Chapter 4

THE COMMUNICATION TECHNIQUES OF THE CATHOLIC CHURCH OF KERALA SOCIETY
1. Introduction

This chapter deals with the origin and development of Christianity in India and the following developments in the communication activities of the Catholic Church in Kerala Society. The Catholic Church in Kerala Society is perceived and analyzed mainly through the kaleidoscope of the Syro Malabar Church of Kerala in this study. This does not delimit the analysis of the Catholic Church in Kerala Society since the communication techniques are same irrespective of the rites.

Before proceeding to the communication techniques of the Catholic Church in Kerala it is imperative to understand the religious communication in India mainly because of the fact that those techniques originated or were inspired from these religious communications. Thus a survey of the religious communication is a part of this section. Then the study proceeds to the different activities and services of the various departments of the Syro Malabar Church.

It is to be remembered that in our study the whole activities, pastoral work, ministries, mission work, communication management etc. are generally categorized as communication techniques. There can be a positive as well as a connotation for the word technique. It can be termed as negative in the sense of ‘tactic’ or ‘line of attack’ and positive in the sense of planning, policy, guiding principle, procedure etc. If such an argument is acceptable, our description of the different techniques of the Catholic Church logically includes both positive as well as negative elements. It may be proper to say that from a Catholic point of view all the ministries or the activities will be for the purpose of building a better society.
2. Christianity in India

Christianity was propagated in India by St. Thomas, one of the twelve Apostles of Jesus, in A.D.52. According to the ancient, strong traditions, St. Thomas landed at Kodungalloor (Muziris) in 52 A.D. After preaching and establishing Christian Communities in different parts of India, he suffered martyrdom in 72 AD.¹

Tradition holds that St. Thomas founded seven churches (communities) in South India; they are at Kodungalloor, Niranam, Kollam, Chayal, Kottakavu, Kokkamangalam and Palayoor.

From the early centuries onwards, the Church of St. Thomas Christians came into intimate relationship with the Christian communities in Asia Minor. It is one of the four Oriental Churches having in common the East Syrian Liturgical traditions. The St. Thomas Christians shared the liturgical, spiritual and other ecclesiastical traditions with the East Syrian Church. At the same time they kept their distinctive character especially in Church administration and socio-cultural and spiritual life.²

The head of the Church of St. Thomas Christians was known as “The Metropolitan of all India”. A priest with the title “Archdeacon of all India” was leader of the community which was generally known as ‘Jathikukarthavyan’. The Archdeacon carried out the administration through general and local assemblies called the ‘Palliyogam’.³

In the 15th century the Portuguese came to India⁴ and the Latin missionaries, suspecting the St. Thomas Christians as heretics, started Latinizing them and hierarchically they were brought under the rule of the Latin Bishops.⁵ This Latin influence led to the gradual disappearance of the identity of the Syro-Malabarians for some time as a separate Individual Church.

2.1. The Synod of Diamper and the Coonan Cross Oath

In the 16th century the Portuguese encountered with the ‘law of Thomas’ or the customs and practices of St. Thomas Christians. They attempted to execute a
policy of systematically marking the St. Thomas Christians to conform to the western forms of Christian life through the decrees of the Udayamperoor (Diamper) Synod of 1599. The manner in which the synod was convoked and its decrees were passed was a violation of power by Archbishop Dom Menezes of Goa. The St. Thomas Christians were forcibly brought under the Latin jurisdiction of the Portuguese Padruado.

The St. Thomas Christians protested under the leadership of Archdeacon Thomas Parampil against the Latin rule. Their protest culminated in what is known as the Coonan Cross Oath of 1653. This revolt eventually split the St. Thomas Christians first into two groups - one in communion with Rome and the other with the West Syrian Church of Antioch- and later into more subdivisions. Further events brought many of the splinter groups back to the jurisdiction of the Latin rule to be in communion with the Pope while others stood firm in their stand of opposition against the Portuguese Latin jurisdiction.

As a consequence of the revolt of Coonan Cross Oath, the Holy See intervened and appointed Joseph Sebastiani OCD as the Bishop and Vicar Apostolic of Malabar in 1661. Meanwhile the Dutch captured Cochin and asked Sebastiani to leave India. Chandy Parampil, a native priest, was ordained Bishop and appointed vicar Apostolic. After Bp. Chandy Parampil’s death in 1687, there was a period of confusion. Later on, after an agreement between the Holy See and the Dutch, Propaganda Congregation of Rome appointed an Italian Carmelite as the Vicar Apostolic of Malabar in 1770 and he resided at Varapuzha. At the same time there were also Archbishops or administrators appointed by the Portuguese Padruado who resided at Kodungalloor. Thus St. Thomas Christians came under two jurisdictions: Propaganda and Padruado.

In course of time, the grievances of St. Thomas Christians gained momentum and a delegation consisting of Fr. Joseph Kariattil and Fr. Thomas Paremmakkal were sent to Rome and Portugal. In 1782, Fr. Kariattil was ordained Archbishop of Kodungalloor in Lisbon, but on the way back to India he
died at Goa in 1786. Paremmakkal was made the Administrator (Govarnador) of Kodungalloor.⁹

Eventually those St. Thomas Christians who continued under the Latin rule formed the community, which we now call the Syro-Malabar Church. Those who remained opposing the Portuguese tried to have Bishops from the Oriental Churches. They came into contact with the Jacobite Patriarch and eventually one group became Jacobite, of which a fraction was reunited to the Catholic Communion in 1930 and is now known as the Syro-Malankara Church.

2. 2. Catholic Hierarchy of India

The Catholic Hierarchy of India was established on Oct. 1, 1886 by Pope Leo XIII through the promulgation of the Bull “Humanae Salutis”. As a result, six provinces were created namely Agra, Bombay, Calcutta, Madras, Pondicherry and Varapoly. Ten units were created as dioceses namely Allahabad, Cochin, Coimbatore, Hyderabad, Krishnagar, Mysore, Pune, Quilon, Tiruchirappally and Vishakapatnam; Patna continued to function as a Vicariate. Thus, there were 17 ecclesiastical units under Propaganda and two units namely the Archdiocese of Goa and the Diocese of Mylapore under Padruado.¹⁰

In 1887 Pope Leo XIII decreed the separation of the St. Thomas Catholics from the Latin’s and erected two Vicariates Apostolic (quasi-dioceses) namely Trichur and Kottayam with two Latin Bishops - Bishop Adolf Medlycott and Bishop Charles Levinge. In 1896, the Pope decreed the erection of three Vicariates of Trichur, Ernakulum and Changanacherry with native Indian bishops - John Menacherry, Louis Pazeparambil and Mathew Makkil respectively to govern them. In 1911, Pope Pius X erected a fourth Vicariate-Kottayam- for the Knananites. In 1923 Pope Pius XI established the Syro-Malabar Hierarchy in India with Ernakulum as the Metropolitan See and Changanacherry and Trichur as its suffragans; Kottayam was raised to the status of a diocese.
2.3. The Church of St. Thomas Christians

In the middle of the 20th century there were lots of migrations from Southern Kerala to Northern Kerala, to the Southern parts of Karnataka and South Western parts of Tamil Nadu. Therefore the needs for establishing new diocese outside the previously permitted territory became necessary. In 1953 the eparchy of Tellicherry was erected including some districts in Karnataka and Tamil Nadu.11

Until 1962 the Syro-Malabar Church had no mission territory of its own. In 1962 the territory of Chanda was established and later it was made an Eparchy. Later seven more Syro-Malabar Mission Eparchies- Bijnor, Rajkot, Jagadalpur, Sagar, Satna, Ujjain and Gorakhpur- were established. Based on the teachings of the Vatican II, the faithful of each Church has the right to worship God according to their own ecclesial traditions and they have the duty to preserve and promote their own rites. Thus the Eparchy of Kalyan was established in 1989 for the Syro-Malabar Migrants in Bombay, Pune and Nasik areas.

As the population increased in the Eparchies of Ernakulam, Changanachery, Trichur and Tellicherry, there was need to divide them. Thus, the Dioceses of Kothamangalam, Palai, Kanjirapally, Palakkad, Irinjalakkuda, Thamarassery and Mananthavady were established at different times. With the establishment of these dioceses there were also increases in the activities of the Church in various fields.

The number of religious Congregations (Institutes of Consecrated Life) also increased. At present there are more than 40 congregations for men and 130 for women in the Syro-Malabar Church. Though the majority of the Congregations are of Latin origin, founded in European Countries, they got established in the Syro-Malabar Church because of the particular history of this Church.

As the code of the Canons of the Eastern Churches was promulgated in 1990, it became necessary to rectify the anomaly in the structure of the Church.12 Thus on 16th December 1992, Pope John Paul II raised the Syro-Malabar Church to the status of a Major Archiepiscopal Sui Juris Church with
the title of Ernakulum-Angamaly. Cardinal Antony Padiyara was appointed the first Major Archbishop.

The powers of the Major Archbishop were given temporarily to Mar Abraham Kattumana, a special Delegate of the Roman Pontiff. When Archbishop Abraham Kattumana expired in 1995 the powers of the Major Archbishop were given to Mar Antony Cardinal Padiyara, the Metropolitan of Ernakulam and later on, Mar Varkey Vithayathil CSSR was appointed Apostolic Administrator of Ernakulum- Angamaly. He took charge on January 18, 1997. On November 1999 the first General Assembly of the Syro-Malabar Church took place at Mount St. Thomas, Kakkanad. He was appointed Major Archbishop of the Church on December 18, 1999 and on 21st January 2001; he was raised to the status of Cardinal.

In January 2004 Pope John Paul II granted the Syro-Malabar Church full autonomy in jurisdiction. With the offering of the faculty to appoint bishops and to create dioceses in the proper territory, it can now exercise all faculties without reservation in accordance to the norms of the Code of Canons for the Oriental Churches. As per this provision, when Cardinal Vithayathil expired on 2010 April and the Major Archbishops chair became vacant, the Bishops of the Church elected Mar George Alenchery as the new head.

There are 26 Syro-Malabar dioceses today, fifteen of them in South India, 10 in the northern parts of India and one in the North America. There are around 3.6 million Syro-Malabar Catholics all over the world.

**2.4. The Latin Hierarchy**

The Latin Hierarchy was established by Pope Leo XIII on September 1, 1886. The Archdiocese of Varapoly was originally known as the Vicariate of Malabar. It has its origin in 1657 with the arrival of Carmelite Missionaries. On 24th April 1838, Cranganore and Cochin which at that time included Quilon also, were annexed to the Vicariate of Varapoly, which thus came to comprise the whole of Malabar. However, in 1845 Quilon was detached from Varapoly as a Suffragan Vicariate. When the Hierarchy of India was established, the
Vicariate of Varapoly was raised to the status of an Archdiocese. Along with this in 1886, the Diocese of Cochin was reconstituted.

In 1923 the Diocese of Calicut was erected and the Diocese of Vijayapuram was bifurcated from the Archdiocese of Varapoly and made a separate unit in 1930. Quilon, as an Episcopal See was bifurcated and the Diocese of Trivandrum was formed in 1937. The Diocese of Aleppy was erected in 1952 and the Diocese of Punalur was separated from the Diocese of Quilon and erected a separate unit in 1985. On July 3, 1987, the Archdiocese of Varapoly was again bifurcated and the Diocese of Kottapuram was formed by Pope John Paul II.

2.5. The Syro-Malankara Hierarchy

Owing to the policy of the Portuguese missionaries in Latinizing the liturgy and the indigenous customs of the Apostolic Church, a section of the community broke away from the Portuguese ecclesiastical authorities and eventually got placed under the Jacobite Patriarch of Antioch. In 1929 a Jacobite Episcopal Synod held at Parumala empowered Archbishop Mar Ivanios to enter into negotiations with Rome to affect a reunion with the Catholic Church under the express condition that the ancient and venerable tradition of the Malankara Church should be kept undamaged. Accordingly on September 20, 1930 Archbishop Mar Ivanios and other followers made their profession of Faith and were received into the Church.

In 1932 the Syro-Malankara Hierarchy comprising the Archdiocese of Trivandrum and the Diocese of Tiruvalla was established.

On July 15, 1953 His Grace Mar Ivanios passed away. A few months before his death, on January 29, 1953 he had consecrated Benedict Mar Gregorios as his Auxiliary Bishop and as the Titular Bishop of the Archdiocese. Upon the demise of his grace Mar Ivanios, Mar Gregorios was made the Apostolic Administrator of the Archdiocese and on January 27, 1955 the Pope appointed him the Archbishop of Trivandrum. Mar Gregorios passed away in
October 1994 and Cyril Mar Baselios became the new Archbishop of Trivandrum.

The Diocese of Tiruvalla was erected on November 6, 1933 and Jacob Mar Theophilos was enthroned as its first bishop. In 1978 the new Diocese of Bathery was created form the Diocese of Tiruvalla.

On February 10, 2005, the Syro-Malankara Catholic Church was raised to the status of a Major Archepiscopal Church. Thus, it possesses the greatest level of autonomy, governed by the Major Archbishop and the general synod of all bishops of the church, subject to papal oversight. The Major Archbishop also assumed the title “Catholicos”. The first Synod of the Syro-Malankara Catholic Church was convened from 16 to 18 August 2005 at the Major Archepiscopal Curia, Trivandrum.

By the decrees of the Major Archbishop the Metropolitan Province of Tiruvalla with the Eparchies of Bathery and Muvattupuzha as suffragans, was established on 15 May 2006 and Isaac Mar Cleemis was appointed as the Metropolitan Archbishop of Tiruvalla. On 10 June 2006, he was enthroned as the first Metropolitan-Archbishop of Tiruvalla. By the decree of the Major Archbishop, on 1 January 2007, the new Mavelikara Diocese was erected and Joshua Mar Ignathios, the Auxiliary Bishop and protosyncellus of the Major Archdiocese of Trivandrum, was appointed as its first Bishop.

On 18th January 2007, Cyril Baselios, the first Major Archbishop of the Syro-Malankara Catholic Church died. Isaac Mar Cleemis was elected the second Major Archbishop of the Syro-Malankara Catholic Church through the first Episcopal Synod of election of the Syro Malankara Catholic Church convoked on 7–10 February 2007 at Catholicate Centre, Pattom, and Trivandrum.

On Saturday, 14 July 2007 Baselios Cleemis declared Archbishop Mar Ivanios as a Servant of God.

Later two new Eparchies, Pathanamthitta and Puthur (State of Karnataka) were erected. Dr. Samuel Kattukallil, the Syncellus of the Major Archeparchy of
Trivandrum and Dr. Stephen Thottathil, Dean of the Faculty of Theology of St. Mary's Malankara Seminary were appointed Auxiliary Bishops of the Trivandrum and the Thiruvalla Diocese respectively. The Episcopal Ordination of Bishops Vincent Mar Paulos, Samuel Mar Irenios, Philipose Mar Stephanos and Thomas Mar Anthonios took place at Mar Ivanios Vidya Nagar in Trivandrum on March 13, 2010.

2.6. The different Hierarchies or Rites

We were discussing the three hierarchies of the Catholic Church in Kerala Society in a general manner. Rites are historically local in origin. It is the collection or system of language forms, ceremonies and prayers together with the accompanying rules, vestments and other objects or implements, used in carrying out the public worship, the administration of Sacraments and Church functions of a Church or group of Churches. In ancient times they arose in a particular place and slowly spread to other areas of adoption. At present the rites are governed by law, with prescribed rules of execution carried out to the last detail.

Rites are identified as Eastern and Western on the basis of their geographical area of origin in the Roman Empire. The Latin or Roman Rites prevails in the Western Church. It was derived from Roman practices and use of Latin from third century onwards and has been the rite in general use in the West since the eighth century.19

3. Religious Communication in India

3.1. Era of Vasco Da Gama

Though there were European connection for us from the early centuries, a major development was the arrival of the Portuguese explorer, Vasco De Gama, who landed in Calicut in 1498:
“This marked the beginning of substantial European influence in India. These Catholic missionaries succeeded in establishing certain communication practices and procedures which were helpful in making religious communication easier for the later generations of both Catholic and Protestant European communicators.”

The Portuguese had cordial relations with the Zamorin of Calicut. They managed to develop strong centres in Western and Southern ports. Within 16 years they established the foundation for an empire. However, they did not penetrate inland to any great extent. For them, religious communication was closely fed to politics, conquest and trade. Gradually Portuguese churches, schools and colleges sprang up in India.

3.2. Era of Francis Xavier

Religious communication became more dissociated from military, political and economic ends from the time of Francis Xavier’s arrival in India from the early years of 1530s. Almost as soon as he landed in Goa, St. Francis began to draw his strategy of religious communication which was to prove so effective in the long run. First strategy was to stress on the importance of learning the vernacular languages:

“He instructed his successors to devote themselves to the study of Tamil with special attention to the compilation of the Tamil grammar and a lexicon for helping later missionaries in the task of religious communication. One of his successors, Enrique, later became known as the father of the Tamil press.”

Another communication technique was his concentration on children. ‘His theory was that because children were young and impressionable, they would more likely internalize new ideas. To this end, he taught them-in their own language-prayers, the Apostles Creed, and the Ten Commandments.’

Another strategy he followed was to encourage his students to teach others. It was for this reason that he set up colleges in Goa and Cochin to train young
people to become Christian communicators and evangelists. When he moved on to Tuticorin to work among a fishing community, he encouraged the children to provide religious instructions for their elders.

Xavier’s many thousand’s of converts were from the lower castes, particularly from among the fisher folk in Tuticorin. The effect of Xavier’s methods in the Tuticorin area can be seen even today as that area continues to be a vital centre for Roman Catholicism.

### 3.3. Printing Press & Enrichment of Indigenous Language

The first printing press arrived in Goa in 1556. According to the historian, J.B Primrose, it was set up by the Jesuits at Xavier’s college of St. Paul. In this context it is worth to evaluate different events that took place during the embryonic days of print development in India. Almost all these events involved a sincere effort on the part of the Jesuits to communicate the Christian message to India’s elite group. The first was targeted towards the Brahmins and the second towards Mughal rulers in the north. Both efforts produced worthy literature which led to the development of the country in many respects.

The campaign to reach the Hindu elite in the south was initiated by the Italian intellectual Robert de Nobili (1577-1656), whom many scholars describe as the ‘first European Sanskrit Scholar.’

Scholars of communication in India generally agree that it was the religious communicators, particularly the Christian missionaries, who paved the way not only for the development of printing in the indigenous languages but the linguistic structuring of these languages themselves. There were great intellectuals who sought to bring India’s indigenous languages to the printed pages.

On September 6, 1556, the first printing press in India was set up. Early printed works consisted of religious texts, translations of the Bible, catechisms, and later on lexicons and grammars to assist in translating material into local languages. When different missions from Europe - Portuguese, Dutch, French,
Danish and English-competed for the propagation of the Christian faith. They at first made an attempt to respond to the needs of the indigenous audience.

The Bengal Gazette or Calcutta General Advertiser in 1780, by James Augustus Hickey, was printed in English to fulfill the information needs of aliens residing in Calcutta. Digdarshan (World Vision or View), the first newspaper in an Indian language, published by missionaries, did not appear until 1818.

Those involved in the first attempts to print in the indigenous languages learned quickly that they first had to standardize the linguistic structure of the languages. Though there were few religious communicators in the early centuries that used languages appropriate to their respective audiences, there was no concerted effort by any of them to develop the medium of their communication. Sanskrit had exerted considerable influence on languages of South and South East Asian Countries in ancient and modern times. Yet, there was no systematic attempt to review the structure of languages or to standardize their vocabularies.

This gap was removed by the religious communicators from Europe. European missionary scholars took keen interest in Oriental languages and literatures, arts, philosophies, and religions. The Missionaries’ contribution in different aspects such as linguistics, languages, grammar and philology, attempts to standardize the language for print by compiling the first vocabulary lists, lexicons, practical grammars, and other useful linguistic tools were noteworthy.

The first dissertation on Malayalam Grammar was written in Latin by Angelos Francis, Bishop of Varapuzha, during 1700-1712. Arnos Padre from Hungary compiled a Malayalam grammar on the Sanskrit model between 1699 and 1732 when he lived in Kerala, studied Sanskrit under Brahmin scholars and mastered both Sanskrit and Malayalam.27

Probably the most important grammar text of all was Malayala Bhasha Vyakaranam prepared by Rev. Hermann Gundert of the German Basel Mission in 1851. He was also responsible for the Malayalam-English dictionary published in 1872.28 Although there were dictionaries before this time,
Gundert’s work stands out because of this unique approach to lexicography. Rather than simply listing meanings, Gundert presented semantic origins of the words, investigating into their sociological history similar to what Samuel Johnson did in his English dictionary. Today, even advanced linguists studying Malayalam believe in the maxim, “When in doubt, turn to Gundert”. Hermann Gundert also contributed to Malayalam literature.29

Claudius Buchanan, a Church Missionary Society (CMS) representative heard about the ancient Christians of Kerala and visited Malabar in 1806 and studied Syrian for several months. Buchanan discussed his ideas about the Syrians with the British Resident, Colonel Munroe at the Travancore Prince’s Court. Munroe arranged for the visit to Travancore in 1815. In 1816, CMS College was established at Kottayam.

Benjamin Bailey, with Henry Baker Sr., and Henry Baker, Jr., formed what came to be known as the Kottayam Trio. They established a press at Kottayam and undertook the printing of the first Malayalam Bible which came out in 1821. In addition to printing the Bible, the CMS press helped to support it through “secular” jobs- school textbooks and other printing orders secured from the Travancore Government.30 Gjananikshepam, the third Malayalam newspaper was published from this press under Bailie’s leadership.

Paremmakkal Thoma Kathanar (1740-1799) of the St. Thomas Church wrote the first travelogue in malayalam after undertaking a perilous voyage from Cochin to Rome in 1778.

The first Malayalam words in print are considered to be the ones that appeared in the famous compilation called *Hortus Malabaricus* printed in Amsterdam, Holland during 1672-1697. This work lists the plants and trees (medicinal mainly) in Kerala and the descriptions are in Latin. However, the names of plants are given in the Arabic, Malayalam and Devanagiri scripts.31.

It is to be noted that Religious communication in Kerala Society gained momentum mainly through the intervention of Christian missionaries and it was after the invention of printing press too. When we closely observe, we find that their communication strategies were primitive in the sense that it was confined
around evangelization through printed literature, educational activities etc. Modern management systems and professional methods of communication were not evolved at that time of the early centuries.

4. Communication Strategies of the Catholic Church

The nature of the ideal Christian is that he should be a man led by the Holy Spirit fully dedicated to Christ and his fellowmen, influenced in his judgment by Christ’s own way of looking at things, expressing the divine charity in all his actions. In short, his life should be Christ centric which will mean that he has realized the forgiveness obtained by Christ and forgives his fellowmen in a spirit of truth, inner joy and justice. In short, the Beatitude mind must be reflected always throughout his institutional activities and pastoral techniques.

There are lot of ‘noise’ in the strategies, techniques and management of the Church in general. From the research it is evident that there are certain general things such as crisis of faith, socially demoralizing pressures, catastrophic economic conditions, the spread of materialistic and secularist tendencies etc. which may lead a person to apathy regarding religious values, counter witness from among the members of the Church, socio-political interferences and consequent confrontations, conflict between the ideologies of the Church and Communist party, over-emphasis on moralism which created a false sense of superiority leading to a spirit of Pharisaic mentality, etc. In particular, the ongoing issues on the education realm, the controversial Abaya case, mounting tensions between the church and communist government etc are notable ones. These pressures and tensions often lead the Church to a false idea of Christianity as against the principles of Bible.

But it should be noted that in Kerala Society the Catholic Church effectively disseminated the message of peace, hope, truth, integral and sustainable development, communal harmony etc which go in tune with the principles of Bible and Beatitude. This particular section enumerates different communication strategies of the Catholic Church in Kerala Society. One can’t
deliberately declare which one originated at first or which one is important. Categorization of these ministries are illogical too; hence no chronological or alphabetical order.

4.1 Catechism

Catechism holds an important place in the life and activity of the Church and Christians. The birth, renewal, and rejuvenation of the Christian community itself depends to a large extent on the nature of the catechumenate. As was understood in the early age of Christianity and as rediscovered in the last decades, the catechumenate is a long spiritual journey; and as such implies a progressive growth which needs time, nourishment and care. Hence the catechumenate does not only consist in imparting religious knowledge but also a training period for Christian life.

“It is an apprenticeship of appropriate length during which disciples are formed for Christ, their master”32

It should be an integral formation of the Christian, which should continue throughout life. The catechesis given to adults when they were children is not enough. Hence catechesis for adults is imperative also; this should be directed not only towards giving them a personal formation in Christian maturity but also towards enabling them to impart religious formation to those under their care.33

All forms of catechesis are centered around the parish which is the basic unit of a Diocese. There is a well structured system under the parish setup where by systematic training and spontaneous formal training goes on from the period of schooling onward till teenage, precisely speaking, plus two. Drop outs are very rare since parents and parish system is very strict about this.34

More than mere training to the students there are some more important fields such as dialogue with non-believers; dialogue with non-Christians; evangelization; catechumenal catechesis; catechesis of adults etc. Certain important techniques of this ministry would consist of evoking, describing and analyzing major human situations; interpreting their significance for man; and in discovering through faith their fuller significance.
More techniques are included as and when necessary or as per the needs of each local church. For example, the eparchy of Kanjirapally launched theological course for one year affiliated with the Chair of Christianity, Calicut in the year 2007, for giving training to the laity so that they would be more equipped for giving formation to the students. Another example is the catechetical training institute of Changanachery Arch eparchy, named Mar Thoma Vidyanikethan, started before two decades.

Catechism texts are renewed as and when necessary giving answers to the recent socio political crisis and life situations. Furthermore, there is proper training to the catechism teachers in the basic level (BTC) and in the major level (CTC).²⁵

Any type of communication techniques is very effective in the field of catechism since the parish priests and families have considered it very seriously. All believe that it is an integral part of faith formation. Therefore the communication techniques are always successful here.

4. 2. Ministry of Evangelization

Vatican II states:

“Since Christ is the light of the nations, the Council ardently desires to proclaim the Gospel to every creature in order to bring all men to the light of Christ”³⁶

This task to make Christ present is the strict duty of the Church. Vatican II’s decree on the Missions 7 and 8 lists some reasons why this is so:

‘it is more according to the dignity of man that he consciously and fully accepts the work of salvation as accomplished in Christ and the Church; love compels the members of the Church to carry on such apostolic activity whereby they can share with all men the spiritual goods of both this life and the life to come; there is, of course, the explicit command of Christ to ‘go, preach the gospel; by means of missionary activity, God is fully glorified and his plan of salvation for the world through Christ is being fulfilled.’³⁷
It is essential that Christianity be presented not as opposed to non-Christian religious values but as their flowering and fulfillment. In any evangelical mission it is important that the diversity of that particular culture should be borne in mind or it must be adapted. Whenever we deal with a particular culture and social situation the attitude that we have everything to give and nothing to receive is very absurd. Therefore a greater appreciation of the seeds of truth in other faiths and religions in the spirit of the Vatican Council is necessary.

In our society the evangelization ministry of the Catholics was rooted in the culture of Kerala itself. This is evident from the life and activities of early missionaries which was mentioned in the first part of this section. Indianisation, inculturation and other such related customs and traditions were incorporated by the Church in their liturgy and even in the construction of Churches and shrines.\(^38\)

Training for evangelization is given with at most care at different levels such as priests, catechists, sisters and laity. In our particular socio cultural pluralistic setup the mission-mindedness and evangelical bent must be based on religious toleration, interreligious dialogues, love and esteem towards other religions etc. It is evident that evangelical works among other religions and faithful, today brings forth lots of trouble and provocations. The incidents at Kandamal, Mangalore etc are notable ones in a wider perspective. In our society, certain local areas are very intolerant and evangelical works lead to serious repercussions. Thus it is very imperative that provocation from the part of Catholic Church must be scrubbed out immediately.

4.3. Educational Activities

The philosophy of Christian Education has been set forth in the Decree on Education of the Second Vatican Council. In implementing it, Catholic educational institutions must pursue intellectual and professional excellence. Their aim in this pursuit should be the total formation of the human person as much for his own enrichment as for the service of the society and the nation.
In seeking to produce better men and women, the Catholic educational institutions attempts more than to exercise the right of a minority community to run its own educational institutions, as envisaged in article 29 of the Constitution of India. While this right is precious, there may be regions where the Catholic educational institutions serve a largely non-Catholic clientele. It will be a fulfillment of the Christian duty to promote Christian values and to be of service to all people. Where such a moral and a spiritual mission do not inspire the Christian educational endeavor, it can hardly claim any right to be called Christian.

Unless commitment to social justice and the brotherhood of man becomes an active force in the actual working of the educational institution, it may be only producing an easy venue for the spread of degenerate and slip ideologies of business and profit. Recent criticism with regard to the educational institutions of the Catholic Church in Kerala Society in general is centered round this debate of business and profit motive. The criticisms and debates reached its zenith during the L.D.F. regime. Though there were discussions between the Catholic management and the government, tensions continued with filing of suits and tug of war.

It was criticized that during the missionary era of early centuries, the Christian community was at the service of the poor, marginalized and underprivileged. There is no doubt that it is no part of the mission of the Church to provide facilities only to the rich, if the Church do not respond by discharging their obligation to help the poor. The country looks upon education as an instrument of social change. Catholic institutions have a special obligation to ensure that they do not help to perpetuate social injustice but instead they should serve as a mean of securing social justice.39

The controversies of text book preparations by the government of Kerala and the distribution of controversial C.D named \textit{Murivu}, are certain notable things here. Counter text book preparatory committee under the headship of U.D.F. and chaired by Dr. K.S. Radakrishnan, formerly vice chancellor of Sanskrit University, Kalady and present PSC Chairman, in 2009 was an
important development in this area. Needless to say, the educational activities of
the Catholic Church in Kerala Society are tremendous and commendable. But
there are certain areas of purification and correction. There are so many
controversial issues such as corporate management system, the controversial
statement of an ArchBishop in Kerala, namely ‘Catholic students to Catholic
schools only’, problems related with teachers appointment etc.

Today the question who owns the Catholic schools is not as important as
who runs it. It could happen that legal proprietorship may vest in a Catholic, and
yet the education imparted in the school is far from Christian. The Catholic
educational institution should be so administered that it becomes part of the
wider community, be it the parish, the diocese or the nation. It should be
integrated within the total pastoral apostolate of the community in the area.

4.4. Social Service Activities

True human development is the goal of all social services. God entrusts the
task of development to all men. The Church discharges her responsibility for
development in two ways: first, through the involvement of Christians in the
socio-economic activities of the nation; second, through organizing her own
developmental projects. In both fields, an adequate Christian formation must
impart vision and motivation for a truly Christian involvement.

An example for this sort is that the Chatisgarh government, now under
presidential rule, sought cooperation of the Catholic Church of that state for
recovering and tackling the problems of heavy draught that struck the different
parts of the state. This tells us that the Church-sponsored programmes, its
infrastructure and machinery should be related to national planning and
development and should be supplementary to the efforts of civil society.

The type of spirituality that sustains Christian commitment to social service
developmental activities are based on a vision that conceives these activities as
collaboration with God himself at work to achieve the purpose of creation. It has
as its animating force, a loving concern for the needs of men and a spirit of
selfless service. Thus a deep awareness of the vast and grave social and economic problems, which affect the life of millions of our people and of the Christian responsibility to contribute to their solution, are part of the religious formation of all Christians.43

4.4.1. Priorities for Church-Sponsored Development Activities

Medium and long-term developments and self-help projects, particularly for the poorer and weaker members of our society, should constitute the Church’s main pre-occupation. The criteria for determining priorities in the social service development field are existing needs and available resources. To ascertain, assess and plan these needs and resources, survey of particular regions or problems will be required. For example, in remote regions of high range including the districts of Idukki, Wayanad, Pathanamthitta etc, where the majority are farmers, social service activities are concentrated to their life style and livelihood such as cattle farming, diary milk, tea collection, etc.

One of the most urgent needs in Kerala today is the shortage of dedicated and trained personnel to take an active and responsible part in socio-economic development activities especially remedial measures to save the farmers from exploitation and endosulphan epidemics. Top priority should be given, therefore particularly in the agricultural sector, to the mobilization of human resources and empowering strategies at all levels.

4.4.2. Organizations and Structures for Development Work

In the existing structures for the development work in the Catholic Church in Kerala Society we witness an obvious co-ordination. Today there are social development societies or ‘vikasanasamities’ at the level of the diocese or region. The basic requirement for these development councils are a strong representation of competent lay people who should form a majority. The work of these councils should be to survey, assess, plan, implement and evaluate the socio-economic activities of the diocese. In some parts of the country it would be more functional
to have regional councils with representation of the laity. The pastoral councils of parishes too could, according to local needs set up a special section for social and developmental work. These councils may be registered bodies so as to give them legal status.44

**Kerala Social Service Forum** is a registered charitable society and Non-Government Organization under the operational wing of the Commission for Justice, Peace and Development of the Kerala Catholic Bishop’s Council formed in 1981. The Forum coordinates the activities of all the 29 Catholic Diocesan Social Service Societies of Kerala. It acts as an instrument for the exchange of ideas, sharing of experiences, co-ordination, networking, monitoring and participatory evaluation of the member societies. The Forum also helps the members to re-orient and re-organize their social action programmes and projects through training programmes, meetings, seminars, workshops, study tours, consultations etc.

The main thrust of forum is the empowerment of the poor and marginalized through the awakening of critical thinking. The thrust areas are: animation and empowerment, capacity building of member societies through training, environment regeneration, fishermen development, information dissemination, net-working, promotion of people’s organizations, social research and documentation, tribal development, gender development etc.

Main objectives are: strengthen and professionalize partner organizations, facilitate the planning process of the partner organizations, exchange of ideas and experiences, strengthen the federations of community based organizations, conduct quality training to address the social issues, provide consultancy services, Initiate policy dialogue, advocacy and lobbying, conduct scientific studies and researches, inspire and encourage the application of science and technology in social work, develop new approaches in developments, monitor and evaluate the activities of the partner organizations, declare solidarity to the struggles for social justice, facilitate democratization process through people’s participation, initiate and promote local resource mobilization.45
4.5. Public Relations Department

In almost all the dioceses and religious organizations public relations department and related strategies are of recent origin. More than mere functions of informing, communicating and persuading, the tactics of propaganda, agenda setting, opinion formation etc are very crucial for the Church in today’s era. One can’t claim it as something mere secular or Church should abstain from these practices since they are something worldly. The definition of the public relation in itself proves that it is very near to the teaching of the divine master.

The public relation activity must not be to promote the selfish petty interests of the Catholic Church. It should promote the cordial relationship with all sections of the society. Relationship with the society and its different aspects are peculiar duties of the Church for promoting peace, justice and truth as well as eradicating evilness such as poverty, injustice, bribery etc. In a secular world of fast moving developments in all sectors where corporatization, outsourcing, synchronization are the mantras, Church should be equipped with such developments and should be aware of the trends of the society. Therefore it is imperative now, as it appears from the socio-political aspects of Kerala Society, that all the available resources of the Christian community be mobilised and tapped through proper public relation activities not only to awaken the political consciousness of the community but also for rebranding the spiritual and biblical image.

Public relations and political life are interrelated. In the communication management parlance, there are two important terminologies such as proactive and reactive. This refers to positive and negative responses simultaneously. One such tactic is related with the politics. One of the proactive relations is that apart from exercising its legitimate function of enlightening the faithful on moral issues involved in political programmes, the hierarchy should abstain from intervention in party politics. It is said that there should be a political stand for the Catholic Church but an active involvement is not conducive. There are certain controversies with regard to this issue in Kerala society. It was a
debatable issue too during the parliamentary election in 2009 and panchayat election 2010.

One can argue that the promotion of human values, equality, social and economic justice, freedom of conscience, speech, action and association and the universal brotherhood of man are the important considerations for selecting or electing a candidate irrespective of the political relationship of left or right. The Catholic community is opposed to, and will combat, within its fold as well as outside, all that tends to perpetuate casteism, racism or political privilege based on birth or economic advantage.

Christians should look upon political life as a sphere of service, projecting that concern for the common good, for the uplift of the underprivileged, the weak and defenseless, for the amelioration of human suffering and for the dignity of the individual which are the bases of Christian ethics. But some form of organisation is necessary to mobilize the potential for the social good; it is recommended that the strengthening of the unions and associations are needed in the diocesan and parish units.

4.6. Social Communication Media

“The Catholic Church has been commissioned to bring salvation to every man, and is consequently bound to proclaim the Gospel. Hence she judges it as a part of her duty to preach the news of redemption with the aid of the instruments of social communications and to instruct mankind.”

Catholic Church is very much aware of the fact that the mass media has a universal influence. This is evident from her doctrines and teachings:

“Nowhere today are people untouched by the impact of media upon religious and moral attitudes, political and social systems, and education.”

She is aware of the fact that the emergence of a new media culture affects the world too.
“The world is experiencing the emergence of a new culture that ‘originates not just from whatever content is eventually expressed, but from the very fact that there exist new ways of communicating, with new languages, new techniques and a new psychology.’”48

At the very outset, attention should be drawn to the fact that accurate statistical information about the various mass media of communication in Kerala is very irrelevant mainly because they are very shallow! The detailed survey would integrate the scattered information already available in the Catholic directory, the Government of Kerala and from several other sources. It includes print, visual, electronic or new media; socio cultural activities such as social-biblical drama, documentaries- both private and public venture; various CDs and albums including music, spiritual visuals; outdoor advertisements such as boarding’s and hordings etc.

4. 6. 1. Print media

Catholic Bishops Conference of India (C.B.C.I.) had conducted a detailed survey about the social communication media earlier during the 1980’s. The results point out that press was considered as the highest priority medium by most of the catholic centers. Even today press is the major medium of communication of the Catholic Church in Kerala not only because it is the traditional medium of communication but also the easiest method.

Statistical information reveals that all most all the diocese has its own printing press and infrastructure. More than that, the religious centres, institutions and other ashrams too has certain communication infrastructures. But certain major problems of the press of the Church can be identified as follows: (i) paucity of funds (ii) inadequacy of trained and efficient personnel (iii) poor support from the authority. These problems interacted mutually; for example, inadequate funds means inadequate personnel, and the related problems such as a reduced size of the paper, lack of modern equipment and a poor-get-up and a
limited circulation. Of these, the problem of the lack of adequate funds is the most important.\textsuperscript{49}

It may be a fact that the Church in Kerala has not yet realized the power of the various media as instruments for good and evil. Furthermore, it ought to improve the standards of the material served out to the public. Though there are lots of publications, both magazines and periodicals, the problem of inadequate funds exist. It has to build up wider circulation which will reduce average costs. Furthermore, a drive for more advertisements and proper network too are needed.

It is a fact that though there are certain merits in its own local area, proliferation of the printed materials in the Catholic circle is a mere waste of resource, energy and money. Amalgamation of papers and magazines did not favour since they serve different sections of the people.

Hitherto the influence of the Catholic Church in the media has been weak. Though there are certain catholic media such as ‘Deepika’ daily,\textsuperscript{50} ‘Sunday Shalom’\textsuperscript{51} weekly, ‘Sathyadeepam’\textsuperscript{52} weekly and other such magazines and periodicals owned and operated by the catholic dioceses and religious institutes, their contribution and impact is less mainly because of its slow and tiny circulation.

The use of modern technologies and facilities like internet and other new media have enabled the leading English catholic publications such as the ‘Herald’ from Calcutta, ‘the Examiner’ from Bombay, ‘the New Leader’ from Chennai, ‘Sathyadeepam’ English weekly from Kerala to update their reporting and style of presentation. ‘Kerala Times’ and ‘Sadvartha’ from the diocese of Cochin existed for a long period as torch lights in the Kerala Society but due to financial crisis they gradually folded up.\textsuperscript{53}

An idea of starting a national catholic secular magazine has been a dream of the Catholic Church but has not fully succeeded yet. ‘Indian Currents’ started in 1989 by the Church, now run by the Capuchins presented with a secular colour, can be appreciated as a good venture in this context. It highlights human rights violations, and other socio-political aspects from a Christian perspective. \textsuperscript{54}
It is a pity to point out that there are no proper coordination and networking in the Catholic print sector by the concerned authorities. Though there are lots of infrastructures and network system all over the Kerala Society, connecting each and every metro, villages, parishes and reaching to the grass root level, are all scattered without proper coordination. Needless to say, each local Church and religious institutions have selfish interests of their own in a closer observation.

4.6.2. Radio

It is a fact that until now, the possibilities for the media apostolate through radio have been neglected in Kerala. It is found necessary to make more use of them especially on the grounds of the proliferation and popularity of FM radios and community radios.

Many media centres of the Catholic organization give programmes to different radio stations. These however are limited to songs, bible stories, bible skits and thought for the day kind of items. More secular programmes and items of rich biblical messages with values can be disseminated with professional nature.

4.6.2.1. Vatican Radio

In Kerala the only attempt in this kind is Vatican Radio's Indian programme. Though they are not directly under the Catholic Church in Kerala they act as a part of it in collaboration with Pastoral Orientation Centre (POC) Cochin, a common institution of the Catholic Church of Kerala. The Indian Section broadcasts in three Indian languages - Hindi, Tamil and Malayalam as well as English. Each language broadcasts twice daily for 20 minutes each. The evening programme is a rebroadcast of the morning. Hindi, Tamil, Malayalam and English programmes follow one after other for a total of 1 hour 20 minutes. Each of the four languages follows an overall common format - a feature programme that ends with news from around the world, except for Sundays when there is no news. However, each language schedules its own programmes and content. The news covers mainly Catholic and religious events from around the world, particularly those of the Pope and the Holy See and also humanitarian
and development issues. To meet the spiritual needs of listeners who, due to unavoidable reasons and circumstances, are unable to fulfill their Sunday obligation of attending Mass, Vatican Radio broadcasts live Holy Mass twice a week.\textsuperscript{55}

Each of the four languages of Vatican Radio's Indian Section maintains a monthly newsletter or magazine which sends out to listeners regularly, keeping them abreast with the latest, particularly in the Vatican and the Catholic world.\textsuperscript{56}

4.6.2. Community Radio

The Ministry of Information and Broadcasting encourages setting up Community Radio Stations that aim at the socio-economic empowerment of tribals, women, small or marginal farmers in the area of operation through participatory or sustainable developmental means, and to promote self reliance through empowerment of the target group. It encourages in organizing or empowering the target groups consisting of small or marginal farmers, women, tribals and children for a participatory development process aimed at sustainable as well as integral development.

4.6.2.2.1. Mattoli

The Community Radio Service in Mananthavady is named as ‘Community Radio Mattoli’. It caters to a large number of tribal people and small farmers in Mananthavady in the Wayanad district. It is an initiative of Wayanad Social Service Society (WSSS), a non-government organization (NGO) formed by the Catholic Diocese of Mananthavady. Wayanad is a hilly district in north Kerala with sizeable tribal population. The WSSS works in the field of farming, education and micro-finance. The community radio will be an FM service designed to cover an area within 10 km radius from Mananthavady.\textsuperscript{57}

4.6.2.2.2. Tiruvalla Radio

Mar Athanasios College for Advanced Studies (MACFAST) signed their grant of permission agreement with Ministry of Information and Broadcasting on 16th June, 2009 for setting up a community radio. To be set up in Tiruvalla, they will broadcast agricultural, educational, consumer oriented, micro-finance,
women empowerment programmes. Tentatively called the ‘Tiruvalla Radio’, this radio would be broadcasted from Tiruvalla and the reach would cover 15-20 kms that would cover the adjoining villages in this taluk. 90 percent of the language of broadcast would be in the local language Malayalam and 10 percent in English.

There is more scope in this area as they are cheap and conducive to the rural areas. Young people could be trained to prepare the record programmes for broadcasting. Educational institutions and youth organisation ought to give their active cooperation. Furthermore, if our involvement in the Radio apostolate is to be sustained, training in script-writing, programming and in other technicalities connected with broadcasting ought to make headway. More research and innovation in this medium is needed based upon the particular geographical situation of Kerala. F. M Radio stations and community radio stations ushering in Kerala points out to the fact that there is a wide scope for Catholic radio stations in the recent period.

4.6.3. Television

Indian small screen programming started off in the early 1980s. At that time there was only one national channel, which was government owned. The central government launched a series of economic and social reforms in 1991. Foreign channels like CNN, Star TV and domestic channels such as Zee TV and Sun TV started satellite broadcasts. At present TV in India covers more than 80 million homes giving a viewing population more than 600 million individuals through more than 200 channels. India has over 130 million homes with television sets, of which nearly 71 million have access to cable TV.

4.6.3.1. Jeevan Broadcasting Corporation

There exist a great potential for television in Kerala even with the proliferation of new channels. Even then it is a fact that there are only few Catholic Churches or Church owned channels here. Jeevan broadcasting corporation was an initiative of the Catholic Church in the initial stage. There
were extensive campaigns in the parishes mainly for fund raising. But today it is only partially owned by the Kerala Catholic Church since major share holding is vested in the private parties. The different strategies in this field seemed to be a failure due to several reasons.

4.6.3. 2. Shalom TV

A commendable venture of televangelism in our society is Shalom TV a private venture by Shalom Trust, Peruvannamozhy. It has provided a spiritual banquet for the T.V. viewers of Kerala. The first Christian channel of its peculiar spiritual fervor in Malayalam, it has conquered the hearts of audience within a short span of six years. Though not a Catholic Channel in its strict sense, the programmes are a source of solace to broken hearts, rays of hope to desperate souls, cause of courage to fearful minds and a blessing to millions of families. Shalom has included programmes of all rites of the Churches in Kerala.

It has become a symbol of Christian unity by telecasting the programmes of Jacobite, Marthomite and Orthodox churches in addition to that of the Catholic Church. Programmes that focuses on family life, personality development, successful life etc. are beneficial to all. “Jesus Kids” for the spiritual and moral nurturing of children, “God’s Teen” for teenagers, “Shalom youth time” for the youth to come closer to God etc. are programmes that aid the new generation to assimilate the moral and spiritual values of our culture. It telecasts the gospel preaching of all the retreat centers in Kerala and that of Maraman convention, Marine Drive Bible convention, Palai Bible convention, Pottah convention, Holy Eucharist of various rites, Adoration of Holy Sacrament, Praise and worship.

The Hebrew word 'shalom' signifies 'peace'. When one feel debilitated with tension, when the weariness and constraints of life weakens him and when someone starts running in search of peace, Shalom T.V visits him with the message of peace. According to its own website, “Shalom” is an answer to the question how to inculcate spiritual values in the children and how to invest the virtues and morals in their hearts.
It started its television ministry "Shalom Vision" in the year 1998. They broadcasted 11 half-hour programmes named "Samadhanam Nammodukoode" in the “Asianet” channel till September 1999. A full time television channel has come into realisation with its launch in the month of March 2005. It is a truly Christian value based channel that would cater to every cross-section of the society. It intends to bring to the viewers the answer to their day to day problems and pressures of life; to bring solace and healing from the one who is always available to all who search for Him. They have the privilege to associate themselves with Eternal Word Television Network (EWTN), the largest religious media network in the world, transmitting programming 24 hours a day to more than 105 million homes in 110 countries and 16 territories.

4.6.4. Theatre and drama

Theatre and drama performance is a part of our annual feasts and festivals. These provide less sophisticated and cheaper media of communication, education and entertainment. It was observed that these arts had developed considerably in the South. But there was much scope for their development in the villages in the North, where the cultural life of the people was built around the drama.

It was recommended that Church may make more use of Kirtans and Bhajans, of Kathakali and Folk Dances, songs etc. for apostolic, educational and other purposes. Catholics ought to encourage training in these indigenous arts which commanded great popularity in the villages. If some means could be found of bringing together the artists in these fields, it would improve their effectiveness. In those places where the theatre has developed, there was the need to educate public taste by encouraging good performances through reviews, letters of appreciation etc. and discouraging bad ones. Our policy should be the positive one of emphasizing the good.

The social communication media of the Church of Kerala Society in general is aware of the impact of this cultural entertainment and has been dedicatedly engaging in this service for more than three decades, imparting
value oriented messages throughout the stages of Kerala and abroad. To mention the important names of these drama troops are: Poonjar Navadhara, Assisi Kollam, Amala Kanjirapally, Palai Communications and so on. Kerala Catholic Bishops Council conducts drama competition every year and has been promoting value oriented dramas with awards for more than two decades.

4.6.5. Audio Visual Aids

Among the various audio-visual aids, gramophone records were singled out as holding immense possibilities for the apostolate at comparatively small costs during 1970’s. It was considered practical to produce records of good songs sung especially by popular singers, programmes for catechesis etc.

There are institutionalized as well as individual ventures in this sector. They are immense in volume, so the researcher cannot estimate the accurate statistics. With the advancement of technology it is cheap and maintains more quality and perfection. Recording studios, ‘Kalagramams’, training centres and ganamela troops are certain important concerns as an extension of this.

It is important to mention the name of Fr. Abel C.M.I., musician and singer, in this instance. He was a pioneer and a giant in this sector who contributed to a great deal and made marvelous impacts in this sector. He was the founder president of Kalabhavan and wrote lots of Malayalam Christian Songs. Kalabhavan had its origins in Christian Arts Club, formed to compose devotional songs for Church –choirs. Fr. Abel's contribution to the cultural scene in Kerala by training new-comers to become mimicry artists and later enter the Silver Screen is very commendable. Film stars Mr. Jayaram and Mr. Kalabhavan Mani are some of his former students.62

Charismatic movements has added to the audio cassette market with tremendous volumes of cassettes and CD s. Together with this, puppetry, chalk talk etc. were also popularized by certain centres. Religious music has a healing power with divine experience and it must not be manipulated with imitation of film songs and other such practices.
4.6.6. The Cinema

It is to be regretfully noted that though India ranks second in the production of films, the Catholic contribution has so far been negligible. Considering the lasting impression made on the minds of the people by the visual image, it ought to make a stronger impact in this field by the Church.

There is a task for the Catholic Church both on the receiving side and on the production side. On the receiving side the big contribution could be in the form of educating public taste through cine-clubs and forums, previews, reviews and the publication of ratings especially of Indian films. There is a special need for training teachers and seminarians in film evaluation as they could, in turn, train the young. Some training could be imparted to villagers with the help of mobile film units.\(^63\)

Certain ventures in this field may be listed as follows: Amruthavani, Hyderabad produced ‘Karunamayan’ - story of the life of Jesus in several languages; ‘Joney’, a film on the life of Don Bosco’s early life by the Saletians.

As a tactic of the Catholic Church, it could go a step further by encouraging producers to produce films with positive themes and gospel values. Further some efforts could be made to produce short films and film strips as well as to dub good foreign films in Indian languages.\(^64\)

In this context the contribution of Fr. Michael Panachical V.C. to Malayalam film industry is notable. He is the producer of the film, ‘Kanmazha Peyyumpol’ which disseminated certain morals and values. A Catholic priest’s active involvement in the film industry is a pioneering step in Kerala.

4.6.7. A Pastoral Plan for Social Communications

Communication is very basic to the identity and mission of the Church. Kerala is experiencing a media explosion. Our society is profoundly influenced by the communication revolution. It has an impact on all aspects of human life today. In such a situation, the Church in Kerala cannot be a silent spectator. It must be so active and vibrant so that all could have ‘life, and have it in abundance (Jn. 10:10)’. The disciples of Jesus are commissioned to ‘go and
proclaim the good news to all nations’ (Mt.28:19). Today’s communication situation demands a planned approach. It needs to have planned strategies to media apostolate. The different Church documents too urge to have a Pastoral plan for the same.

4.7. Family Apostolate

Family is the basic unit whereby all the moral and spiritual values are conveyed by the exemplary life of the parents. Furthermore, all the socio-cultural problems at first affect this institution. Today, attitudes in family life have changed due to various socio-political factors. We must agree that mere devotions in the family are meaningless to tackle the modern issues that affect our family. Home influences play a large part in fostering values, morals, principles, personality, etiquette, vocations both religious and secular etc. Therefore, prime importance must be given to this ministry. The Catholic Church has recognized this and all most all the dioceses have well organized family ministry to tackle the stresses of the modern world and they perform various programmes of social relevance.65

Christian families should be the leaven in society. They should show by word and action the way of Christ-like love not only to their own families but indeed to all other people. Christian families bridge the gap that lies between life in the Church and outside, by bringing out the needed changes in our cultural and social life. It was therefore felt that the Christian family movement had a more dynamic role to play today in reaching out to non-Christian families and in this way realizing the ideal of integration in a wider perspective.66

Among the different services the notable one is the comprehensive marriage guidance courses conducted every month in all most all the dioceses. Youngsters who aspire for marriage life must participate and complete this four day course. Different themes concerning family life are treated in this crash course by a team of experts and it provides chances for the future couples to prepare spiritually too with confession, counselling and reception of sacraments.
Sex education and other lessons of family life are treated here with much care. The prime responsibility to impart sex education rests with parents. Therefore they should equip themselves with the adequate knowledge and create the right atmosphere for open and trusting exchange of ideas at all stages of the child’s growth. Furthermore, the continuing process of sex education should be supplemented in schools and colleges not merely by instruction in classrooms, but by guidance and counseling on a personal basis and it can be mainly given by parents alone.

More than mere training and counseling to the youth who enter the marital life, different departments conduct programs for the singles, coordinate mathruvedi and pithruvedi - associations for wives and husband respectively, pro-life movements, home mission programmes by visiting the family and giving ongoing training through various means, family enrichment programmes, women empowerment activities etc.

Home mission activity conducted by the different religious congregations all over Kerala is one of the important steps in the rejuvenation of the family set up. Huge human resource, especially of nuns, is invested for this activity. Sisters of a particular congregation in a definite diocese are grouped into four or five and are assigned to visit all the families in a particular parish. The family visit consists of personal interaction, counseling, guidance, sharing, prayer service, retreat etc.

4.8. Youth Ministry

4.8.1. Kerala Catholic Youth Movement

The youth movement in Kerala is known as Kerala Catholic Youth Movement (KCYM) or Yuvadeepthi, affiliated to - Indian Catholic Youth Movement (ICYM ). As the name suggests, it is a national wide catholic youth organization which aims at the integral development of every youth. They aim at the integral development of the Catholic youth and the total liberation of human society in accordance with the Christian values. It has enlightened the youth and is still flourishing in every parish and diocese.
It had a flying start on December 3, 1972 at St. Berchmans College Changanacherry. On March 4 Yuvadeepthi-B for the women section was organised. Later on, it spread to other dioceses and regions.67

Normal strategic works of this movement, ranges from conducting seminars, street plays, training programs, leadership camps, career oriented programs, personality development seminars, work camps and so on. There are more activities too such as confrontations with the socio-political issues and protest activities; tactic planning such as interference in the anti social practise of the society such as campaigns against pan parag, drug addiction and so on. There is a need to promote free, frank and healthy dialogue between parents and youth to inspire confidence and understanding among them. Youth forums for both male and female are platforms for channeling the creative energies of youth, and overcoming the conflicting loyalties that arise between peer groups and their families.

4.8.2. Jesus Youth

The movement of Jesus Youth is an International Catholic Movement with a charismatic spirituality. It is not a community or an organization. Wide network of small but strong fellowship groups of youth from different Catholic rites is its peculiarity. They are very active and implement socio-developmental and humanitarian works such as visiting the slums, constructing houses for the poor etc. Their motto is sharing Christ in some specific context with some talent.

It began in Kerala, during the strong wave of Catholic Charismatic Renewal in Kerala during 1976-77. It gave rise to many youth groups across Kerala. In 1985 during the International Year of the Youth, these groups came together for a conference “Jesus Youth ’85 and came to be known as “Jesus Youth”. Their prayer groups started sprouting in college campuses, parishes, schools, hostels, hospitals etc. Later on ministries came into being and it migrated to different countries around the world. Prayer Groups were slowly established in various countries. Today it is active in all most all countries.
The six pillars of lifestyle are the following: 1. Quiet time for prayer, 2. Regular reading and meditation on the Word of God, 3. Sacramental life in the Church, 4. Regular fellowship with like minded people. 5. Renewed zeal for evangelization, 6. Service – option for the poor.

There are fulltime volunteers and they carry on one year- long formation programme for graduates. Life style orientation for teenagers, discipleship training programme, training programme for youngsters, Rex Band - Music outreach group of the Jesus Youth, music ministries which trains young men and women with musical abilities to use their talents for the glory of God and his Kingdom, audio visual ministry such as theatrical arts for youth formation and evangelization, exhibitions which attempt to communicate the message of love through posters, paintings, sculpture etc are certain other important activities.

4.9. Kerala Catholic Student’s League

The Kerala Catholic Students league (K. C. S. L) activities are meant to lead every student towards the light of Jesus Christ. It was very active from the beginning of 1930’s in Kerala. They are concentrated mainly at the school level and conduct programmes such as retreat in all schools, leadership camps twice in a year, zonal camps in all zonal centers for a better participation of the students from various schools, animator’s conferences, art and literary competitions for our student members, one-day seminars in all units for the active members, ongoing formation for the students of standard VIII etc. Furthermore, they distribute sound literature among the students against social evils, spread messages of values and morals, inculcate truth, love, generosity and other Christian principles.

The strategy behind this association is that the children can be easily moulded like a figure in the wax. Thus principles of ethics, values, and morals are to be imparted to them in the early stage itself. The Catholic Church is very keen about disseminating principles to students according to the call of time. Almost all the Catholic schools are active with KCSL and they conduct different
activities for the integral growth of the children. They are good training centres for future leaders of the society since they provide platforms of opportunity for the students to express their talents.

4.10. Labour Movement

The anguish, the aspirations and the struggles of the masses of workers for social justice are the struggles of the followers of Christ too. Without such a close justification the Church in Kerala would not really be the Church of the worker or the Church of Christ.

Church often confessed that in the past they have had failed to project amongst the workers, an image of the Church that corresponds to her social teachings. As a result of this, a gap grew between the Church and the workers increased with the danger that the Christian workers may leave the Church and others fail to discover her relevance to their problems and struggles.

As a part of her effort at renewal, the Church interpreted and spelled out her social doctrine in terms adapted to particular situations and understandable to the workers. The Church commits herself to translate this doctrine into concrete actions, first of all amongst her own members and in her own institutions and also to promote this ideology as a dynamic leaven in the struggle of the workers for social justice.  

4.10.1. Kerala Labour Movement

Kerala Labour Movement is a civil society organization registered in 2004. It is initiated by Labour Commission of Kerala Catholic Bishops Council (KCBC). It established its Labour Commission in 1979 with the aim of organizing the unorganized workers in the state of Kerala and to uplift them from their pathetic conditions in the onset of urbanization and subsequent globalization processes. It visualizes a just society where all the labourers enjoy dignity, equity, harmony and fullness of life. KLM stands committed for the empowerment of the labour class irrespective of caste, class and religion through social mobilization, decentralized participatory planning, promotion of good governance, gender justice and environmental sustainability.
The techniques of labour movement are: promotion of community based organizations and systems for the union of the labourers at the local level, networking of the local groups of labourers at the regional and state level flora, promotion of rural microfinance institutions to replace the money lenders, skill enhancement of the labour class to equip them with new technologies and work culture, advocacy and lobbying for the unorganized sections of the workers of the country with all the stakeholders and power centers, documentation and information dissemination with regard to the labour issues and problems with special emphasis on the unorganized workers of the nation.

Its main activities are: animation, networking, advocacy and lobbying, enrollment in the labour welfare funds, promotion of a social safety net for the unorganized workers, job placements, job fares etc.72

Its major interventions are: training programmes for directors, chief functionaries, coordinators, animators, leaders; formation of community health clubs, low cost housing, promotion of co-operatives, environment regeneration and protection, watershed management, legal literacy, researches, inter and intra networking.

Among the landmark achievements to the credit of KSSF is the significant role it has played for the promotion, strengthening and stabilization of credit unions in the place of small saving schemes, which had taken root in almost all the dioceses. Later it develops itself into to Self Help Groups. The concept of SHG is spreading everywhere and the emergence of it has had a great impact on the lives of the local people, particularly the women. The NGO organized SHGs are more structured, more activity centered and has had a great impact and on stills silent revolution upon empowerment of women.

4.11. Health Services

Healing service is very central to the Church since her Master was a healer and comforter. The ever-increasing number of the sick requiring attention and the widening variety of services which they need, makes it necessary for the
Church to examine her role in this field, and to determine whether she can improve by integrating her work into the larger national health plans.

A system of area-planning at the regional level makes it possible to achieve the basic aim of health services, which is to provide a healthy community. Because of her limited resources, it is essential that the Church may avoid useless duplication, and lay emphasis on their role of providing supplementary services and making up for deficiencies in the existing health field. In this connection it would appear that her role in village health work is particularly important. The goal of the new concept of community health is to develop healthy communities. This involves emphasis on preventive medicines. It calls for a comprehensive approach to health problems, involving relationship to socio-economic, cultural, agricultural, nutritional and environmental factors which contribute to the health of the community such as sanitation, mosquito control and clearance of slums, mobile clinics and safe water supply. In such a programme, the needs and problems of villages should receive special emphasis. The catholic hospitals should regard themselves as nuclei for providing this integrated service. Their elasticity of operation should enable them to work in the rural areas which surround them and in collaboration with others engaged in the same field.

Regionalization of health care is the means by which community health is assured. This necessitates the involvement of many in the community not directly engaged in health work-panchayats, community development blocks, educational groups and civil services. There is scope for short courses which can effectively train village workers for para-medical work. These would be considered an addition to the need for fully qualified medical social workers at the Bachelor and Master levels.

4.12. Bible Apostolate

It began its apostolate centered at Pastoral Orientation Center (POC), on 23rd October 1976. Together with it, units were created in each diocese in order to execute the plans of the Bible Commission successfully and to help in its various activities. Each apostolate unit is under a unit director who is also a
member of the Bible Commission's advisory board. It is successfully fulfilling its mission and fast reaching its goal. It is working greater for a total spiritual change, a total spiritual revolution in Kerala Society.  

This commission is established for the promotion of bible study and gospel oriented life among the faithful as the Christians of the first century did. For this it was concerned at first with the publication and distribution of the Bible. It is through the word of God that one experiences the love, tenderness, infinite mercy, boundless power and principles of Beatitude and greatness of God. Because of the intense work they could distribute lakhs of Bible throughout these decades.

4.12.1. Bible Translations

Bible translation process was an important strategic move in the Church which paved way for widespread reading and intense Bible study among the faithful. The Christians in Kerala have one and a half century's tradition with regard to the Bible translation. Parts of Bible translations began to appear as early as 1811. In that year the New Testament in Malayalam was printed in Curier Press, Bombay. It was a translation done under the leadership of Buchanan. The first complete Malayalam version of the Bible was published by the C.M.S in Kottayam in 1842. It was mainly circulated in Travancore. Then Rev. Herman Gundert prepared a version using the dialect of the north region and it was published in 1881. The "Satyavedapusthakam" a new complete version which is popular now was published by the Bible Society of India.

The Kerala Catholics were late in the translation attempt. The most popular Catholic version of the Bible was Manikkathanar's version of the NT. It was published in 1940. A committee under Rev. Fr. Mathew Vadakkel translated the whole Testament and was published by S. H. League in three volumes in the years 1930, 1934 and 1939. Rev. Fr. Thomas Moothedan translated the whole Bible based on Syriac Peshitta and Latin Vulgate and was published in 1963. There are two versions of NT published recently. They are Bible translations, published by the Carmelites from Mannanam in 1978 and by the Bible Society of India in 1980.
Pastoral Orientation Center (POC) of KCBC planned to publish a complete Bible translation in 1968 and a translation committee was appointed. At the first stage, a translation of the NT was published. In December 1977, Cardinal Joseph Parekkattil released the translation by giving the first copy to Sri. K. P. Kesava Menon. The translation of the OT was completed by December, 1981. From POC mainly 5 types of volumes are published. They are: 1. The Complete Bible, 2. Youth Bible 3. Gospels (4 Gospels alone) 4. Acts of the Apostles, Letters and Apocalypse.75

Then there was a third edition of POC Bible. This is a revised edition and is handier. The length and width are reduced by multiplying pages. Hence the page numbers are changed. The numbers of the verses were given in the margin in the former editions. Now it is helpful to find out the beginnings of the verses exactly and easily. The structure of the sentences, as a rule, is not changed. As regards translation, no change is made. But the printing mistakes of the former version were corrected. Certain linguistic problems were also solved.

4.12.2. Logos Quiz Programme

Logos Quiz Programmes, conducted by the Bible Commission is a golden opportunity to know Bible in depth, and to study the Word of God prayerfully. It gives everyone an opportunity to study the Bible meaningfully. Bible Quiz competitions are conducted by Bible Commission and Kerala Catholic Bible Society together. The competitors are divided into 4 age groups so that everyone may participate in the competitions. The questions for the examinations will be of objective type and this is a specialty of this competition. The portion to be studied will be sent to everyone who registers his/her name for the examination. Attractive cash awards, shields, gold medals, trophies, certificate of Bible commission etc will be given to the winners. The website contains the list of previous years' question papers and their answers. It also has facilities for sample tests in logos quiz, for those who want to take sample tests. Thus they are very user friendly and popular among the Catholics.
The main aim of the Bible quiz is to provide everybody an opportunity to study the Bible prayerfully and to imbibe the message of the word of God. The main specialties are: entrance model written examination in Malayalam and English; there are more than 4000 centers for competition; numerous prizes at all Kerala - diocesan - parish levels; attractive cash awards, shields, gold medals, trophies and certificates from Bible Commission etc.

4.12.3. Other activities

Other major activities of the Bible apostolate includes publication of Bible, Bible reading calendar, maps of the holy land, Bible CD ROM, Bible charts, bulletins etc. It is needless to say that the widespread popularity of the word of God helped the faithful to understand the principles of Bible more closely through constant reading and meditation and this in turn helped the promotion of human dignity and Christian morals. Furthermore, it promoted the necessity of the faith, the efficacy of prayer, the value of work, the centrality of ministry and the Catholic heritage etc. It also encouraged and equipped believers to think biblically, live spiritually, serve effectively, and evangelize consistently.

The Bible Apostolate of different dioceses provides a learning experience involving head and heart. A variety of methods of instruction appropriate to adult learning were presented by team of facilitators. It included: presentation by qualified Biblical instructors, small group discussions, communal praying of scriptures, monthly readings and writing assignments on scripture passages, lectures and Biblical commentaries etc. All these more or less help the believers to be more faithful to the scriptures, which consecutively results in living the Beatitudinal values of service, tolerance, love etc.

More than mere distribution of Bible annually, it integrated Bible study with prayer and Christian living and educated priests and Christian leaders for specialized ministries with emphasis on the preaching of the gospel in their daily life ministry. Furthermore, a series of publications ushered in because of this such as volumes of Bible comics both in English, Malayalam and 22 other
Indian Languages. The contribution of Bible scholar Dr. Michael Karimattam is commendable in this regard.  

4.13. Jesus Fraternity and Jail ministry

Jesus Fraternity is a Church organization established in 1985 and approved by the Peace, Justice and Development Commission of the KCBC in 1989. This focuses its attention on the correction, reformation and rehabilitation of those in prison, the welfare and integral development of their children, families and also their victims and their families. It also attempts to orient its services to prevent the potential criminals and delinquents.

At present it is operating in all the central prisons and jails in Kerala offering various religious and non-religious services to all categories of people, irrespective of their caste, creed, and religion. As such it has been widely accepted and appreciated by the state department as a voluntary agency and by the majority of the masses. The Church in Kerala through this agency caters approximately to 8,000 prisoners and to a double number of others. The organization has 46 units to serve those who are already in prison, carrying the message of compassion and forgiving love into the prison walls.

The ministry attempts to help not only the prison inmates but also their children and families on the road to a positive return to their normal life in the society. It also extends its boundaries of services to the victims of various crimes and their families, preparing the ground for reconciliation between the families of victims and the offenders. The agency tries to help those prisoners already released through an immediate program of rehabilitation through the 9 centers across the state.

In 1992 KCBC invited Fr. Alexander Kureekattil to join the prison ministry. He began this new ministry as the Assistant Director and then he was appointed as the State Director of Jesus Fraternity. Later Fr. Cyriac Kollamparampil joined him as the spiritual director of Snehashram, a renewal
center at Vettukad, Trichur, where the first stage of ex-prisoners renewal program is conducted.79

The mission among the prisoners and the ex-prisoners began on September 7, 1994 in a rented house at Edapally, Kochi. This house, named as Shanti Bhavan, was used for the rehabilitation of those people who have completed their jail term but are not wanted by anyone and have no place to go. The activities of Shanti Bhavan rehabilitation center are designed for the integral development of the person who completes his jail term. It includes spiritual exercises like prayers, meditation, retreats, recollections, yoga, bhajan services, experience sharing etc. At the psychological realm the inmates are provided with counseling - both personal and group, group dynamics, programs on personality development, stress management, training in positive approach to life, motivations, resource management and therapy according to the individual needs of the inmates. At the physical level the inmates receive regular physical exercise, learning of new skills, manual work, cooking exercises etc.80

During the renewal process, the animators at Shanti Bhavan visit the homes of ex-prisoners and prepare the ground for re-establishing the lost family ties. At least twice a month the families are visited. Once the inmates show the desired maturity to be sent for work outside, they are helped to find out some jobs, which enable them to gain financial security for their future. It is really a difficult task to find people who are ready to offer job for these people with criminal backgrounds. Often they are placed in different fields such as daily workers, security personnel, salesmen etc.

When the inmates are able to settle in their life and show the kind of maturity to lead a family life Shanti Bhavan helps them to find life partners for them and arrange marriages. Already 50 such marriages have taken place through these efforts. Shanti Bhavan was able to provide housing for around 40 families. The relationship between the centre and the person rehabilitated is continued by follow-up programmes, family visits and occasional gatherings. This seems to be an encouraging factor for them in their struggle to lead a normal life.81
5. Conclusion

The Church has been planted by the Lord in the history of humanity for building up the Kingdom of God through its different activities and programmes which we mentioned in this chapter. Notwithstanding her divine origin, she is subjected to all the forces that has given shape to history, and it is the role of the Church not only to adjust herself to the changing conditions of the world’s history but also to emerge with a renewed vigor and greater awareness of her function and destiny form each wave of human progress. Her destiny has been irrevocably linked to Christ.

Will Christianity be able to make a real contribution through her different techniques and communication management activities towards the grave problems of today’s society? Will the Catholic Church be “relevant”, even in the measure of her smallness as to number and organisation, in the life of Kerala today and tomorrow? How far these activities, programmes and pastoral techniques in this study is really influenced by the Beatitudes? The next chapter orients us towards these aspects.

We are persuaded that the only road to the solution of all social problems has its origin in the human heart, hence from inside, and in the divine values of life. Thus, Christ and His Church can give a response to the problems of individual and social life through her different services and communications which ought to be inspired from the Bible.

The Church has never pretended to be a solution to the problems. But she is the seed for every solution; she is the soul of the individuals and society. The Church is a society that does what no other societies can do: she is their leaven, their light, their salt. She is, as described in evangelical Parables, a “small thing” immersed in the “great thing” which is the history of the world, in order to serve it and help it in salvation. In a special manner, she should always be careful not to be an argument for division in Kerala Society but rather a texture of fraternity and love.

Very often the Church has made the mistake of giving an impression that Christianity can express itself only through a particular language or system of
rituals and this has something it that led to the alienation of people from the Church. Let no one imagine that Christianity is the special prerogative of a privileged few countries and places. Therefore, the individual Christian in this challenge of renewal may show in his individual personal spiritual life how he cares for his fellowmen, how he loves them. The tremendous responsibility of the laymen in this field cannot be over-emphasized. It is he who lives and works in the world. Therefore, the catholic ought to consider seriously that this is a special responsibility in his own daily life.\textsuperscript{82}

In spite of this, in the coming future, our institutions will remain to be the focal points of service to the community. Here, we must guard against the dangers of Christianity itself becoming identified with the work of these institutions. People may fail to see the purpose behind these institutions and the motivating factors that have impelled the church to establish them.

Otherwise the Church will simply be identified as people who run schools, do business, distribute milk powder etc! Church institutions must be known not only for their elegance, efficiency and selfless service but also for their sense of justice and fair play where there is no exploitation of the meek, obedient and the needy. In that case we can definitely say that they are indeed influenced by the principles of the Sermon on the Mount in her communication techniques and management.\textsuperscript{83}
NOTES


3. Ibid., p.23.


5. Koodapuzha Xavier Dr., Ibid. p.899.


7. Koodapuzha Xavier, Ibid., pp. 23-26

8. The Directory of Syro Malabar Church, Ibid., p. 23


11. The Directory of the Syro Malabar Church, Ibid., p. 25


18. A customary hymn for the special occasion. A particular ritual of the same rite.


21. Ibid., p. 41.
22. Ibid., p. 44.
23. Ibid., p.43.
30. Vilanilam J.V., Ibid., p.60
33. Ibid., p.322
34. Pulikal Jose Dr., Director Catechism, Eparchy of Kanjirapally, Interview Schedule, August 10, 2009.
38. Cfr. Church in India Today, CBCI Centre, New Delhi, 1969, p.333
40. Moolechalil George, Mathruboomi Weekly (87:38), nov. 29, 2009, p.5.
41. Powathil Mar Joseph, Mathruboomi Weekly (87-36), nov.13, 2009, p.23
42. The Hindu, 01-09-2009.
43. Church in India Today, Ibid. 365.
44. Ibid. 367.
45. www.kcbcsite.com /kcbc e_ justice.htm
46. Vatican 11, Decree on Social Communications, Ibid., p.480
47. *Vatican II, Aetatis Novae*, n.1, Ibid.,
49. *Church in India Today*, Ibid., p.376.

50. Deepika, the first daily Newspaper in Kerala, was established in 1887, under the auspicious of Nidirikal Manikathanar. Its Headquarters is at Kottayam.

51. Privately owned weekly newspaper published from Peruvannamuzhi, Kozhikode, is one of the largest circulated newspaper among Catholics.

52. Tabloid sized weekly newspaper under the patronage of the Arch diocese of Ernakulam has decade long history of credibility., *cf.* www. satyadeepam . com

53. www.thecsf.org/.../Indian Catholic Church Contribution to Media
54. Ibid.,
60. http://www.shalomonline.net/shalomtv-usa.htm
63. *Church in India Today*, Ibid., p. 380
64. www.thecsf.org/.../Indian Catholic Church Contribution To Media.

65. *Vatican II, Aetatis Novae*, n. 17; *Inter Mirifica*, n. 21; *Communio et Progressio*, n. 162, 165, 172; *RedeptorisMissio*, n.37


68. cfr. www.yuvadeepthi-kcym.com/
69. www.jesussyouth.org/links/prayerzone.php
70. www.jesussyouth.org/main/content
72. www.kcbcsite.com/kcbc_commision_labour.htm
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