

INTERNOS

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BISHOP'S PROGRAMME FOR OCTOBER 2021

Sept	30-Oct 1	Pastoral Visit, Vijayadka
	2-4	Pastoral Visit, Cathedral
	5 04.30 p.m.	Confirmation, Cordel
	6 10.00 a.m.	General Body Meeting, FMCI
	7 10.00 a.m.	Final Vows, Mount Rosary, Moodbidri
	8 10.00 a.m.	Ordination, Retreat House
	9-10	Pastoral Visit, Kumbala
	12	Inauguration of Pastoral Centre, Shimoga
	13 03.00 p.m.	Diaconate, St Joseph's Church, Jeppu
	14 09.30 a.m.	Ordination, Venur Parish
	15 04.00 p.m.	Confirmation, Pakshikere
	17 08.00 a.m.	Inauguration of the Synod: Diocesan Level, Cathedral
	18 06.40 a.m.	Mass at Shanthidam, Provincial Chapter
		06.00 p.m. Mass at Propaedeutic Seminary, Jeppu
	20 09.00 a.m.	Seminary Board Meeting, Jeppu
	21 09.00 a.m.	50 th Anniversary of Diocesan Pastoral Council, Urwa
	23-24	Pastoral Visit, Salethur
	30-31	Pastoral Visit, Farla

Bishop Meets in the Forenoon:

Religious, 19; Diocesan Clergy, 25; Lay Faithful, 28.

BISHOP'S MESSAGE FOR OCTOBER 2021

Meditative Recitation of Rosary and Indulgence: The Month of October is dedicated to Holy Rosary, and the Memorial of Our Lady of Rosary is celebrated on the 7th instant. The devout recitation of the Marian Rosary is highly recommended in this month. A plenary indulgence is granted to those who recite the five decades without interruption in a church or oratory, or in a family, or as a religious community, or as a pious fraternity, or in general whenever several persons have gathered together for an honest purpose. In other circumstances, a partial indulgence is granted.

Missionary Month: This month is also dedicated to missionary outreach. The papal intention for this month is that every baptized person may be engaged in evangelization and become a true Missionary Disciple, a witness of Christ with the flavour of the Gospel. On 17th instant, we celebrate Mission Sunday, which coincides with the inauguration of Synod at the diocesan phase. I wholeheartedly appreciate the generosity of our people and Priests in gathering the resources for the promotion of the proclamation of the Gospel. I earnestly request the Parish Priests to encourage the faithful to read assiduously the Word of God and be inspired by it so that they bear testimony to Christ's love and mercy to humanity. Making Christ known and loved is the most beautiful thing in the world. May the whole of humanity open itself to receive the message, love, and healing touch of Jesus, our Lord and Saviour. In order to grow to maturity in the stature of Christ, we must ardently love the Word of God. One concrete way is by encouraging children to learn the passages of the New Testament by heart. Another way is urging the children and adults to write the New Testament with beautiful handwriting.

Golden Jubilee of the Diocesan Pastoral Council (DPC): This year DPC completes 50 years, and it is apt that we

celebrate the presence of this synodal structure in our Diocese. On 21 October, we celebrate it with a solemn Mass at Our Lady of Immaculate Conception Church, Urwa. The Preparatory Team felt that it is a God-given opportunity for us to learn about the dynamics of the forthcoming Synod. A separate invitation is given in this *Internos*.

Inauguration of the Synod and its Conclusion at the Diocesan Level: The XVI Ordinary General Assembly of the Synod of Bishops with the theme “For a Synodal Church: Communion, Participation and Mission” will be celebrated in Rome in October 2023, and the inaugural session of the synodal journey will be held in Rome on 09-10 October 2021. All over the world, the opening of the diocesan process is scheduled by the Holy Father to be held on 17 October 2021. In our Diocese, we open it on that day at 08.00 a.m. Mass, in the Holy Rosary Cathedral and offer special prayers. I request all the Priests, Religious and Lay Faithful to offer earnest prayers to God so that the three phases of the Synod, diocesan, continental and universal, go on successfully and that the whole Church may reap abundant fruit. Rev. Fr Joseph Martis and Mr John D’Silva are the contact persons for the Synod at the diocesan phase. Assisted by a Team, they will organize activities of the diocesan phase of the Synod and the pre-synodal celebration before 20 January 2022.

A Few Glimpses on the Synodal Process: Synodality comes from the term “Synod” (*syn*=with; *odos*=path). It means “journeying together” of God’s flock, the faithful, pastors and Bishop of Rome to encounter Christ the Lord. The synodality is a constitutive element of the Church itself and the Second Vatican Council gave a fresh impetus to it. At the 50th anniversary of the Institution of the Synod of Bishops, on 17 October 2015, Pope Francis said in a programmatic discourse: “From the time of the Second Vatican Council until the present Assembly, we have experienced ever more intensely the necessity and beauty

of ‘journeying together’”. He further said: “The world in which we live, and which we are called love and serve, even with its contradictions, demands that the Church strengthen cooperation in all areas of her mission. It is precisely this path of *synodality* which God expects of the Church in the third millennium”. Both Pope Paul VI, who instituted the Synod of Bishops on 15 September 1965 through the Apostolic Letter *Apostolica Sollicitudo* (Apostolic care) and Pope John Paul II, who put into practice in a greater measure, foresaw that the organization of Synod could be improved upon with the passage of time. Pope Benedict XVI, through his document *Ordo Synodi Episcoporum* (2006), introduced some modifications.

Pope Francis desired to turn the pyramidal structure of conducting Synods upside down and gave a new orientation to the synodal process in the Church. This time, for the XVI Ordinary General Assembly of the Synod of Bishops, he has indicated new dynamics, that is, to begin from the local Church and then go to the continental assemblies and finally to the universal level. Already, in the Apostolic Constitution, *Episcopal Communion* (*Episcopalis Communio* [EC], 15 September 2018), he gave a new emphasis with mission as the focus. He wrote: “Today, too, at a point in history when the Church is embarking upon a ‘new chapter of evangelization’ requiring her to be ‘throughout the world... permanently in a state of mission’ the Synod of Bishops is called, like every other ecclesiastical institution, to become ever more ‘suitably channelled for the evangelization of today’s world rather than for her self-preservation’” (n. 1). The Pope wants that the voices of all God’s People be heard, prayed over, and taken back to Synods at the diocesan, continental and universal level so that all participate in the discernment and in the evangelizing task the Lord has entrusted to the Church.

The Pope emphasizes on attentive listening in this venture. For him, “the Synod of Bishops must increasingly become a privileged

instrument for *listening* to the People of God: ‘For the Synodal Fathers we ask the Holy Spirit first of all for the gift of listening: to listen to God, that with him we may hear the cry of the people; to listen to the people until breathing in the desire to which God calls us’” (EC n. 6). Everyone must give heed to what the Holy Spirit is saying to the Churches. The Spirit of God speaks even through the last and the least as he is present in everyone as the inner teacher (1 Jn 2: 20, 27). Everyone has something to contribute and something to learn. Today, therefore, it is imperative that we listen to what God the Holy Spirit is saying regarding the evangelizing mission of the Church.

The early Church used the synodal method already in the “Council” of Jerusalem (Acts 15) when they had to decide about the people coming from the gentile world, whether they should first take upon themselves the Jewish practices like circumcision before embracing Christian faith. There were the elders from the Church of Antioch, together with Paul and Barnabas and they met the apostles and the assembly of people. The apostles and elders, together with the representatives of the Church of Jerusalem, moved by the Holy Spirit, gave concrete decisions and directions after due discernment. Even today, three principal actors are essential, Jesus, the crowd and the apostles. But, then, there is a fourth one, who opposes God and thwarts his designs. We must be cautious so as not to fall prey to the enemy of God, who comes disguised as an angel of light by insisting on what seems to be good.

The synodal consultation and listening has been the practice in the first millennium, and it has not been abandoned in the second millennium. This practice is crystalized in the Ecumenical Councils, Regional Synods and Local Synods. The Lay Faithful were consulted even in matters of doctrine. We have two wonderful examples in the 19th and 20th centuries. Before the solemn proclamation of the Dogma of Immaculate Conception (8 December 1854), Pope Pius IX consulted the People of God

through Bishops of the whole world. Similarly, before the proclamation of the Dogma of the Assumption of Mary into heaven (1 November 1950), Pope Pius XII, followed the same path. The rationale behind the consultation of Bishops of the whole world is to know the faith of the whole Church of God by appealing to the authority of the *sensus fidei*, sense of faith, of the entire People of God, which is infallible ‘*in credendo*’ (*Evangelii Gaudium* 119). Vatican II underlined that the entire People of God does not err in matters of faith because of the lively sense of faith, thanks to the anointing of the Holy Spirit received in Baptism (LG 12).

Now, Pope Francis is asking the whole Church to discern the evangelizing task of the Church, and he desires that all should participate in the decision-making process, insisting again on the sense of faith. The Preparatory document gives a fundamental question for our reflection and discernment: “A synodal Church, in announcing the Gospel ‘journeys together’: How is this ‘journeying together’ happening today in your particular Church? What steps does the Spirit of Christ invite us to take in order to grow in our ‘journeying together’?” We all must participate in answering this fundamental question, and then following the steps indicated, the answers should reach the Successor of Peter, who having the Successors of the apostles, with and under him, will guide us in the name of Jesus. Consultation does not mean a parliamentary way of making a decision, of taking a majority’s view but ardently seeking to know what the Spirit says to us through everyone, even those who live in peripheries. The whole process of decision making is as important as the final document. The Pope invites everyone to enter into this process of deeper reflection and mutual listening, and dialogue and all listen to the Word of God and the Holy Spirit.

The Three Pillars: The whole consultation at the diocesan, continental and universal phases is built on three key pillars: *Communion*, *Participation* and *Mission*. *Communion* indicates

our union with God, with pastors and with one another. We are a unified reality as the living Body of Christ where each part has its own specific function, and one needs the other. This Synod giving importance to the particular Churches shows the intimate link between *communio ecclesiarum* (communion of the Churches), hierarchical communion and participation. This springs forth from the baptismal and eucharistic communion. Our lived communion will help us to express our co-responsibility and achieve participation in the community discernment. Thus, we would be ready to open ourselves to take an active part in the evangelizing mission.

Roadmap for the Synod: The General Secretariat of the Synod of Bishops has already given us the Preparatory document with the Logo, with themes and questions and the Handbook, the *Vademecum*, for discussion at the diocesan level and in other international bodies. For the pre-synodal discernment, we already have the basic structures: the Diocesan Pastoral Council, the Council of Priests, the Parish Pastoral Council, and the Small Christian Communities. After the Pope opens the Synod in Vatican on 9-10 October 2021, and we open it on 17 October in the Cathedral, we proceed with the study on synodal dynamics on 21 October 2021, in which the Priests, Religious and Lay Leaders participate. These participants, in turn, will organize the sharing and discernment at the Parish level having the ten themes suggested by the General Secretariat. The copies of the themes and questions will be provided during the study session. Once the mutual listening and discernment at the Parish level is finished, we shall have a pre-synodal celebration before 20 January 2022. Therefore, a short report of the findings at the Parish level should be submitted to the diocesan contact persons by 31 December 2021. After the pre-synodal celebration, the contact persons with the Team will prepare the synthesis by 15 February 2022 in ten pages and send it to the contact person at the Conference of Catholic Bishops of India.

The National Team will consolidate the syntheses coming from all the Latin dioceses and send it to the General Secretariat before April 2022. Based on these findings, the latter will prepare the first Working Paper (*Instrumentum Laboris I*) and send it to the continental Episcopal Conferences by September 2022. These in turn, after the discussion at the continental level, will send the synthesis to the General Secretariat by March 2023. Based on these continental syntheses, it will prepare and send the second Working Paper (*Instrumentum Laboris II*) by June 2023 to the participants of the Synod at the universal level, which will be celebrated in October 2023.

Spiritual Conversations: The synodal process does not merely imply discussion. It is primarily listening to the Word of God and the Holy Spirit in the context of prayer. Therefore, prayerful sharing must be encouraged at the level of the Small Christian Communities or in smaller groups of youth, engaged couples, married people etc. in three rounds. Here, each one is called to share his/her faith journey. In the first round, we need to share on “How do I journey with God, with other Christians and with the people of other faith traditions?”. In the second round, we share on: “What touched me most in the first round, by listening to others?” In the third round, we ask: “What seems to be emerging in terms of convergence, commonalities, renewed perspectives, any insights of action and follow up?”. Each round, we conclude with a short prayer of thanksgiving and final hymn.

The synodal journey is brought to the peripheries, and every person is given an opportunity to share and to listen. Sometimes God speaks through the youngest person in the community. Nonetheless, the one who has care of the community needs to make the decision at the end, and everyone must obey him. Similarly, after listening to all, the Supreme Head of the Church, the Pope, would give us the directions to make Christ known and loved and experience his healing mercy.

✠ Peter Paul Saldanha
Bishop of Mangalore

ಮಂಗಳೂರು ದಿಯೆಸೆಜೆಟ್

ಮೊಗಾಚಿಂ ಆಪೊವ್ಣೆಂ

ಆಪ್ಣೆ ದಿಯೆಸೆಜೆಟ್ ಗೊವ್ಳಿಕ್ ಪರಿಷದ್ ಸುರ್ದಾತ್ ಕರುನ್ ಆಪ್ಣಂಚ್ಯಾ ವರಾಕ್ ಪನ್ನಾಸ್ ವರಾಂ ಸೊಂಪ್ತಾತ್. ಹ್ಯಾ ಪನ್ನಾಸ್ ವರಾಂನಿ ಹ್ಯಾ ಪರಿಷದಿ ಮುಖಾಂತ್ ಆಪ್ಣೆ ದಿಯೆಸೆಜೆಟ್ ಜಾಲ್ಲೆಂ ಬರೆಪಣ್ ನಿಯಾಳುನ್ ದೆವಾಕ್ ಆಮಿ ಅರ್ಗಾಂ ದೀಂವ್ಕ್ ಘಾವೊ.

ತಶೆಂಚ್ 2023ವ್ಯಾ ವರಾ ಅಕ್ಟೋಬರಾಂತ್ ರೊಮಾಂತ್ ಸೊಳಾವಿ ಸಿನೊದ್ ಸಭಾ ಚಲೊಂವ್ಚ್ಯಾಕ್ ಪಾಪಾನ್ ಆಪೊವ್ಣೆಂ ದಿಲಾಂ. ಆಪ್ಣೆ ದಿಯೆಸೆಜೆಟ್ ಫಿರ್ಗಜೆ ಪಾಂವ್ಡ್ಯಾರ್ ಸಿನೊದ್ ಸಭೆಚ್ಯಾ ವಿಷಯಾಚೆರ್ ಸಮಾಲೋಚನ್ ಕರುನ್ ಗರ್ದೆಚಿ ಸಮ್ಜಣಿ ಅಪ್ಣಾಂವ್ಕ್ ಘಾವೊತಿ ಮಾಂಡಾವಳ್ ಕರುಂಕ್ ಆಸಾ.

ಹೆ ದೊನ್ಯಾ ಸಂದರ್ಭ್ ಸಾಂಗಾತಾ ಘಾಲ್ನ್ ಏಕ್ ಕಾರ್ಯೆಂ ಮಾಂಡುನ್ ಹಾಡ್ಲಾಂ.

ಹ್ಯಾ ಕಾರ್ಯಾಚೊ ವಿವರ್ ಹೈ ಪರಿಂ ಆಸಾ:

ದೀಸ್ : 2021 ಅಕ್ಟೋಬರ್ 21, ಬ್ರೆಸ್ತಾರ್

ವೇಳೆ : ಸಕಾಳಿಂ 09 ವರಾರ್ ಥಾವ್ನ್ ದೊನ್ಬಾರಾಂ 01 ವರಾ ಪರ್ಯಾಂತ್

ಜಾಗೊ : ಕೊಸೆಸಾಂವ್ ಮಾಯೆಚಿ ಇಗರ್ಜ್, ಉರ್ವಾ

ಹ್ಯಾ ಕಾರ್ಯಾಂತ್, ಜಾಂವ್ಕ್ ಆಸ್ಚ್ಯಾ ಸಿನೊದ್ ಸಭೆ ವಿಶಿಂ ಶಿಕೊವ್ಣ್, ದಿಯೆಸೆಜೆಟ್ ಗೊವ್ಳಿಕ್ ಪರಿಷದಿ ಮುಖಾಂತ್ ಜಾಲ್ಲ್ಯಾ ಬರೆಪಣಾಖಾತಿರ್ ಅರ್ಗಾಂ ಬಲಿದಾನ್ ಆಸುನ್, ದೊನ್ಬಾರಾಂ ಜೆವ್ಣಾ ಸವೆಂ ಕಾರ್ಯೆಂ ಸೊಂಪ್ಲೆಂ. ತುವೆಂ ಹ್ಯಾ ಕಾರ್ಯಾಂತ್ ವಾಂಟೆಲಿ ಜಾಂವ್ಕ್ ಹಾಂವ್ ತುಕಾ ಮೊಗಾಚಿಂ ಆಪೊವ್ಣೆಂ ದಿತಾಂ.

ತಾರಿಕ್: 25.09.2021

ಅ ಮಾ ದೊ ಪೀಟರ್ ಪಾವ್ಲ್ ಸಲ್ಡಾನ್ಡಾ
ಮಂಗಳೂರು ಧರ್ಮಾಧ್ಯಕ್ಷ

ಹೆಂ ಆಪೊವ್ಣೆಂ ಹಾಂಕಾಂ ದಾಡ್ಲಾಂ:

1. ದಿಯೆಸೆಜೆಟ್ ಗೊವ್ಳಿಕ್ ಪರಿಷದೆಚ್ಯಾ ಸಾಂದ್ಯಾಂಕ್
2. ದಿಯೆಸೆಜೆಟ್ ಗೊವ್ಳಿಕ್ ಪರಿಷದೆಚೆ ಕಾರ್ಯದರ್ಶಿ ಜಾವ್ನ್ ಸೆವಾ ದಿಲ್ಲ್ಯಾಂಕ್
3. ದಿಯೆಸೆಜೆಟ್ ಯಾಜಕಾಂಚ್ಯೆ ಸೆನೆಟ್ ಸಭೆಚ್ಯಾ ಸಾಂದ್ಯಾಂಕ್
4. ದಿಯೆಸೆಜೆಟ್ ಸರ್ವ್ ಫಿರ್ಗಜ್ ಗೊವ್ಳಿಕ್ ಪರಿಷದೆಚ್ಯಾ ಉಪಾಧ್ಯಕ್ಷಾಂಕ್
5. ಫಿರ್ಗಜ್ ವಿಗಾರಾಂಕ್ ಆನಿ ದಿಯೆಸೆಜೆಟ್ ಯಾಜಕಾಂಕ್

**DECREE REVISING THE ANNUAL CONTRIBUTION
TO THE DIOCESAN CENTRAL POOL (DCP) FUND
AND THE PRIESTS AID FUND (PAF)**

Among the Funds constituted in the Diocese of Mangalore: (a) The Diocesan Central Pool (DCP Fund is at the service of the needy institutions and parishes of the diocese. It provides financial assistance to poor and disadvantaged parishes/institutions to initiate income-generating schemes that make them self-reliant and to construct/repair churches/clergy houses in poor rural parishes that suffer from the scarcity of funds. (b) The Priests' Aid Fund (PAF) takes care of all the medical expenses of the priests of the Diocese of Mangalore – provides for health care, hospitalisation and medical necessities of priests.

In the wake of strengthening these Funds vis-à-vis the rising costs and shrinking resources and facilitating the carrying out of their objectives, the Bishop of Mangalore, after having sought the advice of the consultative bodies stated in canon law and discussed the issue at the Diocesan Pastoral Consultation in 2013 had levied annual contributions on parishes: (a) 1% on the gross income from Parishes for PAF; (b) 3% from Parishes for DCP, and (c) 10% from Parish/Church Halls for DCP. This diocesan norm came into force from the financial year 2013-2014. We are glad that the Parish Priests have been contributing from the income from the Parishes under their pastoral care. They have understood the value and the good achieved through the contributions; they have motivated the Parish community towards realising the objectives of the Funds.

Due to the Covid-19 pandemic and the problems faced by people and institutions, we felt the need to take into account the dwindling financial resources and consider reviewing the quantum of the contribution from the parishes to DCP and PAF. Therefore, with due regard to applicable ecclesiastical canons and having held elaborate discussions in the Diocesan Finance Council held on 22.07.2021 and the Council of Priests held on 27.8.2021 and having considered their recommendations, I am pleased to decree the following:

- a) The diocesan norm on contribution from Parishes to the DCP and PAF remains in effect as decreed. Therefore, all parishes are to cooperate and contribute for the good of the local church as envisaged.
- b) Every parish shall continue to contribute 1% of the gross income to the PAF and 3% of the gross income to DCP.
- c) The current contribution of 10% of gross income from Parish/Church Halls to DCP is revised and reduced. From the financial year 2020-21, the annual contribution from Parish/Church Hall to DCP shall be 5% of gross income from Halls. This reduction in the contribution is applicable for only three years, that is, until the financial year 2022-23.
- d) These revised norms and the obligations attached to them do not affect or concern the past. Consequently, those unfulfilled obligations/contributions of the past, if any, are viewed and assessed in the light of the norms applicable to them during the said period.
- e) By virtue of their office, Parish Priests and Parochial Administrators are duty-bound to follow the norms relating to Parishes/Institutions under their care. In addition, they are to motivate the faithful to “feel themselves to be members of both the Diocese and of the Universal Church and to take part in and sustain works that promote this community” (can. 529 §2).

I hope the revision of the amount of the contribution to DCP and PAF applicable for a period of three years removes or mitigates the financial burden, if any, caused due to the Covid-19 pandemic. Nevertheless, the ecclesial values behind the contribution remain undiminished and constant. Through this institution of a specified annual contribution, the value of mutual sharing, concern, and communion get realised in the diocese to a great extent. May the Lord bless every parish and parishioner for their support to the diocese given in the spirit of communion, participation and mission.

Given at the Episcopal Curia in the Bishop’s House, Kodialbail, on 15 September 2021, the Feast of Our Lady of Sorrows.

✠ Peter Paul Saldanha
Bishop of Mangalore

**CIRCULAR TO THE PRIESTS OF THE DIOCESE
CONCERNING THEIR PERSONAL CONTRIBUTION
TOWARDS RETIRED PRIESTS' FUND**

Many priests of our diocese, who have dedicated their lives to minister to the faithful, have retired. Their years of service laid the foundation for our current lived expression of faith and religious practices. Our priests built the parish communities, constructed/renovated churches/schools, evangelised in all of the regions of our diocese, and nurtured many ministries vital to the life of the diocesan community.

On their retirement from active ministry due to old age or sickness, they enter a stage of their life, where they often experience ongoing challenges that require added care and attention. Therefore, the Church being solicitous of their welfare of priests states that “suitable provision is likewise to be made for such social welfare as they may need in infirmity, sickness or old age” (can. 281 §2).

The diocese has some provisions, such as, Priests’ Aid Fund (PAF), Diocesan Clergy Maintenance Fund (DCMF), which assists in some small way to provide for maintenance (board) and medical/health requirements. These funds cater to all priests of the diocese and they are not meant exclusively for the retired priests. Apart from one Sunday Collection earmarked for the Retired Priests, there are hardly any resources available exclusively for them. As the cost of maintenance of the residence of retired/senior priests and other related expenses such as electricity are escalating, we, as priests, need to offer our mite for the welfare of retired priests.

In virtue of their common sacred ordination and mission, all priests are bound together in an intimate brotherhood, which should naturally and freely manifest itself in mutual aid, spiritual as well as material, pastoral as well as personal, in meetings and in a community of life, of work, of charity (*Lumen Gentium*, 28). Therefore, what we contribute as priests from our personal

income and sacrifice towards the welfare of our retired priests constitutes a tangible expression of our respect and love for them. Besides, in the long run, our small contribution will also benefit us in the future. What retired priests are today, we will become tomorrow.

The inspiration for an annual contribution from priests towards the welfare of our retired priests emerged in the meeting of the Council of Priests held on 24.7.2020. In my message for the month of August 2020 (see *Inter Nos*), I encouraged voluntary contributions from priests. The Council of Priests that met on 27.8.2021 discussed the need to express our solidarity through some concrete means towards the retired priests and suggested an annual contribution of all priests towards the noble cause. Enthused by the support from the Council of Priests and considering that besides our lay faithful who donate through one Sunday Collection for the retired priests, we too offer a practical expression to priestly fraternity, shared hospitality, and mutual support towards our retired priests, I am pleased to issue the following directive:

- 1) We institute a Retired Priests' Fund for the welfare of the retired priests of our diocese.
- 2) The money from the Fund shall be utilised for the welfare of retired priests, such as to meet expenses relating to their housing and those which DCMF and PAF do not cover.
- 3) The Fund shall have resources primarily from the annual contribution of priests and from voluntary donations received from them and from others.
- 4) Except those retired on account of their age, all priests incardinated to the Diocese of Mangalore shall pay an annual contribution of Rs 3000/- or more to the Fund.
- 5) It is for the Bishop to revise the amount of annual contribution in consultation with the Council of Priests.

- 6) Every priest is encouraged and urged to contribute more than the specified annual contribution, considering his financial capacity and goodwill.
- 7) The directives relating to this Fund begin to oblige from the financial year 2021-22.
- 8) The receipt of the annual contribution and voluntary donation will be published every quarterly in *Inter Nos*, beginning from December 2021.
- 9) The annual accounts – income and expenditure – of the Fund will be published in the *Inter Nos*.

Retirement often involves loss of support and companionship enjoyed in working relationships. For clergy, retirement may involve the additional loss of friends and the familiar surroundings of the places where they have ministered over the years. Therefore, our financial contribution alone remains an inadequate expression of our priestly fraternity and mutual support for our retired priests unless we include many other personal expressions of keeping in touch. Visiting them in St Zuzi Vaz Home and Senior Priests Home, inviting them to parishes for an outing or a meal together, praying with them and for them, celebrating with them some events like birthdays and sponsoring meals, encouraging parishioners to meet priests who have ministered in their parishes who now are in retirement, can serve as exemplary gestures of concern and appreciation of them. Let us pray for the retired priests of our diocese who still have a very important mission in the Church, the mission of prayer and intercession.

Given at the Episcopal Curia in the Bishop's House, Kodialbail, on 15 September 2021, the Feast of Our Lady of Sorrows, the Third Anniversary of my Episcopal Ordination and Installation as Bishop of Mangalore.

✠ Peter Paul Saldanha
Bishop of Mangalore

REVISITING THE NORM ON THE PUBLICATION OF MARRIAGE BANNS

The publication of marriage banns in the church is not a practice of recent origin. On the contrary, the custom of announcing the names of prospective spouses seems to have originated in France at the end of the twelfth century. In 1215, Fourth Lateran Council made it a general ecclesiastical law requiring the reading of banns in churches by priests on three consecutive Sundays, with a suitable time being fixed beforehand within which whoever wishes and can put forward a lawful impediment. In doing so, the Council introduced a sound principle: marriage was not just a matter between individuals but an institution protected by the community.

The publication of marriage banns or notice of marriage is mandated in sections 13 and 14 of the Indian Christian Marriage Act 1872, a civil law applicable for Christians in India. It speaks of the publication by affixing the notice in some conspicuous part of the church. In this context, it is good to know that the marriages celebrated in the church before the priest as per canon law are not mere ‘church’ marriages, but simultaneously, they are also civil marriages under the Indian Christian Marriage Act.

The norm on the publication of banns exists in the current Code of Canon Law, which directs the Bishops’ Conference to “lay down norms concerning the questions to be asked of the parties and concerning the publication of marriage banns or other means of enquiry to be carried out as a pre-requisite for marriage” (can. 1067). In line with the canon, the CCBI has decreed that the banns “may be read in the church or they may be put up on the parish notice board after making a reference to them in the announcements at Mass”.

In the context of the Covid-19 pandemic, either the churches remaining closed during a lockdown or the absence of Masses on weekends due to prohibition on people gathering, banns for

marriage could not be published as required by norms. Moreover, considering the changes in the socio-pastoral changes, it was suggested in the meeting of the Council of Priests held on 27-08-2021 to bring out diocesan norms to suit the context, while maintaining the norm and values behind the norm on publication of marriage banns. Accordingly, I am pleased to give the following directives on the publication of banns.

- 1) We shall continue the diocesan policy of publishing three banns before marriage if both parties to the marriage are Catholics.
- 2) Ordinarily, the banns should be published at least one week before marriage. In other words, there should be a gap of one week between the publication of the last banns and the wedding to bring it in line with the complimentary legislation of CCBI and the goal of announcing the banns.
- 3) Banns may be read in the church, or they may be put up on the parish notice boards. If they are put up on the notice boards, people should be adequately informed that this method would be used for the publication.
- 4) When publication of banns is done by display on the notice board, then the same information/identity of parties offered to the public while reading banns in the church is to be offered on the notice board, preferably with a photograph of the parties. However, personal information that is redundant and private, such as phone numbers, email, etc., should not be displayed on the notice.
- 5) In case the parties had a domicile or a quasi-domicile in other places before acquiring the domicile or quasi-domicile in the present parish where the marriage preparation and other pre-requisites are being done, in such a case, the Parish Priest, after sufficient enquiry, may exempt from the reading of banns in other places.

- 6) In case no banns are published (such as in the case of mixed marriage and disparity of cult), the freedom of parties to marry is to be established by taking a written oath of free state in the presence of two reliable witnesses.
- 7) Dispensation from the publication of banns should be obtained from the local Ordinary when they are not published.
- 8) The fact of publication of marriage banns should be recorded in the Parish Banns Register. If dispensation is obtained, this fact is to be inscribed in the Register. [Section 40 of the Indian Marriage Act 1872 prescribes to maintain this Register!]
- 9) These revised norms do not change any previous diocesan norms on other matters, such as the required time gap between the engagement and the marriage, which assists the parties to know each other and avoid any haste or rash judgement in deciding to marry.

The publication of marriage banns offers every member of the local community to guarantee and testify to the fact that persons intending to marry are legally capable - that they are marrying of their own free will, that they are neither already married nor are too closely related, and so on. In addition to the legal norm and advantage, pastorally considered, the publication of banns has a broader scope and purpose: to inform the parish community of the upcoming marriage and request its support of prayers and goodwill towards the future spouses. In short, the reading out or publication of marriage banns stands for the principle of community involvement in every marriage.

Given at the Episcopal Curia in the Bishop's House, Kodialbail, on 15 September 2021, the Feast of Our Lady of Sorrows.

✠ Peter Paul Saldanha
Bishop of Mangalore

DIOCESAN PR TEAM

As per the recommendation of the Commission constituted by the Council of Priests, the same Council during the meeting held on 27 August 2021, recommended the following members for the team and the Bishop constituted the Diocesan PR Team.

The Bishop : Most Rev. Peter Paul Saldanha
Vicar General : Msgr Maxim Noronha
The Priest PRO : Fr Victor Vijay Lobo
The Layman PRO : Mr Ronald Castelino
Secretary, Council of Priests : V. Rev. Joseph Martis
Secretary, Diocesan Pastoral Council : Dr John Edward D'Silva

This team could take the assistance of two Lawyers and Deanery Secretaries as and when needed.

SOME POINTS TO BE CONSIDERED WHILE SUBMITTING THE MINUTES OF THE MEETINGS OF THE PARISH COUNCILS

Dear Rev. Fathers, while reviewing the reports/minutes sent, the Bishop and I have noted some lacunae and irregularities in their presentation. Therefore, when you send the minutes of the meetings of Parish Finance Council, Parish Pastoral Council and Parish Assembly, please pay attention to the following:

1. As per the Constitution of the Councils of the Diocese, Parish Finance Council meetings should be held at least once in three months (no. 3:9), Parish Pastoral Council meetings at least thrice a year (no. 2:13), and meetings of the Parish Assembly as stated in the Constitution under no. 1:9.
2. The minutes of the Parish Finance Council, Parish Pastoral Council and the Parish Assembly meetings should be sent within fifteen days after the meeting. The Parish files in the Chancery reveal that a few parishes have not presented any reports of these Councils in recent years. The Chancery must have a copy

of the reports of each Parish and Institution of the Diocese for record and also for reference when some administrative issues emerge from parishes/institutions.

3. The first page of the report/minutes should indicate clearly - at the beginning of the report - the name the parish and the place.

4. The minutes should contain the total number of members in the council, the number of those actually present for the meeting, and those who have asked for a leave of absence. This data enables us to know the quorum and the actual number of members present.

5. The President (Parish Priest), Vice President and the Secretary of the Council should sign the minutes. It is preferred that their names are written immediately below their signatures, but above their designation. The minutes/report should have the Parish seal on it.

6. These reports/minutes should be sent in duplicates. One copy is retained in the Chancery, and the other is returned to the Parishes with review/remarks.

7. The minutes can be copied from the Report/Minutes Book or photo copied from it. If it is an extract or a photocopy, the Parish Priest should attest with his original signature and seal of the Parish stating that it is a True Copy

8. Please copy or photocopy the reports on both sides of the sheets of paper to save paper and to avoid the files getting overloaded with papers. Do not leave empty space before the signatures of the officials. After the signatures, leave sufficient space for the review.

9. While including the reports of the meetings with the Annual Returns, it is sufficient to write the extracts pertaining to the Annual Returns and the number of members present to know the quorum as given in the no. 3 above, and the names of those who proposed and seconded the Annual Returns to be approved. If the agenda had matters besides the Annual Returns, the report of those proceedings are to be sent separately.

10. When enclosing the annual activities of the Parish with the Annual Returns, it is enough to mention the name of the activity with the date of its commencement. Avoid writing a lengthy report of each activity. Photos of the activity done need not be sent. However, these photos should be maintained in the Parish for any further requirements. The list of activities could be chronological or grouped under different heads like spiritual, social, cultural, academic.

- Vicar General

DIOCESAN DIRECTORY 2021-22

The Directory is now available for Rs 130/- per copy at the Reception Desk in the Bishop's House, Kodialbail, and in the Book Stall of Mangala Jyothi, Bajjodi.

SMALL CHRISTIAN COMMUNITIES

Deanery SCC Directors:

1. Episcopal City : Rev. Benjamin Pinto, Urwa
2. City : Rev. Andrew D'Souza, Bajal
3. Pezar : Rev. Antony Lobo, Gurpur
4. Suratkal : Rev. Paul Pinto, Suratkal
5. Bantwal : Rev. Fredrick Monteiro, Allipade
6. Mogarnad : Rev. Paul Prakash D'Souza
7. Permannur : Rev. Assissi Rebello, Mudipu
8. Kinnigoly : Rev. Denis Soares, Niddodi
9. Belthangady : Rev. Stephan D'Souza, Indubettu
10. Moodbidri : Rev. Ronald D'Souza, Gantalkatte
11. Puttur : Rev. Abel D'Souza, Uppinangady
12. Bela : Rev. Santhosh Lobo, Kasargod

- 1) DST and DRT meetings will be held on October 06, 2021, at 9.30 a.m. at Pastoral Institute, Bajjodi.
- 2) Request the Parish Priests gradually to start SCC Parish Central Committee meetings and Ward gatherings.
- 3) The following training programs are available from the Diocesan center for Small Christian Communities:
 - a) Retreat based on Christian community building/formation for 5, 4, or 3 days.
 - b) Training during mass (30 minutes preaching)
 - c) A 3-day residential program in the Parish/Deanery/Diocesan level.
 - d) Training in the Parish for 2, 3 and 4 hours to the Parish Central Committee/parish animation team/gurkars and members/youth and children.

Kindly contact the Director (mobile: 9448623265, 6360416098) to discuss the programmes.

- **Rev. Joachim Fernandes, Director, SCC**

YOUNG CATHOLIC STUDENTS / YOUNG STUDENTS' MOVEMENT (YCS/YSM), MANGALORE

The YCS Central Council election was held virtually on 05-09-2021 at Shanthi Kiran, Bajjodi and the handing over of offices was streamed live from Bejai Church Hall, Mangalore, on Friday 10-09-2021. We thank the Parish Priests and congratulate the new office-bearers.

1. The YCS Diocesan New Central Council 2021-22:

President	: Ms Josvita D'Souza, Gurpur
Vice-President	: Mr Levin Cutinha, Ferar
General Secretary	: Ms Melissa Monterio, Bondel
Joint Secretary	: Ms Jennica Corderio, Valencia

Treasurer	: Mr Iden Crasta, Bajjodi
Yuvathare Editor	: Mr Franklin Castelino Panir
Liturgy Secretary	: Mr Ison Pereira, Rosario
Cultural Secretary	: Ms Merel D'Souza, Permannur
PRO	: Mr Ashen D'Souza, Bejai

Regional Representatives: 1. Mr Briston Rodrigues, Cordel
2. Mr Ashton D'Souza, Neermarga

2. The Deanery Directors for 2021-22 are as follows:

Episcopal City - Fr Ashwin Crasta, Bendur, **City Deanery** - Fr Alwyn D'Souza, SJEC Vamanjoor, **Moodbidri** - Fr Melwyn D'Souza, Nellikar, **Permannur** - Fr Michael D'Silva, Ammembal, **Bantwal** - Fr Thrishan D'Souza, Modankap, **Kasaragod** - Fr John Baptist Moras, Narampady, **Kinnigoly** - Fr Lancy Saldanha, Kinnigoli, **Belthangady** - Fr Rocky Fernandes, Nainad, **Pezar** - Fr Rohith D'Costa, St John Paul Shrine, Bajje, **Mogarnad** - Fr Vishal Monis, Peruvai, **Surathkal** - Fr Paul Pinto, Surathkal, **Puttur** - Fr Ashok Rayan Crasta, St Philomena, Puttur.

We thank the Rev. Fathers for accepting to offer their services for YCS and for the good cooperation.

3. Almost all deaneries and units in the diocese have completed Council elections. As I thank all the Directors and the Animators, I recommend at least **one or two useful programmes at the deanery level** in the academic year. The Cell meetings are to be conducted as per the new Handbook, sections A & B. For YCS related basic information, please refer to the same Handbook. For any clarification, you may contact me any time.

4. This month of October being the month of Mission Sunday, the YCS has planned to hold a **Clothes Collection Drive** at the diocesan level to help the poor and needy. More information will be given to you in the YCS circular and posters soon.

- **Rev. Fr Rupesh Madtha, Director**

MANGALA JYOTHI

I. Programmes for October 2021

- 2-3 : Adult Catechesis & Liturgy Seminar - Kalmady Parish
- 10 : Liturgy Seminar, Moodubelle Parish
- 10 : Lector/Choir Training - Kanajar Parish
- 17 : Liturgy Seminar/Extraordinary Ministers Recollection/
Inauguration of the Synod
- 24 : Lector/Choir Training - Madantyar Parish

II. Commission for Catechetics

1. Sunday Online Catechism Classes: Online catechism classes will continue till January 2022. Since the schools have reopened, you can also have offline classes considering your local situation and following Covid 19 guidelines. The decision should be made at the parish level in consultation with the PPC and parents. The online catechism links will be available every Sunday between 7 am to 9 pm.

2. School Catechism/Value Education Classes: Many of our schools are conducting online catechism and VE classes. Since the schools have reopened for some classes, all the HM/Catechists are requested to organise Catechism and Value Education classes (at least one period in a week). Regarding this, a circular is already sent to schools. I request all the correspondents to note this and ensure the classes are organised at your parish level. Please ask the HM/Teachers to make arrangements for Catechism/VE textbooks, as they are mandatory.

3. Registration of Students' data at our online portal: Some Parish Priests had requested us to extend the last date of registration and asked us to wait until the opening of schools for registration. Now the schools are reopened. I request the coordinators and teachers to complete the student registration (those who have not completed it) before 15 October 2021. Until then, the portal will be open. Then we will be issuing User

IDs and Passwords to the individual parish. If you are unable to fill the form online, please send us by post or email or WhatsApp. For further details, refer: [www.mangalajyothi.com/parish login](http://www.mangalajyothi.com/parishlogin).

4. Schedule of Online Catechism classes: October 2021

- 3 - Home Work/Projects/Revision Day
- 10 - Mid-term Exams/Evaluation
- 17 - Holiday
- 24 - Class 7, Lesson 7
- 31 - Home Work/Projects

Exam Points: 50% Exam, 50% for workbook and projects

III. Commission for Liturgy:

1. Extraordinary Ministers' Register: The training for the Extraordinary Ministers is completed. Please write to the Bishop for the faculty in case you need them to exercise the ministry. Meantime you need to maintain a separate register for the Extraordinary Ministers (includes the photocopy of the certificate, details, faculty letters and other details). Please register the details in the online portal under [www.mangalajyothi.com/parishlogin/extraordinary ministers data](http://www.mangalajyothi.com/parishlogin/extraordinary_ministers_data).

2. The newly revised handbook for Extraordinary Ministers is available at Mangala Jyothi, which includes new guidelines, installation rite and related material. Please make use of these new books.

3. Reminder- Singing of Alleluia: As per the directives given by CDWS (related to New Konkani Missal), we need to sing the acclamation as ALLELUIA, not SORVESPORAK JAI. We had issued an instruction to you last year. Still, many have ignored the instruction and continuing with the old practice. So please omit the old practice. New tunes for Alleluia in the book form are available at Mangala Jyothi.

4. Training Programme for the Lectors and Choir members:

Our Lectors and Choir members need to be trained. Please take the initiative to organise a training programme for them. We are ready to help you. The handbooks for Lectors and Choir members are available at our stall.

IV Commission for Bible

We are planning to start an Online Bible course and other related courses for the laity. Details of this course will be intimated to you soon. You can organise Bible seminars or biblical formation programmes for the laity at the parish or deanery level. For more details, please get in touch with Fr Vincent Sequeira at Mangala Jyothi or bible@mangalajyothi.com

V. Kannada Liturgical Books:

As per the Bishop's instruction, every parish and institution in the diocese need to have at least one copy of Kannada Liturgical books like Missal, Lectionary (3 Volumes), Rite of Blessing. They are revised, and only a limited quantity is available. The Kannada Liturgical Commission is not going to print them for few years. If you need them, kindly place the orders at Mangala Jyothi at the earliest.

VI. New Arrivals and Religious Items available at our stall

1. ORDO - available from 05 October
2. Diocesan Directory
3. Marriage Rite - English (New Revised Edition)
4. Kutmachim Magni - New Revised Edition
5. Nityadar Novena - New Revised Edition
6. Mass Candles, Votive candles, Murdom candles, Hosts and Particles and other religious articles
7. Bibles - Konkani, Kannada, English, Devanagari, Romi, Hindi, Malayalam, Tamil available
8. All kinds of prayer books, devotional, scriptural and spiritual books

9. Items required for Sanctuary and Altar are available
10. If any particular item is required for your parish/institution, you can always contact us well in advance to make arrangements for you.

– **Director, Mangala Jyothi**

PROGRAMMES OF CODP

- 03.10.2021 : - Awareness on Natural Resource Management at Merlapadav
- Training on Organic farming and Kitchen gardening at Maniampare
- 08.10.2021 : Awareness on Natural Resource Management at Navoor
- 10.10.2021 : Awareness on Natural Resource Management at Fajir and Nanthoor
- 11.10.2021 : Training on MGNREGA at Vijayadka
- 15.10.2021 : Training on Organic Farming and Kitchen Gardening at Kokkada
- 16.10.2021 : Training on MGNREGA at Kumbala
- 17.10.2021 : Training on MGNREGA at Bedrampala
- 19.10.2021 : Training on MGNREGA at Manela
- 27.10.2021 : CODP Board of Directors Meet at Bishop's House
- 29.10.2021 : Training on Organic Farming and Kitchen Gardening at Udampare
- 30.10.2021 : Training on MGNREGA at Kempugudde

Other Activities: Educare loan disbursement and Orientation to new students.

- **Director, CODP**

ಮಂಗಳೂರು ಗೊವಿ ಜಾವ್ನ್ ತೀನ್ ವರಾನ್ ಸೊಂಪೊಂವ್ಚ್ಯಾ ಸಂದರ್ಭಾರ್ ಅ| ಮಾ| ದೊ| ಪೀಟರ್ ಪಾವ್ಲ್ ಸಲ್ಡಾನ್ಹಾ ಹಾಕಾ ಉಲ್ಲಾಸ್

ಆಮ್ಚೊ ಬಿಸ್ಪ್ ಅಧಿಕ್ ಮಾನಾಧಿಕ್ ದೊತೊರ್ ಪೀಟರ್ ಪಾವ್ಲ್ ಸಲ್ಡಾನ್ಹಾ ಹಾಚ್ಯಾ ಗೊವಿಕ್‌ಪಣಾಚಿಂ ತೀನ್ ವರಾನ್ ಸೊಂಪೊಂವ್ಚ್ಯಾ ಚೊವ್ತಾ ವರಾನ್ ಪಾಂಯ್ ತೆಂಕ್ಚ್ಯಾ ವಗ್ತಾ ತಾಕಾ ಉಲ್ಲಾಸುಂಚಿಂ ಥೊಡಿಂ ಉತ್ರಾಂ ಉಲೊವ್ಕ್ ಹಾಂವ್ ತುಮ್ಚೆ ಮುಕಾರ್ ಆಸಾಂ. ಆಮ್ಚ್ಯಾ ಗೊವ್ಯಾಚ್ಯಾ ತೀನ್ ವರಾನ್ಚ್ಯಾ ಗೊವಿಕ್ ವಾವ್ರಾಂತ್ ನವ್ ಮಯ್ಲಾ ಫಾತರ್ ತುಮ್ಕಾಂ ದಾಕೊಂವ್ಕ್ ಖುಶಿ ವ್ಹೆರ್ತಾಂ.

ಪಯ್ಲೊ: ತಾಚೆ ಗೊವಿಕ್ ದಿಕ್ವೆಕ್ ದಿಯೆಸೆಚೊ ಹಜಾರಾಂನಿ ಲೋಕ್ ಹಾಜರ್ ಆಸ್‌ಲ್ಲೊ ಆನಿ ಲಾಖಾಂನಿ (25 ಲಾಕಾಂ ವಯ್) ಲೊಕಾನ್ ಸಂಸಾರ್‌ಭರ್ ವಿವಿಧ್ ಮಾಧ್ಯಮಾಂ ಮುಕಾಂತ್ ಪಳೆವ್ನ್ ದಾಖ್ಲೊ ರಚ್ಲೊ. ರುಜಾಯ್ ಮಯ್ಲಾನಾರ್ ಫಾಲ್ಡಿ ಶಿಸ್ತೆಚಿ ಮಾಂಡಾವಳ್, ಸೊಬಾಯೆಚೆಂ ವಾತಾವರಣ್, ಗಂಭೀರಾಯೆಚಿ ದೇವ್‌ಸ್ತುತಿ. ಬಿಸ್ಪಾಚಿಂ "ಧರ್ಮಾಚ್ಯೊ ವಣ್ಣೆ ತಗ್ಗಜೆ ಮನ್ಶಾಪಣಾಚ್ಯೊ ವಣ್ಣೆ ಉಬಾರಿಚೆ" ಹಿಂ ಉತ್ರಾಂ ಅರ್ಬಿ ದರ್ಯಾಚ್ಯಾ ಲ್ಹಾರಾಂ ಬರಿಂ ಸಗ್ಳ್ಯಾನ್ ಪ್ರತಿಧ್ವನಿಚಿಂ ಲ್ಹಾರಾಂ ಜಾಲಿಂ. ಹಾಚೊ ಫಳ್ ಜಾವ್ನ್ 'ಬಂಧುತ್ವ' ಕಾರ್ಯಾವಳ್ ಸುರ್ವಾತ್ ಜಾಲಿ ಆನಿ ತ್ಯಾ ಉತ್ರಾಂನಿ ಲೊಕಾಮೊಗಾಳ್ ಜಾಲೊ.

ದುಸ್ರೊ: ಗೊವ್ಯಾಚೆಂ ಸುರ್ವಿಲೆಂ ಸಪಣ್ 'ಸಾಂಗಾತಾ ಚಮ್ಕುಂಚಿ ಪವಿತ್ರ್ ಸಭಾ' (Synodal Church) ಆಸಾ ಕರ್ಚಿ. ಸರ್ವಾಂನಿ ಹಾತಾಕ್ ಹಾತ್ ಮೆಳೊವ್ನ್ ಸೊಮ್ಯಾಚೊ ವಾವ್ರ್ ಮುಂದರುನ್ ವ್ಹರ್ಚಿ ಮಂಗಳ್ವಿ ಪವಿತ್ರ್ ಸಭಾ ಜಾಯ್ತೆ ಮ್ಹಳ್ಳಿ ತಾಚಿ ಆಶಾ ಪಾಪಾ ಫ್ರಾನ್ಸಿಸಾಚ್ಯಾ ಹ್ಯಾ ವರಾಚ್ಯಾ ಜಾಗತಿಕ್ ಸಿನೊದಾಚ್ಯಾ Communion, Participation and Mission ಉಲ್ಲಾ ವರ್ವಿಂ ಪೊಂತಾಕ್ ಪಾವ್ಲಿ ಮ್ಹಳ್ಳಿ ಆಶಾ ಪರತ್ ಆಮ್ಚೆ ಮಧೆಂ ಜಿವಿ ಜಾಲ್ಯಾ.

ತಿಸ್ರೊ: 2017-2018 ರುಜಾಯ್ ಕಾಥೆದ್ರಾಲಾಕ್ 450 ವರಾನ್ ಸೊಂಪ್ಚೆ ವಳೆಂ, ತೆರ್ಸಾಚೆಂ ವರಸ್ ಆಕೆರ್ ಜಾತಚ್ 2018-2019 ಯುವಜಣಾಂಚೆಂ ವರಸ್ 'ಕ್ರಿಸ್ತಾಚ್ಯಾ ಮೆಟಾಂನಿ ಜಯ್ತಾಚೆ ವಾಟೆನ್' ಧ್ಯೇಯಾಖಾಲ್ ಉಗ್ತಾವಣ್ ಕರ್ನ್, ಯುವಜಣಾಂಕ್ ಸಕ್ತಿವಂತ್ ಕರ್ಚೆಂ ಯೋಜನ್ ರುಪಿತ್ ಕೆಲ್ಲೆಂ. ಆಜುನ್ಯಾ ತಾಚಿ ಪ್ರಕ್ರಿಯಾ ಚಾಲು ಆಸಾ.

ಚೊವ್ತೊ: ಪೃಥ್ವಿ ರಾಕುನ್ ವ್ಹರ್ಚೆ ಖಾತಿರ್ ಸಗ್ಳೆ ದಿಯೆಸೆಜಿಂತ್ 'ಲಾವ್ತಾಚೊ ಸಿ' ಮುಕಾಂತ್ ಆಸಾ ಕೆಲ್ಲೆಂ ತೆಂ ಉದಕ್ ಜಿರೊಂವ್ಚೆಂ ಯೋಜನ್ ಪರಿಸರ್ ನಿತಳ್ ದವರ್ಚೆ ಮುಖಾಂತ್ 2019 ಜೂನ್-ಜುಲೈ ಮಹಿನ್ಯಾಂನಿ 97,000 ರೂಪಾಂ ಲಾವ್ನ್ ದಾಖ್ಲೊ ರಚ್ಲೊ. ಬಿಸ್ಪಾಚೆಂ ಸಪಣ್ ಜಾರಿ ಜಾಲೆಂ.

ಪಾಂಚ್ಚೊ: 2018-2019 ವರಾ ಮಂಗ್ಳುರ್ ದಿಯೆಸೆಜಿಚಿ ಆರ್ಥಿಕ್, ಸಾಮಾಜಿಕ್ ಆನಿ ಆಧ್ಯಾತ್ಮಿಕ್ ಸಮೀಕ್ಷಾ ಜಾಲ್ಲಿ. ದಿಯೆಸೆಜಿಂತ್ ಜಾಗ್ರುತ್ ಸಾಂಗ್ಲೆ ವಿಷಯ್ ಹೈ ಸಮೀಕ್ಷೆಂತ್ ದಿಸುನ್ ಆಯ್ಲೆ. ದುರ್ಬಲ್ಯಾಂಕ್ ಘರಾಂ ಬಾಂದ್ಲೆಂ ಯೋಜನ್ ಏಕ್ ಪ್ರಮುಖ್ ಮಿಸಾಂವ್ ಜಾವ್ನ್ ಘೆತ್‌ಲ್ಲೊ ಹೊ ವಾವ್ರ್ ಫಿರ್ಗಜಾಂನಿ ಜಿವೊ ಆಸಾ ಆನಿ ಘರಾಂ ಬಾಂದ್ಲೆಂ ಯೋಜನ್ ಚಾಲು ಆಸಾ.

ಸವೊ: ನವ್ಯೆ ಗೊವ್ಳಿಕ್ ಪರಿಷದೆಕ್ ನವಿ ಘಟನಾವಳ್ ತಯಾರ್ ಕರುಂಕ್ ಮಾರ್ಗದರ್ಶನ್ ದಿಲೆಂ. ಸಬಾರ್ ವರಾಂನಿ ಆಸ್ಲೆಲೆ ಮಿಸಾಚೆ ತಾಸ್, ಯಾಜಕಾಂಚೆಂ ಸ್ಟ್ರೆಪೆಂಡ್, ಸಿ.ಎಮ್.ಎ., ಸಿಮಿಸ್ತೆಜೆ ತಾಸ್, ಹಾಂತುನ್ ಬದ್ಲಾವಣ್ ಹಾಡ್ಲಿ. ದಿಯೆಸೆಜಿಚ್ಯಾ ಬರೆಪಣಾಖಾತಿರ್ ಆಯೋಗಾಚೆ ಕಾರ್ಯದರ್ಶಿ, ಸಂಪರ್ಕ್ ಅಧಿಕಾರಿ ಜಾವ್ನ್ ಲಾಯಿಕಾಂಕ್ ನೆಮ್ಲ್ಯಾತ್.

ಸಾತ್ಲೊ: ಚಡುನ್ ಯೆಂವ್ಚೆ ಜೀವ್ಗತ್, ಮನ್ಯಾಜಿವಾಚೊ ಭೊಂಗೊಸೊಳ್ ಪಳೆವ್ನ್ ಮನ್ಯಾಜಿವಾಕ್ ಗೌರವ್ ಹಾಡುಂಕ್ 'ಅಮೋರಿಸ್ ಲೆತಿಸ್ಪೀಯಾ' ವಿಶ್ವಪತ್ರಾಚೆರ್ ಆಧಾರುನ್, ಕುಟ್ಮಾಂ ಹಿತಾಕೇಂದ್ರಾ ಥಾವ್ನ್ ಕುಟ್ಮಾಜಿವಿತ್ ಪವಿತ್ರ್ ಮ್ಹಣ್ ಪಾಚಾರ್ಚೆ ಖಾತಿರ್ 2019-2020 ವರಾ ವಿವಿಧ್ ಕಾರ್ಯಾವಳ್ ಆಸಾ ಕೆಲ್ಯಾ. ಸೆನೆಟ್ ಸಭೆಂತ್ ಗೊವ್ಳಿಕ್ ಪರಿಷದೆಂತ್ ಹೊ ವಿಷಯ್ ಗಂಭೀರ್ ಥರಾನ್ ತರ್ಕ್ ಜಾಲಾ ಮಾತ್ ನ್ಹಯ್ ಕುಟ್ಮಾಜಿವಿತಾ ವಿಶಿಂ ಚಡಿತ್ ಗುಮನ್ ದಿಲಾಂ.

ಆಚ್ಚೊ: ಗೊವ್ಳಿಕ್ ಯೋಜನ್ ಜಾರಿ ಕರ್ಚೆ ಖಾತಿರ್ ದಿಯೆಸೆಜಿಂತ್ 21 ಆಯೋಗ್ ರಚುನ್ ಸ್ಥಳೀಯ್ ಪಾಂವ್ಡ್ಯಾರ್ ವಾವ್ರ್ ಕರುಂಕ್ ಪ್ರೇರಣ್ ದೀಂವ್ಕ್ ವಾರಾಡ್ಯಾ ಆನಿ ಫಿರ್ಗಜೆ ಆಯೋಗ್ ರಚ್ಚಿ ಪ್ರಕ್ರಿಯಾ ಚಾಲು ಕೆಲ್ಯಾ.

ನವೊ: ಕೊರೊನಾ ಪಿಡೆ ವೆಳಾರ್ ಹಾತಿಂ ಘೆತ್‌ಲ್ಲೊ ವಾವ್ರ್ ತಾಚ್ಯಾ ಧೈರಾದಿಕ್ ಮುಕೆಲ್ಪಣಾಚೊ ಆಸೊರ್ (mirror of courageous leadership). ಗೊವ್ಳಿಕ್‌ಪಣಾಚ್ಯಾ ದುಸ್ರ್ಯಾ ವರಾ ಕೊರೊನಾ ಪಿಡಾ ವಿಸ್ತಾರ್ಲಿ ತವಳ್ ಗೊವ್ಳಿಕ್ ಪತ್ರಾಂ ಪಾಟೊವ್ನ್ ಪಿಡೆ ವಿಶಿಂ ಘೆಂವ್ಕ್ ಜಾಯ್ ಆಸ್ಲೆಲೆಂ ಮಾರ್ಗದರ್ಶನ್ ದಿಲೆಂ ಆನಿ ಪಿಡಾ ನಿವಾರುಂಕ್ ಮಾಗ್ಲೆಂ ಕರುಂಕ್ ಉಲೊ ದಿಲೊ. ಅಪುಣ್‌ಚ್ ಜಾವ್ನ್ ರುಜಾಯ್ ಆನಿ ಹೆರ್ ಕಡೆನ್ ಸ್ಥಳಾಂತರ್ ವಾವ್ರಾಡ್ಯಾಂಕ್ (migrant workers) ಮೆಳುನ್ ತಾಂಚಿ ಜಾಗ್ರುತ್ಯಾಯ್ ಘೆತ್ಲಾ ಲೊಕಾಕ್ ಖಾಣ್ ವಾಂಟುಂಕ್ ಯುವಜಣಾಂ ವೈಟ್‌ಡೌಸ್ (White Doves) ಸಾಂಗಾತಾ ಹಾತ್ ದಿಲಾ. ದಿಯೆಸೆಜಿಚ್ಯಾ ಪಾಂವ್ಡ್ಯಾರ್ Diocesan Covid-19 Health Care Committee ರಚುನ್ ಹರೆಕ್ ಫಿರ್ಗಜೆ ಪಾಂವ್ಡ್ಯಾರ್ ರಚುಂಕ್ ಉಲೊ ದಿಲೊ. ಫಾ| ಮುಲ್ಲರ್ ಸಂಸ್ಥಾ ಥಾವ್ನ್ ಜಾಯ್ತೊ ವಾವ್ರ್ ಕರಯ್ಲೊ.

ಅಶೆಂ ಪಾಟ್ಲ್ಯಾ ತೀನ್ ನರಾಂನಿ ತುಮಿ ಹ್ಯೆ ದಿಯೆಸೆಜಿಚ್ಯೆ ಪ್ರಗತೆ ಖಾತಿರ್ ಖರ್ಚಿಲ್ಲೊ ವೇಳ್, ಕಾಡ್‌ಲ್ಲಿ ವಾಂವ್ಚ್ ಹೊಗ್ಳಿಕೆಚಿ. ಆಯ್ಲ್ಯಾ ದಿಸಾ ಹಾಂಗಾ ಜಮ್ಲಿಂ ಸಮೆಸ್ತಾಂ ಮಂಗ್ಳುರ್ ದಿಯೆಸೆಜಿಚ್ಯೆ ಆಖ್ಯೆ ದೇವ್‌ಪರ್ಜೆ ತರ್ಪೆನ್ ತುಮ್ಕಾಂ ರಾಸ್ ರಾಸ್ ಉಲ್ಲಾಸ್ ಪಾಟಯ್ತಾಂವ್. ತುಮ್ಚ್ಯಾ ಮಿಸಾವಾಂತ್ ಮಾಗ್ಣ್ಯೆಚೊ ಆಧಾರ್ ಭಾಸಾಯ್ತಾಂವ್. ಏಕ್ ಬೆಸಾಂವ್ ಜಾವ್ನ್ ತುಮ್ಕಾಂ ಹ್ಯೆ ದಿಯೆಸೆಜಿಕ್ ಫಾವೊ ಕೆಲ್ಲ್ಯಾ ದೆವಾಕ್ ಅರ್ಗಾಂ ದಿತಾಂವ್.

ತುಮಿ ಕರ್ಚೊ ವಾವ್ರ್ ಸರ್ವ್ ಲೋಕ್ ಮೆಚ್ಚತಾ. ತುಮ್ಚೆಂ ಸದಾಂಚೆಂ ಹಾಸ್ತುರೆಂ ಮುಖಾಮಳ್, ಕೆದಿಂಚ್ ರಾಗಾರ್ ಜಾಯ್ತೆಂ ನಿತಳ್ ಮನ್, ತೊಂಡಾರ್ ಆಸ್ಚೊ ಬುದ್ಧಂತ್ಯಾಯೆಚೊ ಪರ್ಜಳ್, ಸೊಸ್ತಿಕಾಯೆಚೆಂ ಆನಿ ಸಮಾಧಾನಾಚೆಂ ಉಲೊವ್ಣೆಂ, ದುರ್ಬಳ್ಕಾಂ ಆನಿ ನಿರ್ಲಕ್ಷ್ಯೆಕ್ ವಳಗ್ ಜಾಲ್ಲ್ಯಾಂ ಥಂಯ್ ತುಮಿ ದಾಕೊಂವ್ಚೊ ಮೋಗ್ ಆನಿ ಹುಸ್ಕೊ ಗರ್ಜೆವಂತಾಂಕ್ ಕುಮ್ಕೆಕ್ ಯೆತಾನಾ ತುಮಿ ಸ್ಪಂದನ್ ಕರ್ಚಿ ರೀತ್ ಹೆಂ ಲೊಕಾಚ್ಯಾ ಕಾಳ್ಜಾಂನಿ ದೇವ್ ತೇಂಪ್ಲಾ ರಚುಂಕ್ ಸಕ್ಲ್ಯಾಂತ್. ಇತ್ಲೆಂ ಮಾತ್ರ್ ನ್ಹಯ್, ಹಿಂಡಾಚ್ಯಾ ಶೆಳಿಯಾಂಚಿ ರಾಕ್ವಣ್ ಕರ್ಚಿ ಖಾತಿರ್ ಕಾಡ್ಚಿಂ ಜಾಗ್ರುತ್ಯಾಯೆಚೆಂ ಮೆಟಾಂ, ಹರೆಕ್ಲ್ಯಾ ಥಾವ್ನ್ ತುಮಿ ಪಾಳ್ಚೊ ಸಮಾನಾಂತರ್, your easy approachability, ನವ್ಯಾ ಚಿಂತ್ನಾಕ್ ತುಮಿ ದಾಕೊಂವ್ಚಿ ಉರ್ಬಾ, ಜಮಾತಿಂಚೆರ್ ಘೆತ್ಲಲ್ಯಾ ನಿರ್ಧಾರಾಂಚೆಂ ಅನುಸರಣ್, ತುಮ್ಚ್ಯಾ ಸಾಂಗಾತಿ ಯಾಜಕಾಂಚ್ಯಾ ವಾ ಹೆರ್ ಯಾಜಕಾಂ/ಹೆರಾಂಚ್ಯಾ ಮರ್ಣಾ ವೆಳಾರ್ ತುಮಿ ದಿಲ್ಲಿ ಕುಟ್ಮಾ ಭೆಟ್, ತಾಂಚ್ಯೆ ಬಗ್ಲೆನ್ ಖರ್ಚಿಲ್ಲೊ ವೇಳ್, ತುಮ್ಚಿ ಪ್ರಸ್ತುತ್ ಘಡಿತಾಂಚಿ ಜಾಣ್ವಾಯ್, ಹೆರಾಂಕ್ ಪ್ರೇರಿತ್ ಕರ್ಚಿ ಶೆರ್ಮಾಂವ್, ಆಡಲ್ಲ್ಯಾಂತ್ ಆಸ್ಚಿ ಪಾರದರ್ಶಕತಾ, ಹೆಂ ತುಮ್ಚ್ಯಾ ಸಾಂಗಾತ್ಯಾಂಚ್ಯೆ ಆನಿ ಸಬಾರಾಂಚ್ಯೆ ಹೊಗ್ಳಿಕೆಕ್ ಪಾತ್ರ್ ಜಾಲಾಂ.

ತುಮ್ಚೆಂ ಮಿಸಾಂವ್ ಮುಂದರುನ್ ಮಂಗ್ಳುರ್ ದಿಯೆಸೆಜಿಕ್ ಅನಿಕಿ ಚಡ್ ಪ್ರಗತಿ ಜೊಡ್ವಾಕ್ ಆಸ್ಚಿಂ ಪಂಥಾಹ್ವಾನಾಂ ಧೈರಾನ್ ಫುಡ್ ಕರುಂಕ್ ಕೊಡಿಯಾಲ್‌ಬೈಲ್ ಕೊಪೆಲಾಚಿ ಪಾತ್ರೊನ್ ದುಖಿ ಸಾಯ್ಣಿಣ್ ಆನಿ ದಿಯೆಸೆಜಿಚೊ ಶಾರತಿ ಸಾಂ ಜುಜೆ ತುಮ್ಕಾಂ ರಾಕುನ್ ವ್ಹರುಂದಿ, ದೇವ್ ತುಮ್ಕಾಂ ಮತಿಚಿ ಆನಿ ಕುಡಿಚಿ ಬರಿ ಭಲಾಯ್ಕಿ ದೀವ್ನ್ ಹ್ಯೆ ದಿಯೆಸೆಜಿಕ್ ಲಾಂಬ್ ಅವ್ಣೆಚಿ ಸೆವಾ ಭೆಟೊಂವ್ಚ್ ತುಮ್ಕಾಂ ಫಾವೊ ಕರುಂದಿ ಮ್ಹಣ್ ಮಾಗ್ತಾಂವ್. ಸದಾಂಚ್ ಹಾಸ್ಚೆಂ ತುಮ್ಚೆಂ ಮುಖಾಮಳ್ ಕೆದಿಂಚ್ ಭಾವನಾಂ ಜಾಂವ್ ಮ್ಹಣ್ ಆಶೆತಾಂವ್. ದೇವ್ ಬರೆಂ ಕರುಂ.

ಮಾನೆಸ್ತ್ ಜೋನ್ ಡಿಸಿಲ್ವಾ

ಕಾರ್ಯದರ್ಶಿ, ದಿಯೆಸೆಜಿಕ್ ಗೊವ್ಳಿಕ್ ಪರಿಷದ್

ಮಾನಾಧಿಕ್ ವರ್ನನ್ ವಾಚ್ ಬಾಪಾಕ್ ಶ್ರದ್ಧಾಂಜಲಿ

ಪಾಪಾ ಸಾಂ ಜುವಾಂವ್ ಪಾವ್ಲ್ ದುಸ್ರೊ, ಏಕ್ ಪಾವ್ಲಿಂ ಪಿಡೆಸ್ತಾಂ ಲಾಗಿಂ ಉಲೊವ್ನ್ ಮ್ಹಣಾಲೊ: 'pain and sorrow are never endured alone or in vain... The death of Jesus on the cross has given human suffering a new value and a new dimension. By your suffering, you help Jesus in his work of salvation.'

ಬಾಪ್ ವರ್ನನ್ ಸಬಾರ್ ಕಾಳ್ ಪಿಡೆನ್ ಆನಿ 2016 ಇಸ್ಟೆಂತ್ ಜಾಲ್ಲ್ಯಾ ಎಕ್ಸಿಡೆಂಟಾ ಉಪ್ರಾಂತ್ ತೊ ಪಾಂಯಾಚ್ಯೆ ದುಕಿನ್ ವಳ್ವಳ್ಳೊ, ಕುಡಿಚೆ ಆನಿ ಮತಿಚೆ ಕಳ್ಳೆ ಆನಿ ತಳ್ಳೆ ಭೊಗಲ್ಲೆ ಆಸಾತ್. ಪೂಣ್ ತಾಣೆಂ ಪುರ್ಪುರ್ನಾಸ್ತಾನಾ ಹೆ ಕಷ್ಟ್ ಸೊಸ್ಲೆ ಆನಿ ಸೊಮ್ಯಾಕ್ ಸಮರ್ಪುನ್ ದಿಲೆ.

ಬಾಪ್ ವರ್ನನ್ ಬಿಜ್ಯೆ ಫಿರ್ಗಜೆಂತ್ 1954 ಜನೆರ್ 13ವೆರ್ ಜಲ್ಮಲೊ. 1987 ಮಾರ್ಚ್ 30ವೆರ್ ಯಾಜಕಿ ದೀಕ್ಷಾ ಘೆವ್ನ್ 34 ವರ್ಸಾಂ ಸೆವಾ ದಿಲ್ಲೊ ತೊ 2021 ಸಪ್ಟೆಂಬರ್ 7ವೆರ್ ಮಂಗ್ಳುರ್ ಫಾದರ್ ಮುಲ್ಲರ್ನ್ ಆಸ್ಪತ್ರೆಂತ್ ದೆವಾಧಿನ್ ಜಾಲೊ. ಹ್ಯಾ ಮಿಸಾ ಉಪ್ರಾಂತ್ ಬಜ್ಜಿ ಅಂತೊನಿಕಟ್ಟೆ ಸಿಮಿಸ್ಟೆಂತ್ ತಾಕಾ ನಿಕೆಪಿತಲ್ಯಾಂವ್.

ತಾಚಿ ಯಾಜಕೀ ಸೆವಾ ಹೈ ಪರಿಂ ಆಸಾ: ಸಹಾಯಕ್ ಪುತ್ಕೂರ್ - 1987; ದಿರೆಕ್ಟೂರ್ ಗ್ಲಾಡಸಮ್ ತರ್ಬೆತಿ ಘರ್ 1989; ವಿಗಾರ್ ಪೆರ್ಮುದೆ 1993; ಗುಲ್ಬರ್ಗಾ, ಜಲಸಂಗಿ 1994; ವಿಗಾರ್, ಪೆರಂಪಳ್ಳಿ 1996; ಕುಟ್ಮಾ ಆಯೋಗ್ ಕಾರ್ಯದರ್ಶಿ ಸಿಬಿಸಿಐ 1998 (8 ವರ್ಸಾಂ); ವಸ್ತೆ ಯಾಜಕ್ ಕಾಸ್ತಿಯಾ 2006; ವಿಗಾರ್, ಅದ್ಯಪಾಡಿ 2006; ಸಹಯಾಕ್ ವಿಗಾರ್ ವಕೋಲಾ, ಮುಂಬಯ್ 2008; ವಿಗಾರ್, ಶಕ್ತಿನಗರ್ 2009; ಚಾಪ್ಲೆಯ್, ಸಾಂತ್ ಆಂತೊನ್ ಆಸ್ರೊ 2011; ಸೊಚಿಯುಸ್, ಮೂಡಬಿದ್ರಿ ಅಲಂಗಾರ್ 2011; ವಿಗಾರ್, ಗಂಟಾಲ್ಕಟ್ಟೆ 2012; ಫೆಂಡ್‌ಶಿಪ್ ಹೌಸ್, ತಲಪಾಡಿ ಸಹಾಯಕ್ ನಿರ್ದೇಶಕ್ 2017; ವಸ್ತೆ ಯಾಜಕ್, ಕೆಲರಾಯ್ 2017; ಸಾಂ ಜುಜೆ ವಾಚ್ ಘರ್ 2018.

ಗ್ಲಾಡಸಮ್ ತರ್ಬೆತಿ ಘರಾಚೊ ದಿರೆಕ್ಟೂರ್ ಆಸ್ತಾಂ ತಾಣೆಂ ದಾಕಯ್ಲೊ ಉದಾರ್ ಮೋಗ್ ಆನಿ ದಿಲ್ಲಿ ಸಮಗ್ರ ತರ್ಬೆತಿ, ಯಾಜಕ್ ಜಾಲ್ಲೆ ತಾಚೆ ಶಿಸ್ ಉಪ್ಕಾರಿ ಮನಾನ್ ಉಗ್ಡಾಸ್ ಕರ್ತಾತ್. ಸಿಬಿಸಿಐಚ್ಯಾ ಕುಟ್ಮಾ ಆಯೋಗಾಚೊ ಕಾರ್ಯದರ್ಶಿ ಜಾವ್ನ್ 8 ವರ್ಸಾಂಚೊ ತಾಚೊ ವಾವ್ರ್ ಸಗ್ಳ್ಯಾ ಭಾರತಾಂತ್ ಹೊಗ್ಗಿಕೆಚೊ. ಸಬಾರ್ ದಿಯೆಸೆಜಿಂಕ್ ವಚುನ್, ಥಂಯ್ಚ್ಯಾ ಬಿಸ್ಪಾಂಕ್ ಆನಿ ಕುಟ್ಮಾ ಆಯೋಗಾಚ್ಯಾ ನಿರ್ದೇಶಕಾಂಕ್ ತಾಣೆಂ ತರ್ಬೆತಿ ದಿಲ್ಯಾ. ಕುಟ್ಮಾಜಿವಿತಾಚೆರ್ ಪುಸ್ತಕ್ ತಶೆಂಚ್ ಸಿಡಿ ತಯಾರ್ ಕೆಲ್ಯಾ.

ಮಿಶಾಲಿ ಸ್ವಭಾವಾಚೊ ಬಾಪ್ ವರ್ನನ್, ತಾಚ್ಯೆ ತುಳು ಭಾಶೆಕ್ ನಾಂವಾಡ್ತೆಕ್. ಯಾಜಕಾಂಕಡೆ, ತರ್ನಾಟ್ಯಾಂಕಡೆ, ಲೊಕಾ ಕಡೆ ಮಿಶಾಲ್ಕಾಯೆನ್ ಉಲಯ್ತಾಲೊ. ತಾಚ್ಯಾ ಕಾಳ್ಜಾಂತ್ ಆನಿ ಕುಡಿಂತ್ ದೂಕ್ ಆಸ್ಲಾರ್ಯಾಂಯಿ ಹೆರಾಂಕ್ ಬರೆಂ ಮಾಗ್ಣೆಂ, ಬರೆಂ ಅಶೆಂವ್ಣೆಂ, ಬರೆಂ ಜಾಂವ್ಪಿ ಮ್ಹಣ್ಣಿ ತಾಚಿ ಕಾಲೆತ್. ಅದ್ಯಪಾಡಿ ಫಿರ್ಗಜೆಚೊ ವಿಗಾರ್ ಆಸ್ತಾನಾ, ಆಂತೊನಿಕಟ್ಟೆ, ಸಾಂತ್ ಆಂತೊನಿಕ್ ಸಮರ್ಪುನ್ ದಿಲ್ಲೆ ಇಗರ್ಜೆಕ್ ಬುನ್ಯಾದ್ ಘಾಲಿ.

ದೆವಾಧಿನ್ ವರ್ನನ್ ಬಾಪಾಚ್ಯಾ ಕುಟ್ಮಾಚ್ಯಾ ಸಾಂದ್ಯಾಂನೊ, ತುಮಿ ತುಮ್ಮಾ ಕುಟ್ಮಾಚ್ಯಾ ಸಾಂದ್ಯಾಕ್ ಉದಾರ್ಪಣಾನ್ ಪವಿತ್ರ್ ಸಭೆಚ್ಯೆ ಸೆವೆಕ್ ದಿಲ್ಲೊ. ತುಮ್ಮಾ ಹ್ಯಾ ತ್ಯಾಗಾ ಪಾಸತ್, ದೇವ್ ತುಷ್ಟರ್ ವಿಂಚ್ಣಾರ್ ಆಶೀರ್ವಾದ್ ವೊತುಂ. ತಾಚೊ ತುಮಿ ಮೋಗ್ ಕೆಲೊ, ತಾಚ್ಯಾ ಗರ್ಜಾಂನಿ ತುಮಿ ಪಾವ್ಲ್ಯಾತ್. ತುಷ್ಟೆ ಖಾತಿರ್ ತೊ ಸರ್ಗಾರ್ ಥಾವ್ನ್ ಬೆಸಾಂವಾಂ ಮಾಗುನ್ ಧಾಡ್ತಾಲೊ. ತುಮ್ಮಾಂ ದೇವ್ ಬರೆಂ ಕರುಂ.

ಮೊಗಾಳ್ ವರ್ನನ್ ಬಾಪಾ, ಮಂಗ್ಳುರ್ ದಿಯೆಸೆಜ್ ಆನಿ ದೇವ್‌ಪ್ರಜಾ ತುಕಾ ಸದಾಂಚ್ ರುಣಿ. ತುಜಿ ಸೆವಾ ಆನಿ ವ್ಯಕ್ತಿತ್ವ್ ಆಮಿ ಸದಾಂಚ್ ಉಗ್ಡಾಸಾಂತ್ ದವರ್ತಲ್ಯಾಂವ್. ಸಾಂ ಪಾವ್ಲುಚ್ಯಾ ಉತ್ರಾಂನಿ 'ಅಮಿ ಮರ್ಚಿನಾಂವ್. ಪೂಣ್ ಆಮಿ ಸಕ್ಕಡ್ ರುಪಾಂತರ್ ಜಾತಲ್ಯಾಂವ್. ಏಕ್ ಖಿಣಾ ಭಿತರ್, ದೊಳೆ ಧಾಂಪುನ್ ಉಗ್ಣೆ ಕರ್ಚೆ ಭಿತರ್, ನಿಮಾಣ್ಯೆ ತುತುರಿಚ್ಯಾ ಆವಾಜಾಕ್ ಹೆಂ ಘಡ್ಲೆಂ. ತುತುರಿ ವಾಜ್ತಲಿ ಆನಿ ಮೆಲ್ಲಿಂ ಅವಿನಾಶಿ ಜಾವ್ನ್ ಉಟ್ಟಲಿಂ ಆನಿ ಅಮಿ ಸಮೆಸ್ತ್ ರುಪಾಂತರ್ ಜಾತಲ್ಯಾಂವ್' (1 ಕೊರಿಂಥ್ 15:52-52). ಹ್ಯಾ ಭರ್ವಶ್ಯಾನ್ ಬಾಪ್ ವರ್ನನ್ ತುಕಾ ಆದೇವ್ನ್ ಮಾಗ್ತಾಂವ್.

ಬಾ| ಜೊಕಿಮ್ ಫೆರ್ನಾಂದ್

ದಿರೆಕ್ಟರ್, ಲ್ಹಾಕ್ರಿ.ಸ., ಗೊವ್ಹಿಕ್ ಕೇಂದ್ರ

"The question of death is really a question about life. And keeping the question of death open, perhaps, is the greatest human responsibility towards the question of life. Just as words are born out of silence and return to it, allowing us to hear their meanings, so it is with life. This may sound somewhat paradoxical, but... It is death that allows life to remain alive!" (Pope Francis)

R.I.P.

- Rev. Fr Vernon Vaz (67 years), St Zuze Vaz Home, Jeppu, passed away on 7 September 2021. His Funeral Mass was celebrated on 9 September 2021 at St Vincent Ferrer Church, Valencia, followed by the burial of his mortal body in the Cemetery of St Antony Chapel, Antonykatte.
- Mr John Baptist D’Mello (58 years), brother of Rev. Fr Ivan D’Mello, Parish Priest, Bambil, expired on 16 September 2021. His funeral was held on 17 September 2021 at St Joseph Church, Belman.

“Death is not extinguishing the light; it is putting out the lamp because dawn has come.” (Rabindranath Tagore)

“Take care of your body as if you were going to live forever; and take care of your soul as if you were going to die tomorrow”. (St Augustine)

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