



Sanmaargi

— to shepherd HIS flock —

MDB 06/2021

MYSORE DIOCESAN BULLETIN

NOV & DEC 2021



ಸಿನೋಡಲ್
Synod
2021
2023

ಜೊತೆಗೂಡಿ ಮುನ್ನಡೆಯುವ ಧರ್ಮಸಭೆಗಾಗಿ
ಸುವೈಚ್ಯತೆ | ಸಹಭಾಗಿತ್ವತೆ | ಸುವಾರ್ತಾ ಸೇವೆ

For a synodal Church
communion | participation | mission

BISHOP'S HOUSE
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MYSURU - 570 001

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HOLY FATHER'S INTENTION

November 2021

We pray that people who suffer from depression or burn-out will find support and a light that opens them up to life.



December 2021

Let us pray for the catechists, summoned to announce the Word of God: may they be its witnesses, with courage and creativity and in the power of the Holy Spirit.

DIOCESAN INTENTION



November 2021

To bear witness by leading a Life of Poverty to be Rich in Faith and Health

DIOCESE OF MYSORE

EMMAUS-2021

To mark the conclusion of the Year of Christ the Healer Mysore Diocesan Service of Communion (MDSC) organises

Saukyotsava

The Festival of Healing

Date: 20 November 2021 (9.00 am to 8.00 pm)

21 November 2021 (7.00 am to 4.00 pm)

Place: St. Philomena's Indoor Stadium (in Kannada Language)
St. Matthias School Auditorium (in English language)

PREACHERS



Most Rev. Dr. K. A. William
BISHOP OF MYSORE



Rev. Fr. Jacod Arimpur VC
Tabor Retreat Center



Rev. Fr. Roman Pinto
Diocese of Shimoga



Bro. T. K. George
Yesu Sparsha Team

Come, let us participate and receive the healing through Christ the healer



MDB 06/2021

MYSORE DIOCESAN BULLETIN

NOV & DEC 2021



SHEPHERD'S VOICE



Dear & Rev. Fathers/Brothers/Sisters/Laity,

Greetings from Bishop William, Mysore.

Life is a journey; the life of a baptised, consecrated and ordained ones is a greater journey with the Lord and His Church. The months of November and December take us through a special liturgical journey- part of Synodal process. While November concludes a liturgical year, December marks the dawn of a new liturgical year. As already intimated, Pope Francis has inaugurated the 16th Synod of the Roman Catholic Church, which is called Synod 2021-2023. It is a synodal process. So far, the Church followed the 'from Rome to home' dictum, whereas through this synod the Holy Father desires to reverse the order of the process and makes it 'from home to Rome' as the dictum of the Catholic Church. While we thank God for the inspiration given to the Supreme Pontiff to inaugurate the Synod, we also wish and pray for the success of the synodal process. We express our sentiments of gratitude to the members of the diocesan executive and deanery committees of the Synod 2021-2023. We request and recommend that all the parishes and religious communities in the diocese co-operate with these committees and strive for the success of the synod in our diocese.

On 1st of November, we celebrate our journey of communion with saints, being the solemnity of all saints. As we gratefully recall the wonders worked by the saints, let us also request for their intercessions, so that we too may follow in their footsteps and live a life of holiness after their example. On 2nd of November, we recall the journey of our near and dear ones to the heavenly abode, who had lived with us. The Catholic Church has a rich

tradition of visiting the cemetery and praying for the departed souls. The Church recommends that all the faithful visit the Catholic Cemetery and pray for the departed. Our Holy Father has declared special indulgences for this act of faith and prayer.

On 14th of November, we have a call to journey with the poor, as we will commemorate the 5th world day of the poor. Pope Francis recommends that we go forward to look for the poor wherever they are, and not just wait for them to come and knock at our doors. Poor are present amidst us; it is up to us to recognise them and to feel one with them. Let us never forget that they are part of our lives and the instruments of our salvation.

The Solemnity of Our Lord Jesus Christ - King of the Universe, will be celebrated on the 21st of November this year. With this solemnity, we conclude our journey of last year's liturgical year, and will begin the new liturgical year with the first Sunday of Advent. In our diocese, we will be concluding the year of Christ the Healer, on the same day. We could not do much in this regard due to the pandemic. We propose that all the parishes and religious communities conduct prayer meetings, common anointing of the sick and penitential services to mark the conclusion of the year of Christ the healer.

On 28th of November, the first Sunday of Advent, we begin a new liturgical season in our journey. Advent is the season of preparation to receive Christ our saviour in our homes, communities and above all in our hearts. May this advent be a meaningful time of preparation for all of us.

On 8th of December as we celebrate the solemnity of the Immaculate Conception of Blessed Virgin Mary, with which we recall the Marian dogma of the Immaculate Conception, expressed by herself to St. Bernadette, we are reminded of the accompaniment of Blessed Virgin Mary in our journey together with a life of communion, participation for Mission of the Church. May our heavenly Mother conceived without original sin intercede for us.

With God's blessings

†Bishop William
Diocese of Mysore

IMPORTANT EVENTS

YOUNG CLERGY MEET

The Church encourages and admonishes the ongoing formation of priesthood, specially to the young clergy. As part of this programme, we used to have earlier Young Clergy Meet in our Diocese for those who are ordained as priests within ten years. For couple of years, we could not have this important ongoing formation programme due to the pandemic. This programme for the current year is organised by the Karnataka Regional Commission for Vocation and Formation, Priests and Religious in Shimoga on 16th, 17th and 18th November 2021.

I request all the young clergy of our Diocese, ordained in 2011 and below to attend the same, and benefit for the ministry in the Church.

CLERGY CONFERENCE

As informed earlier, there will be clergy conference on 9th and 10th December 2021 at Satyaniketan (Catholic Centre), Mysuru. Rev. Fr. Yesu Karunanidhi will animate the clergy conference. The theme of the clergy conference will be “Disseminating the meaning, relevance, and the modus operandi of synodal process in the diocese” as per the directions of our Holy Father through CCBI. The clergy conference will begin at 10:00 am on 9th December 2021, and will end on the next day at 10:00 am, after which there will be honouring of meritorious catholic students at St. Philomena’s indoor stadium at 10:30 am. On the first day of Clergy Conference, we shall have the penitential service with the sacrament of reconciliation as preparation for the celebration of Christmas – 2021. On 9th December 2021, the superiors of all the religious communities in the diocese will also have parallelly sessions on synodal process at Satyaniketan (Catholic Centre) Mysuru. It will commence at 10:00 am and end by 4:00 pm. I request all the priests and the superiors of the religious

communities to attend the same without fail. The more we understand about the synodal process, the better we can animate our people to partake in the synodality.

HONOURING THE MERITORIOUS STUDENTS

As every year, this year too, the Diocese of Mysore honours the meritorious catholic students of the previous academic year on 10th December 2021 at St. Philomena's indoor stadium, Mysuru at 10:30 am. Please contact the Mysore Diocesan Educational Society (MDES) in this regard and cooperate. I request all the Rev. Fathers, especially the correspondents, sisters, and heads of the institutions to encourage the meritorious students by your presence and participation.



FINALE OF THE YEAR OF CHRIST THE HEALER

Even before our Holy Father declared the year of St. Joseph, we, in the Diocese of Mysore had announced the year of Christ the Healer from November 2020 to November 2021. Though we had few programmes in this regard, we could not have all the programmes as scheduled due to the pandemic. As the government has relaxed its norms, we will be having the finale of this special year with charismatic convention on 20th and 21st November 2021, parallelly in Kannada and English languages to be held at St. Philomena's college indoor stadium and at St. Mathias School auditorium respectively. On 20th November 2021, the programme will begin with the registration at 9:00 am and end at 8:00 pm; on the following day, it will commence at 7:00 am and end at 4:00 pm. There will be Holy Mass, confession, Adoration of the Blessed Sacrament, preaching and healing sessions with anointing of the sick. All are requested to participate and receive God's blessings and healing of body, mind and spirit.



ROAD MAP TO SYNOD 2021-2023

The Catholic Church has convoked a Synod. The path entitled “For a Synodal Church: Communion, Participation, and Mission” is solemnly opened on the 9th – 10th of October 2021 in Rome and on the following Sunday, 17th of October in each particular Church. This Synod poses the following fundamental questions: A synodal Church, in announcing the Gospel, “journeys together.” How is this “journeying together” happening today in our local Church? What steps does the Holy Spirit invite us to take in order to grow in our “journeying together”? (PD, 26)



The road map to this synodal process is dissemination of the fundamental question of the synod, and consultation and discussion in various levels, and finally reporting the findings to the Synod desk CBCI. To help people explore this fundamental question more fully, ten themes have been developed to highlight significant aspects of “lived synodality” (PD, 30)
[Please see Annexure-I]

In short, the following questions can help us in our synodal process:

When we say: “our Church,” who is part of it? To whom does our particular Church “need to listen to”? How do we promote a free and authentic style of communication within the community and its organizations, without duplicity and opportunism? How do prayer and liturgical celebration inspire and direct our “journeying together”? Since we are all missionary disciples, how is each Baptized person called to be a protagonist in the mission? What are the places and modes of dialogue within our particular Church? What relations do we have with the brothers and sisters of other Christian denominations? How is authority exercised within our particular Church? What are the practices of teamwork and co-responsibility? By what procedures and methods do we discern together

and make decisions? How can they be improved? How do we form people, especially those who hold roles of responsibility within the Christian community, to make them more capable of “journeying together,” listening to one another and engaging in dialogue?

In the parish level, ecumenical interaction is recommended and also the opinion of the people of other religions on Catholic Church is to be gathered and reported. We need to keep in mind that the priority is always given to communion, participation and mission. We request all the parish priests to co-operate with the executive and deanery committees for the success of this synodal process.

As per the directions of the CCBI, we had the inauguration of the Synod 2021-2023 on 17th of October 2021 at St. Joseph’s Cathedral, Mysore during the Holy Mass. There was procession from the Grotto of Our Lady accompanied by representatives from various parishes / deaneries, religious communities, religious, rites, age group, etc. It was a meaning full Inaugural celebration. We thank the co-ordinators and the committee of the diocesan and deanery levels.

WORLD DAY OF THE POOR

Pope Francis, on the first World Day of the Poor in 2017, implored that our service to the poor, “...lead to a true encounter with the poor and a sharing that becomes a way of life.” This call to engage the poor among us as our brothers and sisters, and not to treat them as abstract, transactional relationships, reminds us of the love that Christ demonstrates for us.

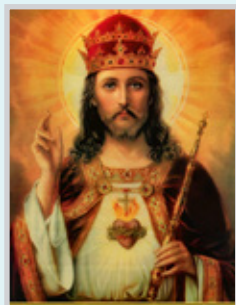


The fifth World Day of the Poor, will be celebrated on Sunday 14th of November 2021. In preparation for this moment that affects the whole Church, our Holy Father will go privately to Assisi on Friday 12th of November, to the Basilica of *Santa Maria degli Angeli*. Pope Francis will meet a group of 500 poor people from different parts of Europe and will spend a moment of listening and prayer with them. The theme for

this year's World Day of the Poor is ***"for the poor you have always with you,"*** with which the Holy Father recommends that we avoid feeling pity when we care for the poor, rather express our solidarity and fraternity with them. For the message of the Holy Father for the fifth world day of the poor kindly refer **Annexure - II**.

CHRIST THE KING

This Liturgical year began on the First Sunday of Advent - 2020 and it ends on 21st of November 2021 with the Feast of Christ the King. During the Liturgical year, we re-live the life of Christ and try to immerse ourselves in the kingdom He came to establish. It is right, therefore, to ask ourselves at this end of the year: "Is Christ more a king of my life now than a year ago?" The call of Christ the King is to each of us for constant conversion. "Repent, for the kingdom of God is at hand" (Mk 1:15).



On the solemnity of Christ the King, in our diocese, we conclude the year of Christ the Healer. On 20th and 21st of November 2021, there will be a Charismatic convention at St. Philomena's Indoor Stadium for Laity with the sessions of healing and anointing of the sick. For Priests, Religious, Seminarians and Formees, there will be a separate convention on the above mentioned dates for healing and renewal. To make the celebration more meaningful, we recommend that the parishes and religious communities conduct a day of Eucharistic adoration or at least for one hour, and help the faithful experience the healing touch of Christ the healer.

ADVENT

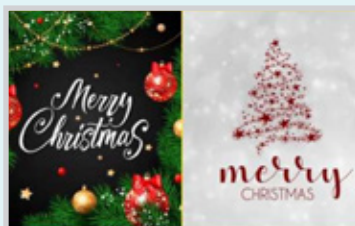
Advent is certainly a time of preparation and anticipation of Christ's birth. It is only in the shadow of Advent that the miracle of Christmas can be fully understood and appreciated, and it is only in the light of Christmas that the Christian life makes more



sense. It is between the fulfilled promise of Christ's first coming and the yet-to-be-fulfilled promise of his second coming. It is described that "When the Church celebrates the liturgy of Advent each year, she makes present this ancient expectancy of the Messiah, for by sharing in the long preparation for the Saviour's first coming, the faithful renew their ardent desire for his second coming.

CHRISTMAS

In the Garden of Eden, Adam and Eve fell in sin. Down they went, dragging all humanity with them into the darkness and death of sin. And what did God do? He did not tell us to find our own way - out of the mess we were in. He came down to where we were and got us. That's what Christmas is all about – God's coming down to rescue us, to do whatever it took to deliver us from sure death. Christmas is the season of joy, peace, and happiness. It is the special season set aside to celebrate the birth of Jesus Christ. Christmas is essentially a reminder of why we should stick to the deepest parts of our humanity. That is, through celebration, we are reminded that we should share, give to the less privileged, spend time with loved ones and have a positive outlook about life in general.



ANTI-CONVERSION BILL

The government of Karnataka has launched an investigation into Christian activity within the state in an attempt to prevent allegedly forced conversions to Christianity. The state's legislative committee on Backward Classes and Minorities Welfare on 13th of October 2021 ordered a detailed investigation into all churches, Christian leaders and missionaries in Karnataka. It is unfortunate that a few among those in power try to misuse their authority for their ulterior motives and infringe the basic right to freedom to profess, practice and propagate one's faith that the Constitution of India provides in its article 25.

Let us not be discouraged in rendering our services to the nation by way of education, health and social welfare programs. May the hard hearted and selfish activities of political leaders never hinder our service to the humanity. Let us also continue to pray that the good Lord inspire them to realise the harm that they are intending to do to our Christian community in particular and to the nation at large. The United Christian Forum has decided to have a day of fasting and prayer on 12th of November 2021, and also to give a memorandum to the district and taluk administration not to be anti-constitutional and to protect our Christians.

BLESSINGS & INAUGURATIONS

NEW PRESBYTERY AT H. D. KOTE

On 2nd of September 2021, the new presbytery was blessed at St. Mary's Parish, H. D. Kote. We thank and congratulate Rev. Fr. Edward Saldanha for his support and involvement in constructing this new presbytery.



NEW GROTTO AT SOMWARPET

On 6th of September 2021, the new Grotto was blessed at Our Lady of Victories parish, Somwarpet. We thank and congratulate Rev. Fr. Rayappa M and the parishioners for this beautiful Grotto.



NEW PROVINCIAL HOUSE

On 8th of September 2021, the new provincial house for the Nirmala province of Dheena Sevana Sabha (DSS) was blessed and inaugurated at Kotehundi, Mysuru. We congratulate the Superior General Sr. Emestina DSS, the provincial superior Rev. Sr. Nicola DSS and their team for the same.



BIRTH CENTENARY CELEBRATION

On 11th of September 2021, the birth centenary celebration of Mother Regina, the foundress of Satya Seva Sisters of Families was held at Mariapura, Kollegal in their Mother House. We congratulate Rev. Sr. Ruth Vadakumury the Superior General and her sisters for the same.



NEW CT SCAN MACHINE

On 9th of October 2021, the new CT scan machine with all modern facilities was blessed at St. Joseph's Hospital, Bannimantap, Mysuru. We thank and congratulate Rev. Fr. Manoj Manuel D'Souza and Rev. Fr. Sanjay Kumar for their service and co-ordination.



SYNOD 2021-2023

On 17th of October 2021, the diocesan level synodal process was inaugurated with the Holy Eucharist at 9:00 am at St. Joseph's Cathedral, Mysuru with the representatives from deaneries, religious communities, and of other faith. We thank the executive and deanery committees for their co-operation.



NEW ITI CAMPUS

On 21st of October 2021, the new St. Philomena's ITI building was blessed and inaugurated at St. Joseph's Cathedral parish limits, Mysuru. The old St. Philomena's Boy's Home, later changed to St. Philomena's Hotel Management Block is now altered and modified



to be converted into new ITI campus. We thank and congratulate Rev. Fr. Stanley D'Almeda and Rev. Fr. Joseph Charles and their staff for the same.

NEW BELL TOWER

On 24th of October 2021, the new bell tower was blessed and inaugurated at Divine Mercy Parish, K. R. Nagar. We thank and congratulate Rev. Fr. G Joseph for the same. Special thanks to Mr. Nadan from Bangalore and late Kantharaj family from K. R. Nagar - who are the source for this project.



FOUNDATION STONE FOR THE NEW CHURCH AND PRESBYTERY

On 24th of October 2021, the foundation stone for the new church and presbytery was blessed and laid at St. John Paul II Parish, Kesare. We thank Rev. Fr. Bernard Prakash Barnis and Parishioners for their interest and enthusiasm in this project. We convey them our best wishes and prayers.



EXTENSION OF NEW BLOCK

On 28th of October 2021, the extension of the new block of St. Matthias' Educational Institution, Bannimantap, Mysuru was blessed and inaugurated. We thank Rev. Fr. Vijay Kumar for this construction and the face lift for the institution with new entrance on the Bangalore - Mysore highway.



Please Note: As the school will be upgraded to CBSE level, it will be called as St. Joseph's Central School, St. Matthias Campus, Bannimantap, Mysuru.

KODAGU HOUSING PROJECT

On 29th of October 2021, the new houses under Kodagu Housing Project were blessed and inaugurated by Most Rev. Dr. Peter Machado, the Archbishop of Bangalore. In collaboration with the Archdiocese of Bangalore and Caritas India, the Diocese of Mysore had taken up the

Kodagu Housing Project for those affected by Kodagu disaster 2018 & 2019, and is implemented through BMSSS and ODP. We thank Rev. Frs. Madalai Muthu, Alex Prashanth Sequeira and George Deepak, and the contractors Mr. Robin, Mr. Lawrence and Mr. Crezwel Coats, and the concerned parish priests. Apart from the 20 houses in Hattihole (for which the land was purchased) and Siddapura, a retaining wall is built at the hillock at Hattihole. The financial support was also provided for the reconstruction of the houses at Kushalnagar, Kutta and Mercara. For the details of the accounts kindly refer the **Annexure - III**.



NEW CEMETERY

On 5th of November 2021, new cemetery was blessed at Our Lady of Fatima parish, Suluvadi. We congratulate and thank Rev. Fr. Tenny Kurian for the efforts he put in to look for a piece of land and to level the place to make it useable for the cemetery. We also thank late Mr. Rayappan and family - the donor of the land (who have donated 1 acre of land) and Mr. Philip and family - the donor of a piece of land to make road to the cemetery. May God Bless them.



INFORMATION

NEW DEFINITIVE GENERAL

Rev. Fr. James Pius OCD, the provincial superior of Karnataka province of OCD is elected as the New Definitive General of Order Discalced Carmelites. We congratulate and wish him all the very best in his new responsibility.



NEW PROVINCIAL FOR OCD

Rev. Fr. George Santhumayor OCD, is appointed as the Provincial Superior of Discalced Carmelites of the Karnataka Goa Province. We congratulate and wish him all the best in the responsibility interested to him.



NEW DEANERIES

During the recent senate meeting, three zones – Madikeri, Mysore South & Martalli were raised to the status of Deaneries. It was also discussed and decided not to call deaneries with civil locations, instead to address them with the names of patron saints. Henceforth, the deaneries will be:

EXISTING NAME OF THE DEANERY	NEW NAME OF THE DEANERY	DEAN
Mysore North Deanery	St. Philomena's Deanery	Rev. Fr. Arogya Swamy
Virajpet Deanery	St. Anne's Deanery	Rev. Fr. Madalai Muthu
Hunsur Deanery	St. Antony's Basilica Deanery	Rev. Fr. N T Joseph
Mandya Deanery	St. Joseph's Deanery	Rev. Fr. Lourdu Prasad
Chamarajanagar Deanery	St. Paul's Deanery	Rev. Fr. C Anthonappa
Kollegal Deanery	St. Francis Assisi Deanery	Rev. Fr. John Peter Rego
Mysore South Zone	St. Theresa's Deanery	Rev. Fr. M. Vincent
Madikeri Zone	St. Michael's Deanery	Rev. Fr. George Deepak
Martalli Zone	O. L. of Lourdes Deanery	Rev. Fr. Christopher Sagaya Raj

APPOINTMENTS

1. **NEW DEANS:** Rev. Frs. M. Vincent, George Deepak and Christopher Sagaya Raj are appointed as the deans of St. Theresa's deanery – Mysore South, St. Michael's deanery – Madikeri, and O. L. of Lourdes deanery - Martalli respectively. While we wish them all the best in their added responsibility, we request all the parish priests and religious communities to co-operate with all the deans in the diocesan activities. The deaneries should encourage and participate in the various activities of the diocesan commissions.
2. Rev. Fr. Sebastian Alexander has returned to the diocese after having successfully completed Licentiate in Social Communications in Rome. He is appointed as the Associate Director of Catholic Centre, Mysuru and also the Secretary of the Diocesan Commission for Social Communications. He will also be serving in the departments of Journalism & Christianity at St. Philomena's College, Mysuru. We wish him all the best.

NEW LAND PURCHASED

A piece of land was purchased for the parish of Our Lady of Humanity in Mandya West at Kuvempunagar, Mandya. Though it is expensive, it is the need for the pastoral care of the faithful in the new parish. Thanks to Rev. Frs. John Sequeira, James Dominic, Vijay Kumar and Alex Prashanth Sequeira for their co-operation and support.

EMRMARKED COLLECTIONS

I take this opportunity to thank you all for sending the collections in time for specific purposes. I request those who have not sent the same, to send them without delay. Please find enclosed the details of the earmarked collections received for the period from September - October 2021 in **Annexure IV**.

BIRTHDAYS:

The following priests of our Diocese have their Birthdays during the months of November and December. Our Prayerful wishes to them.

NOVEMBER	Name	Mob. No.
01	Rev. Fr. Maria Xavier	9742673978
02	Rev. Fr. Sundar Uthiriyaraj (CPPS)	8435227272
05	Rev. Fr. Anthappa M.	9742073544
06	Rev. Fr. Martin M.	9880278799
07	Rev. Fr. Durai Swamy	6362594076
09	Rev. Fr. Gollamandala Hrudaya Raju (TOR)	8861252206
11	Rev. Fr. Anthony Raj J.	9743165440
14	Rev. Fr. Anthony Raj E.	9481819950
15	Rev. Msgr. C. Rayappa	9483258586
16	Rev. Fr. Gnana Prakash	9742568464
17	Rev. Fr. Rayappa J.	9980305871
19	Rev. Fr. Balaraj	9611539046
23	Rev. Fr. Dayananda Prabhu	9880240566
29	Rev. Fr. Michael Mari A.	9448217111
29	Rev. Fr. Francis John (SDB)	9448786914

DECEMBER	Name	Mob. No.
05	Rev. Fr. Sebastian Gilbert	9483684644
06	Rev. Fr. Joseph Alexander	9900812214
06	Rev. Fr. Sebastian Conrad, MSFS	9620249308
12	Rev. Fr. Gilbert D'Silva	9448585719
12	Rev Fr. Thomas Chinnappa	7786786073
14	Rev. Fr. Issac Rathnakar N. S.	9740725327

17	Rev. Fr. Louis Noronha	9880144270
19	Rev. Fr. Wilfred A.	9483326191
20	Rev. Fr. Sanjay Kumar F.	8277490390
22	Rev. Fr. Patrick Xavier	9845690635
22	Rev. Fr. Joy Chirackal, CMI	9483551869
24	Rev. Fr. Aloysius Menezes	8693959315
25	Rev. Fr. Shibu Cheriyankunel MC	7995207989
28	Rev. Fr. Praveen Kumar P.	7259181226
28	Rev. Fr. Arogya Anthony. R. MSSCC	7022709098
29	Rev. Fr. Thomas Becket D'Souza	9448486813
30	Rev. Fr. Naveen Kumar A.	8088609447
31	Rev. Fr. Christopher Claret Sesu A.	9480448344
31	Rev. Fr. Siluvainathan	9972279091



*We also wish a happy birthday to all the
Religious fathers, brothers and sisters
who celebrate their birthdays
in the month of
November and December*

NECROLOGY :

We fondly remember the Mysore Diocesan Priests on their death anniversary during the month of September and October. With gratitude we pray for the departed for their service.

November

02.12.1956	Grato Alcime
07.12.2011	Andre Fleury
21.11.2001	Jean Simon
23.11.2019	Christy Sam
25.11.2005	Thomas Ezhanikat
26.11.2006	Henry D' Mello
26.11.2006	Henry D' Mello
27.11.1959	John Baptist Lobo

December

01.12.1989	Jean Jacquet
02.12.1980	Hermon D'souza
02.12.1992	Lessard Etienne
16.12.2003	Joseph Thelly
27.12.1989	James Rao
29.12.2020	J. B. Xavier



We also pray for the departed souls of religious priests, brothers and sisters on their death anniversary in the month of November and December for their service in our Diocese.

WHATSAPP MESSAGES FROM THE DIOCESE (SEPTEMBER – OCTOBER 2021)

Date: 10.09.2021

Dear Rev. Fathers/ Brothers/ Sisters and Laity,

The family Commission of our Diocese is organizing the Pre-Cana (marriage preparation) course on Saturday, the 11th Sept 2021 from 9.00 am to Sunday, the 12th till 4.00 pm at Catholic Centre, Mysuru, as usual. Hence, the would-be couples and also the recently married couples can attend the same, and benefit.

Secretary
Family Commission
Diocese of Mysore

Date : 18-09-2021

The family Commission of our Diocese is organizing the Pre-Cana (marriage preparation) course on Saturday, the 23rd Oct. 2021 from 9.00 am to Sunday, the 24th till 4.00 pm at Catholic Centre, Mysuru, as usual in English language. Hence, the would-be couples and also the recently married couples can attend the same, and benefit.

Secretary
Family Commission
Diocese of Mysore

Date : 02-10-2021

Most Rev. Dr. K. A. William
BISHOP OF MYSORE



BISHOP'S HOUSE
2939, Mother Theresa Road (B.N. Road)
Lashkar Mohalla, MYSURU-570 001
KARNATAKA, INDIA

Ref : BM/OA:1/755/2021

Date : 13.10.2021.....

Dear & Rev. Fathers, Sisters & Brothers,

Greetings from Bishop William, Mysore.

This is with regard to the Synod 2021 – 2023. Already, you are all aware of the call given by our Holy Father Pope Francis to the Universal Church to prepare by active participation from October 2021 for the Synod – 2023 with the theme *"For a Synodal Church: Communion, Participation, Mission"*. This preparation is to be held at various levels in parishes, deaneries and the diocese.



Diocesan Level: In the diocese of Mysore, we have already constituted the Executive Committee for the same. The members are as follows:

Chairman : Most Rev. Dr. K. A. William

Members:

- | | |
|------------------------------|----------------------------------|
| 1. Rev. Msgr. C. Rayappa | 5. Rev. Fr. Joseph Marie J |
| 2. Rev. Fr. Joseph Packiaraj | 6. Rev. Fr. Roxan Baros |
| 3. Rev. Fr. Dominic Vas OCD | 7. Rev. Sr. Irene Leena Pias UFS |
| 4. Rev. Fr. Arul Selva Kumar | 8. Mrs. Moly Furtado |
| | 9. Mr. Suresh C. Pushparaj |

Rev. Fr. Arul Selva Kumar is the Diocesan Co-ordinator and Rev. Fr. Joseph Marie J is the Associate Co-ordinator of the above mentioned Executive Committee. Each of the member of this Executive Committee will also be the diocesan representative for the respective deanery.

All the Priests and the Superiors of the religious communities in the diocese will have special sessions in this regard on Thursday, 9th Dec. 2021 at Sathaniketan, Catholic Centre, Bannimantap, Mysuru from 09.30 am to 04.30 pm. Rev. Fr. Yesu Karunanidhi – a member of the Central Committee for Synod 2021-2023 of CCBI will moderate the sessions. Kindly mark this date and keep yourself free to attend the same without fail.

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St. Anne's Deanery (Virajpet)	Rev. Fr. Roxan Baros	Rev. Fr. David Sagayaraj	Sr. Margret D'Souza BS
St. Michael's Deanery (Mercara)	Rev. Fr. Arul Selva Kumar	Rev. Fr. George Deepak	Rev. Fr. Albert Menezes OCD

☎ : 0821-2448395 (P) - 0821-2443545 (O)

KARNATAKA REGION CATHOLIC BISHOPS' COUNCIL

President : **Most Rev. Peter Machado**
Metropolitan Archbishop of Bangalore

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The Pastoral Letter of the Karnataka Region Catholic Bishops' Council (KRCBC)

A Synodal Church

Dear Fathers, Sisters, Brothers and Lay Faithful of the Dioceses of Karnataka,

Pope Francis has convoked the XVI Ordinary General Synod with the theme: "For a Synodal Church: Communion, Participation and Mission". With this convocation, Pope Francis invites the whole Church to reflect on the synodal character of the Church, a decisive theme for her life and mission. At the universal phase, the Synod will be celebrated in October 2023 in Rome. The Pope will open the synodal process on 9-10 October 2021 in Rome and each diocese will open the diocesan phase on 17 October 2021.

While during the Second Vatican Council, the Church reflected on the life and mission of the Church and brought forth the dogmatic Constitution *Lumen Gentium*, this time, the Pope wants us to reflect on a particular *style* of functioning of the Church, that is, on the synodal path, where People of God journey together for evangelizing mission. In this context, the Pope focuses on the second chapter of *Lumen Gentium*, the People of God, and its insights for invigorating the Church for the task at hand.

Peter and other Apostles with Solicitude for all the Churches: Before ascending to heaven, Our Lord commissioned Peter to feed his lambs, and to tend his sheep (cf. Jn 21:15-17). Peter as the head of the College/group of Apostles, and together with them, took care of those who believed in Jesus through their testimony regarding the Lord's suffering, death and resurrection. Thanks to the mission undertaken, the good news of salvation spread from Jerusalem. They listened to the Spirit guiding them and more and more communities were formed and were taken care of by the successors of the Apostles.

The Apostles had solicitude for all the Churches (cf. 2 Cor 11:28) and Peter played a decisive role in taking decisions. For example, in appointing seven men of good repute in Jerusalem (Acts 6:3) and regarding integrating the Gentiles into the Christian community in Antioch and elsewhere (Acts 15:1-21). Before giving a decisive direction, he first listened to the other Apostles and elders of the community. Then on, the practice of consultation, mutual listening and decision-taking has become the constitutive element of the Church. This is indeed a synodal path that the Church has been traversing as a pilgrim towards the Kingdom of God.

Synod of Bishops and Synodality of the Church: Today, the Pope Francis as the successor of Peter is assisted by the Bishops in exercising his office (cf. Can 334). One of the privileged

places of synodality is the Synod of Bishops, in which ecclesial discernment is made *with Peter and under Peter (cum Petro et sub Petro)* that permits the College of Bishops, whose head the Pope is, to make right decisions in order to orient the whole Church in an effective manner.

Synodality means “journeying together” of God’s flock, together with their pastors. At the 50th anniversary of the Institution of the Synod of Bishops, on 17 October 2015, Pope Francis in a programmatic discourse 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”.

The International Theological Commission, on the theme of synodality says: “First and foremost, synodality denotes the particular *style* that qualifies the life and mission of the Church, expressing her nature as the People of God journeying together and gathering in assembly, summoned by the Lord Jesus in the power of the Holy Spirit to proclaim the Gospel. Synodality ought to be expressed in the Church’s ordinary way of living and working”.

In the Church, *one, many and all* have a fundamental value to hold everyone united. Thus, it establishes the circularity of Primacy of the Pope, Collegiality of Bishops and Synodality of the whole People of God. For the good of the People of God, the Pope stands *in front of* the College of Bishops as its head, and also *with and among* the totality of the People of God, listening to the one Spirit who is the “Spirit of truth” (Jn 14:17) to know what the Spirit says to the Churches (Rev 2:7). In this sense, synodality enables the entire People of God to walk together, listening to the Holy Spirit and the Word of God, to participate in the mission of the Church in the communion that Christ establishes between us. In a synodal Church, everyone is invited to speak with courage and frankness, that is, with freedom, truth and charity. At the same time, all are called to listen to the Lord who is in all and works through all. All ready-made answers must be set aside so as to listen to God afresh.

Institution of Synod and the Present Change in the Modality: 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 crystallized in the Local, Regional Synods and in Ecumenical Councils. On 15 September 1965, Pope Paul VI instituted the Synod of Bishops at the universal level through the Apostolic Letter *Apostolica Sollicitudo* (*Apostolic care*), during the last and final phase of Vatican II. After its institution, three types of Synods have taken place so far: Ordinary General Assemblies (15), Extraordinary General Assemblies (3), and Special Assemblies (11). Now we are preparing for the XVI Ordinary General Assembly on Synodal Church with the theme: “For a synodal Church: Communion, Participation and Mission”.

Earlier, the General Secretariat of the Synod of Bishops was sending the Outline (*Lineamenta*) to the local Churches to be discussed, and then collating the responses it would prepare the Working Paper (*Instrumentum Laboris*) to be sent to the Synod Fathers for the discussion in Rome. This time, the methodology is changed. It has sent a Preparatory Document and a Handbook (*Vademecum*), together with a Prayer to be prayed by each local Church, and the Logo of the Synod. It has given one fundamental question that is elucidated in ten themes, each containing smaller questions for discussion. After listening from the local Churches as a response to these and other questions, the General Secretariat will prepare a Working Paper to

be discussed at the Continental Conferences; after getting their syntheses, it will prepare the second Working Paper to be presented to the universal phase of the Synod in Rome.

The Rationale for the Consultation of the Whole People of God: The objective of consultation of the People of God in the synodal process is to listen to all the baptized, who are the subject of the *sensus fidei* – *infallibile* – *in credendo* (cf. LG 12). This means that thanks to the sense of faith (Latin: *sensus fidei*) the whole People of God does not err (Latin: *infallibile*) in matters of faith (Latin: *in credendo*). They “show universal agreement in matters of faith and morals” (LG 12). This special gift is given thanks to the anointing and instruction of the Holy Spirit received by every baptized person.

Trusting in God and his work in each one, Pope Francis wants that the voices of **all the baptized** be heard, prayed over, and taken back to Synod at all levels so that all participate in the discernment and in the evangelizing task the Lord has entrusted to the Church. This process should give importance to discernment, accessibility, cultural awareness, inclusion, partnership, respect, accurate synthesis, transparency and fairness. “Special care should be taken to involve those persons who may risk being excluded: women, the handicapped, refugees, migrants, the elderly, people who live in poverty, Catholics who rarely or never practice their faith, etc. Creative means should also be found in order to involve children and youth” (*Vademecum* 2.1).

The Pope emphasizes on attentive listening as the key element. For the sake of true discernment, the Pope wants that the baptized hear the voices of other people in their local context, including people who have left the practice of the faith, people of other faith traditions, people of no religious belief, etc. to find out what is good and true. 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. Pope Francis characterizes the two interrelated goals of this process of listening: “to listen to God, so that with him we may hear the cry of his people; to listen to his people until we are in harmony with the will to which God calls us” (*Address* on 15 September 2015). “If listening is the method of the Synodal Process and discerning is the aim, then participation is the path” (*Vademecum* 2.2).

In the history of the Church, the Lay Faithful were listened to 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. Today, therefore, it is imperative that we listen to what the Holy Spirit is saying through the People of God regarding the evangelizing mission of the Church.

The Fundamental Question and the Three Pillars: The fundamental question given for our reflection and discernment is: “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’?” Based on this question, the whole consultation at the diocesan, continental and universal phases is built on three key pillars: *Communion, Participation and Mission*.

a) **Communion** indicates our union in one faith with the Holy Trinity. It is Christ who reconciles us to the Father and unites us with one another in the Holy Spirit. We are a unified reality as the living Body of Christ where each part has its own specific function and one needs the other. We all have a role to play in discerning and living out God's call for his people.

b) **Participation:** Participation is based on the fact that all the faithful are qualified and are called to serve one another through the gifts each one has received from the Holy Spirit. In a synodal Church the whole community, in the free and rich diversity of its members, is called together to pray, listen, analyze, dialogue, discern and offer advice on making pastoral decisions which correspond as closely as possible to God's will. Genuine efforts must be made to ensure the inclusion of those at the margins or who feel excluded.

c) **Mission:** Our lived communion with God and one another will help us to express our responsibility to evangelize the whole world. Our mission is to witness to the love of God in the midst of the whole human family. This Synodal Process has a deeply missionary dimension to it. It is intended to enable the Church to better witness to the Gospel, especially with those who live on the spiritual, social, economic, political, geographical, and existential peripheries of our world.

I request the Bishops of Karnataka to communicate to their respective dioceses their own detailed diocesan plans on consultation on the matter of Synodality.

Date: 11.10.2021





+ Peter Machado
Archbishop of Bangalore
and President, KRCBC

Date: 15.10.2021

Most Rev. Dr. K. A. William
BISHOP OF MYSORE



BISHOP'S HOUSE
2939, Mother Theresa Road (B.N. Road)
Lashkar Mohalla, MYSURU-570 001
KARNATAKA, INDIA

Ref : RM/OA:1/755/2021

Date :13.10.2021.....

Dear & Rev. Fathers, Sisters & Brothers,

Greetings from Bishop William, Mysore.

This is with regard to the Synod 2021 – 2023. Already, you are all aware of the call given by our Holy Father Pope Francis to the Universal Church to prepare by active participation from October 2021 for the Synod – 2023 with the theme *"For a Synodal Church: Communion, Participation, Mission"*. This preparation is to be held at various levels in parishes, deaneries and the diocese.

Diocesan Level: In the diocese of Mysore, we have already constituted the Executive Committee for the same. The members are as follows:



Chairman : Most Rev. Dr. K. A. William

Members:

- | | |
|------------------------------|----------------------------------|
| 1. Rev. Msgr. C. Rayappa | 5. Rev. Fr. Joseph Marie J |
| 2. Rev. Fr. Joseph Packiaraj | 6. Rev. Fr. Roxan Baros |
| 3. Rev. Fr. Dominic Vas OCD | 7. Rev. Sr. Irene Leena Pias UFS |
| 4. Rev. Fr. Arul Selva Kumar | 8. Mrs. Moly Furtado |
| | 9. Mr. Suresh C. Pushparaj |

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St. Anthony's Basilica Deanery (Hunsur)	Rev. Fr. Dominic Vas OCD	Rev. Fr. Edward Saldanha	Sr. Gresoria Sahana UFS
St. Paul's Deanery (Chamarajanagar)	Rev. Msgr. C. Rayappa	Rev. Fr. Jomi C. J.	Bro. Agnelo Almeida CMSF
St. Joseph's Deanery (Mandya)	Rev. Fr. Joseph Marie J	Rev. Fr. Lourdu Prasad	Sr. Anupama FSLG
Assisi Deanery (Kollegal)	Mr. Suresh C. Pushparaj	Rev. Fr. Nehru Muthu	Sr. Shanthi UFS
Lourdes Deanery (Martalli)	Rev. Fr. Joseph Packiaraj	Rev. Fr. Christopher Sagayaraj	Sr. Dennisal FMM

Apart from the above, the deanery committee will have four representatives from each parish – one religious priest, one religious sister, one male and female laity (one among the two laity should be a youth representative). In case, there is no community of religious priests or sisters in the parish, they have to be replaced by one more male and female laity. However in the deanery level, there will be four representatives from each parish to constitute the deanery committee along with the Co-ordinator and Associate Co-ordinator.

Parish Level: In the parish level, the parish priest is the Co-ordinator and the Superior of one of the religious communities (if there are more religious communities in the parish) will be the Associate Co-ordinator. The other members for the parish committee will be the Superiors of Religious Communities (if many communities are in the parish), Secretary of Parish Council, Secretary of Parish Finance Committee and representatives of the pious Associations like Legion of Mary, St. Vincent de Paul Society, Prison Ministry, Small Christian Community, Youth, any other sodalities and representatives from the Educational Institutions - Principal / Head Master / if not, any staff. The four representatives from the parish in the deanery committee will also be part of this parish committee. If there is only one religious community in the parish, apart from the Superior who is the Associate Co-ordinator, one more member of the religious community will be the member of the parish committee.

Activities: Already on 9th and 10th October 2021, our Holy Father has inaugurated the preparation for the Synod 2023 in Vatican. As per the instructions received, all the dioceses world-wide will inaugurate the same on Sunday, the 17th October 2021 in Cathedral Church presided over by the Bishop and the representatives from the parishes, religious communities, institutions and commissions/ pious associations in the diocese. In the Diocese of Mysore, the Bishop along with the above mentioned representatives will inaugurate the preparation for the Synod 2023, with the Holy Mass at St. Joseph's Cathedral, Mysuru at 09.00 am, during which there will be unveiling of the Logo of the Synod and the explanation about the same to the faithful. This inauguration will be live streamed through the diocesan website and YouTube: www.mysorediocese.com.

All the Parish Priests and Rectors of Basilica / Shrines are requested to offer the Holy Masses next Sunday, (17th October 2021) for the intentions of our Holy Father with regard to the preparation for Synod 2023. You are also requested to unveil the Logo in your parish / sub-stations and explain to the faithful the meaning and importance of the Synod 2021 - 2023 with

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the theme given by the Holy See. Also, all are requested to recite the special prayer for this Synod during the Holy Masses, after the reception of the Holy Communion. Kindly encourage the families / religious communities and catholic institutions to pray the same every day.

The Parishes, Basilica / Shrines and the Religious Communities are supplied with a bigger and smaller banners of the Synod with the Logo, respectively. These banners have to be placed in a prominent and visible place on one side of the Sanctuary of the church / chapel accordingly, till October 2023.

For this Synod, as a preparation in the diocesan phase, the CCBI has given a road map during which the main task is the *dissemination* of the purpose, plan and procedure to the priests, religious and faithful; the *consultation* with the people of God and the *report* of the details with photographs to the CCBI Synod Desk through the Executive Committee of the diocese.

The further course of activities with regard to the preparation and participation for the Synod at every level will be communicated in due course of time by the Executive Committee in the diocese. Let us - the priests, religious and the laity in the diocese involve, co-operate and co-ordinate by active participation in this special and important project of the Church initiated by our Holy Father Pope Francis. I request all of you to pray for the success of the preparation for the Synod 2021 - 2023 and also participate actively with Love and Faith in God and His Church to which we all belong to. By involving in the *mission* of the Church through *participation* and the life of *communion*, no doubt we will have an active and vibrant church - bearing witness to Jesus and His Gospel.

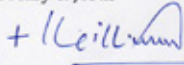
N.B.:

- Please contact the concerned Co-ordinator / Associate Co-ordinator of the diocese / deanery for posters/banners, prayer cards and other information.
- For more details about the Synod 2021 - 2023, kindly visit www.synod.va
- Enclosed herewith you will find the pastoral letter of the Karnataka Region Catholic Bishops' Council (KRCBC).

Stay Safe, Stay Healthy.

Thanking you

United in prayers
 In Mary & Jesus

+ 

† Bishop William
 Mysore




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Date: 16.10.2021

Karnataka orders survey of churches to 'check forced conversions'
<https://www.msn.com/en-in/news/other/karnataka-orders-survey-of-churches-to-check-forced-conversions/ar-AAPzGWv?ocid=XMMO>

Date: 16.10.2021



ARCHDIOCESE OF BANGALORE

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ANTI – CONVERSION BILL
Reaction from the Archbishop of Bangalore

I have read the reports in the media that the Backward & Minority Welfare Department of Karnataka wishes to make a survey of the Christian missionaries and their places of worship. We consider this exercise as futile and unnecessary. There is no good that will come out of it. In fact, in the background of the conversion bogey and anti-religious feelings that are being whipped up, it is dangerous to make such surveys. With this our community places of worship as also pastors and sisters will be identified and may be unfairly targeted. We are already hearing of such sporadic incidents in the north and in Karnataka already.


Why is the government interested in making survey of the religious personnel and places of worship only of the Christian Community? We are sad that the Hon'ble Chief Minister, Shri Basavaraj Bommai, whom we regard highly as a broad-minded and enlightened person succumbs to the pressures from fundamentalist groups, who wish to indulge in disturbing the peace, harmony and peaceful co-existence in the society. Let the government take the count of the educational institutions and health centres run by the Christian missionaries. That will give a fair idea of the service that is rendered by the Christian Community to the nation building. How many people are converted in these places and institutions? If as alleged by some, Christians are converting indiscriminately why the percentage of Christian population is reducing regularly when compared to the others?

We are always against forceful, fraudulent and incentivised conversions and we repeat that we are lawfully abiding by the prescriptions of the Constitution of India, which for us is supreme and sacred. Does not the Constitution in Article 25 (also 26, 29 & 30) ensure the freedom of every citizen to profess, practice and propagate his/her religion without fear or force? Why do we need any anti-conversion laws when there are enough safeguards enshrined in the Constitution and the legal system of the country to punish the guilty? Further laws will only be tools in the hands of a few to hound and persecute the innocent. Just a few days back the Madras Court declared that merely going to church and displaying Christian symbols does not mean that a person has converted. The Christian Community is patriotic, law abiding and would like to be foremost in the service of the poor and downtrodden in the country. We need support and encouragement from the government.

Date: 15.10.2021



Most Rev. Peter Machado
 Archbishop of Bangalore



Date: 17.10.2021

INR - 293
ರಹಸ್ಯ

ಫ್ಯಾಕ್ಸ್ ಸಂದೇಶ/ಇ-ಮೇಲ್ ಸಂದೇಶ

ರವರಿಂದ : ಅಡಿಪನಲ್ ಡೈರೆಕ್ಟರ್ ಜನರಲ್ ಆಫ್ ಪೊಲೀಸ್, ಗುಪ್ತವಾರ್ತೆ, ಬೆಂಗಳೂರು.

ರವರಿಗೆ : ಎಲ್ಲಾ ವಿಭಾಗೀಯ ಡಿಪ್ಯುಟಿ ಎಸ್.ಪಿ. ಮತ್ತು ಪಿ.ಎಚ್.ಎಸ್. ಹಾಗೂ ಡಿಪ್ಯುಟಿ ಎಸ್.ಪಿ. ಸಿಸಿಬಿಲ್ ಪಾವೆ ಬೆಂಗಳೂರು ರವರಿಗೆ, ರಾಜ್ಯ ಗುಪ್ತವಾರ್ತೆ

ಮಾಹಿತಿ : ಎಲ್ಲಾ ವಿಭಾಗಗಳ ಪೊಲೀಸ್ ಅಧೀಕ್ಷಕರುಗಳಿಗೆ, ರಾಜ್ಯ ಗುಪ್ತವಾರ್ತೆ

ಸಂಖ್ಯೆ:ಎಸ್‌ಬಿಎ- / /2021

ದಿನಾಂಕ: 16.10.2021

'ಅತಿ ಜರೂರಾಗಿ'

ರಾಜ್ಯಾದ್ಯಂತ ಇರುವ ಅಧಿಕೃತ ಹಾಗೂ ಅನಧಿಕೃತ ಚರ್ಚೆಗಳ ಮಾಹಿತಿಯನ್ನು ಕೆಳಕಂಡ ಸಮೂಹದಲ್ಲಿ ಭರ್ತಿ ಮಾಡಿ ದಿನಾಂಕ:18.10.2021 ರಂದು ಮಧ್ಯಾಹ್ನ 1.00 ಗಂಟೆಯೊಳಗೆ (dscomint@ksp.gov.in) ಈ ವಿಳಾಸಕ್ಕೆ ಕಳುಹಿಸಲು ಸೂಚಿಸಲಾಗಿದೆ.

ಸಮೂಹ-1

ಸ್ವಂತ ಜಾಗದಲ್ಲಿ ನಿರ್ಮಿಸಿರುವ ಚರ್ಚೆಗಳ ವಿವರ

ಕ್ರ ಸಂ	ಜಿಲ್ಲೆ/ ತಾಲ್ಲೂಕು	ಚರ್ಚೆಗಳ ವಿವರ	ಚರ್ಚೆಗೆ ಮುಖ್ಯಸ್ಥರ ವಿವರ ಮೊಬೈಲ್ ಸಂಖ್ಯೆ	ಕ್ಯಾಥೋಲಿಕ್/ಪ್ರೊಟೆಸ್ಟೆಂಟ್

ಸಮೂಹ-2

ಸರ್ಕಾರಿ ಜಾಗದಲ್ಲಿ ನಿರ್ಮಿಸಿರುವ ಚರ್ಚೆಗಳ ವಿವರ

ಕ್ರ ಸಂ	ಜಿಲ್ಲೆ/ ತಾಲ್ಲೂಕು	ಚರ್ಚೆಗಳ ವಿವರ	ಚರ್ಚೆಗೆ ಮುಖ್ಯಸ್ಥರ ವಿವರ ಮೊಬೈಲ್ ಸಂಖ್ಯೆ	ಕ್ಯಾಥೋಲಿಕ್/ ಪ್ರೊಟೆಸ್ಟೆಂಟ್

ಸಮೂಹ-3

ವಾಸದ ಮನೆಯಲ್ಲಿ ಹಾಗೂ ಇನ್ನಿತರ ಜಾಗಗಳಲ್ಲಿ ನಿರ್ಮಿಸಿರುವ ಚರ್ಚೆ/ಪ್ರಾರ್ಥನಾ ಸ್ಥಳಗಳ ವಿವರ

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ಅಡಿಪನಲ್ ಡೈರೆಕ್ಟರ್ ಜನರಲ್ ಆಫ್ ಪೊಲೀಸ್‌ರವರ ಪರವಾಗಿ,
ರಾಜ್ಯ ಗುಪ್ತವಾರ್ತೆ, ಬೆಂಗಳೂರು.



ARCHDIOCESE OF BANGALORE

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📞 Archdiocese of Bangalore 📍 Archdiocese of Bangalore 🌐 Bangalore Archdiocese

Most Rev. Peter Machado
 Archbishop of Bangalore

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Ref. No.:

PRESS STATEMENT BY ARCHBISHOP THE MOST REV. DR. PETER MACHADO

Rejecting the Proposal to introduce 'Anti-Conversion' Bill and the survey ordered by the Backward & Minority Welfare Department.

The discussion and debate in the State on the alleged 'Religious Conversion' is warming up even as the Government is considering promulgation of Anti-Conversion Bill. The Backward & Minority Welfare Department of Karnataka has also directed its Administration and the Police Intelligence to conduct a survey of the religious personnel and places of worship, institutions and establishments only of the Christian Community.

1. The entire Christian Community in Karnataka opposes the proposal in one voice and questions the need for such an exercise when sufficient laws and court directives are in place to monitor any aberration of the existing laws. The Indian Constitution Article 25 very clearly says: "All persons are equally entitled to freedom of conscience and the right to freely profess, practice, and propagate religion subject to public order, morality and health." Further, Article 26 says that all denominations can manage their own affairs in matters of religion.

And, therefore, introducing such laws would infringe the rights of the citizens, especially of the minority communities. Moreover, anti-conversion bill would become a tool for the fringe elements to take law into their own hands and vitiate the atmosphere with communal unrest in the otherwise peaceful State. Random and sporadic incidents should not be referred to the entire Christian Community in bad light.

2. The Backward Classes and Minorities Welfare Department of Govt. of Karnataka have issued an order to conduct a survey of both official and non-official Christian missionaries and the Institutions and establishments functioning in the State. We fail to understand the compelling need behind such a move. However, if the Government so desires to have a survey let it do it. But why only Christian community is targeted and marked for this arbitrary, fallacious and illogical move? When all the relevant data is already available with the Central and the State Governments, why do we need yet another futile exercise? What is the motive that is driving them to do so? The Government is in possession of the actual census figures of the community since independence. If the allegations of rampant conversion across the State is true, why then the number has not increased beyond 1.87% as per the last census figures.

3. Thousands of schools, colleges and hospitals are run and managed by Christian Community across the State. Lakhs of students are graduating from these institutions year after year. Thousands of patients irrespective of caste, creed and colour receive the best medical attention from our hospitals and care centers, let the Government prove that even one of them has ever been influenced, compelled or coerced to change his or her religion. Notwithstanding this, if the Government is still bent on introducing 'Anti-Conversion' Bill, we are afraid it will only fall into the hands of the undesirable elements and the fringe groups who will target the Christian community and attack our churches and institutions. It is sure to vitiate and bring in communal conflagration and disturb the peace in the society.

4. The Chief Minister in his response to the media in recent days validated and granted a tacit sanction to 'moral policing' as a natural sequence that should be seen through the prism of 'action and reaction'. This has only extolled and emboldened the fringe elements and self-styled vigilantes. Since then, attacks and persecutions have increased in undesirable proportions on the religious minorities in the State. Add to this, another tool of 'Anti-conversion' law will only make all hell break loose. We are witnessing the distressing results of such laws elsewhere in the country.

In view of this and many more factors, we passionately appeal to our Hon'ble Chief Minister, through the columns of your esteemed daily, to withdraw the Orders issued by the Backward Class & Minority Welfare Department, and the proposal to introduce 'Anti-Conversion' Bill, and thereby preserve and contribute to the communal peace, tranquility and brotherhood, which is the hallmark of any progressive State.



Most Rev. Dr. Peter Machado
Archbishop-Bangalore Archdiocese
President-Karnataka Region Catholic Bishops' Council
President-All Karnataka United Christian Forum for Human Rights

Dated: 25th October, 2021
Bangalore



ANNEXURE - 01

TEN THEMATIC NUCLEI THAT ARTICULATE DIFFERENT FACETS OF “LIVED SYNODALITY”

I. THE JOURNEYING COMPANIONS

In the Church and in society, we are side by side on the same road. In your local Church, who are the ones “journeying together”? When we say: “our Church,” who is part of it? Who is asking us to journey together? Who are the road companions, including those outside the ecclesial perimeter? What persons or groups are left on the margins, expressly or in fact?.

II. LISTENING

Listening is the first step, but it requires having an open mind and heart, without prejudices. To whom does our particular Church “need to listen to”? How are the Laity, especially young people and women, listened to? How do we integrate the contribution of Consecrated Men and Women? What space is there for the voice of minorities, the discarded, and the excluded? Do we identify prejudices and stereotypes that hinder our listening? How do we listen to the social and cultural context in which we live?.

III. SPEAKING OUT

All are invited to speak with courage and parrhesia, that is, integrating freedom, truth, and charity. How do we promote a free and authentic style of communication within the community and its organizations, without duplicity and opportunism? And in relation to the society of which we are a part? When and how do we manage to say what is important to us? How does the relationship with the media system (not only Catholic media) work? Who speaks on behalf of the Christian community, and how are they chosen?

IV. CELEBRATING

“Journeying together” is only possible if it is based on communal listening to the Word and the celebration of the Eucharist. How do prayer and liturgical celebration inspire and direct our “journeying together”? How do they inspire the most important decisions? How do we promote the

active participation of all the Faithful in the liturgy and the exercise of the sanctifying function? What space is given to the exercise of the ministries of the reader and acolyte?

V. CO-RESPONSIBLE IN THE MISSION

Synodality is at the service of the Church's mission, in which all her members are called to participate. Since we are all missionary disciples, how is each Baptized person called to be a protagonist in the mission? How does the community support its members committed to service in society (social and political commitment, in scientific research and teaching, in the promotion of social justice, in the protection of human rights, and in caring for the Common home, etc.)? How do you help them to live out these commitments in a logic of mission? How is discernment about mission-related choices made, and who participates in it? How are the different traditions that constitute the patrimony of many Churches, especially the Oriental ones, integrated and adapted, with respect to the synodal style, in view of an effective Christian witness? How does collaboration work in territories where different *sui iuris* Churches are present?

VI. DIALOGUE IN CHURCH AND SOCIETY

Dialogue is a path of perseverance that also includes silences and sufferings, but which is capable of gathering the experience of persons and peoples. What are the places and modes of dialogue within our particular Church? How are divergences of vision, the conflicts, the difficulties addressed? How do we promote collaboration with neighboring Dioceses, with and among religious communities in the area, with and among lay associations and movements, etc.? What experiences of dialogue and shared commitment do we have with believers of other religions and with non-believers? How does the Church dialogue with and learn from other sectors of society: the world of politics, economics, culture, civil society, the poor...?

VII. WITH THE OTHER CHRISTIAN DENOMINATIONS

The dialogue between Christians of different confessions, united by one Baptism, has a special place in the synodal journey. What relations do we have with the brothers and sisters of other Christian denominations? What areas do they concern? What fruits have we drawn from this "journeying together"? What are the difficulties?

VIII. AUTHORITY AND PARTICIPATION

A synodal Church is a participatory and co-responsible Church. How do we identify the goals to be pursued, the way to achieve them, and the steps to be taken? How is authority exercised within our particular Church? What are the practices of teamwork and co-responsibility? How are lay ministries and the assumption of responsibility by the Faithful promoted? How do synodal bodies function at the level of the particular Church? Are they a fruitful experience?

IX. DISCERNING AND DECIDING

In a synodal style, decisions are made through discernment, based on a consensus that flows from the common obedience to the Spirit. By what procedures and methods do we discern together and make decisions? How can they be improved? How do we promote participation in decision-making within hierarchically structured communities? How do we articulate the consultative phase with the deliberative one, the process of decision-making with the moment of decision-taking? How and with what tools do we promote transparency and accountability?

X. FORMING OURSELVES IN SYNODALITY

The spirituality of journeying together is called to become an educational principle for the formation of the human person and of the Christian, of the families, and of the communities. How do we form people, especially those who hold roles of responsibility within the Christian community, to make them more capable of “journeying together,” listening to one another and engaging in dialogue? What formation do we offer for discernment and the exercise of authority? What tools help us to read the dynamics of the culture in which we are immersed and their impact on our style of Church?

ANNEXURE - II



The Holy See

**MESSAGE OF HIS HOLINESS POPE FRANCIS
FOR THE FIFTH WORLD DAY OF THE POOR**

14 November 2021, Thirty-third Sunday in Ordinary Time

“The poor you will always have with you” (Mk 14:7)

1. **“The poor you will always have with you” (Mk 14:7). Jesus spoke these words at a meal in**

Bethany, in the home of a certain Simon, known as the leper, a few days before Passover. As the Evangelist recounts, a woman came in with an alabaster flask full of precious ointment and poured it over Jesus’ head. This caused great amazement and gave rise to two different interpretations.

The first was indignation on the part of some of those present, including the disciples, who, considering the value of the ointment – about 300 denarii, equivalent to the annual salary of a labourer – thought it should have been sold and the proceeds given to the poor. In Saint John’s Gospel, Judas takes this position: “Why was this ointment not sold for three hundred denarii and given to the poor?” Saint John goes on to note that Judas “said this not because he cared about the poor, but because he was a thief, and as he had the money box, he used to take what was put in it” (12:5-6). It was no accident that this harsh criticism came from the mouth of the traitor: it shows those who do not respect the poor betray Jesus’ teaching and cannot be his disciples. Origen has strong words in

this regard: “Judas appeared to be concerned about the poor... If in our own day some hold the purse of the Church and, like Judas, speak out for the poor, but then take out what they put in, let them share in the lot of Judas” (Commentary on the Gospel of Matthew, 11, 9).

The second interpretation was that of Jesus, and it makes us appreciate the profound meaning of the woman’s act. He says, “Let her alone. Why do you trouble her? She has done a beautiful thing to me” (Mk 14:6). Jesus knows that his death is approaching, and he sees in her act an anticipation of the anointing of his lifeless body prior to its placement in the tomb. This was beyond anything the others present could imagine. Jesus was reminding them that he is the first of the poor, the poorest of the poor, because he represents all of them. It was also for the sake of the poor, the lonely, the marginalized and the victims of discrimination, that the Son of God accepted the woman’s gesture. With a woman’s sensitivity, she alone understood what the Lord was thinking. That nameless woman, meant perhaps to represent all those women who down the centuries would be silenced and suffer violence, thus became the first of those women who were significantly present at the supreme moments of Christ’s life: his crucifixion, death, burial and resurrection. Women, so often discriminated against and excluded from positions of responsibility, are seen in the Gospels to play a leading role in the history of revelation. Jesus’ then goes on to associate that woman with the great mission of evangelization: “Amen, I say to you, wherever the Gospel is proclaimed to the whole world, what she has done will be told in memory of her” (Mk 14:9).

2. This powerful “empathy” established between Jesus and the woman, and his own interpretation of her anointing as opposed to the scandalized view of Judas and others, can lead to a fruitful reflection on the inseparable link between Jesus, the poor and the proclamation of the Gospel.

The face of God revealed by Jesus is that of a Father concerned for and close to the poor. In everything, Jesus teaches that poverty is not the result of fate, but a concrete sign pointing to his presence among us. We do not find him when and where we want, but see him in the lives of the poor, in their sufferings and needs, in the often inhuman conditions in which they are forced to live. As I never tire of repeating, the poor are true evangelizers, for they were the first to be evangelized and called to share in the Lord’s joy and his kingdom (cf. Mt 5:3).

The poor, always and everywhere, evangelize us, because they enable us to discover in new ways the true face of the Father. “They have much to teach us. Besides participating in the sensus

fidei, they know the suffering Christ through their own sufferings. It is necessary that we all let ourselves be evangelized by them. The new evangelization is an invitation to recognize the salvific power of their lives and to place them at the centre of the Church’s journey. We are called to discover Christ in them, to lend them our voice in their causes, but also to be their friends, to listen to them, to understand them and to welcome the mysterious wisdom that God wants to communicate to us through them. Our commitment does not consist exclusively of activities or programmes of promotion and assistance; what the Holy Spirit mobilizes is not an unruly activism, but above all an attentiveness that considers the other in a certain sense as one with ourselves. This loving attentiveness is the beginning of a true concern for their person which inspires me effectively to seek their good” (EvangeliiGaudium, 198-199).

3. Jesus not only sides with the poor; he also shares their lot. This is a powerful lesson for his disciples in every age. This is the meaning of his observation that “the poor you will always have with you”.

The poor will always be with us, yet that should not make us indifferent, but summon us instead to a mutual sharing of life that does not allow proxies. The poor are not people “outside” our communities, but brothers and sisters whose sufferings we should share, in an effort to alleviate their difficulties and marginalization, restore their lost dignity and ensure their necessary social inclusion. On the other hand, as we know, acts of charity presuppose a giver and a receiver, whereas mutual sharing generates fraternity. Almsgiving is occasional; mutual sharing, on the other hand, is enduring. The former risks gratifying those who perform it and can prove demeaning for those who receive it; the latter strengthens solidarity and lays the necessary foundations for achieving justice. In short, believers, when they want to see Jesus in person and touch him with their hands, know where to turn. The poor are a sacrament of Christ; they represent his person and point to him.

Many are the examples of saints who made mutual sharing with the poor their life project. I think, among others, of Father Damien de Veuster, the saintly apostle to the lepers. With great generosity, he answered the

call to go to the island of Molokai, which had become a ghetto accessible only to lepers, to live and die with them. He rolled up his sleeves and did everything he could to improve the lives of those who were poor, ill and outcast. He became both doctor and nurse, heedless of the risks involved, and brought the light of love to that “colony of death”, as the island was then called. He himself contracted leprosy, which became the sign of his total sharing in the lot of the brothers and sisters for whom he had given his life. His testimony is most timely in our own days, marked by the coronavirus pandemic. The grace of God is surely at work in the hearts of all those who, without fanfare, spend themselves for the poorest, sharing with them in concrete ways.

4. We need, then, wholeheartedly to follow the Lord’s invitation to “repent and believe in the Gospel” (Mk 1:15).

This conversion consists primarily in opening our hearts to recognizing the many different forms of poverty and manifesting the Kingdom of God through a lifestyle consistent with the faith we profess. Often the poor are viewed as persons apart, as a “category” in need of specific charitable services. Yet following Jesus entails changing this way of thinking and embracing the challenge of mutual sharing and involvement. Christian discipleship entails deciding not to accumulate earthly treasures, which give the illusion of a security that is actually fragile and fleeting. It requires a willingness to be set free from all that holds us back from achieving true happiness and bliss, in order to recognize what is lasting, what cannot be destroyed by anyone or anything (cf. Mt 6:19-20).

Here too, Jesus’ teaching goes against the grain, for it promises what can only be seen and experienced with complete certainty by the eyes of faith. “Everyone who has left houses or brothers or sisters or father or mother or children or lands for my name’s sake will receive a hundredfold, and inherit eternal life” (Mt 19:29). Unless we choose to become poor in passing riches, worldly power and vanity, we will never be able to give our lives in love; we will live a fragmented existence, full of good intentions but ineffective for transforming the world. We need, therefore, to open ourselves decisively to the grace of Christ, which can make us witnesses of his boundless charity and restore credibility to our presence in the world.

5. Christ's Gospel summons us to display special concern for the poor and to recognize the varied and excessive forms of moral and social disorder that are generating ever new forms of poverty.

There seems to be a growing notion that the poor are not only responsible for their condition, but that they represent an intolerable burden for an economic system focused on the interests of a few privileged groups. A market that ignores ethical principles, or picks and chooses from among them, creates inhumane conditions for people already in precarious situations. We are now seeing the creation of new traps of poverty and exclusion, set by unscrupulous economic and financial actors lacking in a humanitarian sense and in social responsibility.

Last year we experienced yet another scourge that multiplied the numbers of the poor: the pandemic, which continues to affect millions of people and, even when it does not bring suffering and death, is nonetheless a portent of poverty. The poor have increased disproportionately and, tragically, they will continue to do so in the coming months. Some countries are suffering extremely severe consequences from the pandemic, so that the most vulnerable of their people lack basic necessities. The long lines in front of soup kitchens are a tangible sign of this deterioration. There is a clear need to find the most suitable means of combating the virus at the global level without promoting partisan interests. It is especially urgent to offer concrete responses to those who are unemployed, whose numbers include many fathers, mothers, and young people. Social solidarity and the generosity which many, thanks be to God, have shown are, together with far-sighted projects of human promotion, making a most important contribution at this juncture.

6. Nonetheless, one question, which is by no means obvious, remains. How can we give a tangible response to the millions of the poor who frequently encounter only indifference, if not resentment?

What path of justice must be followed so that social inequalities can be overcome and human dignity, so often trampled upon, can be restored? Individualistic lifestyles are complicit in generating poverty, and often saddle the poor with responsibility for their condition. Yet poverty is not the result of fate; it is the result of selfishness. It is critical, therefore, to

generate development processes in which the abilities of all are valued, so that complementarity of skills and diversity of roles can lead to a common

resource of mutual participation. There are many forms of poverty among the “rich” that might be relieved by the wealth of the “poor”, if only they could meet and get to know each other! None are so poor that they cannot give something of themselves in mutual exchange. The poor cannot be only those who receive; they must be put in a position to give, because they know well how to respond with generosity. How many examples of sharing are before our eyes! The poor often teach us about solidarity and sharing. True, they may be people who lack some things, often many things, including the bare necessities, yet they do not lack everything, for they retain the dignity of God’s children that nothing and no one can take away from them.

7. For this reason, a different approach to poverty is required. This is a challenge that governments and world institutions need to take up with a farsighted social model capable of countering the new forms of poverty that are now sweeping the world and will decisively affect coming decades.

If the poor are marginalized, as if they were to blame for their condition, then the very concept of democracy is jeopardized and every social policy will prove bankrupt. With great humility, we should confess that we are often incompetent when it comes to the poor. We talk about them in the abstract; we stop at statistics and we think we can move people’s hearts by filming a documentary. Poverty, on the contrary, should motivate us to creative planning, aimed at increasing the freedom needed to live a life of fulfilment according to the abilities of each person. It is an illusion, which we should reject, to think that freedom comes about and grows through the possession of money. Serving the poor effectively moves us into action and makes it possible to find the most suitable ways of raising and promoting this part of humanity that all too often is anonymous and voiceless, but which has imprinted on it the face of the Saviour who asks for our help.

8. “The poor you will always have with you” (Mk 14:7). This is a summons never to lose sight of every opportunity to do good.

Behind it, we can glimpse the ancient biblical command: “If one of your brothers and sisters... is in need, you shall not harden your heart nor close your hand to them in their need. Instead, you shall open your hand to them and freely lend them enough to meet their need... When you give to

them, give freely and not with ill will; for the Lord, your God, will bless you for this in all your works and undertakings. For the needy will never be lacking in the land..." (Deut 15:7-8, 10-11). In a similar vein, the Apostle Paul urged the Christians of his communities to come to the aid of the poor of the first community of Jerusalem and to do so "without sadness or compulsion, for God loves a cheerful giver" (2 Cor 9:7). It is not a question of easing our conscience by giving alms, but of opposing the culture of indifference and injustice we have created with regard to the poor.

In this context, we do well to recall the words of Saint John Chrysostom: "Those who are generous should not ask for an account of the poor's conduct, but only improve their condition of poverty and satisfy their need. The poor have only one plea: their poverty and the condition of need in which they find themselves. Do not ask anything else of them; but even if they are the most wicked persons in the world, if they lack the necessary nourishment, let us free them from hunger. ... The merciful are like a harbour for those in need: the harbour welcomes and frees from danger all those who are shipwrecked; whether they are evildoers, good persons, or whatever they may be, the harbour shelters them within its inlet. You, too, therefore, when you see on land a man or a woman who has suffered the shipwreck of poverty, do not judge, do not ask for an account of their conduct, but deliver them from their misfortune" (Discourses on the Poor Man Lazarus, II, 5).

9. It is crucial that we grow in our awareness of the needs of the poor, which are always changing, as are their living conditions.

Today, in fact, in the more economically developed areas of the world, people are less willing than in the past to confront poverty. The state of relative affluence to which we have become accustomed makes it more difficult to accept sacrifices and deprivation. People are ready to do anything rather than to be deprived of the fruits of easy gain. As a result, they fall into forms of resentment, spasmodic nervousness and demands that lead to fear, anxiety and, in some cases, violence. This is no way to build our future; those attitudes are themselves forms of poverty which we cannot disregard. We need to be open to reading the signs of the times that ask us to find new ways of being evangelizers in the contemporary world. Immediate assistance in responding to the needs of the poor must not prevent us from showing foresight in implementing new signs

of Christian love and charity as a response to the new forms of poverty experienced by humanity today.

It is my hope that the celebration of the World Day of the Poor, now in its fifth year, will grow in our local Churches and inspire a movement of evangelization that meets the poor personally wherever they may be. We cannot wait for the poor to knock on our door; we need urgently to reach them in their homes, in hospitals and nursing homes, on the streets and in the dark corners where they sometimes hide, in shelters and reception centres. It is important to understand how they feel, what they are experiencing and what their hearts desire. Let us make our own the heartfelt plea of Father Primo Mazzolari: "I beg you not to ask me if there are poor people, who they are and how many of them there are, because I fear that those questions represent a distraction or a pretext for avoiding a clear appeal to our consciences and our hearts... I have never counted the poor, because they cannot be counted: the poor are to be embraced, not counted" ("Adesso" n. 7 - 15 April 1949). The poor are present in our midst. How evangelical it would be if we could say with all truth: we too are poor, because only in this way will we truly be able to recognize them, to make them part of our lives and an instrument of our salvation.

Rome, Saint John Lateran, 13 June 2021, Memorial of Saint Anthony of Padua

FRANCISCUS

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ANNEXURE - III **KODAGU DISASTER HOUSING PROJECT AT HATTIHOLE AND SIDDAPUR** **CONSOLIDATED STATEMENT RECEIPT AND PAYMENT ACCOUNT**

RECEIPTS			PAYMENTS		
FY 2018-2019	22,906,759.49		House repairs:		
FY 2019-2020	2,828,321.00		Transfer to ODP for housing repairs	3,000,000.00	
FY 2020-2021	5,225.00		Soil testing & layout planning at Hattihoole	74,260.00	
FY 2021-2022	1,013,618.00	26,753,923.49	Survey and preparation of drawings	10,620.00	
			Repair of the house - Mary	60,400.00	
			Repair of the house - Joseph	400,000.00	
			Construction of house - Flavia	500,000.00	4,045,280.00
Bank Interest					500,000.00
FY 2018-2019	433,930.00		Nirmal Bhavan School		187,647.00
FY 2019-2020	1,001,863.00		Purchase of Auto		
FY 2020-2021	1,075,636.00	2,867,719.00	Charity:		
FY 2021-2022	356,290.00		Purchase of clothing	472,474.00	
			Marriage expenses	25,000.00	497,474.00
			Concert		3,470.00
Archdiocese of Bangalore through Caritas India	11,700,000.00	11,700,000.00	Hattihoole & Siddapur Houses:		
			Departmental expenses	280,000.00	
			Housing Project - Crezwel	5,420,660.00	
			Housing Project - Robin	6,000,000.00	
			Housing Project - Lawrence	3,580,440.00	
			Engineers Salary	120,000.00	
			Soil Test and Electricity Deposit	31,500.00	
			Retaining Wall	5,558,140.00	

			Purchase of land Registration expenses	3,621,298.00 327,947.00	24,939,985.00
			Final bill & Retention Amount to be paid to the Contractors:		
			Housing Project - Crezwell	1,022,140.00	
			Housing Project - Robin	1,227,500.00	
			Housing Project - Lawrence	714,760.00	
			Retaining Wall	292,534.00	
			Housing Project - Crezwell (1)	1,073,800.00	3,256,934.00
			Housing Project - Robin (2)	2,064,100.00	3,137,900.00
			Bank Balances:		
			With ODP	1,700,000.00	
			South Indian Bank	3,052,952.49	4,752,952.49
TOTAL		41,321,642.49	TOTAL		41,321,642.49

Annexure - IV

EARMARKED CONTRIBUTIONS RECEIVED FROM 01.09.2021 TO 31.10.2021

PARISHES	Christmas Collection	Second Sunday Collection	Holy Childhood Collection	Communion Sunday	Prison Ministry	St. Peter the Apostle Collection	St. Peter's Pence Collection	Girl Child Day	Hunger & Disease	Holy Thursday Maint
St. Michael's Church, Madikeri				16,435.00		500.00	500.00		33,025.00	
Our Lady of Health Church, Rathnapuri	600.00	1,000.00	500.00							
St. Joseph's Church, Mandya		3,800.00								
St. Lawrence Church, Aboorkatte		2,070.00				1,550.00	1,350.00		3,200.00	
St. Sebastian's Church, Kushalnagar			5,210.00			4,750.00	3,180.00			
Infant Jesus Church, Balanagar		1,898.00				500.00	446.00			
Mother of Humanity Church, Mandya West		2,450.00								
Divine Mercy Church, K. R. Nagar		1,500.00								
St. Francis Assisi Church, Kollegal		17,061.00					1,500.00			
Sacred Heart Church, Kodiugane		3,959.00	4,185.00			375.00	5,872.00		2,295.00	
St. Joseph's Church, Siddapura		3,164.00					445.00			
St. Francis Xavier's Church, Jellipalayam		1,110.00		500.00		250.00	250.00		2,000.00	500.00
Holy Family Church, Hinkal		3,230.00								
Virgin of the Poor Church, Bannimantap		15,650.00							12,390.00	
NAME OF THE DONOR	Cancer Campaign	Hunger & Disease	Holy Childhood Collection							
Pushpashrama, Mysore	5,000.00									
St. Thomas Convent, Thomayarapalayam		2,000.00	1,000.00							
Karuna Nilaya Convent, Bannimantap			500.00							
Amal Jyothi Convent, Nagoanahalli										

N.B.: There are a few bank remittances without details. We are not able to trace and issue necessary receipts. We request them to contact the diocesan office with the details of transfer and obtain necessary receipts for the remittances made.

**Catholic Diocese of Mysore in collaboration with
Archdiocese of Bangalore and Caritas India, New Delhi**

Our Gift to Kodagu

**Inauguration of New house construction and handing over
under 2018 and 2019 Kodagu Flood Relief Project**



Theme for the
Year of Christ: the Healer and St. Joseph
for the months of November & December 2021



**He who is kind to the poor lends to the Lord,
and God will repay him for his deed.**

Proverbs 19:17