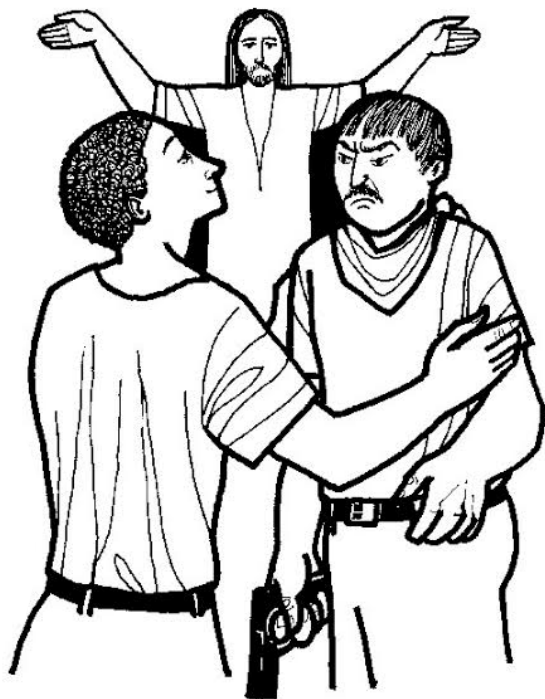




**MDB 01/2024**

**MYSORE DIOCESAN BULLETIN**

**JAN & FEB 2024**



**"YOU SHALL LOVE THE LORD YOUR GOD... AND  
YOUR NEIGHBOUR AS YOURSELF**

**- LUKE 10:27**

**#3845/M2, Nelson Mandela Road  
RAJAMAARGA, Near Highway Circle  
Bannimantap 'C' Layout, Mysuru - 570 015**



## **THE JUBILEE PRAYER**

**Father in heaven,  
may the faith you have given us  
in your son, Jesus Christ, our brother,  
and the flame of charity enkindled  
in our hearts by the Holy Spirit,  
reawaken in us the blessed hope  
for the coming of your Kingdom.**

**May your grace transform us into  
tireless cultivators of the seeds of the Gospel.  
May those seeds transform from within  
both humanity and the whole cosmos  
in the sure expectation of  
a new heaven and a new earth,  
when, with the powers of Evil vanquished,  
your glory will shine eternally.**

**May the grace of the Jubilee  
reawaken in us, Pilgrims of Hope,  
a yearning for the treasures of heaven.**

**May that same grace spread  
the joy and peace of our Redeemer  
throughout the earth.**

**To you our God, eternally blessed,  
be glory and praise for ever.**

**Amen**



**MDB 01/2024**

**MYSORE DIOCESAN BULLETIN**

**JAN & FEB 2024**

## **SHEPHERD'S VOICE**

***Dear & Rev. Fathers/Brothers/Sisters/Lay Faithful***

Greetings from Archbishop Emeritus Bernard Moras,  
Apostolic Administrator, Diocese of Mysore.

As we bid farewell to the year 2023, let us thank God for the blessings He has showered upon on the Church in India in spite of many untoward incidents that have taken place in various states and cities. We thank God for sustaining our people to remain faithful to their faith.

I take this opportunity to thank all of you for your cooperation and support and understanding in the work entrusted to me. May God bless you all. Please continue to pray for me and for the Diocese.

During the last few months of the year, Karnataka has faced lots of crises due to lack of sufficient rain. Our people have been suffering specially, the farmers as they could not cultivate their produce and rise in cost has affected everyone. Many of our districts have been declared drought areas. May the Lord extend His compassionate hand on all people.

The time has come to welcome the new year 2024. At the very outset, I would like to wish each one of you a very grace-filled and blissful New Year. Let us wish, hope and pray that at least this year people return to the normalcy after the chaos of the

pandemic. May Mary, the Mother of God intercede for all of us, all through the year that we may experience the divine love and mercy every day during this year.

Life is full of surprises; the Magi visited the prince of peace bringing gifts, may the feast of the Epiphany bring pleasant and good surprises to each of us. It is also a feast of the renewal of relationships, may this feast bring all together in the families and communities; let us very specially remember to pray for the broken families that they may realise the need to live a life of Synodality accepting each other.

The feast of the Baptism of Our Lord is an occasion to personally renew our own baptism. It is true that most of us are baptised when we were yet infants, and it is fitting that we renew our baptismal promises not only in the Easter Vigil, but also on the feast of our Lord's baptism.

Unity Octave is organised every year for the noble cause of bearing witness to Christ in unity. It is an occasion for us to express our Christian faith in One and the same Lord Jesus Christ. As we participate in this unity octave prayers, let us keep in mind that Christian unity is the will of Christ, who prayed to the Father *"that they may be one as we are one"* (Jn 17:11).

The feast of the presentation of the Lord commemorates the offering of Jesus in the temple by his parents. It is the day when the Messiah also comes to meet the faithful. Simeon, inspired by the Holy Spirit reveals that Jesus is the *"light of revelation to the Gentiles."* And with these prophetic words, the aged man prophesies the great offering of Jesus to his Father, the cross and his final victory over death (Lk 2:32-35).

The month of February is also known for the devotion to our Lady of Lourdes. Thousands of devotees, especially the sick flock to the Basilica at Lourdes in France, every day. Miracles continue to take place through the powerful intercession of our Blessed Mother. May she intercede for the pandemic-stricken world that we may experience the healing touch of God.



## **IMPORTANT EVENTS >>**

### **NEW YEAR- 2024**

God has blessed us with another year to experience His gracious love and mercy. Let us welcome the new year 2024 with great hope that we may return to the normalcy after having experienced so much of struggles due to War, drought and Pandemic. May the Lord bless and keep us; may He make His face shine upon us and be gracious to us and give us peace in the New Year 2024. Let us be totally involved in mind, heart and action for the Synodal Church.

The Church celebrates on the 1st of January 2024 the feast of Mary Mother of God and entrusting the whole year in the hands of Mother Mary. Mary unconditionally accepted the will of God in her joys and sorrow, hopes and fears. We are invited to accept the will of God trusting in the providence of God. We know we are secure in all supporting hands of God. Wishing you all the best.

## EPIPHANY OF THE LORD 7<sup>TH</sup> JANUARY 2024

The Feast of Epiphany of the Lord is a public manifestation of the Birth of Jesus Christ through the presence of the Magi. God manifests himself to the Magi to the world bringing Love, Joy and Peace. This Feast reminds us that we are called upon to be the Magi in our work place, living place, etc. not only to adore God made man but to take the message of the birth of Christ to the people around us.

## UNITY OCTAVE

Every year, from the feast of St Peter's Chair at Rome on January 18<sup>th</sup> to the feast of the Conversion of St. Paul on January 25<sup>th</sup>, we observe a special week of prayer for the unity of all those who profess their faith in Christ. As Jesus willed and prayed "*that they may be one...*" (Jn 17:23), we are invited to pray that the Church will always have that Unity (or oneness) of teaching, worship, and governance which is so evidently a sign of truth.

The Diocese of Mysore along with the United Christian Forum. (UCF), Mysore Zone, every year organises the week of prayer for Christian unity. The theme is "**YOU SHALL LOVE THE LORD YOUR GOD... AND YOUR NEIGHBOUR AS YOURSELF (LUKE 10:27)**", we shall have a week's prayer in different churches within the city of Mysore. Kindly do participate in this week of prayer and pray for the unity of all Christians. For more details, please contact Rev. Fr. Arul Selva Kumar. **Annexure - 1.**

**WEEK OF PRAYER FOR CHRISTIAN UNITY  
(CHRISTIAN OCTAVE) JANUARY 18-25, 2024  
THEME- YOU SHALL LOVE THE LORD YOUR GOD ... AND  
YOUR NEIGHBOUR AS YOURSELF (LUKE 10:27)**

<b>DATE</b>	<b>CHURCH</b>	<b>VENUE</b>
18/01/2024	Church of South India	Wesley Church, CSI Church Mother Theresa Road Suburban- Bus Stand
19/01/2024	Syro-Malabar Catholic Church	Mount Carmel Church Kamanakere Hundi Maria Nagar, Mysore
20/01/2024	Syro-Malankara Church	St. Mary's Church Opposite Grs Park Metagalli Post Mysore
21/01/2024	CRI	Pushpashrama R.S. Naidunagar N.R. Mohalla, Mysore
22/01/2024	Mar Thoma Church	St. Thomas Mar Thoma Church, Ramakrishnaiah Main Rd, Postal Colony, Vidyaranyapura, Visveshwara Nagar, Mysore
23/01/2024	A.G.-Church	Mysore Hope Center Grace School Campus 2 <sup>nd</sup> Cross Mahadeshwara Ext Kumbar Koppal'mysore
24/01/2024	Orthodox Church	St. Gregarious Orthodox Syrian Church & Pilgrim Centre. Naziabad, Mysore
25/01/2024	Catholic Church	St. Joseph's Cathedral (St. Philomena's Church) Ashoka Road Lashkar Mohalla Mysore

## WORLD DAY OF PEACE

On 30th January every year, we, the Diocese of Mysore, celebrate the World Peace Day from several years in co-ordination with the commission for Inter Religious Dialogue and the Chair in Christianity of the University of Mysore. It is the Martyrs Day. This programme will be at St. Joseph's Cathedral campus. The purpose of the celebration is to promote solidarity, in building a peaceful and harmonious world. Let us promote peace in the world.

The Holy Father Pope Francis has sent the message for the World Day of Peace with the theme "**Artificial Intelligence and Peace**" a copy of which is attached herein **Annexure - 2**.

## DAY OF THE CONSECRATED LIFE

In 1997, Pope St. John Paul II instituted a day of prayer for women and men in consecrated life. This celebration is attached to the Feast of the Presentation of the Lord on 2nd February. Let us pray for all the consecrated persons especially for those serving in our diocese.

I would like to thank all the religious, fathers, sisters and brothers in our diocese for their support to the Church and work in the diocese, parishes and institutions. I appeal to all of them to join hands with the priests and the diocese specially, as we have begun Jubilee 2025 and we have entered into the year in preparation of the Jubilee year of Study and Prayer.

## WORLD DAY OF THE SICK

February 11 is World Day of the Sick, an observation started by Pope St. John Paul II as a way for believers to offer prayers for those suffering from illnesses. The day coincides with the commemoration of Our Lady of Lourdes. This year it is the



32<sup>nd</sup> annual observance of the World Day of the Sick. Let us remember to pray particularly for all those suffering with various diseases in the world.

Unfortunately, Corona -19 is threatening the world including India under the variant form JN.1. As Corona during the past years had taken away many lives and changed practically economy of the world, let us pray and do everything that is possible to help each other to protect ourselves from this pandemic.

## **JUBILEE 2025**

The Diocese of Mysore in response to the call given by Universal Church Inaugurated Jubilee 2025 on 26<sup>th</sup> November 2023 on the feast of the Christ the King in our Cathedral Church. In all Parishes it was inaugurated on 3<sup>rd</sup> of December 2023. The main Purpose of the Jubilee as specified by the Holy Father in his Communication is to Know Jesus, the Church and to know our faith and ourselves. The theme of the Jubilee is **"PILGRIMS OF HOPE"**. We in our diocese have to plan in details the implementation of Jubilee activities based on above three points to know Jesus, Know the Church and to know our Faith.

The Vatican as announced the Jubilee Program –

- January 24, 2025: Jubilee of the World of Communication
- February 15, 2025: Jubilee of Artists
- April 5, 2025: Jubilee of the Sick and the World of Health Care
- May 1, 2025: Jubilee of Workers
- May 30, 2025: Jubilee of Families
- July 28, 2025: Jubilee of Youth
- October 11, 2025: Jubilee of Marian Spirituality

The Holy Year of 2025 will be the 27<sup>th</sup> ordinary Jubilee of the Catholic Church.

Jubilee years are marked by the opening of the Holy Doors. These beautiful, large doors can be found in the four major basilicas of Rome: St. Peter's, St. John Lateran, St. Mary Major, and St. Paul outside the Walls. These doors are only opened during the Jubilee years. The doors at St. Peter's will be opened first, to signify the open arms of the Church to her broken yet beloved faithful. Prayerful pilgrims obtain graces by walking through these doors, and by practicing a few other devotions, they may obtain the Jubilee plenary indulgence.

A plenary indulgence is the total remission of the punishment due to sin for oneself or for a deceased soul. The sacrament of penance remits the guilt of sin, while an indulgence remits its temporal punishments. The requirements for obtaining a plenary indulgence are as follows: -

- Have the intention of gaining indulgence
- Receive the Sacrament of Penance
- Receive the Eucharist
- Pray for the Intentions of the Pope
- Be free from all attachment of Sin
- Perform the prescribed action of Indulgence

## **REPUBLIC DAY**

On 26<sup>th</sup> of January we will be celebrating 74<sup>th</sup> Republic Day. The First republic day was celebrated in 1950 while India got freedom on 15<sup>th</sup> August 1947. The constituent assembly of the country which was entrusted with responsibility to draft the Constitution on 26<sup>th</sup> November in 1949 which came into force on 26<sup>th</sup> of January 1950. I highlight here below the Preamble of the Constitution of India of which

all Indians are proud of. We should all work to uphold and respect the Constitution.

“WE, THE PEOPLE OF INDIA,  
having solemnly resolved to constitute India  
into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC  
REPUBLIC and to secure to all its citizens:  
JUSTICE, social, economic and political;  
LIBERTY of thought, expression, belief, faith and worship;  
EQUALITY of status and of opportunity;  
and to promote among them all  
FRATERNITY assuring the dignity of the individual and  
the unity and integrity of the Nation;  
IN OUR CONSTITUENT ASSEMBLY this 26<sup>th</sup> day of  
November, 1949, do HEREBY ADOPT, ENACT AND GIVE  
TO OURSELVES THIS CONSTITUTION”.

## **LENT:**

This year we begin the Holy Season of Lent on Wednesday, 14th February 2024 with the celebration of Ash Wednesday. Lent is a preparation for the meaningful celebration of Easter, a time to interiorise the Paschal Mystery, the Life, Passion, Death and Resurrection of our Lord Jesus Christ. It is the time of glorious manifestation of God's unconditional compassionate love for man's redemption. "For God so loved the world that He gave his only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world but that the world might be saved through Him". Jn 3: 16-17. Let us therefore, enter into the Lenten spirit by turning whole heartedly towards the Lord. Please announce to the faithful regarding the Lenten Obligations.

## **DAYS OF PENANCE:**

1. By divine Law all the faithful are bound to do penance.
2. The ecclesiastical law on penance, now in force, gives mainly the following norms:
  - a. The days and times of penance for the Universal Church are each Friday of the whole year and the season of Lent (can. 1250)
  - b. Abstinence from meat or from some other food determined by the Episcopal Conference to be observed on all Fridays, unless a solemnity should fall on Friday. Abstinence and Fasting are to be observed on Ash Wednesday and Good Friday.
  - c. By the Law of abstinence are bound all those who have completed the age of 14. The Law of fast obliges only those who have attained majority (i.e. completed 18 years) and have not yet begun the 60th year.
  - d. In our Diocese:
    - i) The days of Fast and Abstinence are Ash Wednesday and Good Friday. On these days of Fast and Abstinence, the faithful are to take only one meal and also abstain from meat.
    - ii) The days of Abstinence are all Fridays of the Year. On days of Abstinence the faithful abstain from meat or do some work of piety or charity determined by the Episcopal Conference.

The following is suggested by Episcopal conference: -

1. Attending Mass.
2. Making at least a 15 minute visit to the Blessed Sacrament.
3. Reading the Bible for 15 minutes.

4. Meditation for 15 minutes on the Passion of our Lord Jesus Christ.
5. Making the Way of the Cross.
6. Missing breakfast or any one meal.
7. Taking strictly vegetarian meals (avoiding Fish and Egg as well).
8. Giving 10% of one's daily earnings in charity.

## **COMMUNICATIONS:**

### **THE SHRINE PROGRAM AT ST. JOSEPH'S CATHEDRAL, MYSORE FROM 01-01-2024**

#### **The Different Spiritual Programs at St. Joseph's Shrine, Mysore**

- **Holy Eucharist**

- o Eucharist is the source and summit of Christian faith and it is the greatest form of Prayer. On every Monday (in honor of St. Philomena) and Wednesday (in honor of St. Joseph) there will be a special Novena Mass.
- o The mass will be offered for the intentions of all the pilgrims and tourists.

- **Proclamation of the Word of God**

- o During the Mass according to the seasons there will be a special preaching on different biblical themes as part of Catechesis and evangelization. The humanitarian values will be highlighted during the homily for world peace.

- **Novena Prayers**

- o After the Holy Mass there will be a Novena to St. Philomena (on Mondays) and St. Joseph (on Wednesdays)

- **Healing Prayer and Blessings for Tourists**
  - As there are a number of non-Christians coming to the shrine, there will be a special healing prayer and blessing with the Holy Oil for all.
- **Confessions and Adoration**
  - On every Monday and Wednesday there will be the exposition of the Blessed Sacrament and Confessions. People come to the shrine with various spiritual issues; confession is a great means of Healing. This will be an opportunity for all people including priests and religious to come to the shrine for confession.
- **Intercessory Boxes**
  - In order to address the concerns and personal intentions of the pilgrims, a special box will be kept under the foot of St. Joseph and St. Philomena for prayer requests. A small note pad with the information will be kept close to this box; so that the pilgrims can write their personal intentions. The parish Charismatic team members will be praying for these intentions. We will also pray for all these people during our Mass in the shrine.
- **Pilgrim guide Brochures**
  - A special brochures will be prepared with a map and explanation on the different parts of the church and shrine. This will be a great help for groups of pilgrims to start their journey from one part of the church and end in the other. The pilgrim brochure will also include short prayers which tourists and devotees can use as part of the pilgrimage within St. Joseph's Cathedral.

## THE PROGRAM AT ST. JOSEPH'S SHRINE

1. On every Monday there will be the following spiritual programs with the Novena to St. Philomena.

- a. 10:00 am – 10:55 am - Adoration with confessions
- b. 11:00 am – 12:00 pm - Holy Mass in Kannada
- c. 12:00 pm – 12:15 pm - Novena to St. Philomena
- d. 12:15 pm – 12:30 pm - Healing prayer and Blessings with Holy Oil for all the devotees and Pilgrims

2. On every Wednesday there will be the following spiritual programs with the Novena to St. Joseph.

- a. 10:00 am – 10:55 am - Adoration with confessions
- b. 11:00 am – 12:00 pm - Holy Mass in Kannada
- c. 12:00 pm – 12:15 pm - Novena to St. Joseph
- d. 12:15 pm – 12:30 pm - Healing Prayer and Blessings with Holy Oil for all the devotees and Pilgrims

## A REPORT ON THE LAUNCHING OF MBA AND MCA BY THE RECTOR OF ST. PHILOMENA'S AUTONOMOUS COLLEGE

The prevailing challenging educational scenario prompted a critical reassessment of the academic offerings by St. Philomena's College (Autonomous), Mysore thus ultimately leading to the decision to explore new avenues. In this pursuit of academic excellence and adaptability to the ever-evolving educational landscapes, St. Philomena's College (Autonomous), Mysore embarked on a transformative journey to institute new AICTE-approved programmes, the evergreen MBA and MCA.

After rigorous evaluations and presentations, the pinnacle of achievement was reaching the coveted milestone of receiving the Letter of Approval (LOA) for both MBA and MCA programs, each with an allocation of 60 seats. This accomplishment attested to the merit and potential of St. Philomena's College (Autonomous), Mysore.

The institutionalisation ceremony of the MBA and MCA programmes was blessed and inaugurated by His Grace Most Rev. Dr. Bernard Moras, the Apostolic Administrator, Diocese of Mysore on 20th December 2023 (Wednesday). Prof J. Philip, the former Director, Indian Institute of Management (IIM), Bangalore and the present Chairman, Xavier Institute of Management and Entrepreneurship (XIME), Bangalore graced the launching event as the Chief Guest. Prof. NK Lokanath, Vice Chancellor, University of Mysore was the Guest of Honour. Msgr. Alfred John Mendonca, Vicar General, Diocese of Mysore, Rev. Dr. Bernard Prakash Barnis, Rector, St. Philomena's Educational Institutions, Rev. Fr. Vijaykumar, Secretary, Mysore Diocesan Educational Society (MDES), Rev. Fr. Madhalai Muthu, Treasurer, MDES, religious priests, nuns, teaching and non-teaching staff of St. Philomena's College (Autonomous), Mysore were present.

In conclusion, the evolution of starting new AICTE-approved courses at St. Philomena's College (Autonomous), Mysore is a story of resilience, strategic planning, and staunch commitment to providing quality education. This transformative journey is poised to contribute significantly to the academic model, preparing students for the challenges of the future.



## **BLESSING OF THE RENOVATED ST. MARY'S CHURCH AT MARIAPURA:**

Renovated St. Mary's Church and new Grotto of our Lady at Mariapura was blessed on 29th December 2023. The Diocese thanks Rev. Fr. John Victor, CM, the Parish priest of St. Mary's Church, Mariapura for taking up the work in the Diocese. Also, we thank the Congregation of the Mission for the help rendered by its Provincial Rev. Fr. Anil Thomas.

## **CIRCULARS:**

I had 2 Important Circulars regarding: - 1. Mass intentions & 2. Properties. Please find the attached copy of the circulars for your information and necessary actions.

Cir. 04 / 2023

04-12-2023

### **CIRCULAR**

To,

All the Parish Priests.

Dear Fathers,

The Auditors have suggested that the Parishes should maintain separate Mass intentions Bank Account. Mass intentions should not be mixed with the Parish account, as this money is a liability. The Parish Priest should draw the money for Masses he offers from the Mass intentions received. The extra Masses should be transferred to the Diocese.

If the parish does not have separate Mass intentions account, please let us know. The Diocese will authorise to

open a separate Mass intentions account with effect from 1st of January 2024.

Yours sincerely,

Archbishop Emeritus Bernard Moras  
Apostolic Administrator  
Diocese of Mysore

Cir. 05 /2023

22-12-2023

**CIRCULAR**

To,

All the Priests of the Diocese and religious Priests working in the Diocese.

Dear Rev. Fathers,

In the Mysore Diocesan Bulletin "SANMAARGI" of Sep & Oct 2023 I had mentioned -

- All Diocesan properties which are in the name of the individual priests should be transferred in the name of the Diocese (MDS). The Diocese will bear the expenses.
- No priest should buy any property in his name for the Diocese.
- No priest should have any personal societies.

May I request all the priests to contact Fr. Joseph Packiaraj, Chancellor and Property Manager, to get the properties transferred in the name of the Diocese, if there are any properties in your Parish limits that have not been transferred in the name of the Diocese.

No priest is permitted to handover any property of the Diocese / Parish to either individual person by way of sale / mortgage / long lease or to the community of the people without specific written permission of the Bishop.

No priest is permitted to sale / mortgage / lease the property, in the name of the priest, bought for the Diocese.

I request all the priests strictly adhere to these norms.

Archbishop Emeritus Bernard Moras,  
Apostolic Administrator,  
Diocese of Mysore.

## **EARMARKED 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 by end of June. I am informed by the account office that there many parishes who have not sent the second Sunday and the other statutory collections for the year 2022-2023 and 2023. The Parishes are expected to send the full amount that is collected. Please find enclosed the details of the earmarked collections received for the period from November - December 2023.

**Annexure - 3.**

## **THE SPIRITUAL ANNUAL RETURNS**

All the Parish Priests have to send the Spiritual Annual Returns in the prescribed forms. Please send the details by 15-01-2024 without fail and retain a signed copy of the same for your file.

+Archbishop Emeritus  
**Most Rev. Dr. Bernard Moras**  
The Apostolic Administrator,  
Diocese of Mysore.

## ANNEXURE - 1

### THE WEEK OF PRAYER FOR CHRISTIAN UNITY - 2024

**You shall love the Lord your God ... and your neighbour as yourself (Luke 10:27)**

Jointly prepared and published by Dicastery for Promoting Christian Unity Commission on Faith and Order of the World Council of Churches.

Forwarded by CCBI Commission for Ecumenism

#### Foreword

The traditional period in the northern hemisphere for the Week of Prayer for Christian Unity is 18-25 January. Those dates were proposed in 1908 by Paul Wattson to cover the days between the feasts of St Peter and St Paul, and therefore have a symbolic significance. In the southern hemisphere where January is a vacation time churches often find other days to celebrate the Week of Prayer, for example around Pentecost (suggested by the Faith and Order movement in 1926), which is also a symbolic date for the unity of the Church. Mindful of the need for flexibility, we invite you to use this material throughout the whole year to express the degree of communion which the churches have already reached, and to pray together for that full unity which is Christ's will. This material is offered with the understanding that, whenever possible, it will be adapted for use in local situations. Account should be taken of local liturgical and devotional practice, and of the whole social and cultural context. Such adaptation should ideally take place ecumenically. In some places ecumenical structures are already set up for adapting the material; in other places, we hope that the need to adapt it will be a stimulus to creating such structures.

## Order of Worship

### Gathering and Sharing God's Love

#### **'Reader:**

As we gather and enter prayer, we welcome you in the same way as Abraham welcomed the three visitors and provided water for their refreshment. We invite you to be refreshed by sharing the water from this calabash. Water from the calabash is shared by a member of the host community with representatives of the other churches present. As the calabash is being returned to the front of the sanctuary, worship leaders join in the procession while a hymn is sung or music is played.

#### **Invitation to Pray:**

Leader - In the name of the Father and of the Son and of the Holy Spirit.

All - Amen.

Leader: We are gathered as brothers and sisters to pray for the visible unity of Christians. At the heart of our worship is the story of the Good Samaritan where we hear the divine call to love God and to love our neighbour as ourselves. Let us prepare to meet the God of Love in thanksgiving and joy, remembering his command to love.

All - Glory to you, Father, for you reveal yourself in your creation and call all people to live in your presence. Glory to you, Christ Jesus, for you give yourself entirely to each one of us and invite us to do the same. Glory to you, Holy Spirit, for you gather us together in love and unity. Glory to you, God of Love, in whom we are created, redeemed and made one. Amen.

## **Hymn**

Litany of Praise and Thanksgiving:

Reader: Let us turn our hearts to God in praise: Praise to you Lord for you have poured out your love into our hearts so that we never lose hope. You free our lives from fear because of your love, and dress our wounded and injured hearts. Praise to you for all the women and men who sow seeds of love and hope for their neighbours around the world.

### **All - Lord, we praise you**

Reader: Eternal God, we thank you for the gift of Jesus your Son, the Redeemer of all people. Thanks be to you for the grace of conversion and all the seeds of faith, hope and charity among your people and everywhere. Thanks be to you for the faith we received from the apostles, for Jesus' prayer for unity, and for the gift of the Good News of salvation.

### **All - Lord, we thank you**

Leader: God of love, we adore you for the generosity of your love for all people – a love so perfect, it is beyond our understanding; a love in which there is no distinction on grounds of race, gender, or social status. We adore you, who out of love sent your Son, Jesus Christ, into the world and continue to fill our lives with your love through the Holy Spirit.

### **All - Lord, we adore you. Prayers of Confession**

Leader: We come before you now, O God, to confess our sins:

Reader: By seeking happiness without God and ignoring the command to love, we have turned away from God and from our neighbour. Our selfishness and our desire to possess and control separate us from God

Silence

**Reader: Merciful God, All - forgive and heal us.**

Reader: When we accept ideologies that demean the humanity of others, we build walls of division, sow the seeds of hatred and violence and abandon the Lord's command to love one another.

Silence

**Reader: Merciful God, All - forgive and heal us.**

Reader: We have hardened our hearts and deceived ourselves. In our lack of compassion, we no longer see Jesus in those who are different from ourselves.

Silence

**Reader: Merciful God, All - forgive and heal us.**

Reader: We fail to open our hearts and minds to the infinite and unconditional nature of God's love for all. By being closed to this love, the world is darkened by selfishness, violence, indifference and absence of meaning.

Silence

**Reader: Merciful God, All - forgive and heal us.**

Leader: God, Father of our Lord Jesus Christ whom you sent in the fullness of time to redeem all creation, we ask you to have mercy on us, forgive us our sins and transform us by your Holy Spirit. A Glory to God, whom we praise with one voice.

All- Holy God! Holy Strong! Holy Immortal, have mercy on us!

Old Testament Reading: Genesis 18:1-8

**Reader:**

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, "My lord, if I find favour with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on -since you have come to your servant." So they said, "Do as you have said." And Abraham hastened into the tent to Sarah, and said, "Make ready quickly three measures of choice flour, knead it, and make cakes." Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.

**Responsorial Psalm: Psalm 138 Reader:**

I give you thanks, O Lord, with my whole heart; before the gods I sing your praise; I bow down towards your holy temple and give thanks to your name for your steadfast love and your faithfulness; for you have exalted your name and your word above everything.

**All - On the day I called, you answered me.**

Reader: On the day I called, you answered me; you increased my strength of soul. All the kings of the earth shall praise you, O Lord, for they have heard the words of your mouth.



**All - On the day I called, you answered me.**

'Thrice holy' - one of the most ancient of Christian prayers. It is sung frequently in the worship of churches of both the East and the West. Some traditions hold that it was first exclaimed by Nicodemus as he removed the body of Jesus from the Cross.

**Reader:** They shall sing of the ways of the Lord, for great is the glory of the Lord. For though the Lord is high, he regards the lowly; but the haughty he perceives from far away.

**All - On the day I called, you answered me**

**Reader:** Though I walk in the midst of trouble, you preserve me against the wrath of my enemies; you stretch out your hand, and your right hand delivers me. The Lord will fulfil his purpose for me; your steadfast love, O Lord, endures for ever. Do not forsake the work of your hands.

**All - On the day I called, you answered me.**

**Reader:** Glory be to the Father and to the Son and to the Holy Spirit;

**All:** As it was in the beginning, is now, and ever shall be, world without end. Amen. Gospel Reading: Luke 10:25-37

**Reader:**

Hymn Homily

A moment of silence or a hymn.

Affirmation of Love inspired by 1 Cor 13 Read antiphonally, with one half of the congregation reading the first part of each stanza and the other half reading the second.

1. I may speak in the languages of people and angels, but if I lack love, I am simply a resonant metal, a loud cymbal.
2. I may have the gift of prophecy, understanding of all mystery and all knowledge; I may have the fullest faith, that moves mountains; but if I lack love, I am nothing.
3. I may distribute all my goods to hungry people, I may even deliver my body to the flames, but if I lack love, I gain nothing.
4. Love demands patience. Love serves. It does not walk away. It is not jealous. It does not brag. It does not seek its own interest. It is not irritable. It does not hold a grudge.
5. Love does not celebrate injustice, but finds its joy in the truth. It excuses all. It believes all. It hopes for all. It endures all.
6. Love has no end. Prophecies? They will finish. Tongues? They will come to an end. Knowledge? It will pass.

**All** - Faith, hope and love continue. The greatest of these is love. Hymn

This moment can also be used as an opportunity to gather the offering.

### **Prayers of Intercession:**

#### **Leader:**

We have been invited to live the divine call to love God and our neighbour as ourselves. As we renew our commitment to this call, may this love strengthen our unity as Christians.

#### **Reader:**

With all our hearts, we desire to dwell in God's love and to have the grace to love our neighbours as ourselves. God of boundless love, we pray that all people may come to know your unlimited mercy and believe in your desire to fill us with your infinite love.

**All** - Fill us with your love! Make us one in you. Reader:

We join our prayers to that of Jesus, who prayed for the unity of all who follow him. God of communion, we pray that we may

work together for your greater glory and spread the Good News of salvation for all.

**All** - Fill us with your love! Make us one in you.

**Reader:** Our hearts are broken because of the confusion and division in our world. God, our healer, we who are scattered like sheep without a shepherd, ask you to gather us into one fold. Enliven us by your Spirit and send us again, two by two, to be the light of the world and the salt of the earth.

**All** - Fill us with your love! Make us one in you.

**Reader:** Our world is scarred by terror and violence. Millions are forced to leave their homes in search of refuge and safety. God of welcome, grant us the grace to risk embracing the stranger, tending their wounds and standing in solidarity with them. Strengthen our resolve to be kind and merciful and to act towards our sisters and brothers at all times as you do towards us.

**All** - Fill us with your love! Make us one in you.

Reader: In our weakness and fear we know that we often pass by on the other side, turning away from those who need our help. God of power, despite our lack of charity, open our hearts to experience the length, width, height and depth of your love, so that we may love you more and love our neighbour as ourselves.

**All** - Fill us with your love! Make us one in you. The Lord's Prayer

**Leader:** As children of the one God, let us pray as Jesus taught us

**All** - Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us

from evil. For the kingdom, the power, and the glory are yours now and forever. Amen.

Hymn

**Closing Prayer:**

All - Lord Jesus, who prayed that all might be one, we pray to you for the unity of all Christians, according to your will, according to your means. May your Spirit enable us to experience the suffering caused by division, to see our sin and to hope beyond all hope. Amen.

Daily Prayer for Christian Unity of the Chemin Neuf Community. Sending The calabash or container of water is brought forward and held up before the congregation, as the leader says: Refreshed by the water of life, let us go forth to love God, and to love our neighbour as ourselves, united in Christ and enlivened by the Holy Spirit.

**All** - Everything we can do together, let's do it! Amen! Hymn

## ANNEXURE - 2

### MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE 57TH WORLD DAY OF PEACE 1 JANUARY 2024

#### Artificial Intelligence and Peace

At the beginning of the New Year, a time of grace which the Lord gives to each one of us, I would like to address God's People, the various nations, heads of state and government, the leaders of the different religions and civil society, and all the men and women of our time, in order to offer my fervent good wishes for peace.

1. The progress of science and technology as a path to peace  
Sacred Scripture attests that God bestowed his Spirit upon human beings so that they might have "skill and understanding and knowledge in every craft" (Ex 35:31). Human intelligence is an expression of the dignity with which we have been endowed by the Creator, who made us in his own image and likeness (cf. Gen 1:26), and enabled us to respond consciously and freely to his love. In a particular way, science and technology manifest this fundamentally relational quality of human intelligence; they are brilliant products of its creative potential.

In its Pastoral Constitution *Gaudium et Spes*, the Second Vatican Council restated this truth, declaring that "through its labours and its native endowments, humanity has ceaselessly sought to better its life". When human beings, "with the aid of technology", endeavour to make "the earth a dwelling worthy of the whole human family", they carry out God's plan and cooperate with his will to perfect creation and bring about

peace among peoples. Progress in science and technology, insofar as it contributes to greater order in human society and greater fraternal communion and freedom, thus leads to the betterment of humanity and the transformation of the world.

We rightly rejoice and give thanks for the impressive achievements of science and technology, as a result of which countless ills that formerly plagued human life and caused great suffering have been remedied. At the same time, techno-scientific advances, by making it possible to exercise hitherto unprecedented control over reality, are placing in human hands a vast array of options, including some that may pose a risk to our survival and endanger our common home.

The remarkable advances in new information technologies, particularly in the digital sphere, thus offer exciting opportunities and grave risks, with serious implications for the pursuit of justice and harmony among peoples. Any number of urgent questions need to be asked. What will be the consequences, in the medium and long term, of these new digital technologies? And what impact will they have on individual lives and on societies, on international stability and peace?

## 2. The future of artificial intelligence: between promise and risk

Progress in information technology and the development of digital technologies in recent decades have already begun to effect profound transformations in global society and its various dynamics. New digital tools are even now changing the face of communications, public administration, education, consumption, personal interactions and countless other aspects of our daily lives.

Moreover, from the digital footprints spread throughout the Internet, technologies employing a variety of algorithms can extract data that enable them to control mental and relational habits for commercial or political purposes, often without our knowledge, thus limiting our conscious exercise of freedom of choice. In a space like the Web, marked by information overload, they can structure the flow of data according to criteria of selection that are not always perceived by the user.

We need to remember that scientific research and technological innovations are not disembodied and “neutral”, but subject to cultural influences. As fully human activities, the directions they take reflect choices conditioned by personal, social and cultural values in any given age. The same must be said of the results they produce: precisely as the fruit of specifically human ways of approaching the world around us, the latter always have an ethical dimension, closely linked to decisions made by those who design their experimentation and direct their production towards particular objectives.

This is also the case with forms of artificial intelligence. To date, there is no single definition of artificial intelligence in the world of science and technology. The term itself, which by now has entered into everyday parlance, embraces a variety of sciences, theories and techniques aimed at making machines reproduce or imitate in their functioning the cognitive abilities of human beings. To speak in the plural of “forms of intelligence” can help to emphasize above all the unbridgeable gap between such systems, however amazing and powerful, and the human person: in the end, they are merely “fragmentary”, in the sense that they can only imitate or reproduce certain functions of human intelligence. The use of the plural likewise brings out the fact that these devices

greatly differ among themselves and that they should always be regarded as “sociotechnical systems”. For the impact of any artificial intelligence device – regardless of its underlying technology – depends not only on its technical design, but also on the aims and interests of its owners and developers, and on the situations in which it will be employed.

Artificial intelligence, then, ought to be understood as a galaxy of different realities. We cannot presume a priori that its development will make a beneficial contribution to the future of humanity and to peace among peoples. That positive outcome will only be achieved if we show ourselves capable of acting responsibly and respect such fundamental human values as “inclusion, transparency, security, equity, privacy and reliability”. Nor is it sufficient simply to presume a commitment on the part of those who design algorithms and digital technologies to act ethically and responsibly. There is a need to strengthen or, if necessary, to establish bodies charged with examining the ethical issues arising in this field and protecting the rights of those who employ forms of artificial intelligence or are affected by them.

The immense expansion of technology thus needs to be accompanied by an appropriate formation in responsibility for its future development. Freedom and peaceful coexistence are threatened whenever human beings yield to the temptation to selfishness, self-interest, the desire for profit and the thirst for power. We thus have a duty to broaden our gaze and to direct techno-scientific research towards the pursuit of peace and the common good, in the service of the integral development of individuals and communities.

The inherent dignity of each human being and the fraternity that binds us together as members of the one human family



must undergird the development of new technologies and serve as indisputable criteria for evaluating them before they are employed, so that digital progress can occur with due respect for justice and contribute to the cause of peace. Technological developments that do not lead to an improvement in the quality of life of all humanity, but on the contrary aggravate inequalities and conflicts, can never count as true progress.

Artificial intelligence will become increasingly important. The challenges it poses are technical, but also anthropological, educational, social and political. It promises, for instance, liberation from drudgery, more efficient manufacturing, easier transport and more ready markets, as well as a revolution in processes of accumulating, organizing and confirming data. We need to be aware of the rapid transformations now taking place and to manage them in ways that safeguard fundamental human rights and respect the institutions and laws that promote integral human development. Artificial intelligence ought to serve our best human potential and our highest aspirations, not compete with them.

### 3. The technology of the future: machines that “learn” by themselves

In its multiple forms, artificial intelligence based on machine learning techniques, while still in its pioneering phases, is already introducing considerable changes to the fabric of societies and exerting a profound influence on cultures, societal behaviours and peacebuilding.

Developments such as machine learning or deep learning, raise questions that transcend the realms of technology and engineering, and have to do with the deeper understanding

of the meaning of human life, the construction of knowledge, and the capacity of the mind to attain truth.

The ability of certain devices to produce syntactically and semantically coherent texts, for example, is no guarantee of their reliability. They are said to “hallucinate”, that is, to create statements that at first glance appear plausible but are unfounded or betray biases. This poses a serious problem when artificial intelligence is deployed in campaigns of disinformation that spread false news and lead to a growing distrust of the communications media. Privacy, data ownership and intellectual property are other areas where these technologies engender grave risks. To which we can add other negative consequences of the misuse of these technologies, such as discrimination, interference in elections, the rise of a surveillance society, digital exclusion and the exacerbation of an individualism increasingly disconnected from society. All these factors risk fueling conflicts and hindering peace.

#### 4. The sense of limit in the technocratic paradigm

Our world is too vast, varied and complex ever to be fully known and categorized. The human mind can never exhaust its richness, even with the aid of the most advanced algorithms. Such algorithms do not offer guaranteed predictions of the future, but only statistical approximations. Not everything can be predicted, not everything can be calculated; in the end, “realities are greater than ideas”. No matter how prodigious our calculating power may be, there will always be an inaccessible residue that evades any attempt at quantification.

In addition, the vast amount of data analyzed by artificial intelligences is in itself no guarantee of impartiality. When algorithms extrapolate information, they always run the

risk of distortion, replicating the injustices and prejudices of the environments where they originate. The faster and more complex they become, the more difficult it proves to understand why they produced a particular result.

“Intelligent” machines may perform the tasks assigned to them with ever greater efficiency, but the purpose and the meaning of their operations will continue to be determined or enabled by human beings possessed of their own universe of values. There is a risk that the criteria behind certain decisions will become less clear, responsibility for those decisions concealed, and producers enabled to evade their obligation to act for the benefit of the community. In some sense, this is favoured by the technocratic system, which allies the economy with technology and privileges the criterion of efficiency, tending to ignore anything unrelated to its immediate interests.

This should lead us to reflect on something frequently overlooked in our current technocratic and efficiency-oriented mentality, as it is decisive for personal and social development: the “sense of limit”. Human beings are, by definition, mortal; by proposing to overcome every limit through technology, in an obsessive desire to control everything, we risk losing control over ourselves; in the quest for an absolute freedom, we risk falling into the spiral of a “technological dictatorship”. Recognizing and accepting our limits as creatures is an indispensable condition for reaching, or better, welcoming fulfilment as a gift. In the ideological context of a technocratic paradigm inspired by a Promethean presumption of self-sufficiency, inequalities could grow out of proportion, knowledge and wealth accumulate in the hands of a few, and grave risks ensue for democratic societies and peaceful coexistence.

## 5. Burning issues for ethics

In the future, the reliability of an applicant for a mortgage, the suitability of an individual for a job, the possibility of recidivism on the part of a convicted person, or the right to receive political asylum or social assistance could be determined by artificial intelligence systems. The lack of different levels of mediation that these systems introduce is particularly exposed to forms of bias and discrimination: systemic errors can easily multiply, producing not only injustices in individual cases but also, due to the domino effect, real forms of social inequality.

At times too, forms of artificial intelligence seem capable of influencing individuals' decisions by operating through pre-determined options associated with stimuli and dissuasions, or by operating through a system of regulating people's choices based on information design. These forms of manipulation or social control require careful attention and oversight, and imply a clear legal responsibility on the part of their producers, their deployers, and government authorities.

Reliance on automatic processes that categorize individuals, for instance, by the pervasive use of surveillance or the adoption of social credit systems, could likewise have profound repercussions on the social fabric by establishing a ranking among citizens. These artificial processes of categorization could lead also to power conflicts, since they concern not only virtual users but real people. Fundamental respect for human dignity demands that we refuse to allow the uniqueness of the person to be identified with a set of data. Algorithms must not be allowed to determine how we understand human rights, to set aside the essential human values of compassion, mercy and forgiveness, or to eliminate

the possibility of an individual changing and leaving his or her past behind.

Nor can we fail to consider, in this context, the impact of new technologies on the workplace. Jobs that were once the sole domain of human labour are rapidly being taken over by industrial applications of artificial intelligence. Here too, there is the substantial risk of disproportionate benefit for the few at the price of the impoverishment of many. Respect for the dignity of labourers and the importance of employment for the economic well-being of individuals, families, and societies, for job security and just wages, ought to be a high priority for the international community as these forms of technology penetrate more deeply into our workplaces.

#### 6. Shall we turn swords into ploughshares?

In these days, as we look at the world around us, there can be no escaping serious ethical questions related to the armaments sector. The ability to conduct military operations through remote control systems has led to a lessened perception of the devastation caused by those weapon systems and the burden of responsibility for their use, resulting in an even more cold and detached approach to the immense tragedy of war. Research on emerging technologies in the area of so-called Lethal Autonomous Weapon Systems, including the weaponization of artificial intelligence, is a cause for grave ethical concern. Autonomous weapon systems can never be morally responsible subjects. The unique human capacity for moral judgment and ethical decision making is more than a complex collection of algorithms, and that capacity cannot be reduced to programming a machine, which as “intelligent” as

it may be, remains a machine. For this reason, it is imperative to ensure adequate, meaningful and consistent human oversight of weapon systems.

Nor can we ignore the possibility of sophisticated weapons ending up in the wrong hands, facilitating, for instance, terrorist attacks or interventions aimed at destabilizing the institutions of legitimate systems of government. In a word, the world has no need of new technologies that contribute to the unjust development of commerce and the weapons trade and consequently end up promoting the folly of war. By so doing, not only intelligence but the human heart itself would risk becoming ever more “artificial”. The most advanced technological applications should not be employed to facilitate the violent resolution of conflicts, but rather to pave the way for peace.

On a more positive note, if artificial intelligence were used to promote integral human development, it could introduce important innovations in agriculture, education and culture, an improved level of life for entire nations and peoples, and the growth of human fraternity and social friendship. In the end, the way we use it to include the least of our brothers and sisters, the vulnerable and those most in need, will be the true measure of our humanity. An authentically humane outlook and the desire for a better future for our world surely indicates the need for a cross-disciplinary dialogue aimed at an ethical development of algorithms – an algor-ethics – in which values will shape the directions taken by new technologies.

Ethical considerations should also be taken into account from the very beginning of research, and continue through the phases of experimentation, design, production, distribution

and marketing. This is the approach of ethics by design, and it is one in which educational institutions and decision-makers have an essential role to play.

## 7. Challenges for education

The development of a technology that respects and serves human dignity has clear ramifications for our educational institutions and the world of culture. By multiplying the possibilities of communication, digital technologies have allowed us to encounter one another in new ways. Yet there remains a need for sustained reflection on the kinds of relationships to which they are steering us. Our young people are growing up in cultural environments pervaded by technology, and this cannot but challenge our methods of teaching, education and training.

Education in the use of forms of artificial intelligence should aim above all at promoting critical thinking. Users of all ages, but especially the young, need to develop a discerning approach to the use of data and content collected on the web or produced by artificial intelligence systems. Schools, universities and scientific societies are challenged to help students and professionals to grasp the social and ethical aspects of the development and uses of technology.

Training in the use of new means of communication should also take account not only of disinformation, “fake news”, but also the disturbing recrudescence of “certain ancestral fears... that have been able to hide and spread behind new technologies”. Sadly, we once more find ourselves having to combat “the temptation to build a culture of walls, to raise walls... in order to prevent an encounter with other cultures

and other peoples” and the development of a peaceful and fraternal coexistence.

## 8. Challenges for the development of international law

The global scale of artificial intelligence makes it clear that, alongside the responsibility of sovereign states to regulate its use internally, international organizations can play a decisive role in reaching multilateral agreements and coordinating their application and enforcement. In this regard, I urge the global community of nations to work together in order to adopt a binding international treaty that regulates the development and use of artificial intelligence in its many forms. The goal of regulation, naturally, should not only be the prevention of harmful practices but also the encouragement of best practices, by stimulating new and creative approaches and encouraging individual or group initiatives.

In the quest for normative models that can provide ethical guidance to developers of digital technologies, it is indispensable to identify the human values that should undergird the efforts of societies to formulate, adopt and enforce much-needed regulatory frameworks. The work of drafting ethical guidelines for producing forms of artificial intelligence can hardly prescind from the consideration of deeper issues regarding the meaning of human existence, the protection of fundamental human rights and the pursuit of justice and peace. This process of ethical and juridical discernment can prove a precious opportunity for shared reflection on the role that technology should play in our individual and communal lives, and how its use can contribute to the creation of a more equitable and humane world. For this reason, in debates about the regulation of artificial intelligence, the voices of all



stakeholders should be taken into account, including the poor, the powerless and others who often go unheard in global decision-making processes.

\* \* \*

I hope that the foregoing reflection will encourage efforts to ensure that progress in developing forms of artificial intelligence will ultimately serve the cause of human fraternity and peace. It is not the responsibility of a few but of the entire human family. For peace is the fruit of relationships that recognize and welcome others in their inalienable dignity, and of cooperation and commitment in seeking the integral development of all individuals and peoples.

It is my prayer at the start of the New Year that the rapid development of forms of artificial intelligence will not increase cases of inequality and injustice all too present in today's world, but will help put an end to wars and conflicts, and alleviate many forms of suffering that afflict our human family. May Christian believers, followers of various religions and men and women of good will work together in harmony to embrace the opportunities and confront the challenges posed by the digital revolution and thus hand on to future generations a world of greater solidarity, justice and peace.

From the Vatican, 8 December 2023,  
FRANCISCUS

**Annexure - 3**  
**EARMARKED CONTRIBUTIONS RECEIVED FROM 01.11.2023 TO 31.12.2023**

PARISHES	St. Peter the Apostle	St. Peters Pence	Second Sunday	Christmas Collection	Hunger & Disease	Communio Sunday	Holy Childhood	Cancer Patients Support Fund	Maint of Holy Land
Holy Cross Church, Belawadi		6,040.00	24,050.00					10,470.00	
St. Anthony the Hermit Church, Karatukovil		2,000.00							
St. Mathias Church, Malavalli		2,005.00						29,685.00	
Mother of Humanity Mission Station, Mancoya West	1,000.00	1,000.00	9,450.00					2,021.00	
St. Francis of Assisi Church, Kollegal			13,541.00					3,530.00	
Our Lady of Presentation Church, Mariamangalam			5,979.00						
Christ the Redeemer Church, Shanthinagar			2,360.00						
Nirmala Mathe Church, Kutta			1,752.00	3,810.00					
Church of Mary Mother of God, Jakkalli			3,630.00						
St. John Paul II Church, Old Kesare			5,882.00						
St. Joseph's Church, Siddapura			34,943.00	7,013.00					
St. Peters Church, Bogadi			17,046.00						
St. Francis Xavier's Church, Hunsur			8,012.00						
Sacred Heart Church, Nagavalli			3,130.00						
St. Michael's Church, Madikeri								25,180.00	
St. Mary's Church, H. D. Kote								3,279.00	
St. Louis Church, Prakashpalya								13,009.00	
Infant Jesus Church, T. Narasipura								2,200.00	

	Holy Childhood	Hunger and Disease	Cancer Patients Support Fund
Karuna Nilaya Convent, Mysore	500.00	500.00	
DSFS Convent, Bogadi	500.00		
Karunyanilaya Convent, Shanthipura			1,000.00
Little Flower Convent, T. Narasipura			2,000.00

**N.B.: details of transfer and obtain necessary receipts  
for the remittances made.**



## ಪ್ರಾರ್ಥನೆ: ಜ್ಯೋತಿ ವರ್ಷ - 2025

ಸ್ವರ್ಗೀಯ ತಂದೆಯೇ,

ನೀವು ನಿಮ್ಮ ಪುತ್ರರೂ, ನಮ್ಮ ಸಹೋದರರೂ  
ಆದ ಯೇಸುಕ್ರಿಸ್ತರಲ್ಲಿ ವಿಶ್ವಾಸದ ಕೊಡುಗೆಯನ್ನು  
ನಮಗಿತ್ತಿರಿ. ನಮ್ಮ ಹೃದಯಗಳಲ್ಲಿ ಪವಿತ್ರಾತ್ಮರ ಮುಖಾಂತರ  
ಪರಸ್ನೇಹದ ಜ್ವಾಲೆಯನ್ನು ಬೆಳಗಿಸಿದಿರಿ. ಬರಲಿರುವ ನಿಮ್ಮ  
ಸಾಮ್ರಾಜ್ಯದ ಭವ್ಯ ಭರವಸೆಯನ್ನು ನಮ್ಮಲ್ಲಿ  
ಪುನಶ್ಚೇತನಗೊಳಿಸಿರಿ. ನಿಮ್ಮ ಕೃಪಾವರ ನಮ್ಮನ್ನು  
ಪರಿವರ್ತಿಸಲಿ. ನಮ್ಮನ್ನು ಶುಭಸಂದೇಶದ ಬಿತ್ತನೆ ಕಾಳುಗಳ  
ಶ್ರದ್ಧಾವಂತ ಬೆಳಗಾರರನ್ನಾಗಿಸಿರಿ. ಹೀಗೆ ಇಡೀ ಮಾನವ  
ಜನಾಂಗ ಮತ್ತು ಜಗತ್ತು, ಹೊಸ ಆಕಾಶಮಂಡಲ ಮತ್ತು  
ಹೊಸ ಭೂಮಂಡಲದ ನಿರೀಕ್ಷೆಯಲ್ಲಿ ಉತ್ಥಾನವಾಗಲಿ.  
ಆಗ ದುಷ್ಟಶಕ್ತಿಗಳು ದಮನವಾಗಿ ನಿಮ್ಮ ಮಹಿಮೆಯು  
ನಿರಂತರವಾಗಿ ಪ್ರಜ್ವಲಿಸಲಿ.

ಜ್ಯೋತಿ ವರ್ಷದ ಕೃಪಾವರಗಳು ನಮ್ಮಲ್ಲಿ ಯಾತ್ರಿಕ  
ಭರವಸೆಯನ್ನು ಹಾಗೂ ಸ್ವರ್ಗೀಯ ಐಸಿರಿಯ  
ಹಂಬಲಿಕೆಯನ್ನು ಮರುಕಳಿಸಲಿ. ಅದೇ ಅನುಗ್ರಹವು ಇಡೀ  
ಭೂಮಿಯ ಮೇಲೆ ನಮ್ಮ ರಕ್ಷಕರ ಆನಂದ ಮತ್ತು ಶಾಂತಿಯ  
ಮಳೆಯನ್ನು ಸುರಿಸಲಿ. ಅನಂತದಲ್ಲಿ ಆಶೀರ್ವದಿತರಾಗಿರುವ  
ದೇವರಿಗೆ ಸ್ತುತಿಸ್ತೋತ್ರ ಮಹಿಮೆ ಯುಗಯುಗಾಂತರಕ್ಕೂ ಸಲ್ಲಲಿ.  
ಆಮೆನ್!

