕಾ ಮರ್ಣಾಕ್ ವೇಂಗ್ ಮಾರಿಶೆಂ ಕರ್ತಾ. ಉಸ್ತಡ್ ಪಿಡಾ ತಾಕಾ ಆಸ್ಲಿ ತರೀ ತಾಚಿ ಭಲಾಯ್ಕಿ ತಾಚ್ಯಾ ಪ್ರಾಯೆ ತೆಕಿದ್ ಬರಿಚ್ ಮ್ಹಣಾಚೆ. ಯಾಜಕ್ ಜಾವ್ನ್ 75 ವರ್ಸಾಂಚೊ ಜುಬ್ಲಿನ್ ಆಚರಣ್ ಕರ್ಚಿ ಆಶಾ ತಾಣೆ ಉಚಾರ್ಲಲಿ ಆಸಾ. ಪುಣ್ ದೆವಾಚಿ ಖುಶಿ ವಿಂಗಡ್‌ಚ್ ಜಾವ್ನ್ ಆಸ್‌ಲ್ಲಿ. ಬಾಪ್ ಆಲ್ಬರ್ಟ್ ಮಿನೇಜ್ ಆಮ್ಕಾಂ ಸಾಂಡುನ್ ಗೆಲಾ. ಪುಣ್ ತಾಚ್ಯೊ ಯಾದಿ ಆಮ್ಚೆ ಸವೆಂ ಅಮರ್ ಉರ್ಲ್ಯಾತ್.

ಬಾಪ್ ಆಲ್ಬರ್ಟ್, ತುವೆಂ ಹ್ಯಾ 'ಸುವಾತೆಕ್ ಆನಿ ಹಾಂಗಾಚ್ಯಾ ವೆಳಾಕ್' ಅದೇವ್ನ್ ಮಾಗ್ಲಾಯ್. ಹ್ಯಾ ಸುವಾತೆಚ್ಯಾ ಆನಿ ಹ್ಯಾ ವೆಳಾಚ್ಯಾ ಆಮ್ಚ್ಯಾ ಝುಜಾಂತ್ ಆಮ್ಕಾಂ ಸರ್ಗಿಂಚಿಂ ಬೆಸಾಂವಾಂ ದಾರಾಳ್ ಮಾಗೊನ್ ಧಾಡ್. ಅದೇವ್ನ್ ತುಕಾ ಬಾಪ್ ಆಲ್ಬರ್ಟ್, ಪರತ್ ಸರ್ಗಿಂ ರಾಜ್ಯಾಂತ್ ಆಮಿ ಮೆಳ್ತಾ ಪರ್ಯಾಂತ್, ಅದೇವ್ನ್.

— ಬಾಪ್ ವಿಶಾಲ್ ಮೊನಿಸ್

ವಿಗಾರ್, ಕಯ್ಯಾರ್ ಫಿರ್ಗಜ್

POPE LEO XVI ON LITURGICAL MUSIC

(A summary of the General Audience Address
given by the Pope on 19 August 2026 at St Peter's Square)

The Second Vatican Council's *Sacrosanctum Concilium* presents sacred music as an integral part of the liturgy, not as a decorative addition. Music belongs to the very action of worship because, when the Church sings, she prays. Sacred song gives voice to the heart's love for God, helps the faithful enter more deeply into the mystery being celebrated, and opens them to the transforming work of grace. As Saint Augustine beautifully expressed it, "singing belongs to those who love."

Liturgical music also creates communion. When the congregation joins in acclamations, responses, psalms, antiphons and hymns, many voices become one prayer, making visible the unity that is at the heart of the Church. Active participation, however, does not mean that everyone sings everything. Rather, each minister, choir member and member of the assembly fulfils faithfully the part that belongs to his or her role, while reverent silence remains an equally important part of worship.

The Pope emphasizes that the true measure of sacred music is not popularity or personal taste, but its suitability for the liturgy. Music should serve the sacred action, correspond to the particular liturgical moment, and possess a quality that is noble, beautiful and simple enough for the faithful to sing. Its texts should be profound yet understandable, drawing especially from Sacred Scripture, the liturgical books and the spiritual tradition of the Church, because what the Church prays and sings gradually forms what she believes—*lex orandi, lex credendi*.

The Council gives special honour to Gregorian chant as the Church's treasured heritage and values the organ for its unique dignity in worship, while also welcoming other worthy musical forms and instruments that genuinely foster prayer and edify the faithful. Likewise, the musical traditions of different cultures deserve respect and careful integration into the liturgy, so that authentic local expressions may enrich worship without losing its sacred character.

A particular responsibility rests upon choirs, composers and musicians. Their task is not to perform for admiration but to lead God's people in prayer. New compositions should be inspired by the Church's rich musical heritage while avoiding shallow, unattractive or theologically weak texts and styles that diminish the dignity of the

Eucharistic celebration. For this reason, sound liturgical and musical formation is essential in seminaries, religious communities, schools and parish ministries.

The enduring vision is simple and practical: good liturgical music glorifies God, deepens prayer, strengthens unity and enables the whole Church to participate consciously and reverently. Echoing Saint Ignatius of Antioch, the Pope invites Christians to become like one harmonious choir—united in love, singing with one voice through Jesus Christ to the Father, so that worship and daily life together bear witness that we truly belong to Christ. ■

R.I.P.

- Rev. Fr. Victor Joachim Machado (81), St. Zuze Vaz Home, Jeppu, passed away on 17 August 2026. His funeral and burial rites were held on 18 August 2026 at St. Vincent Ferrer Church, Valencia.
 - Rev. Fr. Albert Gregory Menezes (94), St. Zuze Vaz Home, Jeppu, passed away on 21 August 2026. His funeral and burial rites were held on 24 August 2026 at St. Vincent Ferrer Church, Valencia.
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