CONCLUSION

The advent of Christianity in Kanyakumari district creates social awakening among the poor masses and the exploited and the suppressed have freedom and equality. They get social freedom, economic rights, educational freedom and privileges. Mostly Christianity looking into the prevailing conditions of the society offers much scope for change. The bishops, priests, men and women religious, the missionaries and the diocesan institutions hold to have new opportunities, spiritual and temporal to the neglected sections of the society. The Catholic church creates opportunities and makes the people more vigilant to its utmost of possible achievements. Education offers them employment that rises their economic status and wins for them social recognition in the long run. For centuries, the downtrodden and the backward sections were ignored economically, socially and educationally. The traditional caste system recognized no provision for their basic needs except to degrade them. There were restrictions in religion and society and these people had no scope to lift their position. The Christian church was an instrument that created a social awakening against, superstitions, sorcery, casteism, ignorance, communalism and false believes among the people. In nutshell, the Christian justice was sharp to slay the unwanted customs in the society. In Kanyakumari district every noble thing begins from the Christian mode of life. The church trains the people to challenge the melodies of the society. It has been training the people to laud corruption and exploitation. It brings solid changes in the society. The church has been giving counsel and makes remedy to many social and economic issues and the Christian counsel has no price and it makes a man stick his own mare.
In 1619, the Roman Curia of Pope Paul IV (1605-1622), declared the Jesuit missionary Francis Xavier as Blessed and on 25th October 1622, the 235th Pope Gregory XV announced the grand declaration of the sainthood of Francis Xavier. Gradually, many churches were erected and dedicated to St. Francis Xavier throughout the world. In the diocese of Kottar, the churches of Alenchy, Chentharai, Ellampilavilai, Helen Nager, KaraiyanKonam, Karingal, Konamkadu, Kottar, Kuzhivilai (Mulagumoodu), Mallanvilai, Mankuzhy, Marthandam, Muttaikadu, Pullankuzhy, Thachanparampu, Vattavilai, Vencode, Vilathurai, Yettacode and Xavierpuram were consecrated in the name of St. Francis Xavier. Many ecclesiastical, educational, charitable and social welfare institutions were named after the saint.

The Diocese of Kottar has been giving a christian order and regulate the whole society of the Kanyakumari region. The Latin Catholic people are a model to the rest of the society. The Bishop and his commissary have a command over the people of this area. The Christian bodies, congregations and councils are instituted for the promotion and welfare of the people’s social, economic and cultural life. The catholic church promotes public utility, establishes charity, educational uplift and cultural stability in this location. The institutions incorporated by the Christian church take the passage of literary, scientific and artistic frame of mind among the people.

From the early times, the catholic church sought to attend the spiritual needs of the people. It has been offering moral, material, and cultural guidance to the christian folk of this region. The economic, educational and medical services have a glorious stand and the folk have attained cultural status. Christianity favours many individuals to become priests, nuns, teachers, physicians, lawyers, engineers, police
and defence officers, musicians, reformers, politicians, ministers of cabinet rank and high officials work in the public and private sectors.

The diocese has been guiding the individuals and families and protect them in the christian shadow. Generally the catholics show their spirit by gentle words and resolute actions. The men and women congregations throughout the diocese make close contact with the believers and make a social revolution. The order of Friars of Capuchins, the Carmelites, the Claretian missionaries, the Indian Missionary Society, Society of Jesus, the Society of Catholic Apostolic Church, the Missionary of St. Francis de Sales, the Secular Institute of Our Lady etc. have houses in Pampanvila, Manalikarai, Thuckalay, Ettamadai, Kanjiracode, Carmelnagar, Kulasegaram, Thundathuvilai, Kadayal, Pacode etc. and these religious bodies at different quarters do valuable service for the people. The religious societies of women (convents) in Alamcode, Achenchy, Aramboly, Asaripallam, Azhagiapandipuram, Carmelnagar, Chemparuthivilai, Chentharai, Chunkankadai, Colachel, Eanchacode, Elavuvilai, Enayam, Enayamputhenthurai, Kadiyapattinam, Kalimar, Kaliyal, Kanyakumari, Kappukadu, Karingal, Kattur, Kurumbanai, Kuttamavu, Kurusady, Madathattuvilai, Manakudy, Manali, Manalikarai, Mancode, Mandaikadu, Mangalakunnu, Mankuzhy, Maravankudiyirippu, Mathal, Mathiravilai, Midalam, Mullanginavillai, Muttom, Nagercoil, Nedumcode, Pallam, Palliyadi, Palugal, Pampanvilai, Parakunnu, Puthenkadai, Punnainagar, Puthenthurai, Puthukadai, Rajakamangalam, Rajavoor, Ramanathichanputhoor, Ramanputhoor, Ramavarmapuram, Ritapuram, Sahayapuram, Saral, Siluvaipuram, Surulacode, Thiruthuvapuram, Thuckalay, Thundathuvilai, Unnamalakadai, Vaniyakudy, Vattom, Vavarai, Velliavilai, Vedakarankudiyirippu, Vencode etc. serve the people and do all
religious and social service to them and the christian kindness and honesty are the
noblest weapons to conquer the masses of this region. The ecclesiastical institutions
co-ordinate the laity and make them pious and more useful to the society. The people
can directly involve in the religious matters and feel the christian pleasure in the
socialisation of the diocese. The economic or financial institutions do a large service
to the people in all quarters of the four vicariates of the diocese. The Kottar Social
Service Society and Kuzhithurai Integral Development Social Services make timely
tries to create awareness among the people about the problems in which they are
confronted. During the occurrence of tsunami, the diocese was able to extend large
quantity of service to the coastal villages from kanyakumari to Neerody.

Among the catholic dioceses of Tamilnadu, Kottar ranks number two in the
erection of parishes as it has 154 parishes next to Madras Mylapore Arch Diocese
which has 162 – parish churches. However the churches of Kottar are larger than
Tuticorin (104), Pondicherry (102), Trichirapally (98), Marthandam (92),
Kumbakonam (90), Vellore (89), Coimbatore (87), Madurai (78), Ottacamund (76),
Sivagangai (76), Dindigal (73), Thuckalay (60), Palayamkottai (58), Dharmapuri (53)
and Salem (51). Kottar is the biggest catholic diocese of Kanyakumari district. The
tiny district has a total of 306 parishes including Kottar, Marthandam and Thuckalay
Catholic dioceses. This district has 770 chapels and churches.

The history of human civilization is like a highway which our ancestors and
we have travelled through. It is marked with many milestones and great events that
are shaping history. The events relate to the history of the Diocese of Kottar are the
milestones in the catholic mission history of India. To enclose, it is noteworthy of
presenting a bird’s eye view of some of its history’s most important milestones.
The arrival of St. Thomas in 52 AD, the establishment of Thomasonian dioceses of Malankara and Zero Malabar rites in the southern corner of the Indian peninsula, the arrival of the Papal and Portuguese missionaries and the renovation of the three catholic orders in the tiny region, the service of the Paulists, (Jesuits), Dominicans, Carmelites, Franciscans, Ramans, Beligians and the protection and care nodded by these Christian missionaries, the mission of St. Francis Xavier, the founder Bishop Aloysius Maria Benzigar, the Lords of Kottar, Bishop Lawrence Pereira, Bishop Roch Agnisamy, Bishop Marianus Arockiasamy, Bishop Leon Agustine Tharmaraj and Bishop Peter Remingius are the epic heroes of the diocese of Kottar. As bishops, they are great explorers, driven by curiosity served and worked with a great desire, will and gained fame and reputation. All these pastors share equal qualities. They possess the love of adventure and burning desire to mould the catholic spirit in this Kottar region. These bishops aimed the goal of establishing a Christian culture in this region and find the way of achieving it. All the bishops are dedicated to the whole region. Their spirit of adventure and the urge to expand Christian spirit and knowledge is highly commendable. At every moment, they are enlightened to lead the catholic community to reach the heights of glory. Their history observe us and fill us with wonder and delight.

The bishops of Kottar diocese are the special invities of the public programmes of the district of Kanyakumari. In every occasion such as Republic day, Science day, water day, Environmental day, Independence day etc the bishops are hospitably invited to deliver speeches in the public meetings. The bishop of the Latin diocese and his title is grandiloquent and highly venerable by all the religious
communities. In critical times such as communal and caste wars, the bishop’s presence and advice are looked for solving the issues.


The priests who served the diocese for many decades and departed have great history. Fathers D. Jesudhasan, Maria Soosai, Mathias, Lazar, A.J. Joseph, Stansilas, Francis Borgio Peter, Thomas Fernando, Jacob Lopus, Bellarmine Geo, Rajappan, M. Ambrose, Benedict Alexander, E. Athanacius, E. Francis, A.Thobias, J.G. Jesudhas etc. have established a name for them in this diocese. The Catholic community is intended to thank these inspiring souls.

The convents functioning in almost all the parishes of the diocese shape the Christian spirit and will of the people. The Holy Cross congregation sisters shape thousands of noble women every year from their esteemed institution. The convent schools throughout the diocese uplift the society and do all service for mankind.

The early St. Thomas missions, the Jesuits, Franciscans, Carmelites, Capuchins, Belgian, French and Benedictine missions have toiled hard to spread the
catholic faith in this soil. On the eve of the formation of the diocese the missionaries of fathers Victor, Louis Rodriquez, Aloysius Bygovas, Innocent, S.T.Mathias, Maira Bernardine, Peter Thomas, Mary Ephrem Gomez, Demoscene, Bernard Gomez, Joseph Leo, Morris, James Themper have foot prints in the catholic history of Christianity in the Kanyakumari region. The missions of Nemom and Neyattinkarai are followed by many other missions in this diocese. The Kottar, Enayam, Ramanthurai, Kanyakumari, Vencode, Maniyaramkunnu, Kadiyapattinam, Puthukadai, Puthenkadai, Kaliyakavilai, Thiruthuvapuram, Parakunnu, Kulasegaram, Alenchi, Arampoly, Asaripullam, Chunkankadai, Kadayal, Kottaram, Maniyaramkunnu, Maruthamcode, Mathiravilai, and Ponmanai missions have been employed by the first three bishops of kottar. The priests mostly sons of the soil were responsible for conducting these catholic missionary service. The priests J.M.Villavarayan, Ubald Raj, Joseph Raj, Dharmanathar, Barnabas Alexander, E.Francis, A. Ambrose, S.Thansilos, Antony Muthu, Thomas Fernando, Amprose Paldane, Joseph Path Maria, J.G.Jesudhas, A.Thobias, Andrew Selvaraj, Bellarmine, M. Peter, J.N. Ceasar, Hillary Paul etc. have been serving the missions. However christianity has a sound tradition in this district.

Kanyakumari region is a meeting ground of different christian traditions. It is a seat of Latin, Malankara, and Zero Malabar hierarchy. Also Church of South India, Salvation Army, and the Pentecostal mission have strong routes in this place. This makes the Cape region as a confluence of Christian civilization. The church is an instrument which brings a christian character in Kanyakumari. This place is highly experimented with the Kerala and Tamil Nadu missionary activities, and this interaction makes a special note in the life of the Christians in South India. Every time
there are catholic conferences, seminars of the religious, christian festivals, retreats, inter-religious talks and religious conventions among the christian denominations.

The relationship between the catholics and other religious people are always peaceful. The christians respect the ways of living and religious practices of other communities. Religious as well as family festivals offer opportunities for mutual understanding and help among the people of this region. There are often mutual visits among friends and families and during these visits they exchange gifts out of esteem honour.

The religious institutions of the diocese of Kottar like Army of St. Mary, Catholic Action, Vincent de Paul Society, Diocesan – Assisi Press, Franciscan Laity Organisation, Sacred Heart Society, Kottar Social Service Society, Kuzhithurai Integral Development Social Services, Coastal Peace and Development Council, All India Catholic Union, Basic Christian Communities, Diocesan Parish Council, Senate of Priests, St. Aloysius Seminary, Xavier Mission Home, Nanchil Natham Academy are synonymous to serve the mankind.

The educational service of the diocese is highly commendable. It favours primary, secondary and collegiate education to all. Education is more accessible to the weaker sections of the society and this dynamism makes a wonderful society with all virtues and skills. The educational institutions managed by the diocese are the best in this locality. The students excel in all academic and co-curricular activities and these institutions shape noble and loyal citizens to our motherland. Thousands of teaching and nonteaching staff are employed by the corporate management of the diocese.
The educational institutions such as schools, technical institutes, teachers training institutes, Colleges etc serve the people on a large scale. It is noted to say about the Holy Cross College, Nagercoil, the first Women’s College in the district run by the nuns, Xaviers’ Engineering College, Chunkankadai, Nagercoil, the first missionary college established in India, St. Xavier Nursing College, Chunkankadai, Poly-techniques, and Technical institutes read records in the educational sphere of Kanyakumari region and guarantee the students a quality education.

The Christian educational institutions of Kanyakumari serve the students in many capacities. The committees of the Catholic institutions such as ‘Students Discipline and Services Committee, Value Education Commission, Literary Associations Committee, Remedial Education Committee, Internal Quality Assurance Cell, Mentor Programme, Youth Red Cross Society, Eco Club, Consumer Forum etc. look after the welfare of the students. The National Cadet Crops (NCC) and National Service Scheme (NSS) function in all the Catholic institutions serving the nation with the student force. These Christian institutions have active functioning of the extra curriculum like sports, fine arts, music, audiovisual education and extension and outreach programmes. All these student oriented programmes are leading towards light and dispels ignorance. Imparting knowledge coupled with religious fervour and morality is the mode of these institutions. Youth culture is flourished in the diocese by these programmes. The young are treated as good citizens through these educational institutions. There are ‘Youth Clubs’ in all parishes, and these make use of the youth in constructive activities. The Parent Teachers Associations of these institutions enhance the parental responsibilities.
It is the responsibility of the leaders of the church to see to it that the children receive proper education not only with regard to values and ethical life but also regarding religious themes and heritage. All the catholic children in all the parishes and substations have Sunday classes to learn about the Bible, Holy Scriptures, catechism etc. The premarital instruction course to prepare the couples intending marriage for a full understanding of the religious significance of marriage is highlighted in the diocese. After marriage, the couple are given counselling for moulding a good family life.

In general the Christian community values the women highly. The Christians are the first to open schools for the poor and specially for the girls. It is reflected in all the census of India, that the Christian community is ahead of other communities in educating the women. In the district of Kanyakumari the women over cede the men in the educational ratio as the diocese runs many institutions for the women. There are a great number of Christian female nurses working in the hospitals throughout the diocese, other places of India and abroad. There are a great number of Christian female teachers working in the schools throughout the diocese and other places.

The diocesan constitution enacted in 1954, seeks to make free and compulsory education to all children in the age group 6 – 10 including all sections of people. The diocese implements the national plan, the scheme of "Sarva Shiksha Abhiyan (SSA) to provide useful and relevant elementary education for all children in the 4 – 16 age group by 2001, and it is successful in the diocese. The "Mid Day Meal Scheme" (MDMS) was enhanced in the diocesan primary schools from 1930, the inception of the diocese. It aims at improving the nutritional status of the school children and for encouraging poor children belonging to disadvantaged sections to attend school.
regularly. This plan was later adopted by the Government of India to improve education. The diocese has been monitoring and supervising this programme even today. "Merit Scholarship Scheme (MSS) of Kottar Diocese was inaugurated in the diocese from 1960. Scholarship is provided to all the meritorious students on school, vicariate and diocesan levels.

The diocese plays a vital role in the preservation and promotion of art and culture. It aims to develop ways and means by which basic cultural and aseptic values and perceptions remain active and dynamic among the catholic people of this location. The diocese is very much interested in the upkeep of Indian culture and civilization through its cultural service. "Nanchil Natham", the musical academy trains Hindustani, Carnatic, Bharatanatyam, Kathakali, Kalari, Drama and Finearts programmes in the diocese, and its themes are derived from mythology, legends and classical folk literature.

It is customary that all the catholic families of the diocese pray together and stay together. Every time the catholic churches have ceremonial feastings. These seasonal festivals have the Tamilnadu and Kerala characteristics. The people commonly celebrate the feasts of Holy Family, the saints, the Martyrs (Martyr Devasahayam Pillai), Mother Teresa, St. Alphonsa, the national days, regional days such as Day of Kanyakumari, Pongal, Onam etc. These festivals are a social mixing and rejoicing of the people of the district. The diocesan feasts, functions and ceremonies have a national and Christian spirit. Dancing, singing, feasting, athletic events and carnivals are the sensual functions of a feast of the diocese of Kottar. All the national, religious and regional festivals are recorded as a sign of unity and toleration of all the religious people, The Hindus, Muhammadans and Christians share
the moment of happiness. These feasts meet specific cultural needs and responsibilities of the people and provide an all over entertainment to the mass. These traditional feasts provide opportunities for bonding and developing unity among families, villages, vicariates and the diocese as a whole. The pilgrimage practices of the Christians are highly devotional. The adoption of fasting such as vellinonpu, (Fasting observed on all Fridays), moonunonpu (fasting for three days), ettunonpu (fasting for eight days), patthunonpu (fasting for ten days) and the lent seasonal penance have a high order in the catholic society. The diocese of Kottar reveals the legend of Christian mysteries to the society. The Catholic faith is strongly standardized in this region. The feasts bring peace and harmony to the people of the district.

The diocese as a whole transforms multiple agrarian work in this district and evolves green revolution. The Nanjil Milk Society, its milk processing and milk supply to the whole district and to the nearby Tirunelveli, Tuticorin districts of Tamil Nadu, Neyyatinkarai and Trivandrum districts of Kerala State, are sufficient to yield white revolution. The fishery activities of the diocese in the fishing harbours of Colachel, Kadiyapatinam, Kanyakumari, Manakudy, Thengapattinam etc. are the highly professional and a blue revolution is activated and sufficient fish is supplied in the district and the other places of Tamil Nadu, Kerala and the other states of our mother country.

Agriculture is the mainstay of Indian economy. Agriculture and allied sectors contribute nearly 22% of the Gross Domestic Product of India. About 65.70 percent of the population is dependenting on agriculture for their livelihood. The place is bestowed with a varied agro-climate, which is highly favourable for giving a large
number of horticultural crops as fruits, vegetables, root tuber, ornamental aromatic plants, medicinal herbs, spices and plantation of crops like coconut, arecanut, cashew, cocoa, etc.

Mango, banana, pineapple, papaya, guava, lime, jackfruit are the tropical and sub tropical fruits. These are common in all the households and institutions of this location. Many kinds of vegetables belonging to different groups namely tomato, onion, brinjal, peas, cucumber, etc. are cultivated largely in Kanyakumari district.

The floriculture in Kanyakumari is noticeable. The group of contemporary cut flowers like rose, gladiolus, tuber rose, carnation, lotus, pichi, mullai, sunflower are quite common in this place. The Christians use all these flowers for altar decoration during ceremonies and feastings. The agro climatic conditions in this place facilitate production of these flowers in all seasons throughout the year.

Spices constitute an important group of horticultural crops of this place which are used for flavouring, seasoning and imparting aroma in foods. The Kanyakumari district farmers produce a wide variety of spices like black pepper, cardamom, ginger, turmeric, chilli etc. The tiny district share the national export of spices. The major plantation of crops include coconut, groundnut, palmyra, arecanut, oil palm, tapioca cashew, rubber, etc. enrich the place as a citadel of trade.

The plantation of trees in the Catholic churches, monasteries, convents, colleges, schools and the other diocesan institutions is a great blessing to this place. This adds a fair environment and climate in this location. The age old trees planted in the premises of the catholic institutions several years before make the place suit for fine human settlements. The vegetation in this place leads to a good harvest every
Integrated development of rural areas is the flagship programme of the diocese from its beginning in 1930. In the early days there were a few towns in the diocese and all the other were villages. Primary schools, rural hospitals and markets were opened near the Roman Catholic Churches and these marketing centres emerged as big commercial complexes afterwards. The diocese lays policies and programmes for the development and regulation of water resources in the diocese. The Kottar Social Service Society and the Kuzhithurai Integral Development Social Services lead programmes in this venture.

The youth constitute 40% of the population of the diocese of Kottar. The diocese has parish, vicariate and diocesan level planning to motivate this vibrant youth. Youth clubs have been formed in all the parish and sub parish stations.

The services in the medical field are excellent in the rural and urban areas of the diocese. The dispensaries, hospitals etc. excel in their duties and this mission is well equipped with modern system of medicines, surgery, laboratory and tools. The catholic physicians do brilliant service and many charitable activities are guided by these mission hospitals.

Each vicariate of the diocese has its own boy’s orphanage, and these feed, nurse and educate the boarders of these homes. Manalikarai, Sahayapuram, Thuckalay, Mulagumoodu, and Carmelnagar have many orphans belonging to all religions are taken care by the missionaries. The orphanages for women are attached to the nunneries (or) convents of the diocese. The Carmelnagar, Enayamputhenthurai,
kadayal, Kadiyapattinam, KelAsaripallam, Kurusady, Manalikarai, Mulagumoodu, Pattarvilai, Ritapuram and Thuckalay houses of the orphans have been nursed by the nuns and this service is extended with charitable funds of the diocese. There are donors who contribute material help to these orphanages. The free hostels for girls at Siluvaipuram, Rochnagar (Nagercoil), Thuckalay, Thiruthuvapuram, Kurusady, Vavarai, Carmelnagar, Ramanputhoor, Manalikarai, Ramavarmapuram are functioning gracefully to help the poor girls who are educated in the higher educational and technical institutions of the Kottar diocese. Free food and clothing are provided to the inmates.

The Amber charka units are functioning in Asaripallam, Chemparuthivilai, Ettamadai, Neyyoor, Kurusady, Mathal, Melpalai, Mylacode, Pakiapuram, Parakunnu, Enayam, Siluvaipuram, Velliavilai, Vencode and Kadiyapattinam. Spinning centres are activated in Kadiyapattinam, Pacode, Thuckalay, etc. Basket making units are in Chinnavilai, and Kesavanputhenthurai. Tailoring and ready made units are functioning in Ramapuram, Kanjampuram, Colachel, Kodimunai, Kulasegaram, Palliyadi, Kottar, Thiruthuvapuram, Medavilagam, Kadayal, Arumanai, Melpuram, Carmelnagar, Packiapuram, Kadiyapattinam, Pozhilkari, Themanoor, Siluvaipuram, Puthoor, etc. The matmaking units are functioning in Cheruvallore, Kaliyakavilai, Kurusady, Melpuram, Muttom, Parakonam, Thundathuvilai etc. Net making units function in Cape Comorin, Enayam, Midalam, Muttom, Ramanthurai, Colachel, Pillaithope, and Kadiyapattinam. Computer and type writing institutes are functioning at Manalikarai, Vavarai, Cheruvalloor, Kulasegaram, Palliyadi, Mulagumoodu, Thiruthuvapuram, Attoor, Kottar, Kanyakumari, Thengapattinam etc. These units provide employment opportunities to many.
Technical units in Kulasegaram, Chunkankadai, Kurusady, Aralvaimozhi, Melpalai, Manalikarai, Mullanginavilai, Aruguvilai, Cape Comorin, Parakunnu, Ritapuram, Cheruvallore and Carmel Nagar employ many workers to have their livelihood. There are fiber centres, coir making centres, basket, match box manufacturing centres, handloom centres, cottage industries etc., throughout the parishes of the diocese.

Training courses, seminars, workshops are arranged by the “Community Health Development Council” (CHDC) for the improvement of the workers. These programmes are conducted in the community welfare hall, near the Bishop’s House, Ramavarmapuram, Nagercoil give adequate knowledge about the socio economic, political and cultural matters. Measures are taken to fight out many social disabilities in the society. Various sanitation programmes undertaken by the diocese in collaboration with government and private organisations in the district lead the region towards progress. In the district many of the villages are facilitated as towns as well as busy commercial centers by the church. The churches, schools, auditoriums, banks, social welfare institutions, hospitals etc modify the economic life of the people.

The christian towers of the churches, shrines, niches etc are the glorious pages of the history of architecture of the diocese. The sculptural elegance of the statues of Saints, Christ and the holy relics are the appreciable skill of labour of many artisans. The towers of Parakunnu, Chemmankalai, Kanyakumari, Nallayanpuram, Aramboly churches excel the artsman skill of engineering. The retreat homes in Kanyakumari, Vettumany, Samiyarmadam, Rajavoor reveal the beckon of architecture. These are the handmaid of devotion, a sermon in stone and this art disposes and adorns the christian
skill of perfection. The Dravidian, Gothic and European skills are carved through these holy structures. The catholic diocese of Kottar does a great job with the spirit of service to humanity and the functions are ceremoniously leading the society towards development. This service should be extended throughout the diocesan and the outer locations of the diocese. The present educational institutions, medical, engineering, technical, ecclesiastical, charitable, social welfare and the worshipping centres must come up to help all the people of the district of Kanyakumari. The four vicariates may have medical mission hospitals, engineering colleges, arts and science colleges, major seminaries, nunneries and research centres to function independently in the diocese. The diocese can start diocesan libraries in the major towns of the district. The bishops may kindly look into the erection of new institutions in each vicariate station to glorify religious and secular education in this locality. The erection of new factories, engineering units, workshops, women supporting occupational units with christian character will glorify the diocese and the Kanyakumari district. The diocese is vast and for administrative convenience the diocese may be bifurcated into two ecclesiastical units in the name of God.

It is better to do hopeful research on the following topics and to reach successful conclusions. The Diocese of Kottar has eloquent and fair seeds on which the scholars can make further enquires. There are plenty of archival, material, inscriptional, monumental, epistelary and supporting sources for this study. Research can be highlighted on the career of the Bishops of the diocese, who have been leading the religious district from 1930 onwards. Bishop Lawrence Pereira, Bishop Roch Agnisamy, Bishop Marianus Arokiasamy, Bishop Leon Augustine Tharmaraj, Bishop
Peter Remigius, Bishop Rajappan Anthonymuthu, Bishop Thomas Aquinas have historicity for research.

The map of the catholic religious district of Kottar, list of parishes and substations, the photographs of the Bishops of Kottar, a brief report of the fifth Bishop Rev. Dr. Peter Remingius, the photographs of the Vicar Generals, the inscriptions related to the monuments of Kottar, a few photographs of the old stone churches, new churches, shrines of Kottar, pilgrimage centres, vicariate head stations, ecclesiastical charitable and educational institutions are enclosed in the annexure.