# INTER NOS

RNI. No. KARBIL/2007/20997 Regn. No. MNG/991/2025-27

Vol. 20 No. 11 November 2026

## BISHOP'S PROGRAMME FOR NOVEMBER 2026

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| 1 | 10.30 a.m. | Inauguration and Blessing of the Olavinahalli Facility |
| 2 | 08.00 a.m. | Mass for the Dear Departed, Cathedral |
| 3 | 11.00 a.m. | Blessing of the Memorial of Fr Gaspar Pinto, Bolkunje |
| 4 | 03.30 p.m. | Centenary Celebration of St Jacob's Hr Pry School, Farla |
| 6 | 02.30 p.m. | Symposium, Prabhodana, Mysore |
| 8 | 09.00 a.m. | Diocesan Children's Convention, SJEC, Vamanjoor |
| 9-12 | | To Bareily |
| 14 | 09.00 a.m. | Graduation of the PGs, SJEC |
| 14-15 | | Pastoral Visit, Vijayadka |
| 19 | 10.30 a.m. | Festal Mass, Dayalbagh, Ujire |
| 20 | 10.00 a.m. | Sandesha Trust Meeting |
| | 05.00 p.m. | Silver Jubilee, St Sebastian's Eng. Medium School, Permannur |
| 21 | 10.30 a.m. | Final Profession, Angelore |
| 21-22 | | Pastoral Visit, Mulky |
| 23 | 09.30 a.m. | Diocesan Pastoral Council, Bishop's House |
| 24 | 03.30 p.m. | Governing Body Meeting, SJEC |
| 25 | 04.00 p.m. | Diocesan Finance Council, Bishop's House |

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| 26 | 04.00 p.m. | CODP Governing Board Meeting, Bishop's House |
| 27 | 10.00 a.m. | Charismatic Leaders' Summit, Bendur |
| 28 | 09.45 a.m. | Diamond Jubilee, Naravi High School |
| 29 | 10.30 a.m. | Legion of Mary Congress, Bendur |

**Bishop Meets in the Forenoon:**
Diocesan Clergy, 18; Religious Sisters, 24; Lay Faithful, 26

## BISHOP'S MESSAGE FOR NOVEMBER 2026

**Papal Intention for November:** Pope Leo XIV has asked the whole Church to pray for the integration of migrants. Migration is so common today, for the sake of livelihood or for finding a new place for better prospects. Many times, the migrants are not treated with respect and dignity and culturally often they feel left out. The Pope has kept before us the model of the Holy Family of Nazareth, constrained to move from place to place. Let us pray that the various communities receive the migrants with affection and compassion.

**Prayer for the Faithful Departed:** The Church commemorates the faithful departed with gratitude and assists them with prayers, sacrifices and indulgences. From 1 to 8 November, the Church offers the Plenary Indulgence and Partial Indulgence for those who fulfill the conditions, applicable only to the souls in purgatory. The Catechism of the Catholic Church shows how the spiritual gifts are exchanged: "Our prayer for them is capable not only helping them, but also of making their intercession for us effective" (CCC 958). As we become conscious of the communion of the whole Mystical Body of Christ, let us be generous towards the souls in purgatory so that they may be loosed from their sins and be received into the heavenly abode.

**The Month of Parish Feasts:** In November and in the following months, traditionally, the Parishes celebrate the feasts of the

Parish and it is considered as a community event. Every family is involved and guests are invited to participate in the festal celebration. Families get united and there is a lot of joy. The Confraternity Sunday, the Vespers on Tuesday and the Feast thereafter enhance family bonding and rejuvenate friendship. I request Parish Priests to make this event, a time for greater reflection on the spirituality of the Patron Saint so that the family spirit is nurtured in the Parish Family and grow in faith. Let us also be frugal in our spending.

**Ninaad Bhurgyalem Festh 2K26:** The Diocese of Mangalore, as part of the Year of Children, is organizing a mega event, Ninaad and a large number of children and their guardians are expected to come on Sunday 8 November 2026. The theme of the year itself is the guiding light: "Our Children are the fruits of God's Kingdom." I thank sincerely all the commissions and the members who are working hand in hand to make this event a true experience of joy of having children in our families and in the Church at large. They are our treasure and from them we learn the values of the Kingdom of God. Let the Children teach us how to trust in God and love our neighbour. We look forward to welcoming you.

**World Sunday of the Poor:** On 14 November, 33rd Sunday of Ordinary Time, the whole Church is invited to celebrate the World Sunday of the Poor. The poor are always with us and their number is increasing. In his message for the 10th World Day of the Poor, Pope Leo XIV reflects on God as "the refuge of the poor," urging Christians to rediscover the central place of the poor and examine our commitment to justice, solidarity, and human dignity. The Pope warns that the cry of the poor is often silenced through "a multitude of increasingly subtle tactics," while the digital world can worsen prejudice and reinforce indifference. Pope Leo underlines that the poor are often more capable than others of recognizing what is essential because "they live on the essentials." Let us not forget to care for the poor, especially those present in our neighbourhood.

**Advent Begins:** On 29 November 2026, we begin the new Liturgical Year, Cycle B. The specialty of this Liturgical Year is that we focus more on reading from the Gospel of Mark. A large portion of Ordinary Time in Year B is supplemented with readings from the Gospel of John—particularly the "Bread of Life" discourse (John 6). This year is designed to walk the faithful systematically through the life, ministry, and teachings of Jesus.

**Retreat II Batch:** The Second batch of Retreat will be held in the St Joseph Inter-diocesan Seminary from Sunday **6 December to Friday 11 December 2026**. ***Please contact the Administrator of the Seminary or the Director of the Pastoral Centre to register your names***. A well-known preacher Rev. Sahaya Cyril Doss SVD from Salem, Tamil Nadu, will guide us. I am sure the retreat will be a time of deepening the faith in Our Lord and will inspire us to offer greater commitment to the cause of God and his people. Please register your names on time so that adequate preparations could be made.

May All Saints intercede for us.

✠ Peter Paul Saldanha
**Bishop of Mangalore**

## ASSIGNMENT OF DEACONS TO PARISH PASTORAL MINISTRY

**From the Diocese of Mangalore**:

1) Dn Ajay Jeevan D'Souza to Holy Cross Church, Cordel.
2) Dn Royston Brayan D'Souza to St Sebastian Church, Permannur.
3) Dn Loywin Rodrigues to Most Holy Redeemer Church, Derebail.
4) Dn Rajath Ashish Lobo to St John the Baptist Church, Kokkada.

5) Dn Vinol Robin Fernandes to Little Flower Church, Niddodi.
6) Dn Prinston Stancy D'Souza to Mother of God Church, Mogarnad.

**From Religious Institutes**:

7) Dn Rolson Veigas, OFM Cap. to Our Lady of Pompei Church, Gurpur.
8) Dn Rexan D'Costa, OFM Cap. to Mary, Queen of the Universe Church, Ranipura.
9) Dn Malcolm Louis Concessao, OP to St Raphael Church, Badyar.
10) Dn Jason Fernandes, CSsR to Our Lady of Dolours Church, Bela.
11) Dn Richard Rodrigues, CSsR to St Lawrence Church & Shrine, Bondel

# GUIDELINES ON LITURGICAL MUSIC IN THE DIOCESE OF MANGALORE

***Composition, Approval and Singing during the Eucharistic Celebration***

## Introduction

Sacred music is not merely an ornament added to the Eucharistic celebration; it is an integral part of the liturgy, serving the glory of God and the sanctification of the faithful. The Second Vatican Council describes the Church's musical tradition as a treasure of inestimable value (*Sacrosanctum Concilium*, no. 112).

Liturgical music expresses the Church's faith, unites the assembly in prayer, enhances the dignity of the sacred rites and fosters the full, conscious and active participation of the faithful. It must serve the liturgy, never becoming a performance in itself.

With the new Konkani Roman Missal having come into use on 15 August 2026, these guidelines seek to bring liturgical music

into harmony with its texts, melodies and rubrics, fostering uniformity, reverence and meaningful participation throughout the Diocese.

**1. Religious Music, Sacred Music, and Liturgical Music**

**Religious music** expresses religious beliefs, biblical themes, Christian values and spiritual experiences. For example, a song about the birth of Jesus, God's love or the life of a saint may be considered religious music. **Sacred music** is intended for worship, prayer and devotion to God, such as hymns sung during Eucharistic Adoration, Praise and Worship gatherings or songs used in personal prayer. **Liturgical music** is sacred music specifically intended for use in the Church's liturgical celebrations, especially the Holy Mass. Examples include the *Kyrie* (Lord, have mercy), the *Gloria*, the *Sanctus* (Holy, Holy, Holy), the *Agnus Dei* (Lamb of God), and suitable hymns for the Entrance, Offertory and Communion.

These categories overlap because the same song may belong to more than one category. For example, a hymn praising God may be both religious and sacred; if it is also suitable and approved for use in the liturgy, it may serve as liturgical music. Thus, all liturgical music is sacred music, and it generally expresses religious faith; however, ***not all sacred or religious music is suitable for the liturgy***.

A song may be appropriate for a prayer meeting, a devotional gathering or a celebration in honour of a saint, yet may not be suitable for use as a Communion hymn during Holy Mass. Music chosen for Mass must be in harmony with the Church's teachings, the purpose of the particular part of the celebration, and the dignity of the liturgy. It must also conform to the approved liturgical texts and the directives of the competent ecclesiastical authority.

Religious or devotional content alone does not qualify a song for use during Holy Mass. Its suitability depends on its theological content, musical character, liturgical function and conformity to the approved liturgical books and the directives of the competent ecclesiastical authority.

## 2. Musical Settings in the New Konkani Roman Missal

The new Missal provides musical settings for the priest's parts and the assembly's responses, enabling both to pray together through a common musical language. Priests, choir directors, choir members and the faithful should become familiar with these settings. Priests, in particular, must know the entire Order of Mass, including its musical notations and directions.
Particular attention should be given to:

- ***Penitential Act*:** Priests are encouraged to learn and use all three forms of the Penitential Act, choosing Form I, II or III according to the liturgical provisions and pastoral circumstances, rather than routinely using Form I alone. This will bring appropriate variety to the celebration.
- ***Ordinary of the Mass*:** The Roman Missal provides musical settings in Konkani and Latin for the *Kyrie* (Latin version, p. 503), *Gloria*, *Sanctus* (p. 513), Memorial Acclamation, *Pater Noster* (p. 617) and *Agnus Dei* (p. 620). Priests and choirs should help the faithful learn and sing these settings during the Eucharistic celebration.
- ***Priest–assembly Dialogues*:** The dialogues between the priest and the assembly, together with the corresponding responses, throughout the Mass, from the Introductory Rites to the Concluding Rites, should be practised carefully and sung consistently to the approved melodies. Particular attention should be given to the dialogue introducing the Preface of the Eucharistic Prayer, ensuring that both the priest and the assembly sing the prescribed melodies correctly and faithfully.

The introduction of the new Missal calls for familiarity not only with its revised texts but also with the melodies provided for them. As the Lord teaches, "New wine must be put into fresh wineskins" (Lk 5:38). Similarly, the new musical settings of the Missal should be embraced and practised consistently, rather

than mixed with older tunes for the same dialogues and responses. When priests use the new melodies while the congregation continues with the old ones, the resulting mismatch disrupts the harmony and unity of the celebration. Parish priests should therefore ensure that priests, choirs and congregations learn and use the same approved settings, allowing the music to become a unified and prayerful expression of the liturgy.

### 3. The Place of Latin and Gregorian Chant

While permitting the vernacular, the Second Vatican Council reaffirmed the importance of preserving Latin in the Roman Rite. *Sacrosanctum Concilium* 54, states that the faithful should be able to sing together in Latin the parts of the Ordinary belonging to them. The *General Instruction of the Roman Missal* (*GIRM*) 41, similarly recommends that they know at least some parts of the Ordinary in Latin, using simpler melodies. This is particularly valuable when people from different linguistic backgrounds gather for worship.

The Latin settings in the new Konkani Roman Missal should therefore receive due attention. Latin remains part of the living heritage of the Roman Rite, within which Gregorian chant holds a place of honour. *Sacrosanctum Concilium* 116, gives Gregorian chant pride of place in the Roman liturgy while recognising other forms of sacred music that accord with its spirit.

Latin and Konkani can enrich one another: Konkani promotes understanding and participation within the local community, while Latin expresses the continuity and unity of the Roman Rite across cultures and generations.

Parishes are encouraged to introduce the simple ***Latin settings provided in the Missal***, as mentioned above, gradually through catechesis, choir practice and congregational singing, according to local pastoral circumstances and musical abilities. The aim is to preserve the Church's musical heritage and foster unity with the universal Church, without displacing the legitimate use of Konkani or placing an unnecessary burden on the faithful.

## 4. The Importance of Congregational Singing

Congregational singing expresses the faithful's full, conscious and active participation in the liturgy. The choir serves the assembly by leading, supporting and encouraging its singing; it must not replace the congregation in the parts intended for all. The beauty of liturgical music lies not only in musical excellence but also in the united prayer of the faithful.

In accordance with *Musicam Sacram*, no. 16, the following principles shall govern liturgical singing in parishes: (a) The priest, choir and congregation should sing their respective parts in accordance with the liturgical books and in proper coordination. (b) The choir should lead and support the congregation's singing, particularly the responses and acclamations, without replacing the assembly in the parts assigned to it. (c) Simple, dignified and easily singable melodies suited to the liturgy and the congregation's abilities should be preferred. (d) Approved melodies should be practised regularly to promote familiarity and confident participation. (e) While choral music may enrich the celebration, it should not unnecessarily displace congregational singing.

***The Celebrant's Role in Singing***: The celebrant shall sing his assigned parts clearly and confidently, using the microphone appropriately. When the choir or congregation sings, he shall reduce his voice and microphone volume so that their singing is heard distinctly and is not overpowered by his voice. When the congregation sings, its voice shall come to the fore, and the celebrant's voice shall recede. The celebrant shall not dominate or unnecessarily amplify his voice over the choir or congregation, as this can disrupt the balance of singing and distract the faithful from prayer. Inspired by the words of St John the Baptist, "He must increase, but I must decrease" (Jn 3:30), the priest should exercise humility, allowing the voices of the faithful to take prominence. His role is not to dominate the singing but to encourage and enable the congregation to participate fully and prayerfully in the liturgy.

**5. Temporary Restriction on New Musical Settings for the Ordinary of the Mass**

a) To promote stability and familiarity following the introduction of the new Missal, a one-year implementation period shall apply from the date these guidelines are issued. During this period, no new musical settings shall be introduced for the following parts intended for congregational singing: the *Kyrie*, *Gloria*, *Sanctus*, Memorial Acclamation, *Pater Noster* and *Agnus Dei*.

b) The settings printed in the new Missal shall have priority. Alternatively, ***settings already in use before its publication*** may continue, provided they are adapted to the revised liturgical texts and approved by the Bishop.

c) This measure gives priests, choirs and the faithful time to learn the new settings and participate confidently. It does not discourage creativity but ensures that new compositions are introduced prudently and in keeping with the needs of the liturgy.

d) After the one-year period, new settings shall remain subject to the Bishop's approval and applicable liturgical norms. The expiry of this period does not automatically authorise any new composition for liturgical use.

**6. Norms for the Composition of Liturgical Music**

Composers, like all liturgical ministers, serve the prayer of the Church. In composing liturgical music, a clear distinction shall be made between prescribed liturgical texts, which must be taken from the approved liturgical books and set to music, and songs that may be composed or selected for those parts of the Mass where the liturgical norms permit such options. No one, not even a priest, may on personal initiative add, remove or change anything in the liturgy (*GIRM*, 24).

The prescribed prayers, responses and acclamations of the Mass shall retain their approved texts. The texts of the Ordinary of the Mass, including the *Kyrie, Gloria, Sanctus* and *Agnus Dei*,

shall not be paraphrased, altered or replaced by newly composed texts. Composers may create suitable musical settings for these texts, but the words shall remain faithful to the approved liturgical books, except where alternatives are expressly permitted by the liturgical norms (cf. *Sacrosanctum Concilium,* 22; *GIRM,* 24 and 53).

The Responsorial Psalm shall correspond to the reading and, as a rule, be taken from the approved Lectionary. The alternatives expressly permitted by *GIRM*, 61, may be used where applicable. A devotional song or hymn shall not replace the Responsorial Psalm. The Gospel Acclamation and its verse shall likewise conform to *GIRM*, 62–63 and the approved liturgical books.

For the Entrance, Offertory and Communion, suitable chants or hymns may be selected or composed only in accordance with the options permitted by the applicable liturgical norms (*GIRM*, 48, 74 and 87). Their texts and musical character shall be appropriate to the particular liturgical action.

**A. Composition of Texts**

*a) Biblical and doctrinal fidelity*: Texts should draw primarily from Sacred Scripture, approved liturgical books and the Church's spiritual tradition. They must express authentic Catholic faith without ambiguity or distortion (*Sacrosanctum Concilium*, no. 121).

*b) Fidelity to prescribed texts*: The texts of the Mass, including the *Kyrie*, *Gloria*, *Credo*, *Sanctus*, Memorial Acclamation, *Pater Noster* and *Agnus Dei*, must follow the approved liturgical books and must not be altered at the discretion of composers or performers.

*c) Clarity and dignity*: Texts must be grammatically correct, clear, prayerful and appropriate for communal worship.

*d) Liturgical suitability*: Texts must correspond to the purpose of the particular part of the celebration and, where applicable, to the liturgical season or feast.

### B. Composition of Music

*a) Service to the text*: Melody, rhythm and arrangement must illuminate the text, respect its natural accents and phrasing, and support prayer without overshadowing its meaning.

*b) Liturgical suitability and functionality*: Music must serve its intended liturgical function and reflect the sacred character of the Eucharistic celebration. Every hymn must serve a defined liturgical function within the rite. Music is not decorative but functional, accompanying processions, preparation of gifts, communion, and dismissal in a manner consistent with the structure of the liturgy (*GIRM* 48–74).

*c) Singability and accessibility*: Melodies should be dignified, memorable and suited to the language, vocal range and musical abilities of the intended singers. Rhythm, phrasing and breathing points should facilitate confident singing.

*d) Congregational participation*: Music intended for the assembly must enable communal singing. The choir should support rather than displace the congregation.

*e) Musical quality and seasonal character*: Compositions should demonstrate sound musical craftsmanship while retaining simplicity, dignity and a prayerful character appropriate to the liturgical season or celebration.

## 7. Criteria for Evaluating Liturgical Music and Texts

A composition may be artistically attractive without being suitable for liturgical use. All new compositions and arrangements intended for liturgical use shall be evaluated according to three complementary criteria.

***a) Liturgical Suitability*:** Is the composition faithful to Catholic doctrine, approved liturgical texts and Church norms? Is it appropriate to the particular part of the Mass and the liturgical season or celebration? Does it respect the dignity and communal character of liturgical prayer without replacing or

obscuring prescribed texts or rites? Does it serve the sacred action and help the faithful enter more deeply into the mystery being celebrated?

*b)* ***Textual Quality*****:** Is the text theologically sound and rooted in Scripture, approved liturgical books or the authentic spiritual tradition of the Church? Is the language clear, grammatically correct, dignified and suitable for communal worship? Does it express the Church's faith through meaningful imagery and appropriate expressions of praise, thanksgiving, petition or remembrance of God's saving deeds? Is it coherent and appropriate to the linguistic and cultural context of the congregation?

*c)* ***Musical Quality and Pastoral Suitability*****:** Is the music artistically worthy, dignified and appropriate to the sacred character of the liturgy? Does it illuminate the text through suitable melody, phrasing and musical structure? Is it singable, memorable and accessible, with an appropriate melodic range and manageable rhythm? Are the accompaniment and arrangement suited to the liturgical occasion and the parish's musical resources? Does it encourage congregational participation and reflect the character of the liturgical season or celebration?

A composition's artistic appeal or popularity alone does not make it suitable for liturgical use. Its true merit lies in sound doctrine, liturgical appropriateness and musical excellence: the text must express the Church's faith, the music must illuminate the text, and both must serve the worship of God and the prayerful participation of the faithful.

**8. Procedure for Submission and Approval**

*a)* ***Submission of Compositions*****:** All new compositions and adaptations intended for liturgical use shall be submitted in **three copies** to the Director of Mangala Jyothi (DBCLC). Each submission must include the complete text and musical score, with harmonisation and voice parts where applicable, together with: (i) The names of the composer, lyricist, translator

and arranger, as applicable. (ii) The intended liturgical use, such as Entrance, Responsorial Psalm, Offertory, Communion or another appropriate part of the celebration. (iii) The source of the text and details of any adaptation or translation.

The Director shall forward the submission to the Commission for Liturgical Music for evaluation and recommendation.

***b) Initial Evaluation and Feedback*:** The Commission shall examine the text and music according to the criteria in these guidelines and other applicable liturgical norms. Its observations, recommendations and required corrections shall be communicated in writing to the Director, who shall convey them to the composer.

***c) Revision and Resubmission*:** The composer shall address the Commission's observations and correct identified errors before resubmitting the revised composition through the Director for final scrutiny.

***d) Recommendation and Ecclesiastical Approval*:** Following final scrutiny, the Commission shall submit its recommendation to the Director, who shall forward the composition to the Bishop for a decision on its *approval for liturgical use*.

***e) Imprimatur and Publication*:** Ecclesiastical approval for liturgical use and permission to publish are distinct matters. An *imprimatur* authorises publication in accordance with canon law; it does not, by itself, constitute approval for liturgical use. Therefore, materials intended for use in the liturgy must obtain the specific approval required by the competent ecclesiastical authority, in accordance with applicable Church law.

***f) Communication of the Decision*:** The Bishop's decision on approval for liturgical use, including any conditions attached, shall be communicated in writing to the Director, who shall inform the composer. Any separate decision regarding permission to publish shall likewise be communicated, where applicable.

***g) Observance of Approval Requirements*:** No composer, choir, parish or individual may substitute personal judgement for approval required from the competent ecclesiastical authority. The necessary approval must be obtained before a composition is introduced into liturgical celebrations. Local origin or previous performance does not, by itself, establish approval or suitability for liturgical use.

**9. Formation and Preparation**

Parish Priests shall take personal responsibility for implementing these guidelines and ensuring that choir directors, cantors and musicians are adequately instructed in the musical settings of the new Konkani *Roman Missal*. Where necessary, practice sessions shall be organised for priests, choirs and the faithful, with particular attention to the Preface dialogue, acclamations and congregational responses. The prescribed or approved melodies shall be used consistently throughout the parish.

In accordance with *Musicam Sacram*, no. 24, choir members shall receive appropriate liturgical and spiritual formation so that their ministry enhances the beauty of the liturgy, sets an example for the faithful and deepens their own spiritual lives. The choir is not a group of performers separate from the congregation, but a ministry within the praying assembly, called to foster unity, support congregational singing and lead the faithful into deeper prayer through reverence, humility and service.

**Mangala Jyothi** (DBCLC) is preparing **audio recordings of the musical parts of the new Missal**, including those sung by the priest and the assembly, as well as Gregorian chant settings of the Latin texts included in the Missal. These will be particularly helpful to those who find musical notation difficult to follow. Once available, parishes are encouraged to use them regularly to practise the prescribed melodies, promote consistency and foster fuller participation in the Eucharistic celebration.

**10. Ecclesiastical Approval and Copyright Compliance**

Ecclesiastical approval and copyright compliance are separate requirements. Compositions intended for liturgical use must receive

the approval required by these guidelines and applicable Church law. Where an *imprimatur* (cann. 826–829) or other permission for publication is required, it must be obtained from the competent ecclesiastical authority in accordance with canon law.

The rights of composers, lyricists, translators, arrangers and publishers must be respected. Prior permission or an appropriate licence shall be obtained, where required by law, for the reproduction, translation, adaptation, publication or other use of copyrighted material.

Any parish, institution, religious congregation or individual intending to reproduce, adapt, translate, compile or republish, in print or digital form, materials published by Mangala Jyothi or the Diocese of Mangalore—including the *Roman Missal, Lectionary, Hymnal*, other liturgical books and catechetical aids—shall obtain prior written permission from the relevant copyright owner or its authorised representative, wherever required by law. This safeguards the integrity and responsible use of these resources, without prejudice to permissions already granted or exceptions provided by law. Ecclesiastical approval does not, by itself, grant copyright permission; likewise, copyright permission does not constitute ecclesiastical approval for liturgical use.

**Conclusion**

Liturgical music is a ministry of faith and service that helps the Church pray through song. All who compose, teach, lead or sing must ensure that music remains faithful to the Church's faith, worthy of the sacred celebration and conducive to the participation of the entire assembly. By implementing these guidelines with care and unity, may our liturgical music lead the faithful into deeper prayer and make every Eucharistic celebration a worthy offering of praise and glory to God.

These guidelines, issued on 1 November 2026, the Solemnity of All Saints, shall come into force with immediate effect.

✠ Peter Paul Saldanha
**Bishop of Mangalore**

# *NINAAD* – BHURGYALEM FESTH 2K26

A warm and cordial welcome to you all to ***Ninaad – Bhurgyalem Festh 2K26***, to be held on 8 November 2026 at St. Joseph Engineering College Ground.

**Programme Schedule**

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| 08.30 a.m. | Arrival, Breakfast, Registration (Vamanjoor Church Hall) |
| 09.30 a,m. | Procession from Vamanjoor Church Campus |
| 10.45 a.m. | Prayer Dance |
| 10.50 a.m. | Inauguration and Theme Song Dance |
| 11.00 a.m. | Welcome, Introduction, Address by the Bishop |
| 11.15 a.m. | Inspirational Testimonies |
| 11.45 a.m. | Thanksgiving Eucharist |
| 12.45 p.m. | Documentary on the Diocese |
| 01.00 p.m. | Lunch |
| 02.00 p.m. | Formation of the Eucharistic Image (Bread & Cup) |
| 03.00 p.m. | Gospel Music by Jesus Youth & MFC |
| 03.45 p.m. | Vote of Thanks & Departure |

**Parking Facility**

1) Priests & Religious: Basketball Court, SJEC
2) Kasargod Deanery: College Bus Stop
3) City & Episcopal Deaneries: Parking next to the College Bus Stop (inside the College Campus)
4) Surathkal & Belthangady: Parking near the College Canteen (inside the College Campus)
5) Puttur, Moodbidri, Mogarnad, Permanur, Kinnigoli, Pezar, Bantwal: Church Campus

You are all cordially invited to concelebrate at the Thanksgiving **Eucharistic Celebration at 11:45 a.m.**, followed by fellowship lunch. Your presence and participation will be greatly appreciated.

Fr Alwyn Richard D'Souza
**Coordinator, *Ninaad 2K26***

## BEC PARISH CONVENORS' MEETING

A meeting of the BEC Parish Convenors of the Diocese of Mangalore will be held on **22 November 2026 at 9.30 a.m.** at Shanthi Kiran Hall, Pastoral Centre, Bajjodi.

All Parish Priests are kindly requested to ensure the participation of their respective BEC Parish Convenors in this important meeting.

The meeting will conclude with the celebration of the Holy Mass, followed by lunch.

Fr Sunil George D'Souza
**Director, Basic Ecclesial Communities (BEC)**

## PROCLAMATION AND EVANGELIZATION COMMISSION

***Programmes of the Month***

01-11-2926 : Missionary Childhood Association Inauguration and input session at Surathkal Parish.

08-11-2026 : Diocesan Children's programme at Vamanjoor Engineering college.

15-11-2026 : MCA training programme at Vorkady Parish.

20-11-2026 : MCA training programme at Allipade parish.

Fr Harry DSouza
**Secretary, Proclamation Commission**

## GOLDEN BIRTHDAY

Rev. Fr Fredrick Monteiro, Parish Priest, Guardian Angel Church, Angelore, completes 50 years on November 21, 2026.

*Fifty years of life, and still going strong! Always active, ever-smiling, friendly to everyone, and fully committed to the Lord's work—you make 50 look easy! As Psalm 92:14 says, "They will still bear fruit in old age." So, don't worry about turning 50—there is still plenty of work to do, many places to go, and new positions to occupy in the Lord's vineyard! Keep smiling, keep inspiring, and keep being the wonderful pastor you are.*

## MANGALA JYOTHI

### I. Programmes/Events

08 : Ninad - Children's Fest, Vamanjoor
22 : Liturgical Training, Vittal
29 : Liturgical Training, Shirtady

### II. Commission for Catechetics

**1. Diocesan-Level School Catechism/VE Annual Examinations for Standards VII and X:** The Diocesan-Level School Catechism/VE Annual Examinations for Standards VII and X will be held on **9 January 2027, from 10:00 a.m. to 12:30 p.m.**

**2. Catechists' Day Celebration:** The celebration of Catechists' Day, originally scheduled for 8 November 2026, has been rescheduled to **15 November 2026** in view of the Diocesan Children's Fest, *Ninad 2026*.

All Parish Priests are requested to celebrate Catechists' Day on 15 November or on any other convenient Sunday in November, recognizing and appreciating the dedicated service of catechists in the faith formation of children and the wider parish community.

### III. Season of Advent & Christmas

As we commence the Season of Advent on 29th November, kindly refer to *ORDO 2026-27*, pp. 6-40, 47, 50, and 56-57 for liturgical guidelines.

### IV. All Types of Religious Books and Liturgical Items Available at Mangala Jyothi Store

**1. New Arrivals:** (i) ***Ordo* 2026-27**; (ii) Advent Candles and Wreath (of all sizes)

**2. Items Related to Christmas Season:** Christmas season items, including cribs, stars, decorations and Advent candles, will be available at **Mangala Jyothi Store from 2 November 2026** at discounted prices.

Parishes requiring these items in bulk, especially Christmas stars, are requested to place their orders well in advance to ensure

timely supply. Special discounted prices will be offered on these items. For orders and enquiries, please contact:

**Phone :** 0824-6666612 / 7022584120
**Email :** sales@mangalajyothi.com

All Parish Priests are kindly requested to inform their parishioners about the availability of religious articles at Mangala Jyothi Store.

Fr Rohith DCosta
**Director, Mangala Jyothi**

## ದೆವಾಧೀನ್ ಜೋನ್ ನೊರೋನ್ಹಾ ಬಾಪಾಕ್ ಶೃದ್ಧಾಂಜಲಿ

ಹ್ಯಾ ಸಂಸಾರಾಂತ್ ಮನ್ಶಾ ಜಿವಿತ್ ಏಕ್ ಪಯ್ಣ್. ಭಾಯ್ರ್ ಸರ್ನ್ ಆಯಿಲ್ಲ್ಯಾ ಜಾಗ್ಯಾಕ್ ಪಾಟಿಂ ಪಾಂವ್ಟೆಂ ಹೆಂ ಪಯ್ಣ್. ಹೆಂ ಪಯ್ಣ್ ಜಲ್ಮಾಂತ್ ಪ್ರಾರಂಭ್ ಜಾವ್ನ್ ಮರ್ಣಾಂತ್ ಸಂಪ್ತಾ.

'ತಿಳಿದು ಬರೋದು ಜನನ, ತಿಳಿಯದೆ ಬರೋದು ಮರಣ, ತಿಳಿದು ಬದುಕುವುದೇ ಜೀವನ' – ಕನ್ನಡಾಚಿ ಹಿ ಸಾಂಗ್ಣಿಂ ಆಪ್ಲ್ಯಾ ಜಿವಿತಾ ಪಯ್ಣಾವೆಳಾರ್ ಸಮ್ಜೊನ್ ದೆವಾನ್ ದಿಲ್ಲೆಂ ಜಿವಿತ್ ಆನಿ ಮಿಸಾಂವ್ ಸಂಪೊವ್ನ್, "ಸಂತೊಸ್ ಆನಿ ಉಲ್ಲಾಸ್ ಪಾವಾ; ಕಿತ್ಯಾಕ್ ಸರ್ಗಾ ರಾಜ್ಯಾಂತ್ ಯಥೇಷ್ಟ್ ಪ್ರತಿಫಳ್ ತುಮ್ಕಾಂ ತಯಾರ್ ಆಸಾ" ಮ್ಹಳ್ಳ್ಯಾ ಸೊಮಿಯಾಚಾ ಉತ್ರಾಂಚೆರ್ ಪಾತ್ಯೆವ್ನ್ ಸರ್ಗಿಂಚೊ ಪ್ರತಿಫಳ್ ಜೊಡುಂಕ್ ಗೆಲೆಲ್ಯಾ ಭಾವ್ ಯಾಜಕ್ ಜೋನ್ ನೊರೋನ್ಹಾ ಹಾಕಾ, ದಿಯೆಸೆಜಿಚಾ ತರ್ಫೆನ್ ಆನಿ ಹಾಂಗಾಸರ್ ಜಮ್ಲೆಲ್ಯಾ ಸಮೇಸ್ತಾಂಚೆ ತರ್ಫೆನ್, ಶೃದ್ಧಾಂಜಲಿ ಅರ್ಪುಂಕ್ ಅಭಿಮಾನ್ ಪಾವ್ತಾಂ, ಆನಿ ದುಖೆಸ್ತ್ ಜಾಲ್ಲ್ಯಾ ಕುಟ್ಮಾಂಚಾಂಕ್ ವಿಶೇಷ್ ಜಾವ್ನ್ ಭುಜಾವಣ್ ಪಾಠಯ್ತಾಂ.

ಬಾಪ್ ಜೋನ್ ನೊರೋನ್ಹಾ 1944 ಇಸ್ವೆಂತ್ ಎಪ್ರಿಲ್ 2 ತಾರಿಕೆರ್ ಪಾಂಬೂರಾಂತ್ ದೆ. ಮಾಥಾಯಸ್ ನೊರೋನ್ಹಾ ಆನಿ ದೆವಾಧಿನ್ ಅಂಜೆಲಾ ಮಿನೆಜಸ್, ಹಾಂಚಾ 12 ಜಣಾಂ ಭುರ್ಗ್ಯಾಂ ಪಯ್ಕಿ ಪಾಂಚ್ವೊ ಜಾವ್ನ್ ಜಲ್ಮಲೊ. ತಾಕಾ 5 ಜಣ್ ಭಾವ್ ಆನಿ 6 ಜಣಾಂ ಭಯ್ಣಿಂ. ಹಾಂಚಾ ಪಯ್ಕಿ ಎಕ್ಲೊ ಲ್ಹಾನ್ ಭುರ್ಗೊ ಆಸ್ತಾನಾಂಚ್ ದೆವಾಧಿನ್ ಜಾಲ್ಲೊ ತರ್ ಆನಿ ದೊಗಾಂ ಎದೊಳ್ಚ್ ದೆವಾಧಿನ್ ಜಾಲ್ಯಾಂತ್. ವ್ಹಡ್ಲೆಂ ಕುಟಾಮ್ ಪೂಣ್ ಮೊಗಾ ಮಾಯ್ಪಸಾಚೆಂ ಕುಟಾಮ್ ಆನಿ ಅಸಲ್ಯಾ ಕುಟ್ಮಾಂತ್ ಜಲ್ಮೊಂಚೆಂ ಭಾಗ್ ಬಾಪ್ ಜೋನ್ ನೊರೋನ್ಹಾಚೆಂ. ಬಾಪ್ ಜೋನ್ ನೊರೋನ್ಹಾಚಿ ಏಕ್ ಭಯ್ಣ್ ಬೆಥನಿ ಮೆಳಾಚಿ ಧರ್ಮ್‌ಭಯ್ಣ್ ತಶೆಂ ತಾಚೊ ಬಾಚೊ ಯಾಜಕ್ ಮಾ। ಬಾ। ಸೆಡ್ರಿಕ್ ಮುಂಬಯ್ ದಿಯೆಸೆಜಿಚೊ ಯಾಜಕ್, ತಶೆಂಚ್ ತಾಚಿ ಏಕ್ ಬಾಚಿ ಧಾರ್ಮಿಕ್ ಭಯ್ಣ್.

ದೇವ್ ವೆಳಾಕಾಳಾಕ್ ಸರಿ ಜಾವ್ನ್ ಆಪ್ಲ್ಯಾ ಶೆತಾಂತ್ ವಾವ್ರಾಡಿ ಜಾವ್ನ್ ಆಪ್ಣಾಕ್ ಜಾಯ್ ಜಾಲ್ಲ್ಯಾಂಕ್ ವಿಂಚ್ತಾ ಮ್ಹಳ್ಳ್ಯಾ ಉತ್ರಾಖಾಲ್ ಬಾಪ್ ಜೋನ್ ನೊರೋನ್ಹಾ ಹಾಕಾ ದೇವ್ಆಪೊವ್ನೆಂ ಲಾಭ್ತಾ ಆನಿ ಮಂಗ್ಳುರ್ ದಿಯೆಸೆಜಿ ಖಾತಿರ್ ತೊ ಯಾಜಕಿ ತರ್ಬೆತಿ ಜೊಡ್ತಾ. 1969 ಇಸ್ವೆಚಾ ಡಿಸೆಂಬರ್ 3 ತಾರಿಕೆರ್ ಯಾಜಕೀ ದೀಕ್ಷಾ ಘೆವ್ನ್ ಆಪ್ಲ್ಯಾ ಮಿಸಾವಾಂಕ್ ಆಯ್ತೊ ಜಾತಾ. ಸುರ್ವೆರ್ ಬಾಪ್ ಜೋನ್ ಸಹಾಯಕ್ ಯಾಜಕ್ ಜಾವ್ನ್ ದೇಡ್ ವರ್ಸ್ ಆಗ್ರಾರ್, 3 ವರ್ಸಾಂ ಕಿರೆಂ ಆನಿ 2 ವರ್ಸಾಂ ಮಡಂತ್ಯಾರಾಂತ್ ಸೆವಾ ದಿತಾ. ನಂತರ್ ವಿಗಾರ್ ಜಾವ್ನ್ 6 ವರ್ಸಾಂ ಕುಪ್ಪೆಪದವು, 6 ವರ್ಸಾಂ ಉಪ್ಪಿನಂಗಡಿ, ಸಾತ್ ವರ್ಸಾಂ ಕೊಳಲ್‌ಗಿರಿ, 7 ವರ್ಸಾಂ ರಾಣಿಪುರ ಆನಿ 7 ವರ್ಸಾಂ ಮೌಂಟ್ ರೋಜರಿ ಕಲ್ಯಾಣ್‌ಪುರ್ ಫಿರ್ಗಜೆಂತ್ ತಾಣೆಂ ಸೆವಾ ದಿಲ್ಯಾ. ತಶೆಂಚ್ ಏಕ್ ವರ್ಸ್ ರೊಜಾಮಿಸ್ತಿಕಾ ಕೊವೆಂತಾಂತ್ ಚಾಪ್ಲೆಯ್ನ್ ಜಾವ್ನ್‌ಯ್ ಸೆವಾ ದಿಲ್ಯಾ. 2010ವ್ಯಾ ಇಸ್ವೆಂತ್ ಭಲಾಯ್ಕಿ ನಿಮ್ತಿಂ ಅನ್ಯೆಕ್ ಆವ್ದೆಕ್ ಸೆವಾ ದೀಂವ್ಕ್ ಆಸ್‌ಲ್ಲೆ ತರೀ ಸ್ವಯಂ ನಿವೃತ್ತಿ ಘೆತಾ. ಥೊಡೊ ತೇಂಪ್ ಕಿರೆಂ ಫಿರ್ಗಜೆಂತ್ ವಸ್ತೆ ಯಾಜಕ್ ಜಾವ್ನ್ ಸೆವಾ ದಿತಾ. ತಾಚೆಂ ನಿವೃತ್ತ್ ಜಿವಿತ್ ಸುರ್ವೆರ್ ವಿಯಾನ್ನಿ ಹೊಮ್ ಕಂಕನಾಡಿ ಆನಿ ತ್ಯಾ ನಂತರ್ ಸಾಂ ಜುಜೆ ವಾಜ್ ನಿವೃತ್ತ್ ಯಾಜಕಾಂಚಾ ಘರಾಂತ್ ಖರ್ಚಿಲ್ಯಾ.

“ತುಮ್ಚೆ ತಾಬೆನ್ ದಿಲ್ಲ್ಯಾ ದೆವಾಚ್ಯಾ ಹಿಂಡಾಕ್ ಚರಯಾ, ದೆವಾಚಾ ಖುಶೆ ಪರ್ಮಾಣೆಂ ತಾಂಚಿಂ ಜತನ್ ಘೆಯಾ, ಪೂಣ್ ಕಾಯ್ದ್ಯಾಂಚಾ ಬಳಾನ್ ನ್ಹಂಯ್ ಬಗಾರ್ ಸಂತೊಸಾನ್ ತುಮ್ಕಾಂ ಮೆಳೊಂಕ್ ಆಸ್ಲ್ಯಾ ಘಾಯ್ದೊ ಚಿಂತುನ್ ನ್ಹಂಯ್, ಬಗಾರ್ ಕಾಳ್ಜಾಚ್ಯಾ ಉದಾರ್ಪಣಾನ್”– ಪೆದ್ರುಚ್ಯಾ ಪಯ್ಲ್ಯಾ ಪತ್ರಾಂತ್ಲ್ಯಾ ಹ್ಯಾ ಉತ್ರಾಂ ಪ್ರಕಾರ್ ದೆವಾನ್ ಆಪ್ಲ್ಯಾ ತಾಬೆನ್ ದಿಲ್ಲ್ಯಾ ಹಿಂಡಾಚೆ ಆಮ್ಚ್ಯಾ ದೆವಾಧಿನ್ ಯಾಜಕಾನ್ ಬರ್ಯಾನ್ ಜತನ್ ಘೆತ್ಲ್ಯಾ. ಆಜ್ ಖಂಡಿತ್ ಸೊಮಿ ತಾಕಾ ಮ್ಹಣ್ತಾ: “ಶಹಭಾಸ್ ಬರ್ಯಾ ಆನಿ ಪಾತ್ಯೆಣೆಚ್ಯಾ ಚಾಕ್ರಾಲ್ಹಾನ್ ಸಂಗ್ತಿಂನಿ ತುಂ ಪಾತ್ಯೆಣೆಚೊ ಮ್ಹಣ್ ದಾಕಯ್ಲ್ಯೆಂಯ್, ದೆಕುನ್ ವ್ಹಡ್ ಸಂಗ್ತಿಂಚಿಂ ಜವಾಬ್ದಾರಿ ಹಾಂವ್ ತುಕಾ ದಿತಲೊಂ; ಯೆ, ತುಜ್ಯಾ ಧನಿಯಾಚಾ ಸಂತೊಸಾನ್ ವಾಂಟೆಲಿ ಜಾ”.

ಬಾಪ್ ಜೋನಾಚಾ ಜಿವಿತಾಚೆರ್ ನದರ್ ಘಾಲ್ತಾನಾ – ತಾಕಾ ರಾಗ್ ಇಲ್ಲೊ ಚಡ್ ತರೀ ಮೋಗ್ ತಾಂಚೆ ಥಂಯ್ ಆಸ್ಲೊ, ತಾಂಚೆಂ ಮನ್ ನಿತಳ್ ಆನಿ ತಾಣೆ ಕೆಲ್ಲ್ಯಾ ರಾಗಾಕ್ ನಂತರ್ ಚುರ್ಚುರೆ ಭೊಗ್ತಾಲೆ. ತಾಕಾ ಕುಟ್ಮಾ ವಿಶಿಂ ಮೊಸ್ತು ಹುಸ್ಕೊ, ತಾಚಾ ಆವಯ್–ಬಾಪಾಯ್ಕ್ ಬರೊ ಮೋಗ್ ದೀವ್ನ್ ಮೊಗಾನ್ ತಾಣೆ ತಾಂಚಿ ಜತನ್ ಕೆಲ್ಯಾ ಮಾತ್ರ್ ನ್ಹಯ್, ಭಾವಾಂ–ಭಯ್ಣಿಂಕ್ ಘಾವೊ ತೆಂ ಮಾರ್ಗ್‌ದರ್ಶನ್ ದಿಲಾಂ. ಕುಟ್ಮಾಂತ್ಲ್ಯಾ ಸರ್ವ್ ಕಾರ್ಯಕ್ರಮಾಂನಿ ವಾಂಟೊ ಘೆವ್ನ್ ಕುಟ್ಮಾಕ್ ನಿರಂತರ್ ಸಾಂಗಾತ್ ದಿಲಾ ಮ್ಹಣ್ತಾತ್ ತಾಚಿಂ ಮೊಗಾಚಿಂ ಭಾವ್–ಭಯ್ಣಿಂ. ಉದಾರ್ ಮನಾಚೊ ತೊ ಕುಟ್ಮಾಂಚಾಂಕ್ ತಶೆಂ ಹೆರಾಂಕ್ ಜಾಯ್ತೊ ಆದಾರ್ ತಾಣೆಂ ದಿಲಾ. ಸಬಾರಾಂಕ್ ಶಿಕ್ಪಾಕ್, ಘರ್

ಬಾಂಧುಂಕ್ ಕುಮೊಕ್ ತಾಣಿಂ ಕೆಲ್ಯಾಂ. ಪಳೆಂವ್ಕ್ ಗಂಭಿರ್ ಸ್ವಭಾವಾಚೆ ತರೀ ತಾಚೆ ಥಂಯ್ ಎಕ್ ಬರೆಂ ಮನ್ ಆನಿ ಬರೆಂ ಕಾಳಿಜ್ ಆಸ್ಲ್ಲೆಂ. ಸಬಾರ್ ಪಾವ್ಲಿಂ ಹಾಂವೆಂಯ್ ತೆಂ ದೆಕ್ಲಾಂ. ಮೊಸ್ತು ಆವಾಜ್ ಕರುಂಕ್ ನಾಸ್ತಾಂ Silent worker ಜಾವ್ನ್ ವಾವ್ರ್ ತಾಣೆಂ ಕೆಲಾ.

"ವಾಟೆರ್ ಬಡ್ಕನಾಕಾ, ಶೆವಟಾ ಥಾವ್ನ್ ಅಲಗ್ ಜಾಯ್ನಾಕಾ, ಸದಾಂಚ್ ಪ್ರಯತ್ನ್ ಕರ್, ಸದಾಂಚ್ ಚಲ್ತೆ ರಾವ್, ಸದಾಂಚ್ ಮುಕಾರ್ ವಚ್" ಮ್ಹಳ್ಳ್ಯಾ ಸಾಂ. ಅಗೋಸ್ತಿನಾಚಾ ಉತ್ರಾಂ ಪ್ರಕಾರ್ ತಾಚೆ ಧಾಂವ್ ತೊ ಬರೊ ಧಾಂವ್ಲಾ, ತಾಚೆಂ ಝುಜ್ ಬರೆಂ ಝುಜ್ಲಾ, ತಾಚೊ ಭಾವಾರ್ಥ್ ಸಾಂಬಾಳ್ಚಾ ಆನಿ ಆತಾಂ ತಾಚಾ ಜಿವಿತಾ ಶೆವ್ಟೊಟಾಕ್ ಸರ್ಗಿಂಚೊ ಪ್ರತಿಫಳ್ ಜೊಡುಂಕ್ ಪಾವ್ಲಾ. ತರ್ ತೊಚ್ ಸೊಮಿ ಜೆಜು ಕ್ರಿಸ್ತ್ ಜಾಣೆ ಅಪುಣ್ ಜಿವಂತ್ಪಣ್ ಆನಿ ಜಿವಿತ್ ಮ್ಹಳ್ಳೆಪರಿಂ, ಅಪ್ಲಾ ಜಿವಂತ್ಪಣಾಂತ್ ತಾಕಾ ತೊ ವಾಂಟೆಲಿ ಕರುಂದಿ. ಹ್ಯಾ ಭಾವಾನ್ ಆದಾರ್ಲ್ಲಿಂ ಖಂಚಾಯ್ ಪಾತ್ಕಾಚೆಂ ಖಿತ್ ಸರ್ಗಿಂಚೊ ವೈಭವ್ ಭೊಗುಂಕ್ ತಾಕಾ ಅಡ್ಕಳ್ ಜಾತಾ ತರ್, ತೆಂ ಭೊಗ್ಸುನ್ ನಿತಳ್ ಕರುಂದಿ, ಆನಿ ಸಾಸ್ಣಿಕ್ ವಿಶೆವ್ ತಾಕಾ ಲಾಬೊಂವ್ದಿ ಮ್ಹಣ್ ಮಾಗ್ಯಾಂ ಆನಿ ಸಾಂಗಾತಾ ಮ್ಹಣ್ಯಾಂ: ಸಾಸ್ಣಾಚೊ ವಿಶೆವ್ ದಿ ತಾಕಾ ಏ ಸೊಮಿಯಾ ಆನಿ ನಿರಂತರ್ ಪ್ರಕಾಸ್ ತಾಚೆರ್ ಫಾಕೊಂದಿ ಆನಿ ಸಮಾದಾನೆನ್ ತಾಚೊ ಅತ್ಮೊ ವಿಶೆವ್ ಘೆಂವ್ದಿ. ಆಮೆನ್.

**– ಬಾಪ್ ಅನಿಲ್ ಆಲ್ಫ್ರೆಡ್ ಡಿಸೋಜ**
ಫಿರ್ಗಜ್ ಯಾಜಕ್, ಪಕ್ಷಿಕೆರೆ

## PROGRAMMES OF CODP

| | |
|---|---|
| 03.11.2026: | Awareness on Health in Talapady |
| 14.11.2026: | Evaluation Meeting, Programme Implementation on Women Empowerment in CODP |
| 17.11.2026: | Preparation of Brochures on Government Schemes for Social Development & Labour Commission |
| 26.11.2026: | CODP Governing Body Meeting at Bishop's House, Kodialbail |
| 30.11.2026: | Field Visit Evaluation Meeting in CODP |

## Other Information

### 1. Lenten Campaign 2026:

| Sl No. | Lenten Campaign Collection | | |
|---|---|---|---|
| | **Year** | **2025** | **2026** |
| 1 | Parishes | 81,53,183 | 90,49,414 |
| 2 | Convents | 3,39,500 | 4,33,330 |
| 3 | Institutions | 65,382 | 52,510 |
| 4 | Colleges | 8,000 | 11,000 |
| 5 | Other Donations | 22,500 | 28,500 |
| **Total** | | **Rs 85,88,565** | **95,74,754** |

We are sincerely grateful for your generous contribution and your kind support towards our mission. Your generosity makes a meaningful difference in the lives of those we serve.

**2. Top 10 Parishes by Lenten Contributions Received and Average Collection per Family in 2026**

| S. N. | Parish | Amount (INR) |
|---|---|---|
| 1 | Bendur | 5,00,920 |
| 2 | Cordel | 4,73,715 |
| 3 | Valencia | 4,63,711 |
| 4 | Puttur | 2,84,305 |
| 5 | Vamanjoor | 2,34,530 |
| 6 | Kulur | 2,27,580 |
| 7 | Madanthyar | 2,15,000 |
| 8 | Suratkal | 2,07,530 |
| 9 | Angelore | 2,01,170 |
| 10 | Bejai | 1,81,480 |

| S. N. | Parish | No. of Families | Amount (INR) | Average Collection per Family |
|---|---|---|---|---|
| 1 | Belloor | 220 | 1,02,680 | 466.73 |
| 2 | Kulur | 497 | 2,27,580 | 457.91 |
| 3 | Saverapura | 67 | 30,000 | 447.76 |
| 4 | Kadaba | 48 | 20,650 | 430.21 |
| 5 | Valencia | 1110 | 4,63,711 | 417.76 |
| 6 | Puttur | 687 | 2,84,305 | 413.84 |
| 7 | Indubettu | 74 | 30,550 | 412.84 |
| 8 | Manela | 90 | 35,000 | 388.89 |
| 9 | Neerude | 207 | 79,250 | 382.85 |
| 10 | Nidapalli | 88 | 33,000 | 375.00 |

**3. Parishes Yet to Remit Lenten Contributions for 2026**

| 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**

"Conviviality is a sure barometer for measuring the health of relationships: if in a family something has gone awry, or there is some hidden wound, it is immediately understood at the table. A family that hardly ever eats together, or that does not talk at the table but watches television, or looks at a smartphone, is a "barely familial" family. When children are engrossed with a computer at the table, or a mobile phone, and do not talk to each other, this is not a family, it is like a boarding house" (Pope Francis, General Audience, 11 November 2015).

## R.I.P

- Rev. Fr John Noronha (82 years), St Zuze Vaz Home, Jeppu, passed away on 1 October 2026. His funeral and burial rites were held on 05 October 2026 at St Vincent Ferrer Church, Valencia.
- Mr Walter Santhumayor (78 years), brother of Rev. Fr Michael Santhumayor, Administrator, Father Muller Medical College, Kankanady, passed away on 16 October 2026. His funeral and burial rites were held on 17 October 2026 at Holy Cross Church, Hospet.

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/-**