



Sanmaargi
— to shepherd HIS flock —



MDB 04/2024

MYSORE DIOCESAN BULLETIN

JULY & AUG 2024



**“Mary, Mother of God pray for us sinners, and
guide us on the way that leads to heaven.”**

-Pope Francis

**#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



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SHEPHERD'S VOICE

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

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

Pope Francis, in his prayer intention for the month of July invites the universal Church to pray "For the pastoral care of the sick: We pray that the Sacrament of the Anointing of the Sick confer to those who receive it and their loved ones the power of the Lord and become ever more a visible sign of compassion and hope for all."

Suffering and illness is part and parcel of humanity, marked by original sin. However, humanity discovers a new dimension of its suffering in Christ Jesus, who suffered, died and triumphantly rose again. Instead of a failure or a tragic end, suffering reveals itself to be an occasion for offering witness to our faith and love.

Today we are confronted with a sick society, because of raging egoism, individualistic utilitarianism, indifferentism, wars, rivalry, crises in moral and spiritual values etc... The sick, like the poor are always with us (cf. Mk 14:7). If one member suffers, all the members suffer together (1 Cor 12:26).

Hence, it is an opportunity for us all, especially pastors to show compassion and greater attention to render the suffering not only comfort or physical assistance but also spiritual support by opening before them the consoling horizons of faith and hope. Our care and compassionate assistance have to be based on the biological, psychological, social and spiritual needs of the sick and of those around them. This wholesome commitment will bring about communion and solidarity among the faithful and bring about a transformation of human society. Our Lord Jesus Christ had an empathetic compassionate bond with the sick. He cured very many sick people, hundreds of people flocked after him to be healed, in fact a deep inner reconciliation bringing about a covenant of love-bond with God; demons being driven away (Mk 1:32). Our regular visits to the sick ones will surely strengthen their faith and help us have strong communion with the members of our parish and affectionate bond with the parish priests.

None of us is born to live here on earth forever. We are all on our journey to reach our eternal goal. As we are in the year of preparation for the jubilee 2025, as the motto of the jubilee invites us to be "Pilgrims of Hope", let us transform our pilgrimage into a pilgrimage of hope. Let us be the givers of that hope to those brothers and sisters, the members of the body of Christ, who have lost the hope. May our pastoral care for the sick and the suffering families help them realize that Christ still cares for them through the nourishment of chosen men and women of God.



IMPORTANT EVENTS

DORNAHALLI BASILICA

The annual feast of the Basilica of St. Antony of Padua at Dornahalli was celebrated with grandeur on 13th June, 2024. Thousands of devotees from various places came to the Basilica to receive the blessings of God through the intercession of St. Antony, the wonder worker. Various committees of priests, religious & laity as organizers worked as a team under the leadership of Rev. Fr. N. T. Joseph, the Rector and Rev. Fr. Praveen Kumar Pedru, the Administrator of St. Antony's Basilica and made the celebration meaningful. I thank Rev. Frs. N. T. Joseph, Praveen Kumar P., and all the fathers, religious priests, sisters and brothers and the laity, who were in-charge of various committees for the participation & involvement in making necessary arrangements for the good of the pilgrims at Dornahalli. May God bless all the pilgrims and their families who visited the shrine at the Basilica of St. Antony at Dornahalli.

ST. THOMAS, THE APOSTLE OF INDIA

St. Thomas, often referred to as the Apostle of India, holds a significant place in Christian history and tradition. According to historical accounts and religious texts, Thomas was one of the Twelve Apostles of Jesus Christ, known for his dedicated missionary work of spreading the teachings of Christianity. His journey to India, believed to have taken place in the 1st century AD, marks a pivotal moment in the establishment of Christian communities in South India, particularly in regions such as Kerala. Thomas is revered as the founder of the Saint

Thomas Christian tradition, which has a rich cultural and religious heritage in India. His martyrdom, believed to have occurred in Mylapore, present-day Chennai, underscores his unwavering faith and commitment to spreading the gospel, making him a symbol of enduring faith and missionary zeal.

It is also the patron feast day of Most Rev. Dr. Thomas Antony Vazhapilly, the Bishop Emeritus of the Diocese of Mysore. Let us pray that the good Lord, through the intercession of St. Thomas blesses him and keeps him with good health of mind and body.

WORLD DAY FOR GRANDPARENTS AND THE ELDERLY

The nearest Sunday to 26th July is celebrated as the World Day for Grandparents and the Elderly, for 26th July is the memorial of Sts. Joachim and Anne. This year this special day falls on the 28th of July. In Indian society, grandparents hold a revered and indispensable role, deeply rooted in cultural traditions and familial structure. They are respected as the custodians of wisdom, passing down invaluable knowledge, traditions, and values to younger generations. Grandparents often serve as moral compasses, offering guidance and imparting cultural heritage through stories, rituals, and teachings. Their presence fosters a sense of continuity and stability within the family, bridging generational gaps and nurturing strong family bonds. Their influence extends beyond the immediate family, shaping societal norms and contributing to the fabric of Indian heritage and identity. Thus, grandparents are cherished and respected figures whose presence enriches and strengthens the fabric of our society. For the message of the Holy Father for the World Day for Grandparents and the Elderly kindly see the **Annexure 1**.

ST. JOHN MARIE VIANNEY

On 4th August 2024, we celebrate the feast of the St. John Marie Vianney, widely revered as the patron saint of priests, is celebrated for his exemplary life as a humble parish priest in Ars, France, during the 19th century. His profound understanding of the priesthood and dedication to prayer made him a model for clergy worldwide. St. John Vianney's legacy as a confessor and spiritual director underscores his enduring influence on the formation and sanctification of priests, inspiring them to emulate his selfless dedication to Christ and the Church. May this great saint be an example to all our clergy to care for the souls of the faithful. May he intercede for all the priests of the world, especially for those who are serving in our diocese.

ST. PHILOMENA, THE CO-PATRONESS

St. Philomena is the Co-patroness of our diocese. We celebrate her feast on 11th August. St. Philomena, though her life remains shrouded in mystery, has captured the devotion of many believers since her relics were discovered in the Catacombs of Priscilla in Rome in the early 19th century. She is venerated as a young martyr who endured great suffering for her faith, and she is especially invoked for her powerful intercession in times of need, particularly for healing and spiritual strength. We are privileged to have her as the co-patroness of our diocese. May she intercede for all of us that we be steadfast in our love for Christ and his mission.

ASSUMPTION OF BLESSED VIRGIN MARY

The Assumption of Mother Mary, celebrated in the Catholic Church on August 15th, commemorates the belief that Mary,

the mother of Jesus, was taken bodily into heaven at the end of her earthly life. This event, although not explicitly mentioned in the Bible, is rooted in ancient Christian tradition and has been affirmed as dogma by the Catholic Church since 1950. The Assumption signifies Mary's unique role as the Mother of God and her exalted status in heaven, where she intercedes for humanity. It is a cherished feast that highlights Mary's purity, faithfulness, and her ultimate union with her Son, Jesus Christ. Since Mary's Assumption was a reward for her saintly life, this feast reminds us that we, too, must be pure and holy in body and soul, since our bodies will be glorified on the day of our resurrection.

INDEPENDENCE DAY

Independence Day in India, celebrated annually on August 15th, marks the nation's freedom from British colonial rule in 1947. It is a day of immense significance, commemorated with patriotic fervor across the country. Independence Day is a time for reflection on the sacrifices made by freedom fighters and a celebration of India's journey towards democracy, unity, and progress. We complete 77 years of independence this year, yet it is unfortunate to see that we still live a life that is not fully free from so many social evils. It is not right that we blame the leaders, for each one of us have failed in our duties. The first and foremost duty of every citizen is to be a responsible citizen and elect the right leader who would lead the nation towards overall growth and not divide the country on the basis of caste, creed and language... May the celebration of this Independence Day inspire each one of us to become responsible citizens.

INFORMATION

CLERGY CONFERENCE & VIANNEY DAY

The feast of St. John Maria Vianney, Patron of especially Diocesan priests will be celebrated on 4th August 2024. I wish all the priests, Diocesan as well as Religious Happy Feast of St. John Maria Vianney. This year the Clergy Conference and Vianney Day celebration will be organized on Thursday 1st of August.

As per the practice in the Diocese, we will come together for our clergy Conference starting from 4 p.m. on Wednesday 31 of July.

The Program

Arrival; 4 p.m.; 4.30 p.m. tea; 5 p.m. 1st recollection talk; 6 p.m. Adoration, during which confessions will be arranged; 7.30 p.m. dinner.

On Thursday 1st of August, the Feast Day of our Patron St. John Maria Vianney: at 7 a.m. Morning prayer; 7.30 a.m. breakfast; 9- 10 talk, 10 a.m. Tea break; 10.30 – 11.30 discussion; 11.30 Mass; 12.30 Lunch; with this we conclude the clergy Conference. .

ADMISSION TO ST. MARY'S MINOR SEMINARY

This year we have nine admissions to the Minor Seminary. They are the following:

I appeal all the priests to promote vocations for Priesthood & Religious life from good catholic families.

S. No	Names	Parish
1	Bro. Alfred Anto. A.C	Our Lady of Good Health Church, K.R. S
2	Bro. Ephraim. C	St. Joseph's Church, Otterthotti
3	Bro. Joseph Fernandez	St. Anne's Church, Sandanapalayam
4	Bro. Melvin Anthony	St. Anne's Church, Sandanapalayam
5	Bro. Nishanth	Sacred Heart Church, Naganahalli

6	Bro. Nithish Messiah. S	Our Lady of Lourds Church, Martalli
7	Bro. Sham	Sacred Heart Church, Odakapallam
8	Bro. Vijay Antoni Dass. A	St. Anne's Church, Sandanapalayam
9	Bro. Vinod Kumar	Sacred Heart Church, Naganahalli

CATECHISM

Catechism plays a crucial role in our parishes and schools by providing foundational religious education and spiritual formation to children, youth, and adults alike. It serves as a structured program for teaching the principles of the Christian faith, including doctrines, moral teachings, sacraments, and prayer practices. Catechism classes help deepen understanding of the faith, foster a personal relationship with God, and prepare individuals for active participation in the Church community. By instilling knowledge and values rooted in Christian teachings, catechism promotes spiritual growth, moral integrity, and a sense of belonging within the broader Church family. It ensures continuity of religious traditions and empowers individuals to live out their faith in daily life, contributing positively to both personal development and the overall vitality of the Church.

I request Catechism and Faith Formation classes to be conducted both in parishes on Sundays and in educational institutions as per the Syllabus given by the Karnataka Regional Commission for Catechism. I request the parish priests and heads of institutions to take this responsibility seriously.

PARISH SOCIETY MEETING

The Parish Society meetings will be held on the following dates as given below. All the priests are requested to keep ready all the records: audited accounts for year 2023-2024, annual report, list of present members, minutes books, renewal certificate, details of any other accounts such as Funeral, Educational, Welfare and Cemetery funds. All the accounts are to be got audited only by the Diocesan auditors.

Details of the meetings are as below:

Date	Deanery	Place
19.08.2024 Monday	St. Anne's Deanery St. Michael's Deanery	9.30.am- St. Anne's Church, Virajpet 3.30.pm -St. Michael's Church, Madikeri
20.08.2024 Tuesday	St. Anthony's Basilica, Deanery	9.30 am -St. Anthony's Basilica, Dornahalli
21.08.2024 Wednesday	O.L. of Lourdes Deanery	9.30.am- O. L. of Lourdes Church, Martalli
	St. Francis of Assisi Deanery	3.pm. - St. Francis of Assisi Church, Kollegal
22.08.2024 Thursday	St. Paul's Deanery	9.30.am-St. Paul's Church, Chamarajanagar
23.08.2024 Friday	St. Theresa's Deanery	9.30 am - Sanmaargi - Bishop's House, Mysore
	St. Philomena's Deanery	3.30 pm- Sanmaargi - Bishop's House, Mysore
26.08.2024 Monday	St. Joseph's Deanery (Mandya)	9.30 am- Sanmaargi - Bishop's House, Mysore

STATUTES OF PARISH PASTORAL COUNCIL AND FINANCE COMMITTEE

Parish Council (Canon No. 536)

1. After the diocesan bishop has listened to the presbyterial council and if he judges it opportune, a pastoral council is to be established in each parish; the pastor presides over it, and through it the Christian faithful along with those who share in the pastoral care of the parish in virtue of their office give their help in fostering pastoral activity.
2. The pastoral council possesses a consultative vote only and is governed by the norms determined by the diocesan bishop.

The Parish Finance Council (Canon No. 537)

In Each parish there should be a finance council which is regulated by the universal law as well as by the norms issued by the diocesan bishop; in this council the Christian faithful, selected according to the same norms, aid the pastor in administration of the parish goods with due regard for the prescription of can. 532.

As per the norms and Canons 536 & 537, the Mysore Diocese has adopted the statutes of Parish Pastoral Council and Parish Finance Committee. I am circulating the statutes of the PPC & PFC. I request every parish priest to establish both the committees, as per the newly modified statutes and send the list of members for the approval. These committees will be for three years from 16-08-2024. Statutes of both the Committees are found in **Annexure No. II.**

PRISON MINISTRY SUNDAY

The prison ministry Sunday is to be celebrated on the second Sunday of August, that is 11th August 2024, in all the parishes and religious houses with special introduction and prayer of the faithful during mass.

A special second collection is permitted after the communion in the parish mass which is to be sent to the Bishop's House.

EARMARKED COLLECTIONS

All are reminded to send the stipulated collections to the Financial Administrator at the earliest. Let us avoid last minute transactions. While thanking 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 May - June 2024 in **Annexure III.**

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

ANNEXURE - 1

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE IV WORLD DAY FOR GRANDPARENTS AND THE ELDERLY

28 July 2024

“Do not cast me off in my old age” (cf. Ps 71:9)

Dear brothers and sisters!

God never abandons his children, never. Even when our age advances and our powers decline, when our hair grows white and our role in society lessens, when our lives become less productive and can risk appearing useless. God does not regard appearances (cf. 1 Sam 16:7); he does not disdain to choose those who, to many people, may seem irrelevant. God discards no stone; indeed, the “oldest” are the firm foundation on which “new” stones can rest, in order to join in erecting a spiritual edifice (cf. 1 Peter 2:5).

Sacred Scripture as a whole is a story of the Lord’s faithful love. It offers us the comforting certainty that God constantly shows us his mercy, always, at every stage of life, in whatever situation we find ourselves, even in our betrayals. The Psalms are filled with the wonder of the human heart before God who cares for us despite our insignificance (cf. Ps 144:3-4); they assure us that God has fashioned each one of us from our mother’s womb (cf. Ps 139:13) and that even in hell he will not abandon our life (cf. Ps 16:10). We can be certain, then, that he will be close to us also in old age, all the more because, in the Bible, growing old is a sign of blessing.

At the same time, in the Psalms we also find this heartfelt plea to the Lord: “In my old age do not abandon me” (cf. Ps

71:9). Words that are strong, even crude. They make us think of the extreme suffering of Jesus, who cried out on the cross: "My God, my God, why have you forsaken me?" (Mt 27:46).

In the Bible, then, we find both the certainty of God's closeness at every stage of life and the fear of abandonment, particularly in old age and in times of pain. There is no contradiction here. If we look around, we have no difficulty seeing that its words reflect an utterly evident reality. All too often, loneliness is the bleak companion of our lives as elderly persons and grandparents. Often, when I was Bishop of Buenos Aires, I would visit rest homes and realize how rarely those people received visits. Some had not seen their family members for many months.

There are many reasons for this loneliness: in many places, above all in the poorer countries, the elderly find themselves alone because their children are forced to emigrate. I think too of the many situations of conflict. How many of the elderly are left alone because men – youths and adults – have been called to battle, and women, above all women with small children, have left the country in order to ensure safety for their children. In cities and villages devastated by war, many elderly people are left alone; they are the only signs of life in areas where abandonment and death seem to reign supreme. In other parts of the world, we encounter a false belief, deeply rooted in certain local cultures, that causes hostility towards the elderly, who are suspected of using witchcraft to sap the vital energies of the young; when premature death or sickness, or any other misfortune strike the young, the guilt is laid at the door of some elderly person. This mentality must be combatted and eliminated. It is one of those groundless prejudices from which the Christian faith has set us free, yet which continues to fuel generational conflict between the

young and the elderly.

Yet if we think about it, this accusation that the elderly “rob the young of their future” is nowadays present everywhere. It appears under other guises even in the most advanced and modern societies. For example, there is now a widespread conviction that the elderly are burdening the young with the high cost of the social services that they require, and in this way are diverting resources from the development of the community and thus from the young. This is a distorted perception of reality. It assumes that the survival of the elderly puts that of the young at risk, that to favour the young, it is necessary to neglect or even suppress the elderly. Intergenerational conflict is a fallacy and the poisoned fruit of a culture of conflict. To set the young against the old is an unacceptable form of manipulation: “What is important is the unity of the different ages of life, which is the real point of reference for understanding and valuing human life in its entirety” (*Catechesis*, 23 February 2022).

The Psalm cited above – with its plea not to be abandoned in old age – speaks to a conspiracy surrounding the life of the elderly. This may seem an exaggeration, but not if we consider that the loneliness and abandonment of the elderly is not by chance or inevitable, but the fruit of decisions – political, economic, social and personal decisions – that fail to acknowledge the infinite dignity of each person, “beyond every circumstance, state or situation the person may ever encounter” (*Declaration Dignitas Infinita*, 1). This happens once we lose sight of the value of each individual and people are then judged in terms of their cost, which is in some cases considered too high to pay. Even worse, often the elderly themselves fall victim to this mindset; they are made to consider themselves a burden and to feel that they should be

the first to step aside.

Then too nowadays many women and men seek personal fulfilment in a life as independent as possible and detached from other people. Group memberships are in crisis and individualism is celebrated: the passage from “us” to “me” is one of the most evident signs of our times. The family, which is the first and most radical argument against the notion that we can save ourselves by ourselves, has been one of the victims of this individualistic culture. Yet once we grow old and our powers begin to decline, the illusion of individualism, that we need no one and can live without social bonds, is revealed for what it is. Indeed, we find ourselves needing everything, but at a point in life when we are alone, no longer with others to help, with no one whom we can count on. It is a grim discovery that many people make only when it is too late.

Solitude and abandonment have become recurrent elements in today’s social landscape. They have multiple roots. In some cases, they are the result of calculated exclusion, a sort of deplorable “social conspiracy”; in others, tragically, a matter of an individual’s personal decision. In still other cases, the elderly submit to this reality, pretending that it is their free choice. Increasingly, we have lost “the taste of fraternity” (Fratelli Tutti, 33); we find it difficult even to think of an alternative.

In many older persons we can observe the sense of resignation described in the Book of Ruth, which tells the story of the elderly Naomi who, after the death of her husband and children, encourages her two daughters-in-law, Orpah and Ruth, to return to their native towns and their homes (cf. Ruth 1:8). Naomi – like many elderly people today – is afraid of remaining alone, yet she cannot imagine

anything different. As a widow, she knows that she is of little value in the eyes of society; she sees herself as a burden for those two young woman who, unlike herself, have their whole lives before them. For this reason, she considers it best to step aside, and so she tells her young daughters-in-law to leave her and to build a future in other places (*cf. Ruth 1:11-13*). Her words reflect the rigid social and religious conventions of her day, which apparently seal her own fate.

The biblical narrative then presents us with two different responses to Naomi's words and to old age itself. One of the two daughters-in-law, Orpah, who loves Naomi, kisses her and, accepting what seemed the only solution possible, goes her way. Ruth, however, does not leave Naomi's side and, to her surprise, tells her: "Do not press me to leave you" (*Ruth 1:16*). Ruth is not afraid to challenge customs and inbred patterns of thought. She senses that the elderly woman needs her and she courageously remains at her side in what will be the start of a new journey for both. To all of us, who are accustomed to the idea that solitude is our unavoidable lot, Ruth teaches that in response to the plea "Do not abandon me", it is possible to say, "I will not abandon you". Ruth does not hesitate to subvert what seemed to be an irreversible situation: living alone need not be the only alternative! Not by chance, Ruth – who remained at the side of the elderly Naomi – was an ancestor of the Messiah (*cf. Mt 1:5*), of Jesus, Immanuel, "God with us", the one who brings God's own closeness and proximity to all people, of all ages and states of life.

Ruth's freedom and courage invite us to take a new path. Let us follow in her footsteps. Let us set out with this young foreign woman and the elderly Naomi, and not be afraid to change our habits and imagine a different kind of future for

our elderly. May we express our gratitude to all those people who, often at great sacrifice, follow in practice the example of Ruth, as they care for an older person or simply demonstrate daily closeness to relatives or acquaintances who no longer have anyone else. Ruth, who chose to remain close to Naomi, was then blessed with a happy marriage, a family, a new home. This is always the case: by remaining close to the elderly and acknowledging their unique role in the family, in society and in the Church, we will ourselves receive many gifts, many graces, many blessings!

On this Fourth World Day devoted to them, let us show our tender love for the grandparents and the elderly members of our families. Let us spend time with those who are disheartened and no longer hope in the possibility of a different future. In place of the self-centred attitude that leads to loneliness and abandonment, let us instead show the open heart and the joyful face of men and women who have the courage to say “I will not abandon you”, and to set out on a different path.

To all of you, dear grandparents and elderly persons, and to all those who are close to you I send my blessing, accompanied by my prayers. And I ask you, please, not to forget to pray for me.

Rome, Saint John Lateran, 25 April 2024

ANNEXURE - II

STATUTES OF THE PARISH PASTORAL COUNCIL DIOCESE OF MYSORE

1. Preamble

The Parish, established as a community of the Christian faithful and united in faith and fraternal communion, is a “living cell” of the diocese (AA 10).

Each of the Christian faithful, according to his/her particular state in life and special charisms, is called to participate in the sanctifying, preaching and shepherding ministry of Jesus Christ.

The Parish Pastoral Council, on the one hand, represents and reflects the loving communion of the parishioners and, on the other, is constituted as the pre-eminent organ for planning and implementing the pastoral ministries in the parish community.

Vatican II desires that exercising and solving pastoral problems “by general discussion” ought to find it’s adequate and structured development through a more convinced, extensive and decided appreciation for Parish Pastoral Councils.

The Code of Canon Law requires the bishop of the diocese to issue norms governing the Parish Pastoral Councils (CIC 1983, c.536/2).

2. Introduction

One of the greatest models of collaboration within the Diocese of Mysore continues to be the Parish Pastoral Council. The Pastors and Parish Pastoral Councils have laboured to create

and implement a vision of ongoing renewal within each parish. Through the service of Parish Pastoral Councils, mission statements and pastoral plans have been formulated and continue to be revised and implemented within each parish.

Parish Pastoral Councils “enable the proclamation of Christ to reach people, mould communities, and have a deep and incisive influence in bringing Gospel values to bear in society and culture” (Novo Millennio Ineunte, 29).

All of us can look toward the future with the hope that Parish Pastoral Councils will continue to work collaboratively with pastors and members of the parish to bring greater vitality and vibrancy to parish life. To bring this hope to fruition, all pastors are to remain committed to the development of Parish Pastoral Councils, consulting with them to address the varied aspects of parish life. It is encouraged that the laity should continue to step forward to lend their gifts and talents to the ongoing development of Parish Pastoral Councils and the building up of their parish communities as communities of prayer and worship, communities of faith and service.

1. Parish Pastoral Councils - Principles

In the Diocese of Mysore every parish is to have a Parish Pastoral Council which is to foster full participation of the entire parish – clergy, religious, and laity – in the pastoral life and mission of the parish and of the Universal Church. The following principles guide the formation of Parish Pastoral Councils:

a) Every Parish Pastoral Council is to develop a statement of purpose which reflects the identity and mission of the parish in light of the Gospel, Church teachings and the specific realities of the parish.

- b) The Parish Pastoral Council is solely a consultative body with the role of advising and assisting the Pastor in areas of pastoral concern.
- c) The Parish Pastoral Council develops and recommends parish pastoral plans and directions through a consensus process and prayerful reflection.
- d) Every Parish Pastoral Council in its membership should be representative of the entire parish, recognizing and reflecting the parish's rich diversity.
- e) The Parish Pastoral Council is to cooperate with other parish committees which address such areas of parish life as worship, spirituality, community, evangelization, education, and service.
- f) It is the responsibility of the Pastor to convoke the Parish Pastoral Council, to preside over it, and to determine the issues to be treated by it or to receive proposals from its members, in accordance with the norms of the Diocese.

2. Parish Pastoral Councils - Purpose

The purpose of the Parish Pastoral Council is to foster full participation of the entire parish in the life and mission of the parish and of the Universal Church. The parish faith community participates in this mission by:

Worshiping God;
 Creating and nurturing Christian Community;
 Growing in Faith and Holiness;
 Serving those in need, especially the poor.

3. Parish Pastoral Councils - Function

The general function of the Parish Pastoral Council is to

advise the Pastor in those pastoral matters presented to it by the Pastor. It carries out its function by:

- a) Informing the Pastor of the needs and concerns, gifts and resources of the whole parish and its members;
- b) Developing and reviewing a parish mission statement and periodically re-evaluating and revising it;
- c) Developing a parish pastoral plan;
- d) Participating in ongoing pastoral planning;
- e) Recommending policies, procedures and programmes which would assist in the implementation of the mission statement and the parish pastoral plan;
- f) Reviewing and evaluating the effectiveness of existing programs;
- g) Reflecting on the diocesan pastoral priorities and recommending how they can be implemented in the parish.

4. Parish Pastoral Councils - Role of the Pastor

It is the role of the Pastor to be the chairperson of the Parish Pastoral Council. The Pastor presides by:

- a) Ensuring that the scope of the Council's concerns reflects the entire mission of the parish and of the Universal Church;
- b) Assisting and creating among the members of the Council an atmosphere of trust and unity as a witness in strengthening and nurturing the parish faith community;
- c) Approving the Council agenda after consulting with the agenda Committee;
- d) Sharing information, listening actively, contributing to the discussion and promoting consensus.

5. Parish Pastoral Councils

A. Membership

a. *The President* of the Parish Pastoral Council is the Parish Priest. (There is only the post of Secretary in PPC and no post of Vice-president)

b. Ex-Officio members

- i. The Assistant Parish Priest and Manager / Correspondent of the School (whether diocesan or religious)
- ii. The Superiors of the religious communities in the parish (maximum of three members).
- iii. Representation from the pious associations of the parish (maximum of three).

c. Elected Members: About 50% of the entire Council has to be freely elected. In case there is a problem in electing members to the Council, the Parish Priest can co-opt representatives from each zone. The Parish Priest should consult the zonal members about the eligibility and integrity of the person.

d. Nominated Members: The Parish Priest can nominate some members to assist in the Parish Pastoral Council as members. The nominees should not exceed more than one-fourth of the total membership of the Council.

- The list is to be sent to the Bishop/Administrator of the Diocese for the approval.

B. Eligibility

a. A member of the Parish Pastoral Council has to be a baptised Catholic who participates in the life and worship of the parish and the meetings,

- b. He / she should have membership in the parish for at least two years.
- c. He / she should have completed 21 years of age.
- d. He / she must be held in high esteem by the parish community, and should enjoy a good reputation for faith and morals.
- e. It is recommended that at least 40% of the members of the Council should be women

C. Loss of membership

- a. Membership is lost when a member is absent for three consecutive meetings without prior intimation.
- b. At the transfer of the member to another parish.
- c. When a member submits his/her resignation and the same is accepted by the Parish Priest.
- d. When a member involves himself / herself in activities that are contrary to the teachings of the Church, violate the Christian spirit and are against the interests of the parish. In this case the Parish Priest notifies the member of the termination of his / her membership.
- e. An ex-officio member loses his/her membership in the Parish Pastoral Council when his / her office ceases (only for the rest of the period).

6. Term of Office & Vacancies to be filled

- a. The term of the Parish Pastoral Council is for three years.
- b. A member cannot be either nominated or elected for more than two consecutive terms. However, he or she can once again become a member of the Parish Pastoral Council after an interval.

c. Any casual vacancy in the Parish Pastoral Council may be filled by the President in consultation with the members of the Council, depending on the nature of the membership.

7. Approximate Size of the Council

The size of the Council depends on the size of the parish. There should be approximately one member elected or nominated from every 30-40 families or two members each per every ward. (Preferably one man and one lady)

8. Office Bearers

i. President: The Parish Priest shall be the Ex - Officio President of the parish council and presides over its deliberations. Without the Parish Priest (President) no meeting of the parish council is to be held.

ii. Secretary: A Secretary shall be elected by the members from among themselves at the first meeting. He/she will send notices of meeting under instruction from the President. He/she will also maintain a record of the activities and meetings of the parish council, prepare the minutes of these meetings and attend to the correspondence of the council. All records and minutes of the meetings should be kept in the parish office.

9. Meetings

a. The Parish Pastoral Council meetings are convened by the Parish Priest at least six times a year. Extraordinary meetings can be held at the request of the Parish Priest.

b. All meetings require a quorum of members consisting of the simple majority of members. In general, the minimum

number of members required is one over one half. A legitimate quorum must include the Parish Priest.

c. The agenda for each meeting shall be finalised by the Secretary (the Secretary is elected from and by the members at the first meeting) Ideally, the agenda must be prepared and send to members prior to the meeting. The minutes of the meeting be read in the next meeting and got approved.

10. Responsibilities of the Secretary

- a) Records the minutes of the Parish Pastoral Council.
- b) Maintains attendance and other records;
- c) Ensures that all the records are carefully placed in the parish office;
- d) Handles all Council correspondence;
- e) Carries out other duties assigned to him by the council.

11. Relationship with Parish Committees

The Parish Pastoral Council cooperates with other parish committees if any and parish organizations such as worship/spirituality, evangelization, education, parish life and human/social concerns, finances, etc.

To encourage unity and integration and to foster a close working relationship among all parish groups, the Parish Pastoral Council meets at least once a year with the leaders of parish committees and parish organizations.

12. Cessation

- a) For a grave reason either on the advice of the Parish Priest or suo moto, the Bishop / Administrator of the Diocese may dissolve the council.

b) The council shall however not cease with the transfer, resignation, removal or the death of the Parish Priest.

13. Amendments and Interpretation

Amendments to these norms and their interpretation and the dissolution of the parish council belong solely to the Bishop/Administrator and his decision in these matters shall be final and binding.

14. Approval

The Parish Priest should obtain the approval of the Bishop / Administrator for the Parish Pastoral Council to function in the parish by sending the list of members to the Bishop / Administrator for ratification before the Council begins to function.

Statutes of the Parish Finance Committee Diocese of Mysore

1. Preamble

Canon 537 states: "In each parish there is to be a finance committee to help the Parish Priest in the administration of the goods of the parish, without prejudice to Canon 532. It is ruled by the universal law and by the norms laid down by the diocesan Bishop / Administrator, and it is comprised of members of the Christ's faithful selected according to these norms."

The Parish Finance Committee provides the Parish Priest with valuable assistance, insights, advice and cooperation so as to enable him to function more effectively in the administration of the temporal goods of the parish.

As per the stipulation of the Code of Canon Law, the existence of this committee is mandatory in each parish.

The Parish Priest represents the parish in all juridical matters. He has the responsibility to administer the finances and goods of the parish in accord with the universal law of the Church and the statutes laid down by the Bishop / Administrator of the Diocese.

In assisting him, the members of the Parish Finance Committee are bound to fulfil their duties with utmost honesty, fidelity and confidentiality in the name of the Church and in accord with theses statutes.

2. Name

(Name of the Church) Parish Finance Committee.

3. Aim

The members assist the Parish Priest in the administration of the temporal goods of the parish towards the purposes mentioned in canon 1254, §2. They are, principally, “the regulation of divine worship, the provision of fitting support for the clergy and other ministers, and the carrying out of works of the sacred apostolate and of charity, especially for the needy”. The members of the Parish Finance Committee assist the Parish Priest in accordance with the Code of Canon Law (concerning temporal goods of the Church) and the particular norms of the Diocese of Mysore.

4. Functions

a. The Parish Finance Committee prepares the inventory of the movable and immovable goods, precious and high value goods, and liturgical and sacred goods with the estimation of their values.

- b. They must keep vigil over the goods of the church to protect the goods of the church from damage and loss.
- c. They ensure adherence to the civil requirements of administration especially payment of taxes and other dues to protect and safeguard the valid ownership of the goods of the church.
- d. They help to gather the income and revenue from the goods of the church at a proper time.
- e. They ensure that the money of the juridical person is invested profitably with the permission of the Bishop / Administrator of the Diocese.
- f. They draw up a budget of income and expenditure at the beginning of each financial year, and forward it to the Bishop / Administrator by the end of March. They also have the accounts audited and sent to the Bishop within two months of the close of the financial year.
- g. They ensure that copies of the inventory, the annual budget, the financial report, the statement of accounts and property documents are kept in the Parish archives and the original title deeds are forwarded to the Diocesan archives.
- h. They endeavour to make the parish self-sufficient by finding ways and means to augment its income.
- i. PFC must scrutinise the bank accounts, vouchers and receipts of the parish and all its financial activities.

5. Constitution of the Council

- a. The President is the Parish Priest.
- b. Other Members
 - i. Ex-Officio: 1) Assistant Parish Priest and Manager/ Correspondent of the Diocesan School

- ii. A religious member of the parish
 - iii. The Parish Priest can nominate technically qualified persons to the finance committee.
 - iv. The total number should not exceed 10
- List of the members to be sent to the Bishop/Administrator for the approval.

6. Eligibility

- a. He / she must have been a member of the parish for the period of at least two years.
- b. He / she must have completed 25 years of age.
- c. He / she must be held in high esteem by the parish community, and should enjoy a good reputation for moral integrity.
- d. He / she must have practical knowledge and sound judgment in matters of finance and civil law.
- e. He / she must not be an employee of the parish or a tenant of the property of the parish.
- f. He / she must not be related to the Parish Priest up to the fourth degree of consanguinity or affinity.

7. Tenure of Office

- a. The tenure of office of the nominated members is three years, renewable for one more term.
- b. While in office, a member is not to be removed except for a grave reason and after consulting the other members of the committee and with the consent of the Bishop / Administrator.

8. Cessation

- a. The committee does not cease with the transfer, resignation, removal or death of the Parish Priest.
- b. For a grave reason the Bishop/Administrator may dissolve a Finance Committee after getting a report from the Parish Priest.

9. Vacancies

Vacancies shall be filled as and when they occur and the term of the new members will end with that of the existing committee. The President fills the vacancy with the approval of the Bishop / Administrator.

10. Office Bearers

- a. President: The Parish Priest is the President of the Parish Finance Committee and shall preside over its deliberations; no meeting should be held in his absence.
- b. Secretary:
 - i. A Secretary shall be elected by the members of the committee from among themselves at their first meeting.
 - ii. He/she shall send notice of meetings under instructions from the President.
 - iii. He/she shall draw up the minutes of meetings, maintain a record of the activities of the committee and attend to its correspondence in consultation with the President.
 - iv. All the records of the committee including the correspondence files should be kept in the parish office and the same should not be taken outside.

11. Approval

The Parish Priest should get the approval of the Bishop/ Administrator for the Finance Committee to function in the parish.

12. Meetings

The Committee shall meet once in fourmonths or oftener if needed. Normally a week's notice is to be given. Two-thirds of the total members shall constitute the quorum.

The committee may appoint sub-committees or ad hoc committees from among its members for specific purposes.

13. Powers and limitations there of

a. The Parish Priest may incur an expenditure of less than Rs. 25,000/- on any item without the consent of the Committee. He needs concurrence of the Finance Committee if the amount involved is Rs.25,000/- and above. For expenditure for any single project involving Rs. 50,000/- and above, the written permission of the Bishop/Administrator is required. All this expenditure should be approved in the annual budget.

b. The Parish Finance Committee is to assist the Parish Priest in the following acts of ordinary administration:

- i. Collection of debts, rents, monthly or annual subscriptions
- ii. Normal maintenance of the church buildings.
- iii. Support of parish personnel.
- iv. Acceptance of unfettered donations.
- v. Raising of funds for the annual feast of the Parish.
- vi. Renting of the parish hall for marriage parties and meetings other than political ones.

vii. Creation of a fund for the education of needy students, marriage of those in the low-income brackets and disabled poor persons.

c. The Parish Priest requires the consent of the Bishop/ Administrator for validity for the following acts of extraordinary administration

i. Alienation / leasing out of church goods or property.
ii. Acceptance or refusal of major qualified bequests or legacies.

iii. Acquisition of land.

iv. Construction of new buildings or demolition of the old ones.

v. Extensive repairs of old buildings.

vi. Leasing of property or renting of buildings for residential or commercial purposes.

vii. Opening of a new cemetery.

viii. Establishment of school or any institutions / Examination of school or institution.

ix. Investment of capital for more than two years will constitute a long term.

15. Addition, Amendments and Interpretations

Additions and amendments to these norms and their interpretations belongs solely to the Bishop / Administrator and his decision in these matters is final and binding

Annexure - 2
LIST OF THE EARMARKED COLLECTIONS RECEIVED FOR THE PERIOD MAY AND JUNE 2024

PARISHES	Vocation Sunday	Second Sunday	Holy Thursday	Communio Sunday	St. Peter the Apostle	Hunger & Disease	Xmas Collection
St. Mary's Church, H. D. Kote		4,772.00	3,610.00	9,219.00		10,292.00	
Nirmala Mathe Church, Kuttia		1,531.00	1,500.00				
St. Anne's Church, Sandanapalayam	3,000.00	6,000.00					
Our Lady of Victories Church, Somwarpet	7,100.00						
Sacred Heart Church, Kodugane			8,250.00	16,200.00		13,350.00	1,600.00
Our Lady of Assumption Church, Pandavapura		6,100.00	400.00	1,120.00		34,490.00	
Our Lady of Presentation Church, Mariamangalam	1,300.00	2,989.00	11,700.00	20,110.00		1,800.00	
Sacred Heart Church, Nagavalli		2,680.00	1,600.00	1,500.00		6,015.00	
St. Francis Xavier's Church, Kamagere	4,758.00	6,838.00	4,216.00				
Our Lady of Velankanni Church, J. P. Nagar		9,090.00					
Holy Cross Church, Belawadi	6,930.00	3,390.00					
St. Francis Xavier's Church, Hunsur	2,894.00	6,579.00					
St. Peter's Church, Bogadi	4,389.00	17,492.00	11,232.00	11,508.00		16,773.00	
St. Thomas Church, Thomayarpalayam						2,500.00	3,380.00
Divine Mercy Church, K. R. Nagar		1,040.00	780.00	930.00		6,810.00	
Church of Mary Mother of God, Jakkalli	1,900.00	4,240.00				10,000.00	
Mother of Humanity Mission Station, Mandya West			5,000.00	4,500.00			
St. Lawrence Church, Aboorkatte	6,100.00	4,995.00		7,830.00			

RELIGIOUS:	Hunger & Disease
St. Thomas Convent, Thomayarpalayam	2500

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



ಪ್ರಾರ್ಥನೆ: ಜ್ಯೂಜಿಲಿ 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.

ಜ್ಯೂಜಿಲಿ 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!

