

# **KALYAN EPARCHIAL PERSPECTIVE PLAN 2030**



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Under the guidance of Rev. Fr. Aniclet D' Mello and Mr. Sebastian Francis  
of Voscós Samajik Vikas Sanstha Walwanden, Jawar.



**HIS HOLINESS POPE FRANCIS**

“Where does Jesus send us?

There are no borders, no limits;

he sends us everywhere.

The Gospel is for everyone, not just for some.

It is not only for those who seem closer to us,  
more receptive, more welcoming.

It is for everyone.

Do not be afraid to go

and bring Christ into every area of life,

to the fringes of society,

even to those who seem furthest away or indifferent.

The Lord seeks all;

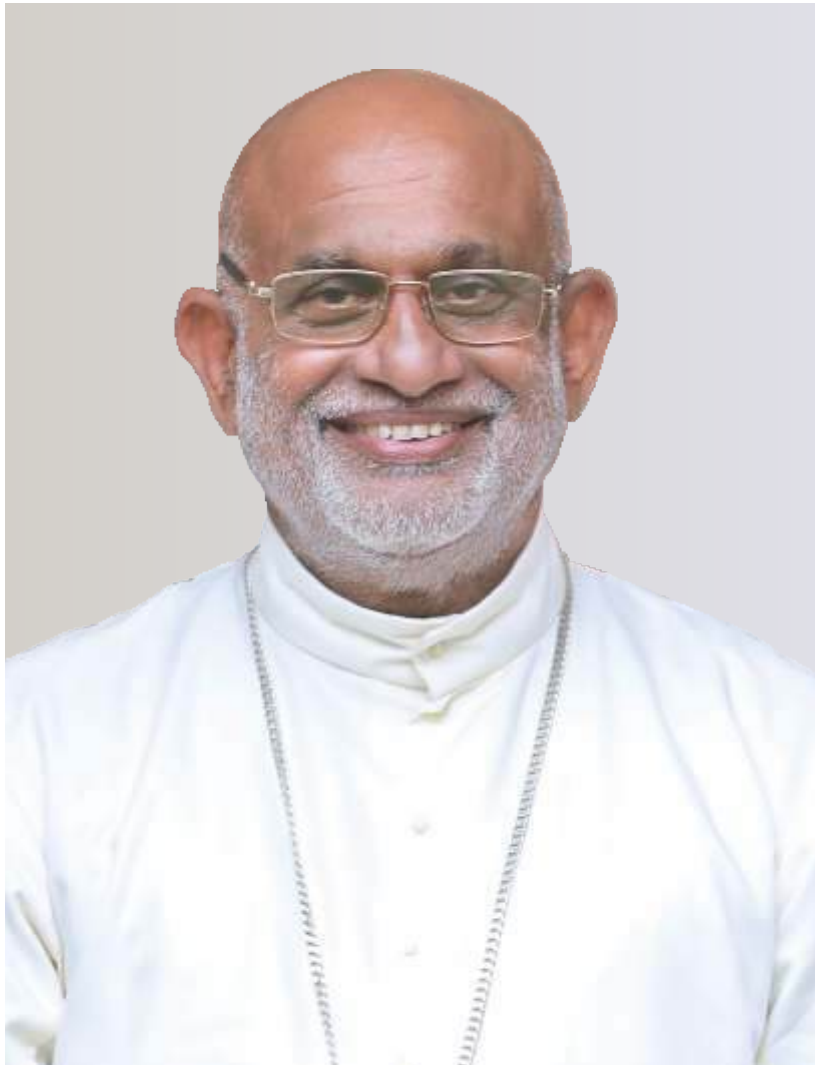
he wants everyone to know

the warmth of his mercy and his love”.

(From the Book ‘The Blessing of Family’)

-Pope Francis





**HIS BEATITUDE RAPHAEL THATTIL**  
Major Archbishop, Syro Malabar Church



**Mar Raphael Thattil**

Major Archbishop of the Syro-Malabar Church

Prot. No. 0104/2024

January 27, 2024

### Message

It's a matter of joy to hear about the positive developments and growth of the Eparchy of Kalyan. The commitment to publish *Eparchial Perspective Plan 2030*, outlining plans and strategies for the next coming years leading up to the golden jubilee celebration in 2038, reflects a forward-thinking approach to the continued development of the eparchy.

The establishment of the eparchy in 1988 to address the pastoral needs of the Syro-Malabar community in Mumbai and surrounding regions marked a significant moment in the history of the Church in India. It is heartening to see that within a relatively short period, the eparchy has achieved stability, cohesion and unity in its pastoral care, reaching out to all members of the community.

The emphasis on communion and fraternity among the various eparchies and communities within the Syro-Malabar Church aligns with Pope Francis' call for dialogue and mutual respect. The commitment to live "communion and service", as advocated by St. Augustine, reflects a deep understanding of the Church's mission and purpose.

The confidence that the plans and strategies outlined will contribute to a more vibrant evangelization and communion of hearts is inspiring. May the Eparchy of Kalyan continue to be guided by the values of the Gospel, and may the new vision for planning and strategies bring abundant blessings to the community as a whole!

I appreciate the leadership given by Bishop Mar Thomas Elavanal and the priests, religious and laity, for their outstanding commitment towards the overall development of the eparchy in all the aspects. May our Lord Jesus Christ who is "the Way, the Truth and the Life", always guide the eparchy in every step to the future!

**Mar Raphael Thattil**  
Major Archbishop of the Syro-Malabar Church







**MAR THOMAS ELAVANAL**

Prayerful Greetings to the Priests, the Consecrated and the Lay faithful of the Eparchy of Kalyan.

Synodality, a concept encouraged by His Holiness Pope Francis, can be defined as Christians working together for the kingdom of God in communion with Christ and with the whole of humanity. It involves gathering in assembly at every level of ecclesial life such as in parishes, eparchies, and the universal Church. The Eparchy of Kalyan has adopted this guiding principle while planning for the next fifteen years in preparation for its golden jubilee in 2038. The Kalyan Eparchial Perspective Plan 2030, also known as KEPP 2030, is the plan for the next seven years. This will be followed by one year of planning and another seven years of implementation before the Golden Jubilee celebrations.

Synodality requires being open to the experiences of all members of the Christian community, including those who are often excluded and discarded. It also involves being receptive to change, ongoing learning and formation to be better equipped to "walk together," listen to one another, engage in dialogue, and participate in the mission of the Church. KEPP 2030 has followed all these important aspects while carefully formulating its goals, objectives, and line of action. The Vision and Mission statements of KEPP 2030 reflect the teachings of the Catholic Church while considering also the 'vox populi' of the Eparchy.

I am delighted to present to you the KEPP 2030 document and encourage everyone to implement it effectively and efficiently. I am confident that you will show the same level of eagerness and enthusiasm for the implementation of KEPP 2030 as you did during the formulation of the Vision, Mission, Goals, Objectives, and line of action.

I would like to take this opportunity to express my gratitude to everyone who was involved in the preparation of KEPP 2030, and I pray for its successful implementation.

*+ Thomas Elavanal*

Mar Thomas Elavanal  
Bishop of Kalyan

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## HISTORICAL OVERVIEW

### 1. THE SYRO MALABAR CHURCH: AN OVERVIEW

The Syro-Malabar Church, together with other Churches of common Apostolic tradition of St. Thomas, the Apostle of India, traces its origin to one of the twelve disciples, who evangelized India in the period from 42 to 72 AD, during his two separate missionary journeys to India. The least talked about first journey of St. Thomas, the Apostle was probably in 42 AD, and he travelled the length and breadth of the western and northern parts of the undivided India. The Eparchy of Kalyan derives its name from memories of an early-century Bishopric at Kalyan, which was the result of the first missionary journey of the Apostle. In his second missionary journey, St. Thomas the Apostle landed at Cranganore (Muziris) in 52 AD and founded seven Christian communities in Kerala, viz., Palayur, Cranganore, Kokkamangalam, Kottakavu (Parur), Quilon, Niranam, and Chayal. He was martyred in 72 AD at Mylapore, near Chennai. The Christian communities founded by St. Thomas were known as the "St. Thomas Christians". They practised their Christian faith with strong ties to the hierarchy and the traditions of the Oriental Churches. Gradually, the St. Thomas Christians came into contact with the East Syrian (Persian) Church and embraced the East Syrian liturgical traditions and practices. The Church formed itself into a unique identity with the blend of Eastern Christian customs and Indian heritage.

In 1992, the Syro-Malabar Church was elevated to the status of a Major Archiepiscopal Church, being granted greater autonomy

and self-governance. It is a sui iuris Church governed by the Synod of Bishops headed by the Major Archbishop. The Syro Malabar Church comprises 35 Eparchies in India and abroad. Besides its pastoral and ecclesiastical ministries, the Church is active in educational, health and other social welfare initiatives through various services and institutions in India and other parts of the world, including Europe, the United States, Canada, Australia, and the Middle East. The deep-rooted spirituality and the rich Eastern Christian tradition of the Syro-Malabar Church are evident in its high rate of vocations to the priesthood and religious life. By its ecclesiastical presence all over the world, in missionary, pastoral and faith life, Syro Malabar Church can be considered as the most vibrant Catholic community in the world.

The Syro-Malabar Catholic Church is one of the 23 Eastern Catholic Churches in full communion with Rome. It is the second-largest Eastern Catholic Church and the largest of the Saint Thomas Christian (Nazrani) denominations, with more than 5 million believers. The other two Catholic Churches in India are the Latin Church and the Syro-Malankara Churches.

### 2. HISTORY OF THE EPARCHY OF KALYAN

#### 2.1 Pre-Kalyan History

India, after its independence, saw a vast inter-state migration, seeking employment and better prospects of life, to major cities like Mumbai, Pune, Nasik and other parts of the country. Many of the Syro-Malabar Catholics who were part of this demographic passage, migrated to the major cities and other different parts of the State of Maharashtra. Hundreds of thousands of Syro-Malabar

Catholics who thus migrated were in unfamiliar religious and spiritual circumstances in the local Latin parishes, whom they depended on for their spiritual needs, in the absence of Syro-Malabar pastoral care. Though a good number of them were frequenting the Latin parishes, they always sought to preserve their ecclesial traditions and heritage intact and to faithfully hand over them to their children. Since they lacked the spiritual, liturgical and ecclesial formation of their Mother Church, they began organizing Holy Qurbana and several spiritual exercises such as the feast of St. Sebastian, the liturgical celebrations during the Holy Week, the Lenten retreats, confessions, prayer meetings, etc.

In 1959, the Catholics of Syro-Malabar, Syro-Malankara and Latin Churches in Mumbai who followed Malayalam were brought together under the umbrella of Kerala Catholic Union (KCU) and began liturgical celebrations in Malayalam. Later, the Kerala Catholic Association (KCA) had a great role in uniting the Catholics from Kerala and in organizing various spiritual and social activities for them. In Puna, there were a good number of Malayalee Catholics who organized themselves into various Associations and in 1983, they established the association 'St. Thomas Catholics of India' (STCI).

Many discussions about the liturgical and spiritual needs of the migrants and the individuality of different sui iuris Churches were initiated after the Vatican Council II. Mar Antony Padiyara who was appointed in 1978, as the Apostolic Visitor to the migrant Syro Malabar Catholics, submitted a report in 1980 to the Holy See regarding the situation of the migrant faithful in India. On 1st Feb. 1986, when Pope St. John Paul II addressed the Bishops of

India in Delhi, he assured them of an earlier settlement of the problems of the migrant Oriental Catholics and elicited the cooperation of all concerned. As a result, a high-level Pontifical Commission was appointed, on whose report, Pope St. John Paul II wrote to the Bishops of India on 28th May 1987, that given the number of Catholics of the Syro-Malabar Rite in the Bombay-Pune region of India, the situation is considered as mature enough for the establishment of an Eparchy of the Syro Malabar Rite.

## 2.2 Erection of the Eparchy of Kalyan

On 30th April 1988, Pope St. John Paul II created the Eparchy of Kalyan for the Syro Malabar Catholics and appointed its first Bishop, Msgr. Paul Chittilapilly. On 24th August 1988, the Eparchy of Kalyan was inaugurated and Msgr. Paul Chittilapilly



was consecrated and enthroned as its first Bishop. After nine years of dedicated pioneering work in the newly born Eparchy, Bishop Paul Chittilapilly was transferred to the Eparchy of Thamarassery. On 11 Nov 1996, Mar Thomas Elavanal was appointed the second Bishop of Kalyan and was consecrated and enthroned on February 8, 1997. Under his committed and motivating leadership, the Eparchy is progressing to its heights with clarity of vision, keeping its spiritual and ecclesial identity together with its involvement in social and charitable activities. The Eparchy of Kalyan has its

jurisdiction over 17 civil districts of Maharashtra and has territorial co-existence with five Latin Eparchies; The Archeparchy of Bombay, the Eparchies of Vasai, Poona, Nashik and Sindhudurg, and with the Syro Malankara Catholic Eparchy of Khadki-Pune.

### 2.3 Development of the Eparchy

Together with the three priests who accompanied Msgr. Paul Chittilapilly in his historic mission to the pre-Kalyan region of Maharashtra, more priests from different Eparchies in Kerala and different Religious Congregations volunteered to look after the spiritual and pastoral needs of the Syro-Malabar faithful in the newly-erected Eparchy. Some of those priests ascribed themselves to the new Eparchy and many seminarians who were in the different stages of their priestly formation opted for the new Eparchy. Besides, many seminarians were recruited for the Eparchy and had their priestly formation in the Minor Seminaries of different Eparchies in Kerala. A good number of religious women congregations from Kerala and from elsewhere started their ministries and houses in different parts of the Eparchy to assist in pastoral ministry and to fulfil their charisms through educational and other social and charitable institutions.

The new Eparchy laid strong foundations for its pastoral development by organizing various pastoral activities for the Syro-Malabar faithful with the help of the Latin Eparchies, using the premises of the Latin Parishes. The faithful in the Eparchy wholeheartedly accepted the new ecclesiastical arrangement and worked with much enthusiasm to attain infrastructural self-sufficiency. They, together with the priests and the religious took up many challenges to reach the goal of having their parish churches. To make

sure of the Christian presence and services in all 17 civil districts of the Eparchy, 10 of them were entrusted to four Religious Congregations: Missionary Society of St. Thomas, Vincentian Congregation, Missionary Congregation of Blessed Sacrament and Carmelite Missionaries of India. Since there were a few incidents of resistance from a group of the faithful to join the new Eparchy, an 'indult of privilege' for continuing in the Latin parishes was granted to them on September 18, 1993.

### 2.4 Appointment of the Second Bishop

The announcement of the transfer of Bp. Paul Chittilapilly to Eparchy of Thamarassery and the appointment of Bp. Thomas Elavanal the Second Bishop of Kalyan was made on 18 December 1996. Mar Thomas Elavanal was consecrated and enthroned as the second Bishop of Kalyan on 7th February 1997.



**1988****30 April**

St. John Paul II established the Eparchy of Kalyan comprising the geographical areas of the Latin Archeparchy of Bombay, Eparchies of Pune and Nasik.

**19 May**

His Eminence Simon Cardinal Pimenta announced the establishment of the Eparchy, at Santhome Centre, Kalina.

**24 Aug**

The inauguration of the Eparchy of Kalyan and the consecration of Mar Paul Chittilapilly as its first bishop. The chancellor and the Finance Officer were appointed.

Guidelines for Pastoral practice in the territory of the Eparchy of Kalyan, the Archeparchy of Bombay, and the Eparchies of Pune & Nasik: Given from Rome.

**24 Aug**

Guidelines for Pastoral practice in the territory of the Eparchy of Kalyan, the Archeparchy of Bombay, and the Eparchies of Pune & Nasik: Given from Rome.

**1988 - 89**

Joint letter written by the bishops to the faithful of Bombay and Kalyan (August 13, 1988), Pune and Kalyan (August 15, 1989), Nashik and Kalyan (October 03, 1989) dioceses.

**1990****24 Aug**

Sangli, Kolhapur, Sindhudurg and Ratnagiri districts were formed into Sangli Mission and entrusted to the Missionary Society of St. Thomas (MST) for mission work.

**1991****7-11 Jan**

1st Satsang, at Retreat Centre, Bandra. Theme: Role of Pastoral Council in the Development of the Eparchy of Kalyan - Critical evaluation of the functioning - Future Role.

**29 Jun**

First Proto Syncellus Msgr. Thomas Thalachira was appointed

**20 Aug**

Inauguration of the Bishop's House at Powai.

**11 Sep**

Ahmednagar district was entrusted to Vincen-tian Congregation (VC) for mission work.

**1992****04 Oct**

Satara and Solapur districts were formed to Satara-Solapur Mission and entrusted to the Missionary Congregation of Blessed Sacrament (M.C.B.S) for mission work.

**1993****02 Feb**

Jalgaon and Dhule districts were formed as Chavara Mission and entrusted to the Carmelites of Mary Immaculate (C.M.1.) for mission work.

**1995****26-29 June**

2nd Satsang, at Atma Darshan, Andheri (E). Theme: To consider the affairs of the Eparchy of Kalyan.

**1996****18 Dec**

Announcement of the Transfer of Bp. Paul Chittilapilly to Eparchy of Thamarassery and appointment of Bp. Thomas Elavanal as the Second Bishop of Kalyan.

**1997****08 Feb**

Consecration and Enthronement of Mar Thomas Elavanal as Bishop of Kalyan.

**13 Feb**

Bishop Paul Chittilapilly took charge of the Bishop of Thamarassery.

**1998****19 June**

Beginning of St. Thomas Minor Seminary at Aloor, in the building belonging to Eparchy of Irinjalakuda.

**1999****01 April**

'The Palliyogam - Procedure Rules' was promulgated in the Eparchy of Kalyan with the required modifications from the Particular Laws of the Syro-Malabar Church.

**28 June-1 July**

3rd Satsang Theme: Ministry of Priests in the Eparchy of Kalyan in the third millennium.

**2001****27-30 Aug**

4th Satsang at Retreat House, Bandra. Theme: Social Welfare Activities of Associations.

**2002**

**15 Dec**

A relic of St. Thomas brought from Orthona in Italy, was installed at St. Thomas Church, Kalyan West in the Jubilee year of St. Thomas' arrival in India (2002) by His Beatitude Varkey Cardinal Vithayathil.

**2003**

**30Apr**

A request to the Holy See for raising the Sangli Mission in the Eparchy of Kalyan into an Independent Eparchy.

**30Apr**

5th Satsang at Retreat House, Bandra. Theme: God's people on the move-Integral Development of the faithful.

**2005**

**29 Oct-1 Nov**

The Eucharistic Year was concluded with the Eucharist Congress.

**21-24 Nov**

6th Satsang: at Atma Darshan, Andheri (E). Theme: Priestly commitment to Spiritual, Pastoral, Personal and Social fields.

**2006**

**01 Jul**

St. Thomas Minor Seminary of the Eparchy was blessed and inaugurated by Mar Thomas Elavanal at Santhome Nagar, Panvel.

**23-26 Oct**

The first Eparchial Assembly was conducted at St. Pius X Seminary, Goregaon East with 92 participants.

**2007**

The year was celebrated as the Year of Children and Youth (YCY), and it was inaugurated in St. Xavier's School Auditorium, Kanjurmarg (West).

**29 Jun**

7th Satsang at Atma Darshan, Andheri (E) Theme: "Parish Pastoral Guidelines" (*Edavakathalathil ajapalana margarekha*).

**2008**

The year was celebrated as the Year of Family Renewal (YFR), and it was inaugurated on 11th November 2007 during the Charismatic Convention.

**08 May**

Blessing of Ashraya Old Age Home at Malang Ghat by Mar Thomas Elavanal.

**15 Jun**

Inauguration of Ashraya Old Age Home at Malang Ghat by Mr Chandrakant Handore, Minister of Social Welfare of Maharashtra.

**2009**

The year was celebrated as the Year of Social Commitment (YSC), inaugurated on 26th January 2009 at 3.30 pm in St. Xavier's School Auditorium, Kanjurmarg (West).

**15-18 Sept**

8th Satsang: at Satyagiri, Igatpuri. Theme: Eparchy of Kalyan 2020

**2010**

The year was celebrated as the Year of Priests, Religious and Vocation (YPRV), inaugurated on 9th January 2010 at 4.00 pm in St. Thomas Church, Borivali.

**2010**

**16 Nov**

Koinonia 2010-meeting of Priests, religious and seminarians was held at St. Thomas Minor Seminary, Panvel.

**12 Jun**

Blessing of Anugraha Boy's Hostel at Malang Ghat.

**2011**

The year was celebrated as the Year of Holy Spirit, Life and Evangelization (YHLE), inaugurated on 30th January 2011 at 3.00 pm in St. Thomas Cathedral, Kalyan (West).

**26-28 Sept**

9th Satsang at Atma Darshan, Andheri (E). Theme: Jubilee Year Celebration - Eparchy of Kalyan.

**20 Nov**

Consecration of St. Thomas Cathedral Church, Kalyan West.

**2012**

The year was celebrated as the Year of the Holy Bible and Holy Eucharist.

**Oct 2012**

Kalyan Bulletin was made into Eparchial Magazine and renamed "Kalyan Lantern".

**02 Oct**

Consecration of the Chapel and Blessing of the Animation and Renewal Centre (ARC), Panvel.

**02 Oct**

Inauguration of the Jubilee Year and the Year of Mother Mary and St. Thomas and celebration of the Golden Jubilee of Priestly Ordination of Mar Paul Chittilapilly.

**2012****09 Dec**

Marian Pilgrimage & Faith Proclamation Rally to Mother of Victory Church, Tikunjiniwadi.

**2013****6 Jan-1 May**

Relic Procession of St. Thomas through the parishes of the Eparchy.

**01 May**

Re-installation of the Relic of St. Thomas the Apostle at St. Thomas Cathedral, Kalyan West.

**04 Apr**

Mass Wedding of 50 couples from different religions at St. Theresa School, Dombivli East.

**12-14 Sep**

A Symposium was conducted on the topic: Identity of the St. Thomas Catholic Migrants.

**12-14 Sep**

Honouring of the Lay Pillars (Nasik Region - 7th September 2013; Pune Region- 26th September 2013; Central Region -29th September 2013, Harbour Region -16th October 2013, Western Region - 27th October 2013).

**7-9 Nov**

Eparchial Silver Jubilee Convention at Somaiya Ground, Sion, Mumbai.

**10 Nov**

Conclusion of Silver Jubilee celebrations of Eparchy of Kalyan at Somaiya Ground, Sion, Mumbai.

On the occasion of the Silver Jubilee, two books were brought out: "Identity of the St. Thomas Catholic Migrants" and "Silver Footprints" a historical document of the Eparchy of Kalyan.

**2014****11 Apr**

First Maha Theerthadanam - walking pilgrimage from Mother of Victory Shrine, Tikunjiniwadi to St. Thomas Shrine, Kalyan West.

**June**

Mobile App of the Kalyan Eparchy was launched.

**15-17 Sept**

10th Satsang at ARC, Panvel, Theme: Pastoral Care, Young families and Working youth, Evangelization, Social intervention, Ecumenism, Social Communication and Developmental Projects

**2015****29 Apr**

The existing 14 zones were restructured and formed to 14 Foranes.

**21-24 Oct**

The second Eparchial Assembly was conducted at ARC, Panvel on Christo-centric Family: Cradle of Integral Development

**13 Dec**

The Jubilee Year of Mercy was inaugurated and the 'DOOR OF MERCY' was solemnly opened at St. Thomas Cathedral, Kalyan West by Mar Thomas Elavanal.

**2016****19-21 Sept**

11th Satsang at ARC, Panvel. Topic: Holistic Pastoral Care in the Eparchy of Kalyan: General Analysis

**13 Nov**

Conclusion of Jubilee Year of Mercy

**2017****17 May**

Golden Jubilee of the First Religious Profession Mar Thomas Elavanal

**25 Aug**

Silver Jubilee of Fr. Sunny Memorial Choir Competition by Kalyan Eparchy Youth (KEY)

**30 Nov-2 Dec**

EVA Global Symposium on Life held at ARC, Panvel. Topic: Ethical and Pastoral approach to restoring Human Dignity and advocating a culture of life in Family and Society.

**2018****23 Mar**

The Year of Young Spouses and Working Youth was inaugurated.

**01 May**

30th Year celebration of the Eparchy at St. Thomas Cathedral, Kalyan West.

**6-8 Aug**

12th Satsang at ARC, Panvel. Topic: Joy of Priestly Fellowship

**Sept**

'karunya2kerala': A movement spearheaded by Karunya Trust for providing relief to the flood-affected people of Kerala.

**Nov**

'KEY4Kerala and SaveKerala': Initiative by KEY for providing relief to the flood-affected people of Kerala.

**2019****24 Feb**

Conclusion of the Year of Young Spouses and Working Youth.

**Sept**

Blessing of Karunya Trust Rural Office at Badlapur East by Bishop Thomas Elavanal.

## 2020

### 09 Dec

Year of Marian Devotion was celebrated by the Catechism Department for the academic year 2020-21.

### 06 Sept

Demise of Mar Paul Chittilappilly, the First Bishop of the Eparchy.

## 2021

### 26 Jan

Inauguration of the Year of St. Joseph at St. Joseph Forane Church, Powai.

### 19 March & 1 May

Pilgrimage (*Theerthaadanam*) to all the St. Joseph's Churches in Eparchy.

### Nov

The Publication of 100th Edition of Kalyan Lantern.

### 19 Dec

Inauguration of the Year of St. Thomas in the Eparchy and Parishes.

## 2022

### 26 Jan

Year of St. Thomas and 1950th Jubilee of Martyrdom (AD 72- 2022)

### 08 Feb

25th Anniversary of the Episcopal Ordination of Mar Thomas Elavanal.

### 23 April

Silver Jubilee of the Episcopal Ordination of Mar Thomas Elavanal was celebrated at St. Thomas Cathedral, Kalyan West

### 12 Sep

The final process of the KEPP 2030 began in the priests' satsang

## 2023

### 12-15 Nov

3rd Eparchial Assembly on the theme: theme of the Eparchial Assembly was 'Mission and Life of the Eparchy of Kalyan in Response to the Needs of the Time'

### 15 Nov

KERYGMA: The Year of Proclamation was inaugurated by His Grace Felix Machado, the Archbishop of Vasai, at the concluding meeting of the 3rd Eparchial Assembly.

### 16 Dec

KEPP 2030 document with the Plan of Action for the next 7 years, was released by Mar Thomas Elavanal during the Pastoral Council Meeting



### 3. THE VISION AND MISSION AT THE INITIAL STAGE OF THE EPARCHY OF KALYAN

#### 3.1. VAIDIKASATSANG1991

The Eparchy of Kalyan from her beginning worked with a focused vision and coordinated mission, laying strong foundations for her future growth. The vision and mission of the Eparchy were articulated for the first time as Goals and objectives during the 'VAIDIKA SATSANG' held from 7th to 11th January 1991. The goals and objectives of the Eparchy stated: "To gather together all the members belonging to the Eparchy, to form them into a community of believers in deep faith, inculcating the oriental traditions and spiritual patrimonies; their growth in personal and communitarian, social and cultural dimensions of Christian life, to be witnesses to Christ as individuals and as community and the evangelisation of other peoples in the areas entrusted to us". We shall achieve these through a renewal of life in all its aspects; the formation of Christian values and lifestyle which our faithful lack because of their new life situation, and through the discovery and practice of our oriental Christian roots by learning the historical beginnings, development and the present situation and patrimony of our Church (The Statement, Bulletin Jan-Feb 1991, P. 13-14).

#### 3.2. ANNUAL RETREAT 1993

In 1993, during the Annual Retreat of the Priests, the Mission Statement was finalized as "The Mission of the Eparchy of Kalyan is the proclamation of the Good News of Jesus to all, as handed over to us by St. Thomas the Apostle,



and lived through centuries, giving special attention to the cultural heritage of the state of Maharashtra. This shall be achieved by spreading gospel values and the faith

formation of all, especially children and youth, bringing them to the mainstream of the ecclesial life through liturgy, Kudumbayogam and other appropriate means. The laity, clergy and religious shall work hand in hand for the realization of our mission. The regained vitality should flow in the form of service to the needy promoting the causes of justice, peace and unity" (Bulletin Nov-Dec 1993, P. 11).

#### 3.3. PRIESTS SATSANG 1995

During the SATSANG held from 26 to 29 June 1995, the focus areas of the Vision for the Eparchy were presented:

- a. Priestly Fellowship,
- b. Relationship with other Rites,
- c. Role of Religious Sisters,
- d. Infra-Structure: Something of our own everywhere,
- e. Formation of Altar Boys, Catechetical teachers, Youth Formation, Women {Mothers, Nurses and Girls}, Formation of Laity.
- f. Other Activities such as Kudumbayogam, Bible Apostolate, Renewal Movement;
- g. The Administrative Setup of the Eparchy, i. Curia: The executive wing and the documentary wing, ii. Finance and its administration {Financial Council}, iii. Presbyterium and Presbyteral Council, iv. Eparchial Consultors, v. Pastoral Council, vi. Eparchial Tribunal, vii. Diocesan Bulletin, viii. Departments and Directors, ix. Agreement with Religious Congregations, x. Relations with other Christian Denominations, xi. Inter-religious marriages, xii. Eparchial Assembly to be convened. (Ref. Archives in Chancery - K/22.05SATSANG A{1991 to 1995}).

### 4 THE VISION AND MISSION OF THE EPARCHY OF KALYAN FROM 2003

#### 4.1. PRIESTS' SATSANG 2003

The main agenda of the SATSANG 2003 held from 6 to 9 October (Ref. archives in Chancery - K/22.05 SATSANG (2003 to 2005)) was the preparation



of the Vision and Mission of the Eparchy of Kalyan. After discussions and deliberation in different forums with the help of experts, a Vision and Mission statement for the Eparchy of Kalyan was made. This was the first time we had prepared a scientific Vision and Mission statement for the Eparchy.

## 4.2. VISION STATEMENT

"An ideal Syro-Malabar Catholic community with holistic pastoral care committed to effective evangelization and integral development of the people of Maharashtra".

## 4.3. MISSION TARGETS

### 4.3.1. PASTORAL CARE

- a. To provide sufficient personnel, fostering vocations from the Eparchy itself.
- b. On-going formation for priests and Biblical formation for lay leaders.
- c. Bring youth and young couples to the mainstream of the Eparchy of Kalyan.
- d. Infrastructural development for an effective apostolate.

### 4.3.2. EVANGELIZATION

- a. Evangelize the villages through proclamation and witness.
- b. Set up a Biblical and spiritual library.

### 4.3.3. INTEGRAL DEVELOPMENT

- a. Launch into various Mega-social projects and ministries.
- b. Promote human dignity and a fuller human life by empowering the people through sustainable social developmental programs.

## 4.4. COURSE OF ACTION IN VARIOUS FIELDS

### 4.4.1. INFRASTRUCTURAL

- a. Building churches, prayer halls, or other charitable institutions.
- b. Set apart a priest to study the possibility of starting charitable institutions like hospitals etc.

- c. Concentrate on suburban areas, especially for structural development.
- d. Re-organization and amalgamation of parishes and Zones as and when necessary.
- e. Social centre and a Pastoral centre must be constructed.
- f. Pool in money from self-reliant parishes and institutions to help the poor.
- g. Loans issued from the Bishop's House must be recovered and used for other parishes.
- h. Religious priests and nuns shall be encouraged to begin religious houses or institutions in the Eparchy.
- i. Income-generating projects to be launched like institutions and estates.
- J. Conscientize the rich parishes about the needs of the poorer ones.

### 4.4.2. ADMINISTRATION

- a. Priests must be given parishes of the same zone.
- b. Full-time telephone operator must be appointed in the bishop's house.
- c. Consult the parish priest before inducting anyone into any of the committees at the diocesan level.
- d. Avoid publication of norms in the bulletin that are offensive to the priests or the public.
- e. Term of Pastoral council and Zonal council shall be two years.
- f. Depute able priests from outside the curia for Mega projects as part of decentralization.
- g. Depute a priest to handle the land papers and legal matters.
- h. Execute meticulously at the parishes the various fund-raising methods proposed by the centre.
- i. Concentrate on creating new parish communities wherever necessary.

#### 4.4.3. PASTORAL

- a. Bring into the mainstream of the Church the born-and-brought-up youth and children.
- b. Identify and reach out to new families.
- c. Under the leadership of the Vicar General, the directors of the different departments shall assemble to coordinate the activities and competitions at the diocesan level.
- d. Modify and re-arrange the competitions to create a healthy atmosphere.
- e. Priests must make sure that the instructions from the various departments are executed at the parish level with maximum care.
- f. Vicar General shall visit all the parishes and give the necessary guidelines.
- g. Revise the method of conducting competitions and introduce new ways of organizing the faithful.
- h. The priests must become available for frequent/daily reception of the Sacraments.
- i. Special programs shall be organized for the youth to get them involved actively in the Church.
- j. Young couples from our parishes must not leave us and go to the Latin Church. Discover ways and means to keep them with us.

#### 4.4.4. SPIRITUAL

- a. Bible study groups and spiritual library.
- b. Conscientizing the people through Sunday homilies and articles in the bulletin on the signs and symbols in the sacraments and liturgy.
- c. Display our unique St. Thomas tradition through our liturgies.
- d. Maintain a 'sense of the sacred' in the church and during the celebrations.
- e. Call Retreat teams for conducting retreats all over the Eparchy once a year, dwelling upon the same theme throughout the year at seminars and study classes.

- f. Bible conventions and charismatic conventions shall be conducted every alternate year.
- g. Daily Holy Qurbana celebration must be facilitated wherever we have our churches.
- h. Facilitate the reception of the sacrament of confession.

#### 4.4.5. ECUMENISM AND DIALOGUE

- a. Create healthy relationships with people of other faiths, especially through our social work.
- b. Conduct life-oriented programmes for the people of other faiths.

#### 4.4.6. CURIA

- a. Curia members need to be more available, especially during office hours.
- b. Curia members may be made free from parish responsibilities.
- c. Office time and the telephone numbers of the curia members be published in the bulletin.
- d. To alleviate the burden of the finance officer, each department shall turn into an independent trust and shall have its own accounting system.
- e. Prompt responses must come from the curia about the problems presented before them.
- f. Promulgate the eparchial statutes.
- g. A chronicle must be strictly maintained for the diocesan activities.
- h. Eparchy must remedy the limitations of the single-bench tribunal soon.
- i. Give Marathi courses for the seminarians in regency and the priests.
- j. Have more priests trained in social and psychological disciplines.
- k. More frequent gathering of Zonal vicars.
- l. Systematize and regularize the documentation on properties.
- m. Better office set up shall be facilitated.

**4.4.7. CATECHETICS**

- a. Reference books must be provided to the teachers.
- b. Ongoing training programs can be conducted for the teachers.
- c. Catechism teachers shall be members of the Church who have imbibed the tradition of our Church and who can impart the faith with conviction.
- d. Bye-laws shall include clauses about the 'removal of teachers'.
- e. Revise the textbooks with the experts.
- f. Make a compulsory enrolment of all the eligible students in the class.
- g. Introduce media methods to impart faith education to the children.
- h. Catechism School leaving Certificate is to be issued to those who complete the Youth Section (Class XII).
- i. Train the students in liturgical life.
- J. Literary Competition for teachers: Essay, Poetry, Short Story.
- k. A separate Qurbana in English/Hindi for children and youth to be held in parishes with their churches.
- l. Make the English Qurbana more appealing with proper hymns and simple prayers.
- m. Organize different programmes other than what is already conducted.

**4.4.8. YOUTH**

- a. Proper attention shall be given to the born and brought-up youth in the Eparchy.
- b. Emphasis must be given to parish-level activities than diocesan level.
- c. Encourage and facilitate frequent confession of the youth.
- d. Priests must maintain personal contact with the youth.
- e. A full-time Youth Director shall be appointed.
- f. Change the name of the 'Sunny Award Choir Competition' to 'Fr. Sunny Memorial Choir Competition'.

- g. Counselling centre for youth.
- h. Conduct Youth camps, Cultural days, Pilgrimages, Youth Day, Social Activities, Spiritual Renewal programs, and mission exposures.

**4.4.9. FAMILY APOSTOLATE**

- a. Seminars and classes for young couples.
- b. Residential Marriage preparation course to be arranged twice a year.
- c. Conduct Zonal level half-day seminars for the couples of different groups.
- d. Marriage preparation courses every month on the second Saturday and Sunday.
- e. Refreshment course for the animation team.

**4.4.10. MATHRUSANGAM**

- a. Reduce the number of competitions.
- b. Awareness programs and seminars shall be conducted on 'family life' and other topics.
- c. Couples' Retreat.
- d. Active participation in Liturgy.
- e. Marriage aid scheme.
- f. Visit orphanages, hospitals etc.
- g. Economic help to the sick people.
- h. Establish a permanent office and library.

**4.4.11. SOCIAL ACTION**

- a. Working in alliance with the NGO's.
- c. Plan common centres, and home for the aged and handicapped.
- d. Begin small cottage industries.
- e. Coaching classes, tuition centres.
- f. Free dispensaries.
- g. Establish Karunya Trust in the parishes.
- h. Sponsor 10 poor families in each parish and provide them with food for livelihood.

- i. Legal aid cell.
- J. Team for social and charitable activities.

#### 4.4.12. BIBLE APOSTOLATE

- a. Bible study groups in the parishes.
- b. Bible correspondence courses.
- c. Making Bible available for reduced prices.

#### 4.4.11. CHARISMATIC MOVEMENT

- a. More coordination is needed between the Charismatic, Christeen and Jesus youth movements.
- b. Preaching and healing services and other activities by the prayer groups are to be conducted in the parish only with the prior permission of the Vicar.
- c. Preachers belonging to other Eparchies and organizations must have an authorization letter from the respective diocesan director.
- d. Office Set up.
- e. Trust Registration.
- f. Retreat Centre.
- f. Evangelization of villages.
- g. To revitalize the prayer groups.
- h. To begin new prayer groups in all the parishes.
- I. Conventions.
- k. One-day programmes.
- l. New Ministries.
- m. To develop the preachers' forum.
- n. To conduct charism retreats for the service team members.
- o. To propagate devotion to Mother Mary.

#### 4.4.12 KALVAN LAITY MOVEMENT

- a. Teacher's Meet.
- b. Entrepreneur's Meet.
- c. Engineer's meet.

- d. Lay leadership Training program.
- e. Legal Aid cell.

#### 4.4.13 FAMILY UNITS

- a. Re-organization of units in a systematic way.
- b. Formation of animation teams such as the Parish Animation Team (PAT), Zonal Animation Team (ZAT), and Diocesan Animation Team (DAT).
- c. Diocesan directory for 'Kalyan Kudumba Koottayma' (KKK).
- d. Faith formation for the grown-up members through audio-visual programs.
- e. Children's and youth's meets.
- f. Handbook and quarterly for KKK.

#### 4.4.14 MISSIONARY DIMENSION

- a. Visit the four mission regions and conduct programs in the mission by/ for the priests.
- b. A certain percentage of the Mission Sunday Collection shall be sent to the Missions in our Eparchy.
- c. All missionary priests working in our Eparchy are to be invited to the Satsang.
- d. Parishes could sponsor a centre in the missions.
- e. Proper communications to be made at the right time by the curia.
- f. Instil missionary spirit in the clergy.

#### 4.4.15 FROM THE PREVIOUS SATSANG (Yet to be executed)

- a. Diocesan Statutes.
- b. Aids Cell.
- c. Mobile Dispensary.
- d. Counselling centre.
- e. Malayalam Marriage preparation course.
- f. Minor Seminary.

- g. Youth Director's Visit to Nasik and Pune.
- h. Printed directives on mixed marriage and disparity of cult.

#### 5. FIRST EPARCHIAL ASSEMBLY IN 2006

The Eparchial Assembly was held from 23rd to 27th October (Ref. archives in Chancery - K/12.44 EPARCHIAL ASSEMBLY A, B, C). We had discussions and assessments by different resource persons, evaluations of the activities of the Eparchy and proposals for the required changes. We also planned for the following 7 years, in preparation for the celebration of the Silver Jubilee of the Eparchy.

- a) 2007 - Year of Youth and Children
- b) 2008 - Year of Family Renewal
- c) 2009 - Year of Social Commitment
- d) 2010 - Year of Priest, Religious and Vocation
- e) 2011 - Year of Holy Spirit
- f) 2012 - Year of Eucharistic and Bible
- g) 2013 - Year of St. Thomas & Mother Mary

#### 6. PRIESTS' SATSANG 2009: PREPARATION OF EPARCHY OF KALYAN 2020

One of the observations about the previous vision and mission was that it lacked a concrete plan of action for the associations and departments of the Eparchy. Therefore, it was decided that Satsang held from 15th to 18th September 2009 shall emphasize the vision and mission of the associations and departments (Ref. Archives in Chancery - K/22.05 SATSANG F (2009). The theme was the Eparchy of Kalyan in 2020. During this Satsang, it was decided to derive from the common Vision and Mission of the Eparchy, the vision and mission for the departments and associations. As a result, all the departments had made the Vision, Mission, long-term and short-term plans. (Ref. archives in Chancery - K/12.58)

VISION AND MISSION were made by the following diocesan

bodies: a. Department of Social Action, b. Bible Apostolate, c. Family Apostolate, d. Faith Formation (Catechism, Altar Angels & Christeen), e. Vocation, f. Liturgy, g. Public Relations & Social Communication, h. Information Technology Directorate (Website and Software), i. Audio & Visual Ministry, j. Music, k. Kalyan Laity Movement, l. Kalyan Mathrusangam, m. Kalyan Pithruvedi, n. Kalyan Eparchy Youth, o. Jesus' Nurses Fraternity, p. Jesus Youth, q. Kalyan Catholic Charismatic Renewal Services & Proclamation Cell, r. Ministry of Evangelization, s. Kalyan Kudumba Kootayma.

#### 7. SECOND EPARCHIAL ASSEMBLY 2015

The Second Eparchial Assembly was held from 21 to 24 October 2015 on the topic: 'Christo-centric Family: Cradle of Integral Development'. The Eparchy has spread its wings to reach the needy in different strata of society to touch their lives for Christ and to bring to them integral development through its Social Action Forum, especially the Karunya Trust. The Eparchy continues witnessing Jesus in the megacities of Maharashtra through their genuine and disciplined ecclesial life and propagation of God's Kingdom. A plan of action for the years 2015 to 2020 was formed and it was given to different associations and departments to implement. The follow-up committee was formed. (Ref. archives in Chancery - K/12.68 EPARCHIAL ASSEMBLY- II).



## 8. THE THIRD EPARCHIAL ASSEMBLY

The Third Eparchial Assembly of the Eparchy of Kalyan took place at the Animation and Renewal Centre (ARC), the Diocesan Pastoral Centre from November 12th to November 15th, 2023. The theme of the Eparchial Assembly was 'Mission and Life of the Eparchy of Kalyan in Response to the Needs of the Time'. The following topics were discussed:

- a. **Evangelization:** The discussions revolved around creating a plan of action to materialise a concrete parish mission, an orientation program for the Core Evangelization Ministry Team, creating infrastructure for the Directorate of Evangelization, celebrating a meaningful Mission Sunday/Mission Month, pooling financial resources for mission, among other important points.
- b. **Pastoral Ministry:** The Group Discussions highlighted the need to constitute a Parish Pastoral Team, reinvigorate Kalyan Kudumba Kootayma to understand pastoral needs better, conduct effective family unit meetings, increase youth engagement in parish activities, especially liturgical services, organize "Faith and Reason" sessions, and institution of a Pastoral Code of Conduct.
- c. **Preservation of Syro-Malabar Identity:** Creating awareness about the liturgy, spirituality, theology, history and traditions of Syro-Malabar Church, organizing cultural programs aligned to the identity, including related content in Catechism and Marriage Preparation Course, organizing traditional pilgrimages and Padayathras, reciting



Yama Prarthanas, celebrating Raza at least once a year, putting forward Catholic viewpoint on issues-through Catholic Response Team, and making social issues a part of prayer intentions.

- d. **Family Catechesis:** Some of the ideas that came up included celebrating the Fourth Sunday of the month as Family Sunday, reading and sharing the Bible daily in families, reviving the Young Couple's Forum, and encouraging interaction between parents and Catechism teachers.
- e. **Church Personnel:** The discussions revolved around equipping personnel through hybrid programs on financial management, human resources, skills for managing diverse institutions like schools and hospitals, a preparatory course for Youth Ministry, Leadership Training, programs for the spiritual and doctrinal formation of the laity, long-term plans for the development of existing resources, digitization, regularisation, and completion of property documents, proper and timely audits, among other important points.
- f. **Migration and Media Ministry:** The discussions highlighted the need for establishing an Eparchial Migrant Commission, a plan of action for Media Evangelization, collaboration with Catholic channels, podcasts on catholic perspectives, and KMC to be the umbrella for all media activities.
- g. **Faith Formation:** The discussions highlighted the need to make catechism more experiential, select and train effective catechism teachers, conduct programs for Youth, provide ongoing support to adults in their faith journey, and separately set up and run proximate marriage preparation courses and immediate marriage preparation course.
- h. The Assembly also had a presentation and finalization of the seven years' programs, as well as the plan for the year 2024.

## THE PRESENT STATUS OF THE EPARCHY OF KALYAN

### 1. Target and Geographical Coverage of the Eparchy of Kalyan

Syro-Malabar Catholic Church provides services to migrant families who have moved to Mumbai and other major cities in Maharashtra, such as Pune and Nasik. Currently, the Eparchy of Kalyan has 78 parishes and 18 Qurbana Centres, serving around 10000 families.

The Eparchy of Kalyan has ecclesiastical jurisdiction over 17 civil districts in Maharashtra - Mumbai City, Mumbai Suburban, Thane, Palghar, Raigad, Pune, Nasik, Sangli, Kohlapur, Sindudurg, Ratnagiri, Satara, Solapur, Dhule, Jalgaon and Nandurbar. The Eparchial administration directly oversees the Districts of Mumbai City, Mumbai Suburban, Thane, Palghar, Raigad, Pune, and Nasik, which are further divided into 14 Foranes. These Foranes include Andheri, Antop Hill, Borivli, Kalina, Kalyan, Malad, Nasik, Navi Mumbai, Panvel, Powai, Pune, South Mumbai, Thane, and Vasai. The rest of the districts are divided into 4 Mission Regions, namely Santhome Mission in Sangli, Kohlapur, Sindudurg and Ratnagiri districts; St. Paul Mission in Ahmednagar district; MCBS Mission in Satara and Solapur districts and Chavara Mission in Dhule, Jalgaon and Nandurbar districts. Miraj Forane is in the Santhome Mission, Sangli. St. Thomas Cathedral Church is located at Kalyan West, while the Bishop's Office is at Powai.

Significant Accomplishments and Achievements of the Eparchy of Kalyan

### 2. Core Competencies of the Eparchy of Kalyan

The Eparchy of Kalyan has been in existence for 35 years and has developed core competencies while serving the faithful and fulfilling its mission.

#### 2.1. The unique features of the Eparchy of Kalyan

The Eparchy of Kalyan is known for its unique features that distinguish it from other Eparchies. This Eparchy is located in the state of Maharashtra, which comprises Mumbai, the financial hub of India, Pune, and Nasik. The region served by the Eparchy is culturally diverse and boasts a rich historical and religious heritage. Interestingly, this land has a forgotten history of the early presence of St. Thomas Christians in the early centuries. Due to the presence and social interventions of Catholic and non-Catholic Christian communities, Christianity is recognized in these cities. As a result, Christian practices, traditions, and spirituality are locally accepted, even among people of other faiths.

#### 2.2. Distinctive Identity

The Eparchy of Kalyan is a unique community that has its own distinct identity in various aspects like liturgical, spiritual, theological, disciplinary, and cultural traditions. The Eparchy of Kalyan caters to a multicultural and multilingual community. Although Malayalam is the primary language used by the Syro-Malabar Church, Marathi, Hindi, and English are also used by an increasing number of its faithful for their liturgy and communication. This linguistic diversity plays a vital role in the liturgical celebrations, pastoral outreach, and communication within the Eparchy. The Eparchy of Kalyan takes pride in its cultural diversity and strives to integrate the local cultural expressions into the life of the Church.

### **2.3. Priests, Religious and Seminarians**

The Eparchy of Kalyan is responsible for training and forming priests and seminarians to equip them for pastoral ministries and evangelization. Currently, there are 94 incardinated priests, most of whom are young, and 45 seminarians. The Eparchy is blessed to have a good number of vocations from among its faithful. More than 100 religious priests and 400 women religious are serving in the Eparchy in various educational, social, and charitable initiatives and institutions. Priests, religious, and seminarians undergo well-ordered formation and ongoing formation programs on various theological, spiritual, pastoral, and human topics that aim to serve the Church and the community more effectively. There are a good number of priests who are experts in ecclesiastical sciences and secular sciences. Sessions are frequently conducted for young people to help them discern their calling to priestly or religious life.

### **2.4. Enlightened and Active Laity**

The Eparchy has a significant number of faithful who migrated from Kerala to Maharashtra in search of better prospects. The majority of the migrant workforce is engaged in skilled or white-collar jobs. The Eparchy is fortunate to have many intellectuals, highly educated individuals, talented organizers, and successful businessmen as part of its community. Many of the faithful hold positions as doctors, engineers, teachers, nurses, accountants, IT professionals, and others. Their commitment to leading a deeply spiritual life in the Marthoma tradition is wholeheartedly appreciated by all.

### **2.5. Significant role of the laity**

The laity of the Eparchy actively and decisively participates in the administration and governance of the Church. Parish-forane-

eparchial bodies, such as the Eparchial Pastoral Council and Executive Bodies of various Associations, Departments, Apostolates, and Movements (ADAMs) often have lay representatives. These bodies are responsible for proposing important decisions and advising the Eparchial Bishop or the Bishop's Synod on matters related to the administration, pastoral care, and growth of the Church. They work together with the parish priest, forane vicar, and eparchial bishop in planning and implementing pastoral programs, evaluating the needs of the faithful, and fostering the spiritual growth of the community. We encourage the formation of Councils at all levels, composed of lay members with ex-officio, elected, and nominated lay members.

### **2.6. Lay Associations**

Members of the Eparchy who are not part of the clergy and the Religious, participate in various lay associations that focus on the spiritual and pastoral aspects of the Church's life. These associations include the Kalyan Pithruvedi for married men, Kalyan Mathrusangam for married women, Kalyan Eparchy Youth for young members and Jesus Nurses Fraternity for nurses.

### **2.7. Role of Lay Members in Administration**

The Parish Council has a crucial role in managing and administering the parish, including financial matters, decision-making, and coordinating pastoral activities. The laity often serves on the Finance Committees of the parishes, and there are also lay persons in the eparchial finance council. These committees assist in financial planning, budgeting, fundraising, and ensuring transparency and accountability in financial matters. Lay members with financial expertise and skills contribute to the wise management of Church resources.



## **2.8. Involvement of Lay members in other fields**

Our lay members are actively involved in teaching catechism and providing religious education to individuals of all ages, including children, youth, and adults. They play a crucial role in shaping the faith formation of the community and nurturing future Church leaders. The laity brings diverse professional expertise and skills to the administration of the Church. Lay members with backgrounds in law, finance, management, communication, technology, and other relevant fields contribute their knowledge and experience to assist in decision-making, strategic planning, and the efficient running of various Church institutions. The participation of the laity brings valuable perspectives, expertise, and diverse gifts to the administrative processes, ensuring a more inclusive and participatory approach to Church governance.

## **2.9. Pastoral Ministry for the Faithful**

The Eparchy of Kalyan has the responsibility of providing pastoral care to the faithful within its jurisdiction, especially those migrant faithful from Kerala. The Eparchy is committed to providing various formation programs for the laity at different stages of life. The pastoral ministry among the migrants includes administering sacraments and sacramentals, conducting liturgical services, offering spiritual guidance and counselling, and promoting the spiritual growth of the community. The Eparchy is also keen on providing effective and beneficial interventions and guidance to its members in areas such as family life, intra and interpersonal relations, and professional development.

## **2.10. Catechesis and Christian Education**

The Eparchy of Kalyan has a significant role in imparting religious education and Sunday catechism to children up to 12th grade. The

Eparchy organizes quiz competitions, seminars, and other activities for the youth and adults to promote faith formation. The Sunday catechism program covers the teachings of the Catholic Church and ensures that the Syro-Malabar history, liturgy, and cultural traditions are passed down to the next generation.

## **2.11. Family Apostolate**

The Eparchy of Kalyan is dedicated to promoting the welfare and growth of families in its community. To this end, it arranges regular meetings for family units and offers them support and guidance, urging them to live out the Catholic faith in their everyday lives.

## **2.12. Youth Ministry**

The youth ministry of the Eparchy of Kalyan has a specific focus on addressing the needs and challenges faced by young individuals in today's world. The ministry aims to promote spiritual growth by providing opportunities for prayer, worship, and reflection. The ministry organizes retreats, spiritual talks, and prayer gatherings to help young people deepen their relationship with God and understand their faith. Additionally, the ministry organizes various events to provide young people with opportunities for fellowship, networking, and social interaction. These events include youth conferences, retreats, leadership training, social outreach, cultural programs, sports events, talent shows, and community service activities. Such activities promote unity, friendship, and a sense of belonging among young members of the Eparchy. The ministry also organizes activities specifically for youth couples.

## **2.13. Evangelization Ministry**

The Eparchy of Kalyan is strongly committed to evangelization ministry, which involves spreading the Gospel message and inviting people to experience the love of Jesus Christ. This ministry

includes a variety of activities such as preaching, teaching and sharing the Word of God. The Eparchy sends missionaries to places where the message of the Gospel is not known or where there is a need for spiritual support. They establish new communities, organize retreats and prayer services, and provide pastoral care to those in need. The Marthoma Personal Parish is a great example of the success of the Eparchy's evangelization ministry. The Eparchy strives to proclaim the Good News of Jesus Christ in many ways such as missionary work, interfaith dialogue, formation and discipleship, youth outreach, social outreach, and utilizing various media platforms. Their goal is to bring the transformative message of Christ to all people and invite them into a relationship with Him and His Church.

#### **2.14. Media and Communication**

The Kalyan Media Cell makes use of different types of media and communication methods to share the Gospel message with a larger audience. This includes websites, social media platforms, and Lantern magazine that are used to disseminate Catholic teachings, inspiring content, and testimonies. By leveraging modern technology, the Eparchy can connect with individuals beyond its geographical boundaries and create opportunities for evangelization.

#### **2.15. Social and Charitable Activities**

In the Eparchy of Kalyan, several institutions engage in social outreach programs to help vulnerable members of society. These institutions are under the direct administration of the Eparchial Bishop and include the Santhome Charitable Trust of Kalyan, Santhome Trust of Kalyan, Kalyan Vigyan Trust, and other trusts in the parishes of the Eparchy. Furthermore, the four mission regions

coordinate their social and charitable outreach through various trusts that are managed by the four mission superiors.

The social and charitable activities of the Eparchy are diverse and include initiatives such as providing healthcare services, promoting education, offering assistance to the economically disadvantaged, and participating in humanitarian relief efforts. The Eparchy is committed to providing care to individuals who have faced various life challenges, such as seniors, orphans, and the mentally and physically challenged. The Eparchy also provides support and counselling to those in need and offers vocational training opportunities.

The Eparchy's main strength is in the field of education, which has transformed countless lives. Educational institutions in the Eparchy also provide financial assistance to students who face financial challenges by offering scholarships, educational materials, and resources. The Eparchy focuses on ensuring access to quality education for children and youth, with a particular emphasis on marginalized communities. By supporting education, the Eparchy strives to empower individuals and enhance their opportunities for a better future.

#### **2.16. Karunya Trust**

Karunya Trust is an initiative of the Eparchy of Kalyan that aims to embody various social missions of the Church. It reflects the Church's commitment to serve and support the most vulnerable members of society, by promoting the principles of charity, solidarity, and human dignity. The Trust works towards creating a more just and compassionate society by providing assistance, support, and services to those in need, particularly in the areas of healthcare, informal education, and social welfare, and by facilitating camps, awareness programs, etc. It also extends its assis-

tance to victims of natural disasters and other emergencies, providing relief and support in times of crisis. Karunya Trust actively raises awareness about social issues, challenges, and rights of marginalized communities. It advocates for justice, equality, and inclusivity, and collaborates with like-minded organizations, governmental bodies, and civil society to address systemic issues and bring about positive change.

### **2.17. Ecumenical and Interreligious Dialogue**

The Eparchy of Kalyan encourages dialogue and collaboration among different Christian denominations and religious communities. It aims to promote mutual understanding, respect, and cooperation through interfaith dialogues, ecumenical initiatives, and joint social projects.

### **2.18. Administration and Governance**

The Eparchy of Kalyan is responsible for carrying out various administrative functions to ensure that the Eparchy runs smoothly. This includes managing financial resources, maintaining records, overseeing the temporal goods of the parishes and institutions, and ensuring compliance with both canonical and civil regulations.

### **2.19. Institutions**

The Eparchy of Kalyan operates multiple institutions that serve the spiritual, educational, and social needs of the faithful. The Cathedral of the Eparchy, St. Thomas Cathedral, also serves as the eparchial shrine of St. Thomas, the Apostle, and is located in Kalyan West. The minor seminary situated at Panvel provides basic academic and spiritual education to prepare future priests to serve in the Church. The eparchial pastoral centre, 'Animation and Renewal Centre,' facilitates various pastoral activities,

including retreats, workshops, conferences, and training programs for clergy, religious, and laypeople.

The Eparchy has several educational institutions that provide academic education and promote the values of the Catholic faith. These institutions aim to nurture the intellectual, social, and moral development of students, equipping them with knowledge and skills while instilling Christian values. Additionally, many institutions in the pastoral and mission regions of the Eparchy serve the community. These institutions include orphanages, homes for the elderly and the physically or mentally challenged, and other welfare centres. These institutions embody the Church's commitment to charity and social service and offer care, shelter, and support to individuals who are in need or vulnerable.

The healthcare centres in the Eparchy provide medical services, healthcare facilities, and compassionate care to the sick and the needy. Overall, the Eparchy of Kalyan is committed to serving its community and meeting the spiritual, educational, and social needs of its faithful.

### **2.20. Integration into the Culture and Land**

The Eparchy of Kalyan, located in Maharashtra, India, strives to combine the Indian culture with the Syro-Malabar Christian tradition. Maharashtra is well-known for its religious diversity, as it's home to various religious communities. The Eparchy of Kalyan functions within an interfaith environment, promoting dialogue, understanding, and peaceful coexistence among people of different religious backgrounds.

These core competencies help the Eparchy of Kalyan to accomplish its mission of spreading the Gospel, nurturing faith, and building a vibrant Catholic community in the region it serves.

Region of Ministry	Area (sq. km.)	Population	Districts	Syro Malabar Families (Circa)	Syro Malabar Members (Circa)	Languages Used
Pastoral Region	48,538	41,673,316	7	10,400	52,000	Marathi, Malayalam, Hindi, English
MST Mission	29,678	9,162,864	4	500	2000	Marathi, Hindi, Konkani, Kannada, English
CMI Mission	24,908	6,994,034	3	421	1686	Marathi, Hindi
MCBS Mission	25,375	7,321,497	2	127	510	Marathi, Hindi
VC Mission	17,048	4,543,159	1	75	300	Marathi, Hindi
<b>Eparchy Total</b>	<b>145,547</b>	<b>69,694,870</b>	<b>17</b>	<b>11,523</b>	<b>56,496</b>	

	PR	MST	CMI	MCBS	VC	EPY
Priests	106	49	12	23	15	205
Women religious	207	42	51	19	33	352
Congregations	26	1	6	5	6	53
Seminarians	39	2			1	42
Parishes	78	8	6	9		101
Qurbana Centers	18					18
Mission Stations/Cents. of Apostolate		32	17	11	8	68
Activity Centers		7			7	14
Convents - Women Religious Houses	46	16	8	6	9	85
Men Religious House	7	16	15	13		51
Counseling Centers	1	2				3
Retreat Centre		1			1	2
Music Academy/ School	4					4
Nursery	17	5		3	7	32
Play School/Day Care/Creche	7					7
English Medium School	20	10	10	8	7	55
Marathi Medium School				1		1
School for Girls only				1		1
Special College				1		1
College of Nursing				1		1
Hostel for Children	1	1	2	4	2	10

	PR	MST	CMI	MCBS	VC	EPY
Special Schools		4	1	1		6
Hostel for Special Children		2				2
Rehab. Center for Special Adults	1	1		1		3
Rehab. Center for Disability Orphan				1		1
Care Homes for HIV Patients	2	1				3
Hostel for HIV infected children		1				1
National Training Institute for HIV				1		1
Hostel for Girls	1	1				2
Center for Mentally ill		1				1
Old Age Home	1	1			1	3
Hospital				1		1
AyurVeda Hospital		1				1
Healthcare Center					1	1
Center for Children in need of Care		3				3
Minor Seminary	1					1
Pastoral/ Mission/Animation Center	1	1				2
Formation House	1					1
Vocational Center		2		1		3
Working Women's Hostel	4	1				5
Center for Social & Development	1	1				2
Printing Press	1	1				2



## THE FORMATION OF KALYAN EPARCHIAL PERSPECTIVE PLAN 2030 (KEPP 2030)

### 1. Process of Perspective Planning

The Eparchy of Kalyan felt the need to develop a clear outlook and future direction for the coming seven years through the Kalyan Eparchial Perspective Plan (KEPP). To achieve this, a systematic process of perspective planning was adopted with the help of an external facilitator. All stakeholders were involved in the process, which helped in evolving this Perspective Plan. The objectives of the process were as follows:

- a. To enable the leaders of the Eparchy to assess and analyse the overall performance and status quo of the Eparchy.
- b. To identify areas that need improvement and revamping, such as vision, mission, values, overall relationships, existing systems and structures, resources, strategy, and results.
- c. To identify appropriate methodology and measures to promote renewal and restructuring within the Eparchy through appropriate values, systems, and structures.
- d. To analyse and identify key Eparchial needs and plans to implement appropriate internal capacity-building interventions.
- e. To develop a long-term Perspective Plan for the Eparchy of Kalyan.

The interventions were conducted through structured exercises and workshops, involving representation from the priests, reli-

gious, lay leaders, and representatives from various associations, departments, and parishes. The interventions were enumerated in six steps:

Step I: Participatory Internal Assessment

Step II: Context Analysis

Step III: Revisiting and re-articulation of Vision, Mission, Goals, Objectives

Step IV: Thematic areas and Programme thrusts.

Step V: Drafting and finalizing of the Kalyan Eparchial Perspective Plan 2030

Step VI: Eparchial-wide sharing of the New Perspective Plan 2030

Capacity analysis was done to analyse the existing resources and capacities within the Eparchy to implement the new Perspective Plan 2030.

### 2 SWOT ANALYSIS

The following are the findings of the Internal Assessment report, derived from the discussions held during the Priests Satsang in ARC – Panvel in September 2022.

#### 2.1 Strengths:

1. The Syro Malabar Catholic Church in Maharashtra has a strong identity.
2. The Eparchy has been in existence for 33 years and has a glorious history.
3. The pastoral ministry and social interventions of the Eparchy serve as a model for other Catholic churches.
4. The Eparchy has the legitimacy to exist as the Diocese for the migrant Syro Malabar community.

5. The Eparchy practices core values that validate its existence among people.
  6. The Eparchy promotes equality, compassion, spirituality and unity of Syro Malabar Catholics.
  7. The Eparchy enjoys a close relationship with the laity.
  8. The Eparchy focuses on laity empowerment and enrichment of the family.
  9. The priests of the Eparchy have developed personal relationships with the laity, which are highly appreciated.
  10. The Eparchy reaches out to all people, regardless of their caste and creed, through social and charitable activities.
  11. The general public trusts the charitable activities of the Eparchy.
  12. The Social Action Department of the Eparchy is well-recognized and well-known.
  13. The Eparchy has a collaborative decision-making process that involves parishes, Foranes, Presbyteral Council, Pastoral Council, Eparchial Curia and the Directors of the various ADAMs.
  14. The Eparchy distributes roles and responsibilities based on the decisions taken.
  15. The Eparchy promotes local vocations to the priesthood, the consecrated life and lay leadership.
  16. The Eparchy resolves conflicts through dialogue.
  17. The Eparchy has interactions of hierarchical groups and Koinonia of priests such as Satsang and Forane gatherings.
  17. The Eparchy has a system in place for crisis management.
  18. The faithful of the Eparchy have strong, healthy and regular interactions and participatory relations.
  19. The Eparchy has sufficient human resources.
  20. The parishioners generously support the growth of the Eparchy.
  21. The Eparchy fulfils pastoral care for the Syro-Malabar migrant community.
  22. The Eparchy conducts periodic evaluations and feedback to implement the required changes.
  23. The Eparchy provides a unique catechetical formation that is appreciated and emulated by other eparchies and denominations.
  24. The Tabor Retreat Centre in the Eparchy engages in powerful evangelization work that draws many close to Jesus.
  25. The Eparchy has a great influence and contribution to the Catholic Church at regional and national levels.
- ## 2.2 Limitations and Gaps
1. The Syro-Malabar identity has not been effectively passed down to the youth, resulting in a weakened sense of community.
  2. The current vision statement needs a clear definition of 'integral development' and a deeper understanding of its sustainability. Our methods and approaches are not adequately people-friendly.
  3. There is a lack of professional monitoring and mentoring that prevents priests from producing better fruits in pastoral ministry.

4. There are indifferences among priests and the faithful that have to be eradicated.
5. Forums and platforms like ADAMs are not utilized effectively for open dialogue, when there is a discord between the laity and authorities in large parishes.
6. The confidence that the faithful had in the initial years has diminished as the Eparchy failed to fulfil certain needs.
7. Through liturgy and cultural and spiritual unity, we proclaim who we are within the community, yet need to be more accessible to other people and foster more cordial relations.
8. There is only a functional relationship, not a deep one, with Ecumenical forums of other Christians and cultural groups like Samajams of the non-Christian community.
9. There is a failure in maintaining a long-lasting and enduring relationship with the benefactors.
10. We find donors only within the community.
11. There is little connection between policymakers and local political and civic leaders, despite their influence on our church and its various works.
12. Decisions should be unbiased, objective, and fair and made and implemented promptly. However, not all opinions are respected and decisions made in various forums are well-received.
13. The roles and responsibilities in institutions and offices are often not well-defined.
14. No clear distribution of roles and responsibilities, except for a few major defined apostolates. The shared roles and responsibilities are often unclear, poorly defined, and lacking a systematic approach. This causes disagreement among some members.
15. The Eparchy lacks a system to follow up and to demand accountability which affects the effectiveness of our planning.
16. Not open to feedback and reviews. Continuous and systematic reviews and evaluations are lacking.
17. There is a gap in the communication between inter-associations and inter departments.
18. Priestly expertise is not properly used and individual resources are not fully tapped. Competent and professional priests are sent to different Eparchies for pastoral work which paralyses our ministry.
19. Lack of clear policy for higher studies and training. Lack of monitoring of the ongoing formation of priests.
19. There is a lack of 'Material resources Audit' to analyse the use of available resources and their utilization.
20. The available material resources are not utilized to their maximum capacity therefore there is a lack of material resources.
21. There is a lack of pooling of common resources with proper monitoring. Not using resources flexibly.
22. There is a lack of alertness in using the available resources purposefully and efficiently.



23. There are financial constraints and limitations of time for using the resources.
24. Proper policies and unified methodology are lacking; not much attention is paid to past experiences.
25. There is a lack of awareness about the external contexts and therefore failure to adapt to the changing world.
26. There is a lack of understanding and knowledge of the society, leading to a lack of adaptation and Integration. Therefore, sometimes there are disconnections from realities.
27. There is a lack of sufficient Interaction with the locals.
28. There is vagueness in mission and vision so unable to communicate them effectively to the community and society.
29. Being a minority, the influence in politics and administration is the bare minimum. Healthy influential relationships are very few and very few people are there from the community in influential bureaucratic positions.
30. There is a lot to be done in direct evangelization; no significant change took place by the current mission and vision statements, though the Eparchy has done great work in the pastoral ministry.
31. Sincere efforts are not put in towards Personnel development about the competence and the capacity of the persons.
32. New resource persons and lay leaders are not promoted at frequent intervals.
33. Strong planning in developing the personnel and other resources of our Eparchy is inadequate.
34. There is a lack of qualified and trained expertise among the faithful as their capacities, competence and orientation are not recognized, channelized and utilized rightly to reach and achieve our missions and goals.
35. A culture of dialogue, dignity, respect, cordiality, conflict resolution, and a healthy give-and-take culture needs to be promoted and fostered.
36. There is a greater need to be prepared to address the changing needs of the migrant population.

### 2.3. Opportunities

1. Identify the core values of the Eparchy.
2. Take more steps towards evangelization.
3. Focus on re-evangelization rather than just giving lessons for faith formation.
4. Improve evangelization and infrastructure.
5. Shift the focus to future needs and better follow-up.
6. Plan for financial resources, and create a Resource Desk/PRO desk if needed.
7. Revisit and revive existing systems of functioning, and develop new systems as per the need and context.
8. Transmit the identity of the Syro-Malabar Catholic Church to the youth.
9. Recognize, value, promote, and practice Eparchial culture among the faithful.

10. Write and document Diocesan policies and procedures related to various aspects.
11. Develop expertise among priests and laity in various fields as per needs and requirements.
12. Conduct a constituency mapping exercise to improve relationships with various stakeholders.
13. Review and improve systems of accountability, line of control, and follow-up.
14. Introduce review and evaluation for each thrust area to learn and improvise the works undertaken.
15. Introduce self-appraisal of priests to monitor their growth and progress.
16. Optimize capacities, potentials, and expertise of priests, lay leaders, and those in responsible posts.
17. Plan and form priests according to the needs of the Eparchy/missions.
18. Develop and train more resource persons from the laity.
19. Systematically and sustainably mobilize local resources, and optimize material resources.
20. Introduce an annual 'Resources Audit' system.
21. Motivate priests to tap financial resources.
22. Pay attention to crucial areas and issues like drug addiction, migration of youth, death of young couples, divorce, depression, etc.

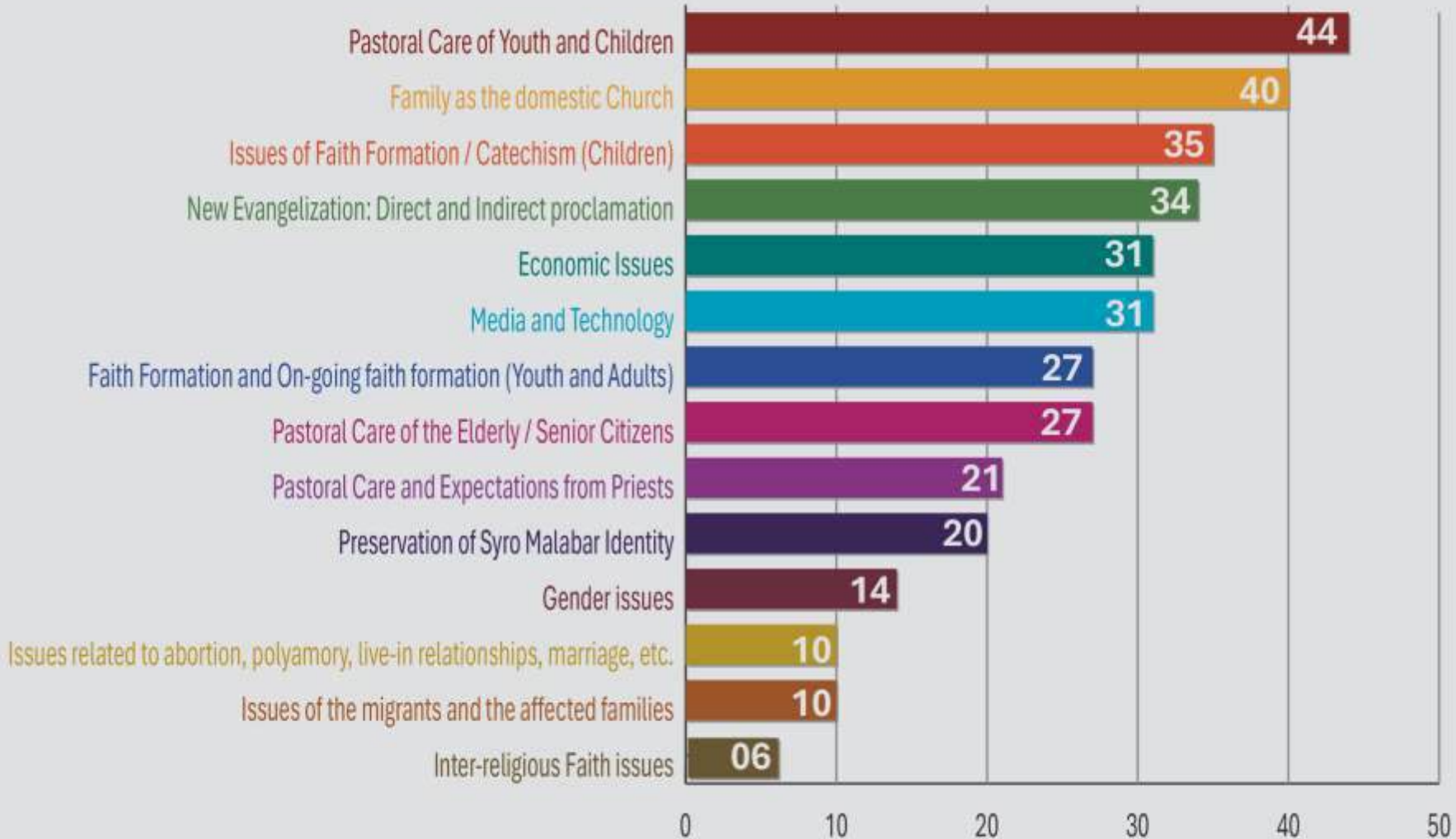
#### **2.4. Outcome of the Context Analysis Exercise**

More than six interventions were conducted to carry out the Context Analysis exercise across various groups and forums of the Eparchy. The exercise was divided into two parts - Participatory Internal Assessment, which involved the Priests and Representatives from Associations, and Participatory External Assessment, which was extensively carried out at the Parish, Forane, and ADAMs levels. Tools were shared with everyone to facilitate the discussions and gather necessary information and data for analysis and document preparation.

The process involved studying various areas such as problems and issues related to Faith formation, Evangelization, Christian Family Life, Catechesis, situations of children, youth, elderly and young couples, pastoral care, influence of social media and technology, Social, Economic, Cultural, Education and Gender dimensions affecting the faithful.

Secondly, the exercise helped the Eparchy to identify past and present critical issues related to various areas, the challenges, opportunities, and threats emerging from the context. The existing strengths, weaknesses, and potentials within the Eparchy were studied to strategize and utilize them to overcome the problems and issues arising from the context. This will enable the Eparchy to become relevant and effective in addressing the challenges of fast-changing social, economic, and political contexts.

## NUMBER OF RESPONSES ACCORING TO TOPICS (after compilations and removal of repetitions)



### 3. Context Analysis (External): Consolidation of Problems, Critical Issues & Concerns

Critical issues are factors that currently exist and are related to the survival conditions of people and the Eparchy. These issues were identified by analyzing the state of faith formation, evangelization, Christian family life, catechesis, situations of children, youth, elderly and young couples, pastoral care, and the influence of social media, technology, social, economic, cultural, education, and gender dimensions affecting the faithful. By comparing the past and present context based on the analysis, the Eparchy of Kalyan has been able to identify the most pressing and critical issues. Various individuals and parishes have contributed to this analysis in a participatory manner.

#### 3.1. Issues related to Faith Formation

1. Many young people struggle to answer questions about their faith when asked by their peers.
2. Due to work commitments on Sundays, many members of the church are unable to attend Holy Qurbana or participate in church activities.
3. Some members of the church have drifted away and need to be brought back.
4. Parents often struggle to explain the significance of traditions and beliefs to their children, leading to a lack of knowledge and growth in faith.
5. Many young people find it difficult to follow Malayalam services such as Holy Qurbana and Homily.
6. Some people feel that Sunday services are too long.
7. Members of the church struggle to find role models and spiritual mentors.
8. Parents also struggle to answer their children's questions and provide logical reasons for them to believe in Christianity.
9. A lack of clarification about matters of faith leads to doubts among children and youth.
10. There is a lack of awareness about our traditions and practices in both the Syro-Malabar and non-Christian communities.
11. Members of the church find it difficult to explain our traditions to their colleagues and friends.
12. Many lack the courage to stand up for their faith and need to change their attitude.
13. The concept of a Feast (Tirunal) is often taken literally as just a chance to have a big meal, rather than a commemoration or celebration to honour our saints.
14. Busy work schedules, anxiety, and preoccupation about the future and studies of the children often lead people to shorten their daily devotional practices such as reading the Bible, reciting the rosary, and attending Holy Qurbana.
15. It is difficult to openly discuss Christ and Christianity in today's society. The media and politicians often portray our good actions negatively.
16. There is a shift in focus towards career and money over family and faith. Parents often fail to prioritize educating their children in matters of faith.
17. Young parents may lack proper knowledge and understanding of the Catholic faith.
18. The current culture does not encourage the practice of Christian faith among children.
19. Various factors such as sects, denominations, secularism, relativism, and the desire for material benefits negatively influence our community.
20. Certain social media debates and distorted portrayals of facts and events are misleading the faithful.
21. Many people feel that the liturgy is too long and that traditions and customs have lost their meaningfulness, and have become mere rituals.
22. It is important to continue to engage in faith formation to strengthen our spiritual lives.

23. Being too orthodox in our approach to faith may have negative consequences for our spiritual growth.
  24. The impact of COVID-19 continues to be felt in our community, leading to limited participation from families and individuals.
  25. Unlike other communities, we tend to be more private in our practice of faith and do not often display it in public spaces such as workplaces or during travel.
  26. It appears that the transmission of faith from parents to children is declining.
- 3.1.1. Inter-religious faith issues
1. We face restrictions from the neighbourhood when we conduct our worship services or activities.
  2. Sometimes, we are hesitant to interact with people of other faiths or religions.
  3. If someone marries from a different religion, it can be challenging to treat them equally due to differences in faith.
  4. In the case of inter-caste marriages, the Christian spouse may need to make adjustments to the non-Christian spouse.
  5. Mingling with people of other faiths and traditions may attract and mislead the younger generation if they do not have a deeply rooted faith.
  6. In a multi-religious context, there may be a tendency to explore other faiths by attending or observing their religious practices.

### 3.1.2. Issues of Faith Formation/ Catechism

1. Catechism should not just be focused on academics.
2. Awareness sessions must be conducted for drug abuse, alcohol, and sexuality, according to age groups.
3. Activities need better coordination between the parish and the Eparchy.
4. Parish-oriented programs should be aligned with the Eparchy's planning.
5. There is a lack of continuity in faith formation after 12th grade, which leads to young people seeking other avenues.
6. Parents need to provide more support for faith formation.
7. Catechism teachers and parents often struggle to explain traditions and the Bible in a way that young people can understand.
8. Many parents prioritize their children's secular studies/careers over catechism and attending Holy Mass.
9. Mass and church are not given enough priority.
10. Faith should not be taught only in catechism class.
11. One of the key challenges is to find young people to teach catechism.
12. One suggestion is to organize retreats for pregnant women specifically focused on catechism.
13. Encouraging testimonies of people who have experienced the grace and blessings of our Lord at Parishes can be helpful.

14. Faith formation needs to be given more importance.
15. Many people show little interest in liturgical activities.
16. Participation in church activities needs to increase.
17. The influence of other rites is a concern.
18. The second generation of migrants faces a language barrier as they lack an in-depth understanding of Malayalam, which makes it difficult for them to participate in liturgical services.
19. Adult Catechism is necessary to equip adults to face the challenges of the world.
20. The Church needs to embrace technology and explore social media platforms for evangelization ministry.
21. A gradual progression towards digital ministry is necessary.
22. Catechesis should promote faith formation and empower children to overcome crises in their lives.
23. Faith formation and character formation initiatives of the church need improvement.
24. Young parents often lack knowledge and understanding of the Catholic faith, which results in missing out on essential elements of our faith.
25. Catechism textbooks need to be simplified and updated to be in line with our Eparchy instead of the Kerala Eparchy's. The current textbooks seem to be a translation of the

Malayalam textbook and fail to address contemporary faith issues.

26. Language is a significant barrier, especially in liturgy. The youth find it boring to participate in Sacraments due to language issues.
27. People are not receptive, adaptive, or submissive. They need logical explanations and justifications for everything.
28. The basic principles and foundations of catechism should be instilled well among the children, and parishes need to stay in touch with members even if they live abroad or in other places.
29. Parents play an essential role in encouraging their children to attend catechism and must be made aware of its importance.
30. Simplification of Malayalam Qurbana is needed.
31. The catechism syllabus needs to be updated, and historical information about the community should be included in textbooks. Catechism teachers need more training and experience in historical information.

32. The liturgy often seems to be lengthy, which can be discouraging for parents and children.
33. Catechism should include more traditional content related to the origins of the Syro-Malabar rite in a simple and understandable manner. Videos and animation can be used to make the content more engaging.
34. The influence of traditional Syro-Malabar identity is limited to marriages and other sacraments.

### 3.2. New Evangelization: Direct and Indirect Proclamation

1. Our expressions of faith within society are often misinterpreted as attempts at conversion.
2. Some members of our community discourage others from openly proclaiming their faith.
3. Our parish places a strong emphasis on evangelization through various charitable initiatives.
4. There is a perception that people often convert to Christianity for marriage.
5. Political issues can sometimes hinder our efforts at evangelization, and we are concerned about political interventions.
6. Despite being baptized into our religion, some people are still treated as outsiders by members of our community.
7. Instead of having separate goals for each rite, we should have a unified vision statement for all churches to prevent working towards conflicting objectives.
8. Lack of knowledge about the Bible and our church's traditions, coupled with a lack of courage to speak up about our faith, is hindering our ability to evangelize effectively.
9. We need to re-evaluate our methods of evangelization and consider using social media to spread our message.
10. Our parish does not prioritize evangelization.
11. Our parish priest constantly motivates and reminds us of our duty to evangelize and bear witness to our Lord through our words and actions.
12. We need to provide adult catechesis to people of other religions.
13. There is a need for greater commitment to evangelization among our community.
14. Rather than producing genuine seekers of Jesus, we are sometimes guilty of producing blind followers.
15. We should encourage parishioners to share their personal success stories in the church to demonstrate the positive impact of God in their lives.
16. Focusing on only customary transactions with the church and avoiding physical and spiritual connection to the community dilutes our sense of belongingness and hampers our evangelization efforts.
17. We must evangelize our parishioners through liturgical services, catechism, retreats, administration of sacraments, unit meetings, etc.
18. Social media platforms should be utilized for evangelization purposes.

19. The current political climate makes it risky to openly proclaim the word of God, which is a challenge to our evangelization efforts.
20. We must balance our focus on internal, administrative, and faith-based matters with an equal emphasis on evangelization to avoid neglecting our duty to spread the word of God.
21. Unity among ourselves is important before we can effectively evangelize others.
22. Direct evangelization is not occurring in our parishes, with only indirect initiatives through socio-charitable work.
23. The depth of faith and personal experiences with God have decreased, making it difficult to share our faith with others.
24. Our parish is not as involved in mission work as it used to be.
25. There is currently a lack of zeal for mission activities.
26. Our parish's charitable initiatives, such as the dispensary, bring many people to the church and Jesus.
27. Some members fear criticism and blame from other faiths, political parties, or people for converting others to Christianity, which hinders their support for fellow converted Christians.
28. Evangelization faces challenges both locally and legally, as many parishes fear backlash from other faiths. Thus, priority for evangelization must be determined on a case-by-case basis with support from the Church and hierarchy.
29. Lack of guidance and instruction from the bishop's house regarding evangelization is a concern.
30. The current political climate makes it difficult to articulate our faith to others, adding another barrier to effective evangelization.
31. Many activities at the parish and association levels promote evangelization, such as contributions to the poor.
32. Evangelization is predominantly achieved through creating awareness of Jesus through charitable work due to restrictions on direct evangelization.
33. Our parish's efforts at evangelization are limited to charitable endeavours such as blood donation camps and food kit distribution.

### 3.3. Pastoral care: Children, Youth, Young couples and the Elderly

#### 3.3.1. Issues of Pastoral Care & Expectations from Priests

1. The celebration duration of the Holy Qurbana varies among priests.
2. There is a decrease in friendly approach and openness between parish priests and children.
3. Children and youth often complain about policy changes when a new parish priest arrives.
4. It would be highly appreciated if the parish priest wore proper official dress (cassock) outside of liturgical service because it automatically brings respect among the people.
5. The clergy has many responsibilities and priorities apart from parish activities, leading to less attention towards parish management.
6. There are contradictory traditions and customs among various rites and Eparchies.
7. Pastoral ministry is excessively dependent on the personality of the priest; it needs to be more faithful-oriented and democratic.
8. People frequently question the availability and approachability of the priest.
9. Differences in opinion and disputes among the priests have negatively impacted the laity.
10. There is an expectation for more frequent home visits by the priests to increase interaction.
11. Priests should visit parishioners' homes.
12. There are no cordial relationships among the members of our community.

13. Some people believe that the Syro-Malabar Church is only for Malayalee Christians. Our people do not entertain newly converted individuals, denying them the opportunity to offer mass and not supporting them.
  14. The focus is slowly shifting from Church and Holy mass to charismatic prayers.
  15. The connection between the church and the laity is missing.
  16. Efforts need to be taken to bring back the faithful who have moved away from the church.
  17. There is a lack of house visits by sisters or priests for counselling or guidance.
  18. Priests need to reach out to families to know them better.
  19. There is a lack of openness; people face difficulty expressing their life issues and managing time to meet the needs of the people.
  20. More time should be allotted for home visits than regular annual visits, and more time should be given for confessions.
- 3.3.2. Issues Related to Upbringing of Youth & Children**
1. The rapid pace of technological advancement has created a significant gap between different generations, which is a major concern.
  2. Many children and young people feel that the Holy Qurbana's time duration is too long.
  3. After completing formal catechism classes, young people's faith practices tend to lessen until they get married.
  4. Young people often leave practising their faith when they go abroad and are exposed to different lifestyles.
  5. Social media can cause young people to drift away from their faith.
  6. Younger generations are often questioned by their peers and classmates about religious practices they cannot explain due to a lack of understanding of their significance.
  7. Children attend catechism classes until Class XII, but many of them do not remain active in the parish afterwards.
  8. Many young people are unable to attend Sunday Mass due to their busy work schedules.
  9. Many young people are knowledgeable about the Christian faith but do not fully embrace the moral teachings of the church due to a lack of proper explanation.
  10. The present generation values reason and logic over blind obedience.
  11. There is a lack of catechism in schools.
  12. Christian youth often struggle to secure government jobs and other social benefits from the government.
  13. The younger generation is often unaware of their traditions and culture.
  14. Many young people do not understand Malayalam, which makes some prayers and homilies difficult to understand. As a result, many of them prefer attending Latin Mass.
  15. Young people lack role models to emulate and look up to.
  16. Study time and schedules, such as evening classes, tuition, and weekend coaching classes, can affect young people's faith.
  17. Festivals of other faiths sometimes attract our children and their activities. Our children attend pooja functions with their friends in housing societies, colleges, etc., without hesitation.
  18. Young people tend to gravitate toward events that involve feasting and dancing.
  19. After completing Class XII, many young people stopped attending church.
  20. Children attend catechism classes diligently until Class XII, but without further incentives, they often do not remain active in the church.
  21. The present generation expects everything to be fast-paced. They are intelligent and can quickly grasp things. If they feel pressured, it will only drive them away from the church rather than hold them back.
  22. Children nowadays are not very receptive to advice. A different approach is needed, where children are considered responsible for their choices and opinions.
  23. Young people often prefer using Google to find answers to their questions instead of asking their parents or priests.
  24. The younger generation is more concerned with life outside the church, and they prefer shorter Holy Masses over the longer Malayalam Masses.
  25. A language barrier still exists for young people to understand and practice their



- identity, making Latin services more relatable and understandable.
26. Young people are not interested in participating in unit prayer meetings, which are meant to promote fellowship and family bonding.
  27. Young people often feel like a separate entity and are not involved in the daily affairs of the church.
  28. Many young people aspire to become IT professionals or engineers, and the Eparchy should guide on choosing careers in IAS, IRS, IPS, and other government jobs.
  29. As we coexist with Latin and Malankara and other Christian denominations, younger generations compare worship practices, traditions, and cultures with these other identities.
  30. Many young people actively participate in other programs but not in liturgical services.
  31. Young people often prioritize activities outside the church.
  32. Young couples require counselling.
  33. It is challenging to manage the attitude and behaviour of young people and children, as their tolerance levels have drastically reduced.
  34. Young people are usually more attached to their peer groups than their families.
  35. Working young people often lack an understanding of the need for charity and financial assistance to the needy.
  36. Children and young people often fail to take things in the right spirit.
  37. Personal counselling is necessary for young people.
  38. Given cultural influences and time constraints due to work or studies, teaching children to practice spirituality is challenging.
  39. Children often do not fear or obey their parents and do not value religious culture and traditions.
  40. Young people can be influenced by other religious cultures.
  41. It is challenging to raise awareness of young people's doubts, issues, and concerns. Forcing them to attend catechism classes is not approved by young people.
  42. Young people often prioritize their academics and careers over church and faith-related activities.
  43. There is a tendency among young people to view Christian values as outdated.
- 3.3.3. Issues Related to Care of the Elderly/ Senior Citizens**
1. Elderly people often feel lonely.
  2. Many parents worry about the possibility of living alone in the future.
  3. Some parents wish to live separately from their children, which can sometimes cause family conflicts.
  4. There is a need for townships designed for senior citizens and the elderly.
  5. The support system for seniors is lacking. There is a need for care units, centres for the elderly and children, and palliative care.
  6. Some seniors may have children who live outside of India or who neglect them.
  7. There is often no one available to take ageing or senior citizens to church, confession, or retreat.
  8. There is a risk of financial exploitation and neglect by children.
  9. Elderly individuals may feel abandoned and lonely. They may feel like a burden to their children.
  10. Elders may feel isolated and unable to keep up with the issues of the digital era.
  11. Language barriers with children and grandchildren can be problematic.
  12. Youth often migrate to other countries and settle there, leaving no one to take care of the elders in their old age.
  13. The care and concern for senior citizens has decreased in the fast-paced world, and their concerns are often not addressed, despite the existence of senior citizen forums / groups.
  14. There is a generation gap between the old and the young.
  15. Parents' opinions are often undervalued in the family.
  16. Children may not have enough time for their parents.
  17. Senior citizens may rely on their children who are already dealing with new-age jobs and the challenges of parenting.
  18. There is often a cultural and generation gap between children and elderly individuals.

19. There is a growing need for a platform for senior citizens, such as "pakalveedu" - a home for the aged, and an effective network to understand their needs and support them in their necessities.
20. There is often no one available to take care of the elderly, and they may miss their children and grandchildren, especially during their final days of palliative care.
21. Senior citizens may feel more isolated and helpless when they need support.
22. Elders may be ignored, or their opinions may not be valued when major family decisions are made.
23. Most parents in Kerala are staying alone and are forced to rely on their neighbours for most of their needs.
24. Small families and children living outside of India are leading to senior citizens being left alone.
25. There is a lack of tracking of these senior citizens and providing them with sufficient medical and emotional support.
26. The younger generation may condemn the spiritual practices of the elderly.
27. Senior citizens are one of the most neglected groups in the community.

### 3.4. Family, the Domestic Church

#### Family & Prayer Life Issues

1. Many youths are not able to understand the long-time duration of the Holy Qurbana / Rosary due to unfamiliarity with the meaning of certain words.
2. Parents are unable to openly discuss issues such as abortion, polyamory, live-in relationships, and interfaith marriages with their children.
3. Children are not receiving proper education regarding family life, and there are fewer open discussions between parents and children.
4. Parents should adopt a friendly and broad-minded approach towards their children.
5. Interfaith marriages greatly impact the practice of faith in the family.
6. Family life is given the least priority after economic and social status.
7. Different work schedules can compromise family prayer time.
8. Sessions and counselling post-marriage are necessary.
9. Work schedules are affecting prayer and family time.
10. Conducting family prayers can be challenging due to busy schedules.
11. Language barriers can make it difficult for some individuals to understand certain prayers in Malayalam.
12. Active participation in 'Kudumba Kootaymma' Meetings by all members of the family is often missing due to academic and work-related commitments.
13. Due to busy schedules, it may not be possible for the whole family to be present for the evening prayer/rosary at home.
14. Young couples should be encouraged to participate in various activities in the parish.
15. The absence of regular family prayer is a significant issue in today's life.
16. Lack of understanding and discernment in families regarding how to apply what is learned from the Holy Scriptures in daily life.
17. Chaotic work schedules can lead to spiritual dryness and a lack of focus on spiritual progress.
18. Mechanical recitation of prayers in Holy Mass, Holy Rosary, Holy Scriptures, and Holy Novena is observed without truly listening or understanding.
19. Differences in opinions, perspectives, upbringing, and generation gaps can cause conflict within families.
20. Jobs and earning money are prioritized over church and spiritual life, especially among the second generation of migrants.

21. A lack of dependency on God's providence and an attraction towards materialism can lead to a decrease in the priority of prayer.
  22. The 'I' mentality over the 'we' mentality within individual lives can lead to selfish motives within families.
  23. There is a lack of respect between elders and children in current times.
  24. Nuclear families focus on fulfilling individual needs and choices, rather than the growth of the family and community.
  25. Increased exposure to social media can lead to a sense of isolation and affect family dynamics.
  26. Family bonding can decrease, leading to mechanical living, unwanted pregnancies, a lack of economic resources, and inefficient financial management.
  27. Working parents face pressure from work, long hours, and meeting family needs.
  28. Study time and tuition have replaced evening family prayer.
  29. Parents may not prioritize educating their children in matters of faith.
  30. Parents may be unable to answer their children's questions regarding faith.
  31. Language barriers can make liturgical services difficult for youth.
  32. It is essential to respect the values of Syro-Malabar traditions.
  33. Priorities in families change based on work and study circumstances.
  34. Work-from-home situations can increase work time.
  35. The culture in which children are brought up today does not encourage the practice of the Christian faith.
  36. The influence of technology can lead to less time spent with family members.
  37. Children may question mass timing and prayer wordings.
  38. Personal bonding time within families may be lacking.
  39. There is often an age gap between older and younger generations, leading to differences in customs, traditions, and faith practices.
  40. Some parents prioritize their children's secular studies / careers over catechism and Holy Mass.
- 3.4.1. Gender Issues**
1. Some parishioners are hesitant to entrust certain duties and responsibilities, such as parish trusteeship, to women because they are considered incapable based on their gender.
  2. It is not permissible for girls to serve as altar servers in the church.
  3. Women should be encouraged to serve as ushers in the church, as they do in the Latin church.
  4. Girls are not allowed to carry holy statues during the solemn procession on the parish feast.
  5. Gender bias still exists in some aspects of church administration, such as the composition of the Parish Council, where the percentage of women is less than 20%.
  6. To bring about gender equality, women should be encouraged to become leaders both at the family unit level and in the parish.
  7. Seminars on crimes against any particular gender should be held for both genders together.
  8. The involvement of women and young girls in church activities is not always fully understood.
  9. In some cases, when a wife earns more than her husband, it may lead to family conflicts and ego issues.
  10. Respect for both genders should be taught at home by giving equal household responsibilities to children without any partiality. This can lead to a happier future.
  11. Women are not given adequate opportunities to participate in church administration.
  12. Self-reliant women may not be willing to compromise on any issues in newly formed families, which can lead to family breakdowns.
  13. Discrimination between genders still exists, especially when parents are unhappy with the birth of a girl child.
  14. Men may sometimes dominate and not give women a chance.

### 3.4.2. Issues related to Abortion, Polyamory, Live-in relationships, Marriage, etc.

1. several issues are becoming increasingly prevalent in society, including polyamory, live-in relationships, marriage outside of one's religion, and abortion. These issues have a direct or indirect impact on families.
2. Many people do not have a clear understanding of why certain traditions and beliefs are followed, such as the Catholic Church's stance on inter-caste marriage and live-in relationships.
3. The media is also contributing to the problem by promoting behaviours that can harm family life.
4. Many people are not taking the sacrament of matrimony seriously, which further strains families.
5. It can be challenging to respond to these issues in a way that aligns with Catholic beliefs and values, particularly when secular practices like abortion, polyamory, live-in relationships, and marriage outside of one's religion are so common.
6. The church needs to convince the faithful of the reasons for its stand on abortion and LGBTQIA+.
7. Some people believe that marriage has lost its value due to the prevalence of polyamory, high divorce rates, and broken marriages.
8. Some parents have blind faith in their children and fail to guide them in the right direction, leading to their involvement in polyamory and living in relationships.
9. Although not publicly acknowledged, the issues of abortion and interfaith marriage are widely accepted as serious challenges in our community.
10. There are instances where extramarital affairs have negatively impacted marital relationships.

### 3.5. Preservation of Syro Malabar Identity: Discipline, Culture, Traditions, Morals, etc.

1. In many families, parents do not explain the significance of their traditions and beliefs, making it difficult for their children to understand them.
2. The new generation often rejects Catholic moral teachings due to rapid social changes and trends.
3. The number of interreligious marriages is increasing.
4. Inter-caste marriage has become a challenge in the preservation of Syro Malabar identity.
5. The Syro-Malabar Christian community is a minority and there is a lack of awareness of their traditions and practices among non-Syro Malabar and non-Christian communities, as well as within their community.
6. Migration continues to be a tradition for Kerala natives.
7. Educating young people about their traditions and customs and their importance can help them understand the logic behind them.
8. It is crucial to pass down the culture and traditions of the Syro-Malabar Church in a better and more improved manner to future generations.
9. Families must teach their children the values of the Syro-Malabar Church to continue its traditions.
10. Families should discuss inter-caste marriages and explain the potential negative consequences.
11. There is an increase in interfaith and inter-denominational marriages.
12. The language barrier remains a significant challenge for younger generations in understanding and living out their identity.
13. The new generation often does not follow the traditions and culture of the Syro-Malabar Church, and there is a gap in understanding between youth and elders.
14. The language barrier also affects youth participation in liturgical services.

15. It is important to respect the values of Syro-Malabar traditions.
16. Couples with cultural differences often face relationship challenges and conflicts.
17. Discrimination based on financial status may prevent admission to schools owned by the Church for those in poor financial conditions.
18. Church members who marry someone from another religion should be welcomed wholeheartedly and not excluded.
19. Internal conflicts within the hierarchy of the Syro-Malabar Church add to the social and cultural challenges faced by their community.
20. Some members only see marriages outside of their religion or community as an issue.

### 3.6. Migrated Families - Issues of the Migrated Families

#### 3.6.1. Educational issues

1. Many students lack a proper plan for their future.
2. There is a lack of career guidance.
3. The Church and Eparchy should consider providing educational loans or financial assistance to those in need.
4. Policies regarding education help and loans from the Eparchy are not often communicated to parishioners.
5. There is a lack of motivation among students about their prospects.
6. Due to a lower level of education among young men in the community, girls tend to opt for inter-caste marriage.
7. There are no free training, seminars, or outreach programs for Catholic youth or children to prepare for competitive exams like civil services, which could help them reach positions where they can bring about positive change in society.

8. Many young people aspire to become IT professionals or engineers, but the Eparchy should guide them to help them consider careers in IAS, IRS, IPS, and other government jobs.
9. There is a shortage of high-quality educational institutes in the area run by the Eparchy or Catholic organizations.
10. The quality of education offered abroad is often higher, and many students prefer to study overseas for better opportunities and jobs, which is creating a vacuum in our parishes.

#### 3.6.2. Economic Issue

1. Unemployment is a significant concern in our community.
2. We need to financially assist weaker families in the parish.
3. The Church should not burden economically weaker families with financial obligations.
4. Not all families are financially secure.

5. Christian families need more knowledge about investments and insurance.
6. Many families in our community suffer from unemployment and underemployment, leading to financial instability.
7. Due to underemployment, many young people are moving abroad for work.
8. Many young people take loans to fulfil their needs, which they struggle to pay back later.
9. Community funding is needed for economic necessities.
10. The church does not have a fixed source of income.
11. The support collection for the Church is irregular.
12. We need to create more awareness among parishioners about the importance and benefits of life/health insurance.
13. The Church should show interest in solving the financial problems of the parishioners and provide support in terms of money and

- advice. Financial planning and sharing of expertise with the community are needed.
14. UPI/QR code should be adopted in churches for the acceptance of donations or love offerings.
  15. Currently, there is no economic plan in place for parishes, but efforts are being made to create one by establishing a legal identity to raise funds and make investments.
  16. The ultimate goal should be to pool resources and create a stable income flow for the less fortunate.
  17. Financial struggles add to the burden of family life.
  18. Meeting educational and medical expenses can lead to financial problems, causing anxiety in families.
  19. Scholarship programs can help bright students from poor financial backgrounds reach their potential.
  20. Financial aid for the needy in our community could be a good option.
  21. Needy children and students often lack sufficient aid for higher education due to a lack of funds.
  22. It would be beneficial to have commercial buildings to generate funds for parishes instead of relying solely on contributions from members.
  23. Compulsory insurance schemes with minimal premiums should be introduced by the Eparchy for all members to provide medical assistance, higher education, marriage, house purchase, etc.
  24. The Eparchy should introduce chitty investments that are beneficial for all families under its control.
  25. While all parishes in Kalyan depend on contributions from members, asking for contributions beyond the limit is also a concern.
  26. Some people seek help from the Church by providing false information.
  27. Funds accumulated under SSS should be used to provide loans to needy people.
  28. There is currently no economic support for the upliftment of community members financially, educationally, medically, or otherwise.
  29. A specific amount should be collected as a fund each year, and a fixed percentage should be given to each organization.
  30. Group insurance, medical claims, and pension schemes need to be encouraged and promoted.
  31. At the parish level, we need to encourage the spirit of entrepreneurship, intelligent investment ideas, etc. A pool of experts needs to be assembled to provide better guidance on these matters. Media

### 3.7. Technological/ Social Media

1. The use of phones has led to a decrease in family time, with parents and children alike spending more time on their devices and less time connecting or engaging in family prayer time.
2. The new digital era brings with it a host of challenges, from navigating platforms like Zoom, YouTube, WhatsApp, UPI, Google Pay, Paytm, Facebook, Instagram, and OLX, to using social media and other technologies in positive ways.
3. Many people lack awareness of how to use social media and other technologies in positive ways, leading to excessive and careless use of platforms like WhatsApp, Facebook, Instagram, and various OTT channels.
4. While YouTube was a blessing during the pandemic, it now presents new challenges.
5. Online masses have led to reduced attendance in churches, as people have grown accustomed to attending services remotely.
6. There is a need for caution when using WhatsApp, Facebook, Instagram, and other social media platforms, as misuse can lead to negative consequences.

7. Influential individuals should be mindful of the impact of their views and opinions on social media.
8. There is an overabundance of negative news related to Christianity, which can be disheartening for believers.
9. The views of priests may be misinterpreted due to the misuse of technology.
10. There is a fear of hacking and other forms of misuse of technology.
11. Many people lack understanding of new technologies, widening the gap between traditional and modern forms of ministry.
12. The church has not yet fully embraced media resources for evangelization ministry, and there is a need for more gradual progression towards a digital approach.
13. Smartphone addiction is a growing concern.
14. Negative messages about faith forwarded via social media can have a negative impact on believers.
15. Many people lack knowledge of how to deal with cybercrimes and cyber frauds, and there is a need for guidance in reporting incidents to legal authorities.
16. Peer pressure, screen addiction, and lack of attention are common issues related to social media and technology use.
17. Supporting and encouraging entrepreneurship within the parish community is important.
18. Pooling resources for group term/health insurance and multiple income sources can be beneficial.
19. Working together with other Christian denominations and religious communities to conduct programs and workshops for the poor can have a positive impact.
20. Social media and other digital platforms can spread misinformation about the Christian faith, affecting the mindset of young people.
21. Youth and students may be unaware of the risks associated with social media and other technologies, and it is important to address these issues.
22. Excessive time spent on social media can have negative effects on mental health and family dynamics.
23. Sessions on the latest frauds in online payment can be helpful.
24. Spreading awareness about positive aspects of social media, such as opportunities in the economic world, medical policies, digital locker, and other uses, is important.
25. Parents should also restrict their own social media use, as excessive device usage can have negative effects on family relationships.
26. The influence of media can lead young people astray, and there is a need for caution when using social media and other platforms.
27. Using technology and social media to promote Christianity and evangelization can be effective.
28. Youth are more likely to use social media for information than communication with parents, leading to challenges in family discussions.
29. Social media can portray priests and nuns in a negative light during prime time.
30. Social media should not be used as a replacement for spiritual obligations.
31. Social media can have a negative influence on young people, as not everything posted is accurate. Administration of Structures, finance, institutions and infrastructure

### 3.8. Eparchial Level Management

1. We propose the creation of a colony for the elderly that includes all necessary facilities such as a church, grocery shops, home nurses, old age homes, and a palliative centre.
2. We suggest arranging Parish and Forane-level classes to raise awareness among the faithful regarding government policies, initiatives, and incentives for minority communities.
3. Financial assistance should be provided at the Forane level to small parishes.
4. We recommend establishing a Kalyan Alumni (Kalyan Global) to connect Kalyan Youth worldwide, regardless of whether they

are working or studying abroad, to help them reconnect with our Eparchy. This will enable us to understand their problems and opportunities better.

5. We propose utilizing the funds accumulated under SSS to provide loans to those in need.
6. Some perceive that there is a lack of transparency in the church administration at the top level.
7. Few have the opinion that the focus of the church has shifted from charity and assistance to commercialization of its institutions.
8. The Church should not burden families financially, especially economically weaker families.
9. Church members involved in handling church funds need to be trained to understand the importance of monetary planning

and the involvement of experts. Expert sessions should be arranged periodically.

10. Individual parishes should have a legal identity.
11. An online directory of circulars, rules, etc., should be created.
12. An organized committee should be formed to interconnect all qualified personnel from all streams of work in the Catholic community.
13. Church authorities need to be more transparent while handling church assets and institutions.
14. There are many parishes/forane that still lack the basic infrastructure for practising the Syro-Malabar faith, i.e., a proper church structure and a cemetery for its faithful.
15. Some church leaders have set bad examples and become a situation of mockery, leading to a conflict between preaching and practical living.

16. Different vicars follow different norms and interpret the rules of the church and the Eparchy differently, which results in confusion among the faithful.

17. Groupism affects the administration of the parish.
18. The implementation of new policies and regulations as the new parish priest takes charge in a parish leads the parishioners to adapt to the changes every time.
19. Contributions and sponsorships are not enough to meet parish expenses, and there is no source of income to cover them. Therefore, we need to have an economic plan. Renting out spaces and saving money on FDS can be a solution.
20. An economic plan is needed to support parish expenses.

### 3.9. Issues related to Minority Rights/ Rights and Duties as Citizens, etc.

1. Most families do not have medical insurance.
2. Christians are not well-informed, involved, or included in important matters.
3. There are insufficient awareness programs regarding our rights and duties.
4. There is a lack of awareness about changes in educational laws, policies, consumer rights, etc.
5. Online seminars could be initiated to spread awareness among those who are not knowledgeable.

6. A diocesan-level committee comprising experts from the political field can be established to resolve doubts and queries and to inform the laity about government schemes and opportunities in the government sector.
7. We are not aware of government policies, regulations, and the changes made to them beyond a few select policies.
8. We are not aware of our rights and duties as members of the church and as citizens.

These should be introduced during catechism classes.

9. Migrants to Mumbai do not have proper certificates, such as domicile certificates, as families live on rent.
10. Political knowledge is lacking among the younger generation because they are hesitant to take risks.
11. Representation of Christians in political and government institutions should be encouraged.



#### 4. Participatory Internal Assessment among Priests

1. During a Priests' Satsang meeting organized at ARC, Panvel, a Participatory Internal Assessment was conducted to monitor the overall performance, effectiveness, and efficiency of the Eparchy's interventions and programs. The purpose of this exercise was to analyse the organization's strengths, and weaknesses, and identify necessary changes. The analysis is the beginning of a larger organizational development process to make the Eparchy function better. This participatory assessment was designed to analyse and study the scenario by the priests and other representatives of the Eparchy.

Here are some of the findings and highlights of the discussions and analysis observations made by the priests during the exercise:

1. Regarding basic values, the Eparchy needs to revisit and re-articulate its Vision and Mission statements. Presently, the statements lack common understanding among the clergy, and Vision and Mission are the guiding forces for making a long-term perspective plan.
2. Many gospel values are practised within the Eparchy at an individual level, but it is necessary to identify and agree on 'Core values' unique, special and specific to the eparchial culture, ethos, customs, and traditions. These values can help make all the interventions and efforts more value-based.
3. The Eparchy has developed greater 'Legitimacy' in carrying out its pastoral ministry, care, and services with the migrants from Kerala. Its process of integral development and interventions are highly appreciated and recognized by the target community and other stakeholders. The Eparchy must become clearer about its identity, strategic focus, approach, and what it wishes to accomplish in the coming seven years. This clarity will bring them closer to people and other stakeholders.
4. Regarding 'Relationships,' it is necessary to develop a relationship with other stakeholders such as Parishes of the Latin rite, Churches of other Christian denominations, Ecumenical forums, Faith-based organizations, community-based organizations, various religious bodies, political circles, district administrations, service providers, funding partners, agencies, donors, and well-wishers. We need to deliberately ascertain direct and indirect, formal and informal, and short-term and long-term relationships given our perspective shortly. There is a greater need to work towards the aspect of interpersonal relationships, teamwork, and team building.
5. The Eparchy has well-designed programs, care, and services related to pastoral ministry, and educational and social development that have been going on well for the last 33 years. For continuing the programs, the Eparchy needs to be supported with strong and well-developed 'Systems' to facilitate smooth implementation of tasks related to Planning, Monitoring, and Evaluation (PME), Follow-up, Reporting, Documentation, Systematizing processes related to Leadership, Decision making, Profiling of roles, and responsibilities, etc.

6. Concerning 'Resources,' the Eparchy is very well equipped with human resources. The clergy are highly qualified, talented, competent, capable and having expertise. They need to be recognized, utilized, and nurtured. There is no dearth of material resources. The Eparchy needs to have a system to promote human resource development, financial resources, material resources, structural resources, etc.
7. The present programs implemented by these organizations have an inbuilt program 'Strategy.' What is needed is an Eparchial strategy that comes from the analysis of the existing external context, well-articulated Vision and Mission of the organization and the existing capacities. A need is felt to undertake an in-depth analysis of the Context and identify the thematic areas for action that will enable the Eparchy to relate to the external world.
8. A long-term perspective plan of the Eparchy is necessary to attain the vision, mission, goals, and targets. This can help in the effective mobilization of resources, better coordination, and improvement in the efficient delivery of services.

#### **5. Participatory Internal Assessment among the Priests & Laity**

A Participatory Internal Assessment exercise was conducted for Priests and Leaders of various Associations and Departments to analyse the existing mission, vision and values, overall relationships, existing systems and structures, resources, strategy, and results.

#### **5.1. Emerging Challenges and Obstacles from the Context**

1. In today's context, there are difficulties in speaking about Christ and Christianity. Good actions of the Church are portrayed in bad sight by the media and politicians.
2. Handing over the Christian faith and Syro-Malabar culture and traditions inherited from generation to the younger generation has become a difficult task.
3. Many times Faithful are ashamed to proclaim our Christian faith.
4. There is difficulty in articulating the Christian faith to others.
5. Unlike many other communities, we are very reluctant to practice our faith and display its aspect more in public such as in workplaces, during travel, etc.
6. Religious freedom for the Church is diminishing in proclaiming the Good News.
7. 'Minority feeling' by the Christian Community in secular India is another hurdle.
8. Parishes don't give priority to evangelization, due to political interference/ fear/ lack of freedom of religion.
9. The political situation has created a sense of restriction, especially about evangelization.
10. Evangelization in a literal sense is difficult to practice in India due to anti-conversion laws and other influence of the fringe elements of various groups.

11. Evangelization is predominantly restricted to creating an awareness of Jesus through charities and goodwill work.
12. Working hours have become the main culprit for most of our youngsters not getting involved in church activities.
13. The Malayalam Language is becoming an issue for the younger generation.
14. The secular acts like abortion, polyamory, live-in relationships, and marriage outside religion or community are quite common in today's society to say outright these are not as per our catholic standards and to respond to situations as per catholic belief is a task.
15. Availability of Resources is decreasing.
16. Issues of abortion (birth control) and marriages with non-Christians are serious challenges to our community.

## 5.2. Obstacles

1. Unity among Christian communities is not evident and conventional.
2. There has been a sharp decline in the number of faithful due to growing migration.
3. An individualistic approach has become common, where everyone has their personal space and doesn't want even family members to enter into it.
4. Faith is on the decline among the Laity, and there is less commitment to the teachings of the Church.

5. The media harms the Church and its growth. Additionally, the fast-growing development of IT, such as Artificial Intelligence, is unknown to humanity.
6. There is a growing prevalence of religious fundamentalism and an organized fundamental move against the Church.
7. The Church does not receive proper support from our leaders and state authorities, and the number of Christian or Catholic members in the government bureaucracy is diminishing.
8. Government regulations and policies are fast-changing.

## 5.3. Opportunities

1. There are opportunities to revamp faith formation with a focus on children, youth, and adults.
2. It is essential to develop role models within the Eparchy and shift from building churches to building a community.
3. The Church needs to move from being activity-oriented to formation-oriented.
4. It is also necessary to reorganize strategies for effective evangelization and develop resources within the Eparchy.
5. Priests need to be equipped as per the requisites of the Eparchy, and they should be capacitated along with religious leaders.
6. The Church should make positive use of technologies and tools of social media for faith formation and effective evangelisation.

## PRIORITIZED CORE THEMES FOR ACTION KEPP 2030

The Eparchy of Kalyan has identified certain priority issues that need to be addressed, keeping in mind its perspective and societal demands. These issues are grouped under "Core Themes" as they are interlinked and require a complex and integrated set of response strategies. The Core Themes are explained in detail along with the corresponding response strategies and linkages.

### 1. New Evangelization

Focus on Direct and Indirect Proclamation and re-evangelization.

1. Evangelization is the mandate given by Christ to His Apostles
2. By her very nature Church is Missionary and all her activities flow from this missionary mandate
3. Our Social Apostolate interventions of sharing the love and compassion of Jesus Christ should be a means of proclaiming the Person of Christ

Evangelization is proclaiming the person of Jesus and His Gospel, bearing witness to Him by every baptized through words and deeds and all means of social communications.

Evangelization is the duty of every Christian in various statuses of life and life situations. We need to ensure the proclamation of the person of Christ and His love in all integral developmental initiatives and interventions of Eparchial Institutions and programmes.

Social work focuses on meeting the immediate needs of individuals and communities and evangelization is about sharing the Gospel message and helping people to encounter Jesus Christ. The Catholic Church recognizes that social work and evangelization are interconnected and mutually reinforcing.

Social Justice and the Gospel message are inseparable. The works of mercy can inspire others to see the Gospel message as a source of hope and transformation in their lives. We are called to share the Good News of Jesus Christ in a way that is respectful, authentic, and rooted in the needs and concerns of the people we serve. Social services provide an opportunity for evangelization by creating a space for dialogue and relationship-building.

The exclusive Catholic identity should be portrayed in all Eparchial activities. We should deliberately create opportunities to proclaim the Uniqueness of Jesus. The thrust of evangelization shall be upheld with prime importance in all Eparchial activities.

### 2. Faith Formation and Ongoing Faith Formation

Focus on Faith Formation and ongoing faith formation

Faith Formation and ongoing faith formation is to know and experience the person of Christ in The Word of God and Sacred Traditions and to have the conviction of faith.

Faith Formation helps to know the Person of Jesus in the Word of God, who is the embodiment of the love of God, the Father and to establish a love relationship with Him. This helps us to live faith mysteries and to serve Him in one's life situations. It aims at

knowing the source of faith, that is God and to form the Catholic conscience, enabling one to attain eternal life.

The effective transmission of the faith happens when the convinced giver passes on steadfast faith and the receiver has faith experience. Faith formation shall not be limited to catechism classes or any age group. The family plays a vital role in the faith formation. It begins in the family and the family catechesis plays the inevitable role of practising and confirming the lessons taught in the catechism classes. The ongoing faith formation aims at continued efforts to provide faith formation after the formal catechism classes.

### **3. Pastoral Ministry**

Focus on Children, Youth, Young couples and the Elderly

Pastoral ministry primarily aims at deepening the faith and nourishing the souls of the faithful through sacraments and sacramentals by the pastor together with the pastoral team.

The pastor by preaching and teaching the word of God and communicating the teachings of the Church needs to enrich his faithful. By his vocation, the pastor is specially called to reach out to all who thirst for God and strive to be an effective evangelizer. The pastor effectively fulfils his ministry by becoming altar Christus. The pastors should have the smell of the sheep, know the needs of the flock and respond promptly and effectively. The pastor should be a humble servant in the vineyard of the Lord, the custodian of souls, and the father of the community.

Pastor with his pastoral team is responsible for overseeing the administration of the parish church, management of finances and church properties with transparency and accountability. Pastor and his team are to promote unity among the faithful and to build relationships with the wider community through works of mercy and social fellowship.

### **4. Christian Family- The Domestic Church**

Focus on strengthening family bonds to create a strong Domestic Church.

In the divine design, marriage is a covenantal union of a man and a woman in love for their entire life, with openness to life. This marriage covenant is the foundation for the family which is the miniature form of the Church after the Trinitarian model of the Father, the Son and the Holy Spirit.

We should protect and propagate this notion of family in a world where the idea of family is getting distorted and misinterpreted. In the families, faith and traditions were transmitted by the family members, especially the parents and grandparents. Families become the domestic Church where parents and grandparents become role models by living the faith, values, and traditions.

### **5. Preservation of Syro Malabar Identity**

Focus on Theology, Liturgy, Spirituality, Discipline, Culture, Family Traditions, Moral life, History, etc.

Catholic Church is a communion of 24 sui iuris churches, each one having a specific identity. Sharing the same faith with the other

Catholic Churches in communion, Syro Malabar Church has its theological understanding of faith, rich liturgical tradition, practice of spirituality, independent administrative system, living the faith experience received from St. Thomas the Apostle and the family traditions, and the glorious history of living the Mar Thoma Margam. The migrants and their further generations of Syro Malabar faithful who have been living faithfully their identity should hand over this patrimony intact to the coming generations.

All the faithful should know, appreciate, live and promote their Syro Malabar identity. There shall be continuous efforts to imbibe the values behind the traditional practices and to adapt the culture of the land through organic progress.

#### **6. Care for the Migrated families: Fostering family relationship and pastoral care**

Focus on the Family Relationship and Pastoral Care of the Migrants

The Church has a long-standing tradition of protecting the rights of migrants who seek a better life. Migration is a complex issue that involves a variety of factors such as erosion of faith, culture and tradition, discrimination, exploitation, and violence at economic, social, political, and environmental levels. On the other hand, migration opens up opportunities for dialogue and mutual enrichment between cultures and peoples.

There is constant migration of the Families and individuals from the Eparchy. Intra eparchial, interstate, International and reverse

migration is taking place for different purposes like studies, work and permanent settlement. The Eparchy of Kalyan responds to the need for spiritual, emotional and social support to those who are migrating and to the family members of the migrants.

#### **7. Church Personnel - Clergy, Religious and Lay Leaders**

Focus on the Formation and Empowerment of Church personnel.

Church personnel refer to individuals who work in various roles within the Eparchy of Kalyan. These roles are fulfilled by clergy, religious, seminarians, members of various executive bodies, administrative staff, missionaries, educators, Church ministers for music, altar, sacristy, church offices etc.

Priests in various ministries, the religious and lay leaders in various apostolates are to be equipped with deep spirituality, administrative skills and appropriate orientation.

#### **8. Christian Fellowship - Socio-Political-Ecclesial Relationship and Harmony**

Focus on promoting Socio-political and ecclesial relationships and harmony

Fellowship is about building relations with social, political and governing bodies and standing for harmonious relationships. This can provide a sense of belongingness, a safe and supportive environment and encouragement, and can help communities to achieve their goals towards the common good and make a positive impact in their communities and society at large.

Christian fellowship refers to the gathering of believers in Jesus Christ who come together to share the sense of fellowship through mutual support, encouragement, and prayer. It aims to provide a common platform where believers can share their joys, victories and struggles and thereby become more effective witnesses for Christ in the world.

Eparchy of Kalyan, being called to be the light, salt and leaven in the world, seeks to have a healthy and harmonious relationship with other Catholics, Christian communities, Religions and the State.

### 9. Media Ministry- Communication and Evangelization

Focus on Communication and Evangelization.

Media ministry aims to reach out to people around the world and share the message of faith, hope, and love and to communicate the Gospel, teachings of the Church, news and information about the Catholic Church and its activities. It conveys the facts and truths through various forms of media namely print media, visual and audio broadcasts, websites, social media, and podcasts.

In a world that is distorted by misinformation and misinterpretation, the media ministry of the Eparchy of Kalyan works towards providing accurate information to the faithful of the Eparchy and all, widening its horizons to the ends of the world.

### 10. Eparchial Resources Development & Management

Focus on Administrative Structures and policies, Finance, Properties, Institutions and Infrastructure

The administration of temporal goods refers to the effective management and stewardship of moveable and immovable properties, the material possessions, resources, and finances of the Eparchy of Kalyan. Temporal goods include real estate, investments, collections, and other assets that are used to support the mission and activities of the Eparchy.

The Eparchy needs to generate, maintain, safeguard and utilize the funds wisely for their intended purposes and to maintain accurate financial records, respecting the Ecclesiastical and Civil Laws. Setting up various structures like legal cells, policies, committees, Standard Operating Procedures (SOP) etc. will ensure the utilisation of the resources of the Eparchy with transparency and accountability.

Efforts are to be taken to establish institutions and infrastructure like schools, higher educational institutions, church buildings, estates, social charitable institutions etc. as per the requirement of the Eparchy. Proper maintenance and utilization of the existing institutions are to be ensured.



## VISION 2030

To become a beacon of Christ,  
rooted in Syro-Malabar identity,  
and reach out to all  
to build the Kingdom of God.

## OVERVIEW OF KALYAN EPARCHIAL PERSPECTIVE PLAN 2030

After assessing the internal and external environment, the Eparchy revisited and re-articulated its vision, mission, core values, strategy, goals, objectives, and programmatic thrust areas.

### 1. Vision

To become a beacon of Christ, rooted in Syro-Malabar identity, and reach out to all to build the Kingdom of God.

### 2. Mission Statement

We, the Eparchy of Kalyan, commit ourselves to holistic pastoral ministry, with a focus on the faith formation of children along with the youth, and to effective evangelization by re-living and proclaiming the gospel through words and deeds, as well as works of integral development, for leading all people to salvation.

### 3. Core Values and Guiding Principles

The core values of the Eparchy of Kalyan are the fundamental beliefs that serve as moral and ethical standards to achieve the mission of the organization. During the development of the Eparchial perspective plan, the planning committee members and participants from the forum, including the clergy, the religious, and the laity, agreed on seven core values. These values will serve as guiding principles for the development and implementation of the Eparchial perspective plan.

a) Faith in the Person of Jesus

- b) Sacred Scripture and Traditions
- c) Dignity and Sanctity of Life
- d) Unity and Fellowship
- e) Justice and Peace
- f) Harmony and Solidarity
- g) Subsidiarity and Stewardship

### 4. Eparchial Strategy

Strategies are the means to accomplish the programmes and interventions within the Eparchy. Following are the strategies that will be deployed in the Eparchy in implementing the perspective plan;

- a) Proclamation of Gospel through Word & Deed
- b) Mission outreach services and apostolate in the Eparchy
- c) Faith Formation, Promotion and Development
- d) Pastoral Ministry and Development
- e) Social Apostolate interventions
- f) Capacity Enhancement at all levels of the Eparchy
- g) Mobilizing of Local Resources at all levels of the Eparchy
- h) Participation and Involvement of the Lay Faithful
- i) Lay Leadership development in the Church and the society
- j) Social Media Ministry (Information Technology Cell, Online Ministry)
- k) Alliances, Networks and Relationships with Stakeholders
- l) Partnerships & Collaborations on Ecumenical Ventures
- m) Resources Development.





## CORE THEMES AND PROGRAMMATIC THRUSTS

The Eparchy of Kalyan has identified 10 core themes for future action and interventions, which are explained through programmatic thrusts. This will help the Eparchy to understand the various themes and address them effectively. It also provides insight into the nature of programs that the Eparchy will undertake in the next seven years, and reveals the interconnectedness of various programs. Additionally, this will aid in better planning and designing of interventions and outreach projects. The detailed programmatic thrusts are mentioned below in relation to each of the core themes.

### 1. NEW EVANGELIZATION

#### 1.1. Goal 1

To proclaim the gospel to 5 lakh people by 2030 through direct preaching and outreach programmes by the parishes, institutions and ADAMs and baptize those who want to accept Jesus as their Saviour.

#### Objectives

- 1.1.1. To empower the faithful and families to convincingly and courageously speak about Jesus Christ on every occasion.
- 1.1.2. To prepare kerygma teams and catechists for evangelization and to organise programmes and activities.
- 1.1.3. To have elements of proclamation in all the activities and events in the Eparchy at all levels and the institutions in the Eparchy.

- 1.1.4. To instil the missionary spirit in children and youth and prepare the youngsters for missions.
- 1.1.5. To support financially the missions for evangelization.
- 1.1.6. To organise direct preaching and healing ministries in the parishes and dedicated centres.
- 1.1.7. To establish the required infrastructure for direct evangelization.

#### Line of Action

- 1.1.1. To empower the faithful and families to convincingly and courageously speak about Jesus Christ on every occasion.
  - a. Set apart a specific time for prayer and proclamation on all celebrations and social gatherings.
  - b. Speak about Jesus, the unique saviour, explicitly on all occasions of celebrations and social gatherings, organised by individuals, parishes, and institutions, e.g. social gatherings like marriage receptions, Birthday parties, parish day, Annual Day of schools, etc.
  - c. Enhance the capacities of the lay faithful through training to speak convincingly and courageously about the person of Jesus Christ.
- 1.1.2. To prepare kerygma teams and catechists for evangelization and to organise programmes and activities.
  - a. Adopt, each parish, a Syro Malabar mission station in India and support spiritually and financially.
  - b. Form 25 parish-wise Kerygma teams and catechists by 2030, who will take initiatives for Direct Evangelization.
  - c. Prepare the children, youth and elders in the parishes to proclaim the Word of God.

- d. Create a 'parish mission' within the jurisdiction of each parish for direct evangelization.
  - e. Prepare a plan of action for the 'parish mission' within the parish with programmes and activities.
  - f. Mobilise resources to support mission expansion activities within the parish.
  - g. Appoint 50 individuals with stipends, as trained and dedicated catechists for the ministry of direct evangelization.
- 1.1.3. To have elements of proclamation in all the activities and events in the Eparchy at all levels and the institutions in the Eparchy.
- a. Display Bible quotations or 'Thought of the Day' on the premises of the churches and institutions.
  - b. Prepare and make available leaflets and takeaway materials at our churches and institutions.
  - c. Promote the display and sharing of Gospel messages, captions, and statements by the Church leaders in all programmes, activities, and events of ADAMs.
  - d. Invite the people of other faiths on occasions like Christmas, Easter, parish feasts etc. and share the message of Christ.
- 1.1.4. To instil the missionary spirit in children and youth and prepare the youngsters for missions.
- a. Celebrate October as 'Mission Month', together with Mission Sunday with utmost importance.
  - b. Form the units of Mission League in parishes by 2025.
- c. Arrange yearly mission camps, exposure, and outreach programmes to the adopted mission station of the parish.
  - d. Invite priests/ religious/ lay missionaries to the parishes, preferably from the adopted mission region.
  - e. Prepare a module to train and prepare full-timers for a particular period, for evangelization ministry.
  - f. Train and prepare full-timers for a particular period, for evangelization ministry.
  - g. Expand missionary activities of Mission League.
- 1.1.5. To support financially the missions for evangelization.
- a. Donate a certain percentage of all expenses of celebrations and events of the parishes and individuals towards financial support for the members of the eparchy.
  - b. Contribute a certain amount of the educational institutions in the Eparchy for the works of evangelization, initiated by the Eparchy.
  - c. Contribute 1 % of the income of the individuals for the activities of direct evangelization.
  - d. Encourage the faithful to set apart a certain percentage in their 'Will Deed' for direct evangelization.
- 1.1.6. To organise direct preaching and healing ministries in the parishes and dedicated centres.
- a. Establish a Directorate for Evangelization
  - b. Define the scope and objectives of the Directorate for Evangelization.
  - c. Develop a retreat centre for direct proclamation.

1.1.7. To establish the required infrastructure for direct evangelization.

- a. Organize direct preaching and healing services for non-Christians in 25 parishes in local languages, e.g. Sneha-sangamam: 5 parishes per annum.
- b. Coordinate the activities of Evangelization of the retreat centres in the Eparchy under the Directorate for Evangelization.

## 1.2. Goal 2

To Re- Evangelise all individuals and bring them back into the faith through efforts of re-awakening the faith of those who have drifted away from the church, are less active in their faith, not practising faith and are not aware of catholic teachings.

### Objectives

- 1.2.1. To deepen the conviction of the faithful that Jesus Christ is the only saviour.
- 1.2.2. To conscientize the faithful on socialisation with the people of other religions that may lead to religious syncretism.
- 1.2.3. To provide effective Pastoral ministry to the faithful who are married to people of other faiths.

### Line of Action

- 1.2.1. To deepen the conviction of the faithful that Jesus Christ is the only saviour.
  - a. Conduct a study about the families and individuals who have drifted away from the Church and find effective means to bring them back.

- b. Visit regularly and deepen the ecclesial bond with the families who have drifted away from the Church and the less active in faith life.
- c. Organise special meetings and programs for the families who have drifted away from the Church and are less active in faith life.

1.2.2. To conscientize the faithful on socialisation with the people of other religions that may lead to religious syncretism.

- a. Organize study circles, seminars and sessions on faith and morals to enhance the Catholic conscience of children, youth, and adults.
- b. Provide Church teachings on the uniqueness of Christ, enabling the faithful to avoid the danger of religious syncretism through participating in the rituals and celebrations of other religions.
- c. Provide guidelines concerning “dos and don’ts” to avoid the danger of religious syncretism through participating in the rituals and celebrations of other religions.

1.2.3. To provide effective Pastoral ministry to the faithful who are married to people of other faiths.

- a. Organize study circles, seminars and sessions on faith and morals to enhance the Catholic conscience of children, youth, and adults.
- b. Conduct a survey in parishes about the faithful in marriage with the people of other faiths (Disparity of Cult Marriage) and the faithful who are not married in the church (Defect of Form).

- c. Create occasions at the parish level, for interactions with the faithful in marriage with the people of other faiths (Disparity of Cult Marriage) and the faithful who are not married in the church (Defect of Form).

## 2. FAITH FORMATION AND ONGOING FAITH FORMATION

### 2.1. Goal 1

To learn, to know and to experience the Person of Christ in the Bible.

#### Objectives

- 2.1.1. To make the Bible the centre of one's life.

#### Line of Action

- 2.1.1. To make the Bible the centre of one's life.
  - a. Promote the practice of having a printed personal copy of the Bible and the practice of its daily reading with proper love and reverence.
  - b. Make available to our families the liturgical calendar and yearly planner for daily Bible reading.
  - c. Use in the homilies, Bible quotes, stories from the Bible, and authentic and theological teachings based on teachings of the Church and Church Fathers.
  - d. Conduct online and offline courses on the Bible at Parish and Eparchial Levels.
  - e. Conduct online and interactive sessions and organise study circles on the Bible, church teachings, faith and morals.

### 2.2. Goal 2

To lead the children and youth of all parishes by 2030 to the faith experience and faith conviction through faith formation and family catechesis.

#### Objectives

- 2.2.1. To develop a system of teaching where academic knowledge of catechism is put into practice.
- 2.2.2. To train catechism teachers.
- 2.2.3. To empower parents for family catechesis.
- 2.2.4. To accompany the children and the youth in their journey of ecclesial life.

#### Line of Action

- 2.2.1. To develop a system of teaching where academic knowledge of catechism is put into practice.
  - a. Have a periodical orientation programme in the parishes for children and youth to nurture vocation to priestly and religious life.
  - b. Organize 'Christeen' programmes for children in the parishes.
  - c. Allot 30 minutes of catechism class in a month for practical experience of faith (e.g., personal prayer, meditation, adoration, enacting a bible passage, etc.).
  - d. Make sure the attendance of all children and youth for Sunday Holy Qurbana and reception of sacrament of confession at least once a month.
  - e. Use English or other languages in Homily for better understanding and better participation in liturgical services.

- f. Promote the practice of celebrating the Lord's Day (Sunday), dedicating it to the activities of faith formation at parish church and family.
- g. Create alternative programmes for children in std. 10th and 12th, who are unable to attend regular catechism classes.
- h. Organise mission camps and visits to mission stations to learn more about the missions.

#### 2.2.2. To train catechism teachers.

- a. Ensure that Catechism teachers are steadfast in faith and morals.
- b. Update the Syllabus for the training of the Catechism teachers.
- c. Organise training sessions both online and offline for catechism teachers.
- d. Conduct residential retreats and recollections for catechism teachers.
- e. Prepare guidelines for selecting catechism teachers to ensure that they are steadfast in faith and morals.

#### 2.2.3. To empower parents for family catechesis.

- a. Inculcate in the children, the habit of almsgiving, leading the family prayer, helping the parents with daily chores etc.
- b. Make sure the participation of parents in faith formation through a Family Catechesis workbook and guidelines for parents.
- c. Prepare a Family Catechesis workbook on Syro-Malabar family traditions, rituals and culture to make sure that faith is being practised at home.

- d. Organize sessions and meetings twice a year for parents of catechism children.

#### 2.2.4. To accompany the children and the youth in their journey of ecclesial life.

- a. Strengthen KEY Army (Youth Prayer group) in every parish.
- b. Have regular gatherings of teenagers and youth, under the leadership of the parish priest/ animator, for prayer, discussion of faith matters, entertainment, wishing of birthdays etc.
- c. Have a 'Youth Contact Window' for career guidance, educational support etc.
- d. Create awareness about various social evils and provide the Church's teachings on them.
- e. Include in the catechism for the teenagers, topics related to sexuality, ethics and morals and parent-child relationship.
- f. Organise Youth Conventions in forane and eparchial level.

### 2.3. Goal 3

To animate effective ongoing faith formation of the youngsters after 12th std formal catechism.

#### Objectives

- 2.3.1. To organise ongoing faith formation activities for the graduates and working youth.
- 2.3.2. To promote faith formation programs and activities for young couples.
- 2.3.3. To promote faith formation programs and activities for adults and the elderly.

**Line of Action**

- 2.3.1. To organise ongoing faith formation activities for the graduates and working youth.
- a. Conduct programmes for remote and proximate preparation for marriage for the studying and working youth. (Family Apostolate take the leadership in the making of the syllabus)
  - b. Prepare and train resource teams at the eparchial level for ongoing faith formation.
- 2.3.2. To promote faith formation programs and activities for young couples.
- a. Conduct sessions for parents whose children are preparing for Solemn Holy Communion.
  - b. Arrange online pre-baptismal catechism sessions for the parents and godparents.
  - c. Conduct in parishes frequent gatherings and spiritual activities for young couples.
  - d. Organize sessions and meetings twice a year for parents of catechism children.
- 2.3.3. To promote faith formation programs and activities for adults and the elderly.
- a. Include sessions and activities of faith formation in the annual planner of ADAMs and monitor their implementation.
  - b. Arrange online and offline seminars and QA sessions for the youth.

**3. PASTORAL MINISTRY****3.1. Goal 1**

To re-organize the pastoral ministry in the Eparchy, by forming a pastoral team in all the parishes, to respond more effectively to the needs of the faithful, to administer the sacraments and sacramentals and to focus on the mission outreach of the parish.

**Objectives**

- 3.1.1. To form a parish pastoral team in all parishes by 2025.
- 3.1.2. To administer effectively and regularly Sacraments and sacramentals.
- 3.1.3. To respond effectively and promptly to the pastoral needs of the faithful.
- 3.1.4. To make a paradigm shift from an activity-oriented community to a formation-oriented church.

**Line of Action**

- 3.1.1. To form a parish pastoral team in all parishes by 2025.
  - a. Define the parish pastoral team and specify its roles and duties.
  - b. Form a 'parish pastoral team' in all parishes.
  - c. Ensure the coordination between the parish council and pastoral team.
  - d. Prepare an annual parish planner in line with the eparchial perspective plan and programmes, together with updated contact details of families in the parish.
- 3.1.2. To administer effectively and regularly Sacraments and sacramentals.
  - a. Visit the elderly and house-ridden monthly and provide sacramental care.

- b. Ensure the regular reception of sacraments of Eucharist and confession by the children, youth and other faithful. Arrange monthly confessions for catechism students.
  - c. Visit and bless houses at least annually spending quality time with the families.
  - d. Administer sacraments and sacramentals with due spiritual preparation.
- 3.1.3. To respond effectively and promptly to the pastoral needs of the faithful.
- a. Have a stipulated time for the pastors to be available in the parish office.
  - b. Set apart a time to listen and address the issues of the people.
  - c. Consider the busy schedule of the faithful while arranging spiritual activities.
  - d. Prepare Pastors and parents to listen and accept the youth with openness.
  - e. Identify the less active or inactive families in a parish to help the pastors reach out to them.
  - f. Implement Eden Parish management software in all parishes.
  - g. Provide sessions on balancing one's life among profession, church activities, family life etc.
  - h. Form the Pastors with effective pastoral orientation and equip them with human skills.
  - i. Train and support Christian parenting at various stages of life.

- 3.1.4. To make a paradigm shift from an activity-oriented community to a formation-oriented church.
  - a. Ensure that every activity of the parishes and ADAMs have an element of faith formation.
  - b. Make sure that cultural programmes in the parish and ADAMs have Christian themes and messages.

### 3.2. Goal 2

To provide the holistic pastoral ministry to all strata of faithful in collaboration with a pastoral team.

#### Objectives

3.2.1. To introduce a supporting team in parishes and an association and institutions at the Eparchial level for senior citizens.

#### Line of Action

- 3.2.1. To introduce a supporting team in parishes and an association and institutions at the Eparchial level for senior citizens.
  - a. Form a team of 'Good Samaritans' in parishes to reach out to senior citizens and those in need.
  - b. Establish an organisation at the Eparchial level for the Senior citizens.
  - c. Initiate discussions and planning for a 'retirement home'.
  - d. Form an Eparchial organisation for the Senior citizens.
  - e. Build a retirement home.

## 4. CHRISTIAN FAMILY-THE DOMESTIC CHURCH

### 4.1. Goal 1

To foster Christian family spirit within the families of the Eparchy, to shine out as models of meaningful Christian living and celebration of life.



**Objectives**

- 4.1.1. To foster Christian and family values to build a strong domestic church.
- 4.1.2. To celebrate family traditions and culture.

**Line of Action**

- 4.1.1. To foster Christian and family values to build a strong domestic church.
  - a. Set apart the fourth Sunday of the month as 'Family Sunday', dedicating Holy Qurbana, especially for the families in the parish and fostering togetherness among the family members, with fewer Church activities.
  - b. Ensure by the parents, the participation of the whole family in the family unit meetings.
  - c. Fix a time for daily prayer and togetherness in the Family.
  - d. Organise sessions to revitalize the concept of Christian Fatherhood and Motherhood in the families.
  - e. Assist families in making plans for strengthening the family bonds.
  - f. Assign a young family member to animate others for family prayer and other family activities.
  - g. Facilitate personal interaction in the family by training for effective and judicious use of social media and TV.
- 4.1.2. To celebrate family traditions and culture.
  - a. Practice and promote Syro Malabar traditions, culture, rituals etc. in the families.

**4.2. Goal 2**

To make each family a domestic church, centred on Christ after the example of a holy family.

**Objectives**

- 4.2.1. To foster a healthy family based on catholic teachings
- 4.2.2. To provide assistance in resolving marital issues, difficulties in parenting and financial matters.
- 4.2.3. To make a study of families regarding their participation, involvement and those needing special attention and support in the parishes

**Line of Action**

- 4.2.1. To foster a healthy family based on catholic teachings
  - a. Organise sessions on topics related to the importance of family bonds and openness to life.
  - b. Arrange sessions on topics related to anti-life culture, such as the usage of contraceptives, abortion, IVF, Euthanasia, Live-in relationships etc.
- 4.2.2. To provide assistance in resolving marital issues, difficulties in parenting and financial matters.
  - a. Make available counselling facilities for couples and family members.
  - b. Organise training sessions on family budgeting and financial planning.
  - c. Train the couples and other family members on conciliatory communication
- 4.2.3. To make a study of families regarding their participation, involvement and those needing special attention and support in the parishes
  - a. Focus on the families drifting away from the Church and provide them with all necessary support.

## 5. PRESERVATION OF SYRO-MALABAR IDENTITY

### 5.1. Goal

To know and effectively communicate the elements of Syro-Malabar Identity, create esteem and love for it and help to practise it faithfully by the individuals, families and communities.

### Objectives

5.1.1. To learn, teach and preach constantly the Syro-Malabar history and its identity.

5.1.2. To make all the members of the Eparchy to be proud of Syro-Malabar identity.

5.1.3. To practise the Syro-Malabar identity in all aspects of one's life.

### Line of Action

5.1.1. To learn, teach and preach constantly the Syro-Malabar history and its identity.

- a. Continue Teaching the Syro Malabar identity and Eparchial History through various activities of faith formation.
- b. Dedicate, along with other themes of each year, one of the elements of the Syro Malabar identity to have a predilection for our identity and faith practices.
- c. Organise every year, sessions, and seminars on the identity of the Syro-Malabar Church, for the Priests, Religious and Formators.

d. Make available, in the QA method, the history and traditions of the Syro-Malabar Church on the Eparchial website.

5.1.2. To make all the members of the Eparchy to be proud of Syro-Malabar identity.

- a. Make visible the specific characteristic signs of Syro-Malabar identity, beginning with the Eparchial institutions and continuing to all our churches and other institutions in the Eparchy by 2030.
- b. Ensure the singing of the Syro-Malabar anthem after all programmes, like Parish Day, Annual Day of ADAMs etc.
- c. Celebrate Rasa Qurbana at least once a year in every parish.
- d. Deepen the conviction of Syro Malabar Identity among our faithful.
- e. Avail of important occasions like Sabha Dhinam, Anniversary of the Eparchy, St. Thomas Feasts etc. to inculcate the pride of Syro-Malabar identity.
- f. Use visible identities of Syro Malabar Church, like Flag, badge etc.

5.1.3. To practise the Syro-Malabar identity in all aspects of one's life.

- a. Practise and deepen Family traditions related to various Marthoma traditions
- b. Have a family altar with a Bible, Marthoma Cross, and Pictures of the Sacred Heart. Holy Family and individual rosaries etc. in the family.

## 6. CARE FOR THE MIGRATED FAMILIES: FOSTERING FAMILY RELATIONSHIP AND PASTORAL CARE

### 6.1. Goal

To make migration based on intelligent decision, and if migrated then to maintain a strong relationship with their family and to help the migrants to get rooted in the local Syro-Malabar Church and to take care of the migration-affected families.

### Objectives

- 6.1.1. To help the migrants make intelligent decisions.
- 6.1.2. To get initiated to the local Syro-Malabar parish.
- 6.1.3. To take care of the families affected by migration.

### Line of Action

- 6.1.1. To help the migrants make intelligent decisions.
  - a. Activate the Eparchial Migration Commission.
  - b. Inform about the pros and cons of migration both parents and those who plan to migrate.
  - c. Have research and study among our community members and give proper guidance on the choice of profession, entrepreneurship and career alternatives.
- 6.1.2. To get initiated to the local Syro-Malabar parish.
  - a. Give proper information about the parishes in the new area and required letters for membership in the migrated parishes.
  - b. Have Inter-diocesan collaboration and coordination regarding the migrants.

- 6.1.3. To take care of the families affected by migration.
  - a. Extend support to migration-affected families.
  - b. Develop a supporting system for the dependent family members of the migrated.
  - c. Lend support to the needy who return from their migration.

## 7. CHURCH PERSONNEL - CLERGY, RELIGIOUS AND LAY LEADERS

### 7.1. Goal

To empower all clergy, religious and lay leaders through proper orientation, and formation to fulfil their ministry and apostolates more effectively.

### Objectives

- 7.1.1. To form all those who are in various ministries to respond to the pastoral needs of the time.
- 7.1.2. To identify and set up a resource team to conduct orientation and formation programs for leaders of various ministries and apostolates.
- 7.1.3. To ensure the coordination and support of the activities of the parishes and the ADAMs.
- 7.1.4. To enhance the pastoral ministry and empower the Church Personnel.

### Line of Action

- 7.1.1. To form all those who are in various ministries to respond to the pastoral needs of the time.

- a. Organize ongoing formation for the priests, twice a year for priests up to 7 years, and for others once a year, to develop their knowledge and skills to respond to the needs of time.
- b. Organize language courses for priests and seminarians to have proficiency in various languages for effective pastoral ministry, especially to celebrate sacraments in Malayalam, English, Hindi and Marathi.
- c. Include in the syllabus of the seminarians the history of the Eparchy and the knowledge and skills of the present times.
- d. Identify and promote candidates for the priesthood and religious life, conducting remote, proximate and immediate vocation camps periodically at the initiative of the vocation promoters along with personal follow-up.
- e. Organize orientation programme for the trustees, newly constituted parish council, pastoral team, and executive members of ADAMs.
- f. Conduct annually, formation and orientation programmes and language courses for the newcomers among the religious, to help in various ministries and apostolates of the Eparchy.
- g. Prepare the tool to monitor and evaluate the performance of the church personnel.
- h. Monitor and evaluate the performance of the church personnel.

7.1.2. To identify and set up a resource team to conduct orientation and formation programs for leaders of various ministries and apostolates.

- a. Conduct obligatory training courses for Catechism Teachers to enhance their faith life, deepen God's experience and strengthen their faith conviction.

7.1.3. To ensure the coordination and support of the activities of the parishes and the ADAMs.

- a. Examine the formative value of the competitions organized by ADAMs at the Eparchial level and reorganize them according to the core themes.
- b. Ensure the collaboration in the parishes in organising and conducting services and programmes of the ADAMs.
- c. Make Parish Annual Planner, avoiding overlapping of activities of the ADAMs and other activities at the eparchial level.

7.1.4. To enhance the pastoral ministry and empower the Church Personnel.

- a. Make a system of periodical assessment of the ministry of priests conduct a periodical assessment of the ministry of priests and give written reports to the priests.
- b. Conduct a periodical and individual assessment of the ministry of priests and give a written report to them.
- c. Prepare a tool to assess the ministry of the religious institutions of the men and women in the Eparchy and assess the ministry of the religious institutions of the men and women in Eparchy.
- d. Submit the report from the 4 missions as per the norms and the eparchial objectives.

## 8. CHRISTIAN FELLOWSHIP - SOCIO-POLITICAL-ECCLESIAL RELATIONSHIP AND HARMONY

### 8.1. Goal

To bring the Kingdom of God into the world by fostering deeper catholic communion, inter ecclesial relationships and civic relationships to become an influencer in the society.

### Objectives

8.1.1. To have clear convictions that we are called to be an influencer in society.

8.1.2. To foster Catholic communion.

8.1.3. To promote Inter-Ecclesial Fellowship.

8.1.4. To promote Inter-Religious harmony.

8.1.5. To work with the civic authorities towards the welfare, peace and harmony in the society.

### Line of Action

8.1.1. To have clear convictions that we are called to be influencers in society.

- a. Include current social issues in our prayer intentions in all spiritual exercises, e.g. the introduction of the Holy Qurbana, Homily, family unit meetings, charismatic prayer meetings etc.
- b. Include patriotic and social themes in various activities of the Eparchy, e.g. dedicating one of the Novena days, parish day, activities of ADAMs etc.
- c. Publish timely written statements on matters related to social issues promoting social justice.

d. Empower the eparchial department of Ecumenism and inter-religious dialogue.

8.1.2. To foster Catholic communion.

- a. Invite Bishops of other Rites and Denominations to a special celebration in the Bishop's House.
- b. Invite the Bishops of other Rites and Denominations to Priests' Satsang, Junior Priests' meetings, Monthly Recollections etc. for personal interaction.
- c. Encourage the participation of Priests of other Rites and Christian Denominations for various celebrations in the parish, e.g. Parish Day.
- d. Increase Koinonia with the priests of different Catholic Rites and Christian denominations.
- e. Promote unity of action in the pastoral field among the Catholic Rites on pastoral and spiritual matters, e.g. confessions, seminars for priests, retreats, celebrations of common feast days etc.

8.1.3. To promote Inter-Ecclesial Fellowship.

- a. Assign a Parish Council member as representative for ecumenism.
- b. Gather different Christian communities together for common social causes.
- c. Organize or be part of an exhibition or high-level program like a music show for showcasing Christian fellowship.
- d. Form Ecumenical Team at Forane level.
- e. Set up common cribs for Christmas in society buildings with Christian messages.

#### 8.1.4. To promote Inter-Religious harmony.

- a. Make only vegetarian food as our nerchabakshanam on parish feast as a sign of our readiness to include in our celebrations the people of other religions.
- b. Visit the neighbours from other religions near parish churches, on the occasions like marriage and death.

8.1.5. To work with the civic authorities towards the welfare, peace and harmony in the society.

- a. Keep cordial relations with political and civic leaders and invite them on the occasions of Independence Day, Republic Day, etc.
- b. Encourage all our members to have civic documents, e.g., Domicile certificate, voter ID, etc.
- c. Avail the Minority Welfare Schemes of the government.
- d. Empower our children to get into Civil service through programmes like Dream Chasers.
- e. Highlight in the media all the important activities in the Eparchy.
- f. Develop a cordial relationship with the policymakers and speak out openly about the Catholic viewpoint on different issues.
- g. Establish cordial relationships with Government agencies.
- h. Invite Police personnel such as the Nirbhaya Squad to give awareness to the children and youth.
- i. Promote lay leaders in politics.

## 9. MEDIA MINISTRY- COMMUNICATION AND EVANGELIZATION

### 9.1. Goal

To proclaim good news to all, to impart the right knowledge about faith and morals and to spread accurate information.

### Objectives

9.1.1. To proclaim the Gospel effectively and attractively.

9.1.2. To share news and facts about the Catholic Church especially of the Eparchy of Kalyan.

9.1.3. To impart creatively authentic Catholic teachings on faith and morals.

### Line of Action

9.1.1. To proclaim the Gospel effectively and attractively.

- a. Create Media awareness and media literacy among the faithful.
- b. Pool the talents and interests of the youth for attractively communicating faith and morals.
- c. Upgrade the priests and the religious on the developments on social media platforms and their technology and terminology.
- d. Prepare media materials in English, Marathi and Hindi for catering to the larger community.
- e. Enhance the KMC to give the right information to the faithful and all others.
- f. Equip the faithful to handle modern technology.
- g. Start Internet Radio by the Eparchy.

h. Bring talented personnel under one umbrella for effective communication through media.

9.1.2. To share news and facts about the Catholic Church especially of the Eparchy of Kalyan.

- a. To impart creatively authentic Catholic teachings on faith and morals.
- b. Provide the Church's responses to laity's queries on social, administrative, and moral issues, and matters about Eparchy, from time to time.
- c. Create multiple language options on the Eparchial website.

## 10. DEVELOPMENT AND MANAGEMENT OF THE EPARCHIAL RESOURCES

### 10.1. Goal

To generate the movable and immovable properties for the Eparchy and manage them effectively with proper policies and structures.

### Objectives

10.1.1. To generate assets and see to their development and sustenance.

10.1.2. To manage the temporal goods of Eparchy and parishes.

10.1.3. To develop various policies and structures for the Eparchy to serve as guidelines for the management of day-to-day affairs.

### Line of Action

10.1.1. To generate assets and see to their development and sustenance.

a. Plan for the new Bishop's House and Priests' Sanatorium to be completed by 2030.

b. Plan for educational institutions in our plots at Dhamtan, Satpur, Palghar, Dombvili, Chakkan, Roha, and Nagothane.

c. Get back the loan amount taken by various parishes.

d. Fix a portion of parish fund to be given to the Eparchy towards Pastoral and Evangelization activities.

e. Utilise effectively the allottable spaces in various Parishes and institutions in view of increasing the revenue of the parishes.

10.1.2. To manage the temporal goods of Eparchy and parishes.

a. Obtain Cloud space for digitalization and other purposes.

b. Create expert committees for the various departments like construction, education, finance management, legal assistance etc.

c. Conduct proper and timely internal and statutory auditing of the accounts of all institutions of the Eparchy and Parishes.

d. Train the people in various eparchial ministries, on appropriate government norms and regulations and rectification and digitalisation of documents.

e. Prioritise the development of new infrastructures in the Eparchy and allot the funds accordingly.

f. Make sure the regularization, completion and digitalization of the documents of eparchial and parish assets.

g. Complete the construction of the new Bishop's House and Priest sanatorium.

10.1.3. To develop various policies and structures for the Eparchy to serve as guidelines for the management of day-to-day affairs.

- a. Set up the legal cell for the management of the property.
- b. Form and implement various policies such as financial policy, HR policy, gender policy, safe environment policy, child protection policy, and media policies in our institutions and churches latest 2025.
- c. Set up expert committees in various fields like educational institutions, construction, procurement of commodities for different institutions etc.
- d. Set up policies for the merging of small parishes and their immovable assets and the effective utilisation and management of the assets.

### Mission Statement - Eparchy of Kalyan

We, the Eparchy of Kalyan,  
commit ourselves  
to holistic pastoral ministry,  
with a focus on the faith formation  
of children along with the youth,  
and to effective evangelization  
by re-living and proclaiming the gospel  
through words and deeds,  
as well as works of integral development,  
for leading all people to salvation.





## ROLE OF THE EPARCHY

1. **Primary Role:** The primary role of the Kalyan Eparchy is to focus on implementing and facilitating the Kalyan Eparchial Perspective Plan. To achieve this, the Eparchy will invest in capacity building and finding the resources necessary for executing the plans through its various offices and apostolates.

2. **Secondary Role:** The Eparchy will be responsible for providing overall leadership and management, which will encompass the following factors:

2.1 **Planning:** Planning involves defining objectives for a given period, designing various courses of action to achieve them, selecting the most practical alternative, deciding in advance what is to be done, how it is to be done, when it is to be done and who is to do it. Planning also involves choosing various activities to ensure the achievement of those goals and objectives.

2.2 **Implementation:** Implementation is the process of putting a plan into action. It can also mean the execution of a method, idea, model, design, or policy. Implementation is the action that follows preliminary thinking.

2.3 **Review and Evaluation:** Evaluation is when you assess whether what you have been doing is making the difference that you intended it to, while the review is when you look at the results of an evaluation and decide whether it needs to change.

2.4 **Coordination:** Coordination is a management function that ensures different offices of the Eparchy and ADAMs in the Eparchy work together. It also ensures that various resources are allocated

appropriately so that they are used efficiently and for the intended purposes.

2.5 **Monitoring:** Monitoring is a process to periodically collect, analyse, and use information to actively manage performance, maximize positive impacts, and minimize the risk of adverse impacts. It is an important part of effective management because it can provide early and ongoing information to help shape implementation in advance of evaluations.

2.6 **Resources Mobilization and Management:** Resource mobilization refers to all activities undertaken by an organisation to secure new and additional financial, human, and material resources to advance its mission. Inherent in efforts to mobilize resources is the drive for organizational sustainability.

2.7 **Manpower Management:** Manpower management, also known as human resource management, involves putting the right people in the right place at the right time to achieve organizational goals.

2.8 **Hand-holding support/Accompaniment:** It is the help and advice given to stakeholders when they are implementing the perspective plan for the first time and support given through the process until the planned goals are achieved.



## IMPLEMENTATION PLAN - REORGANIZING AND RESTRUCTURING SUGGESTED PLAN OF ACTION FOR IMPLEMENTING THE NEW KEPP 2030

### 1. Diocesan Level

1.1. Need to Share the KEPP 2030 (VMS-Goals, Objectives, Lines of Action) with the Eparchial Councils, Associations, Foranes, Priests, Parishes, Lay Leaders, Institutions in charge and other relevant stakeholders.

1.2. Need to share the KEPP 2030 document with all the staff, volunteers, and representatives to develop a shared understanding of the mission, goal, and programme for the next seven years. It will serve as guidelines for designing, implementing, monitoring and evaluating all Eparchial program activities.

1.3. Develop strategic partnerships with all relevant stakeholders, local bodies, Institutions, Associations, Resource Agencies and like-minded NGOs.

1.4. In view of the KEPP 2030, there is a need for concept papers and policy articulation on the Core themes.

1.5. Reorganize and restructure the existing Associations and Groups. Assign each Core Theme to the ADAMs to manage and facilitate its implementation and execution of the programmes and activities. The Eparchy need to assign specific responsibilities to each ADAMs and to enhance the capacities of all the leaders and key members of the ADAMs through training, coaching and mentoring through a systematic education and training process, to carry forward in implementing the KEPP 2030 and ensuring better delivery of services.

1.6. Need to design and institutionalize a consistent planning, monitoring and evaluation (M&E) system to improve overall learning and alter programs based on the KEPP 2030.

1.7. Based on the KEPP 2030, it is necessary to strengthen the existing Councils, Foranes, ADAMs and other Forums.

### 2. Operational level

To implement the KEPP 2030, the Eparchy will have to undertake a renewal and restructuring process within namely;

2.1. Eparchy-wide understanding: The KEPP 2030 must be shared with everyone cutting across all levels of Institutions, Association, Departments, Resource Partners, etc. The Vision, Mission, Strategy, Goals, Objectives and Programmes have to be made known to all of them. There is a need to translate the KEPP 2030 into Malayalam, if so required for wide sharing and understanding.

2.2. Staff capacity building: Staff referred to Priests, the Consecrated, Lay Leaders, Representatives, Parish Council, Trustees, etc. Their capacities need to be enhanced to implement the KEPP 2030. Staff requires various conceptual, management, operational, and resource skills and knowledge.

2.3. A series of programmes will have to be conducted for them on subjects like Planning, Monitoring and Evaluation (PME), Resource Mobilization and Management, Financial Management, Reporting, Process Documentation, Team building, Gender Mainstreaming, etc. Specific skills also need to be developed like Facilitation skills, Effective Reporting skills, Communication skills, Leadership Development, Legal Resources, etc.

### 3. Continuous Eparchial Development

Continuous Eparchial development is a process, which sustains and promotes organization review and renewal process at regular intervals. It entails the following;

3.1. Developing Eparchial Structure aims at better programme management, implementation, monitoring and accountability. The structure once developed, should be made known to all the members.

3.2. Undertaking Role profiling among the various structures, hierarchy, roles, etc. which enables us to understand the various job responsibilities. This facilitates teamwork, coordination and accomplishment of the task. It avoids role conflicts, duplication of roles and overlapping.

3.3. Developing Systems and Procedures as a support to implement KEPP 2030 namely; Institutionalizing Planning, Monitoring and Evaluation systems (PME), Improving Overall Reporting, Documentation system, Communication system, etc.

3.4. Developing Position papers/ policy documents on the Core themes to achieve a deeper, clearer and shared understanding of the themes for everyone to follow and work as a team. It is necessary to develop concept papers, position papers and policy documents on Core themes. This will help the team in implementing programmes and making policy decisions at appropriate levels.

We suggest dividing the Lines of Action of the Ten Core Themes into seven years with seven themes, taking into account the different levels of planning and implementation required. This approach will ensure that all the Lines of Action are gradually and effectively

implemented to accomplish their associated objectives and ultimately achieve their respective goals.

#### 4.1. 2024–KERYGMA: YEAR OF EVANGELIZATION

By the Greek word KERYGMA, we mean the proclamation of Christ and His Gospel.

##### GOALS

In the year of Kerygma, we will focus on preparing for evangelization and other ministries in the Eparchy of Kalyan. This will involve forming priests, religious, and lay faithful to boldly proclaim the person of Christ. We aim to plan, build capacity, and gather resources for various ministries in the Eparchy. We will also prepare necessary resource materials for the training and formation of individuals in different ministries.

##### DIVISIONS AS PER INITIATIVE

###### I. EPARCHIAL OFFICES

1. Celebrate October as 'Mission Month', together with Mission Sunday with utmost importance.
2. Make visible the specific characteristic signs of Syro-Malabar identity, beginning with the Eparchial institutions and continuing to all our churches and other institutions in the Eparchy by 2030.
3. Discuss and fix the Celebration of Eparchial Day.
4. Activate the Eparchial Migration Commission.
5. Initiate discussions among the priests and the faithful regarding spending quality time with the families during annual house visits and blessings.

6. Organize ongoing formation for the priests, twice a year for priests up to 7 years, and for others once a year, to develop their knowledge and skills to respond to the needs of time.
  7. Enhance the capacities of the priests and religious through training to speak convincingly and courageously about Jesus Christ
  8. Organize language courses for priests and seminarians to have proficiency in various languages for effective pastoral ministry, especially to celebrate sacraments in Malayalam, English, Hindi and Marathi.
  9. Include in the syllabus of the seminarians the history of the Eparchy and the knowledge and skills of the present times.
  10. Prepare the content for the orientation programme for the trustees, newly constituted parish council, pastoral team, and executive members of ADAMs.
  11. Set apart the fourth Sunday of the month as 'Family Sunday', dedicating Holy Qurbana, especially for the families in the parish and fostering togetherness among the family members, with fewer Church activities.
  12. Examine the formative value of the competitions organized by ADAMs at the Eparchial level and reorganize them according to the core themes.
  13. Ensure the collaboration in the parishes in organising and conducting services and programmes of the ADAMs.
  14. Make a system of periodical assessment of the ministry of priests.
  15. Prepare a tool to assess the ministry of the religious institutions of the men and women in the Eparchy.
  16. Prepare norms for submitting the report from the 4 missions to assess the fulfilment of the eparchial objectives.
  17. Invite Bishops of other Rites and Denominations to a special celebration in the Bishop's House.
  18. Invite the Bishops of other Rites and Denominations to Priests' Satsang, Junior Priests' meetings, Monthly Recollections etc. for personal interaction.
  19. Provide 3% of the 'income over expenses' of the eparchial educational institutions for the activities of direct evangelization.
  20. Plan for the new Bishop's House and Priests' Sanatorium to be completed by 2030.
  21. Plan for educational institutions in our plots at Dhamtan, Satpur, Palghar, Dombvili, Chakkan, Roha, and Nagothane.
  22. Obtain Cloud space for digitalization and other purposes.
  23. Ensure the singing of the Syro-Malabar anthem at the conclusion of all programmes, like Parish Day, Annual Day of ADAMs etc.
- II. PARISHES**
1. Celebrate October as 'Mission Month', together with Mission Sunday with utmost importance.
  2. Adopt, each parish, a Syro Malabar mission station in India and support spiritually and financially.
  3. Display Bible quotations or 'Thought of the Day' on the premises of the churches and institutions.
  4. Prepare and make available leaflets and takeaway materials at our churches and institutions.

5. Donate a certain percentage of all expenses of celebrations and events of the parishes and individuals towards financial support for the members of the eparchy.
6. Conduct a study about the families and individuals who have drifted away from the Church and find effective means to bring them back.
7. Have a periodical orientation programme in the parishes for children and youth to nurture vocation to priestly and religious life.
8. Organize 'Christeen' programmes for children in the parishes.
9. Strengthen KEY Army (Youth Prayer group) in every parish.
10. Have regular gatherings of teenagers and youth, under the leadership of the parish priest/ animator, for prayer, discussion of faith matters, entertainment, wishing of birthdays etc.
11. Visit the elderly and house-ridden monthly and provide sacramental care.
12. Ensure the regular reception of sacraments of Eucharist and confession by the children, youth and other faithful. Arrange monthly confessions for catechism students.
13. Set apart the fourth Sunday of the month as 'Family Sunday', dedicating Holy Qurbana, especially for the families in the parish and fostering togetherness among the family members, with fewer Church activities.
14. Ensure the singing of the Syro-Malabar anthem at the conclusion of all programmes, like Parish Day, Annual Day of ADAMs etc.
15. Include current social issues in our prayer intentions in all spiritual exercises, e.g. the introduction of the Holy Qurbana, Homily, family unit meetings, charismatic prayer meetings etc.
16. Include patriotic and social themes in various activities of the Eparchy, e.g. dedicating one of the Novena days, parish day, activities of ADAMs etc.
17. Encourage the participation of Priests of other Rites and Christian Denominations for various celebrations in the parish, e.g. Parish Day.
18. Set up common cribs for Christmas in society buildings with Christian messages.
19. Keep cordial relations with political and civic leaders and invite them on the occasions of Independence Day, Republic Day, etc.

### III. ADAMs

#### A. DEPARTMENT OF FAITH FORMATION (CATECHISM & ALTAR ANGELS & HOLY CHILDHOOD, CHRISTEEN)

1. Enhance the capacities of the lay faithful through training to speak convincingly and courageously about the person of Jesus Christ.
2. Organize study circles, seminars and sessions on faith and morals to enhance the Catholic conscience of children, youth, and adults.
3. Prepare a model of prayer and points for the proclamation of Jesus at all celebrations and social gatherings. Each association will make a draft and the Liturgical Committee will

compile them to make a Book of Prayer. (Contents: songs in different languages, opening prayer, bible reading References, reflection etc.)

4. Allot 30 minutes of catechism class in a month for practical experience of faith (e.g., personal prayer, meditation, adoration, enacting a bible passage, etc.).
5. Ensure that Catechism teachers are steadfast in faith and morals.
6. Identify and promote candidates for the priesthood and religious life, conducting remote, proximate and immediate vocation camps periodically at the initiative of the vocation promoters along with personal follow-up.
7. Ensure the singing of the Syro-Malabar anthem at the conclusion of all programmes of ADAMs.
8. Include patriotic and social themes in various activities of ADAMs.

#### **B. KALYAN PITHRUVEDI**

1. Enhance the capacities of the lay faithful through training to speak convincingly and courageously about the person of Jesus Christ.
2. Organize study circles, seminars and sessions on faith and morals to enhance the Catholic conscience of children, youth, and adults.
3. Prepare a model of prayer and points for the proclamation of Jesus at all celebrations and social gatherings. Each association will make a draft and the Liturgical Committee will compile them to make a Book of Prayer. (Contents: songs in

different languages, opening prayer, bible reading References, reflection etc.)

4. Practise and deepen Family traditions related to 'Daily Family Prayer'.
5. Set apart a certain percentage of expenses of all celebrations and events of ADAMs towards financial support of the needy members of the Eparchy.
6. Encourage all our members to have civic documents, e.g., Domicile certificate, voter ID, Pravasi Card, etc.
7. Ensure the singing of the Syro-Malabar anthem at the conclusion of all programmes of ADAMs.
8. Include patriotic and social themes in various activities of ADAMs.

#### **C. KALYAN MATHRUSANGAM**

1. Enhance the capacities of the lay faithful through training to speak convincingly and courageously about the person of Jesus Christ.
2. Organize study circles, seminars and sessions on faith and morals to enhance the Catholic conscience of children, youth, and adults.
3. Prepare a model of prayer and points for the proclamation of Jesus at all celebrations and social gatherings. Each association will make a draft and the Liturgical Committee will compile them to make a Book of Prayer. (Contents: songs in different languages, opening prayer, bible reading References, reflection etc.)

4. Practise and deepen Family traditions related to 'Daily Family Prayer'.
5. Set apart a certain percentage of expenses of all celebrations and events of ADAMs towards financial support of the needy members of the Eparchy.
6. Ensure the singing of the Syro-Malabar anthem at the conclusion of all programmes of ADAMs.
7. Include patriotic and social themes in various activities of ADAMs.

#### **D. KALYAN EPARCHY YOUTH**

1. Enhance the capacities of the lay faithful through training to speak convincingly and courageously about the person of Jesus Christ.
2. Organize study circles, seminars and sessions on faith and morals to enhance the Catholic conscience of children, youth, and adults.
3. Prepare a model of prayer and points for the proclamation of Jesus at all celebrations and social gatherings. Each association will make a draft and the Liturgical Committee will compile them to make a Book of Prayer. (Contents: songs in different languages, opening prayer, bible reading References, reflection etc.)
4. Practise and deepen Family traditions related to 'Daily Family Prayer'.
5. Inform about the pros and cons of migration both to parents and those who plan to migrate.

6. Set apart a certain percentage of expenses of all celebrations and events of ADAMs towards financial support of the needy members of the Eparchy.
7. Ensure the singing of the Syro-Malabar anthem at the conclusion of all programmes of ADAMs.
8. Include patriotic and social themes in various activities of ADAMs.
9. Identify and promote candidates for the priesthood and religious life, conducting remote, proximate and immediate vocation camps periodically at the initiative of the vocation promoters along with personal follow-up.
10. Prepare the syllabus and programmes for remote and proximate preparation for marriage for the studying and working youth. (Family Apostolate take the leadership in the making of the syllabus)

#### **E. JESUS NURSES' FRATERNITY**

1. Enhance the capacities of the lay faithful through training to speak convincingly and courageously about the person of Jesus Christ.
2. Organize study circles, seminars and sessions on faith and morals to enhance the Catholic conscience of children, youth, and adults.
3. Prepare a model of prayer and points for the proclamation of Jesus at all celebrations and social gatherings. Each association will make a draft and the Liturgical Committee will compile them to make a Book of Prayer. (Contents: songs in different languages, opening prayer, bible reading References, reflection etc.)

4. Inform about the pros and cons of migration both to parents and those who plan to migrate.
5. Ensure the singing of the Syro-Malabar anthem at the conclusion of all programmes of ADAMs.
6. Include patriotic and social themes in various activities of ADAMs.

**F. FAMILY APOSTOLATE & KALYAN KUDUMBA KOOTTAYMA & PRO-LIFE**

1. Enhance the capacities of the lay faithful through training to speak convincingly and courageously about the person of Jesus Christ.
2. Organize study circles, seminars and sessions on faith and morals to enhance the Catholic conscience of children, youth, and adults.
3. Prepare a model of prayer and points for the proclamation of Jesus at all celebrations and social gatherings. Each association will make a draft and the Liturgical Committee will compile them to make a Book of Prayer. (Contents: songs in different languages, opening prayer, bible reading References, reflection etc.)
4. Practise and deepen Family traditions related to 'Daily Family Prayer'.
5. Set apart a certain percentage of expenses of all celebrations and events of ADAMs towards financial support of the needy members of the Eparchy.
6. Ensure the singing of the Syro-Malabar anthem at the conclusion of all programmes of ADAMs.

7. Include patriotic and social themes in various activities of ADAMs.
8. Prepare the syllabus and programmes for remote and proximate preparation for marriage for the studying and working youth. (Family Apostolate take the leadership in the making of the syllabus)
9. Prepare a syllabus for sessions for parents whose children are preparing for Solemn Holy Communion.
10. Make available counselling facilities for couples and family members.

**G. CORDIAL COUNSELLING FORUM**

1. Make available counselling facilities for couples and family members.

**H. BIBLE APOSTOLATE**

1. Promote the practice of having a printed personal copy of the Bible and the practice of its daily reading with proper love and reverence.

**I. JESUS YOUTH**

1. Enhance the capacities of the lay faithful through training to speak convincingly and courageously about the person of Jesus Christ.
2. Organize study circles, seminars and sessions on faith and morals to enhance the Catholic conscience of children, youth, and adults.
3. Prepare a model of prayer and points for the proclamation of Jesus at all celebrations and social gatherings. Each association will make a draft and the Liturgical Committee will



compile them to make a Book of Prayer. (Contents: songs in different languages, opening prayer, bible reading References, reflection etc.)

4. Inform about the pros and cons of migration both to parents and those who plan to migrate.

#### **J. MINISTRY OF EVANGELIZATION**

1. Prepare and make available leaflets and takeaway materials at our churches and institutions.
2. Organize direct preaching and healing services for non-Christians in 25 parishes in local languages, e.g. Sneha-sangamam: 5 parishes per annum.
3. Select individuals to form 25 parish-wise Kerygma teams and catechists by 2030, who will take initiatives for Direct Evangelization.

#### **K. COMMISSION FOR MIGRATION**

1. Inform about the pros and cons of migration both to parents and those who plan to migrate.
2. Begin the data collection to extend pastoral support to the families of the migrated members.

#### **L. VOCATION COMMISSION**

1. Identify and promote candidates for the priesthood and religious life, conducting remote, proximate and immediate vocation camps periodically at the initiative of the vocation promoters along with personal follow-up.

#### **M. KALYAN MISSION LEAGUE**

1. Form the units of Mission League in parishes by 2025.

2. Identify and promote candidates for the priesthood and religious life, conducting remote, proximate and immediate vocation camps periodically at the initiative of the vocation promoters along with personal follow-up.

#### **N. KALYAN DIOCESAN SOCIAL APOSTOLATE**

1. Avail the Minority Welfare Schemes of the government.

#### **O. KALYAN PRIESTS' WELFARE ORGANISATION**

1. Encourage all our members to have civic documents, e.g., Domicile certificate, voter ID, etc.

#### **P. DREAM CHASERS**

1. Empower our children to get into Civil service through programmes like Dream Chasers.

#### **Q. KALYAN MEDIA CELL & PRO**

1. Highlight in the media all the important activities in the Eparchy.
2. Create Media awareness and media literacy among the faithful.
3. Provide the Church's responses to laity's queries on social, administrative, and moral issues, and matters about Eparchy, from time to time.

#### **R. KALYAN CATHOLIC CHARISMATIC RENEWAL SERVICE**

1. Conduct Eparhial Charismatic Convention (7-10 Nov 2024)
2. Revive Parish Prayer Groups.
3. Enhance the capacities of the lay faithful through training to speak convincingly and courageously about the person of Jesus Christ.

4. Organize study circles, seminars and sessions on faith and morals to enhance the Catholic conscience of children, youth, and adults.
5. Prepare a model of prayer and points for the proclamation of Jesus at all celebrations and social gatherings. Each association will make a draft and the Liturgical Committee will compile them to make a Book of Prayer.

#### 4.2. 2025 – DIAKONIA: YEAR OF RENEWED PASTORAL CARE

By the Greek term DIAKONIA, we mean the pastoral ministries and other services to the needy.

##### GOALS

The parish communities, under the guidance of the parish priests, will establish the aim and scope for the formation of the pastoral team and ensure better coordination with the ADAMs and eparchial offices. We aim to enhance the priests, and religious and lay leaders for better pastoral ministry in the Eparchy. Our commitment to pastoral care for families affected by migration will be renewed this year. We have prepared ourselves to effectively and courageously proclaim Christ the Saviour and expand our missionary outreach within the parish territory. Our enthusiasm and conviction in the Christian faith will be demonstrated through our willingness to give our time, talents, and wealth for direct evangelization. We will also ensure that our communities are more welcoming to our brethren from other religions and cultures.

##### PLAN OF ACTION

1. Set apart a specific time for prayer and proclamation on all celebrations and social gatherings.
2. Speak about Jesus, the unique saviour, explicitly on all occasions of celebrations and social gatherings, organised by individuals, parishes, and institutions, e.g. social gatherings like marriage receptions, Birthday parties, parish day, Annual Day of schools, etc.
3. Form the selected individuals for 25 parish-wise Kerygma teams and Catechists for Direct Evangelization.
4. Prepare the children, youth and elders in the parishes to proclaim the Word of God.
5. Study the possibility of a 'parish mission' within the jurisdiction of each parish in view of direct evangelization.
6. Prepare a plan of action for the 'parish mission' within the parish with programmes and activities.
7. Promote the display and sharing of Gospel messages, captions, and statements by the Church leaders in all programmes, activities, and events of ADAMs.
8. Invite the people of other faiths on occasions like Christmas, Easter, parish feasts etc. and share the message of Christ.
9. Arrange yearly mission camps, exposure, and outreach programmes to the adopted mission station of the parish.
10. Ensure the formation of the units of Mission League in parishes.
11. Organize in 25 parishes direct preaching and healing services to non-Christians in local languages, e.g. Snehasangamam: 5 parishes per annum.
12. Establish a Directorate for Evangelization.

13. Coordinate the activities of Evangelization of the retreat centres in the Eparchy under the Directorate for Evangelization.
14. Visit regularly and deepen the ecclesial bond with the families who have drifted away from the Church and the less active in faith life.
15. Provide Church teachings on the uniqueness of Christ, enabling the faithful to avoid the danger of religious syncretism through participating in the rituals and celebrations of other religions.
16. Make available to our families the liturgical calendar and yearly planner for daily Bible reading.
17. Use in the homilies, Bible quotes, stories from the Bible, and authentic and theological teachings based on teachings of the Church and Church Fathers.
18. Make sure the attendance of all children and youth for Sunday Holy Qurbana and reception of sacrament of confession at least once a month.
19. Use English or other languages in Homily for better understanding and better participation in liturgical services.
20. Update the Syllabus for the training of the Catechism teachers.
21. Inculcate in the children, the habit of almsgiving, leading the family prayer, helping the parents in daily chores etc.
22. Have a 'Youth Contact Window' for career guidance, educational support etc.
23. Organise programmes for proximate and remote preparation for marriage for the studying and working youth.
24. Conduct sessions for parents whose children are preparing for Solemn Holy Communion.
25. Define the parish pastoral team and specify its roles and duties.
26. Visit and bless houses at least annually spending quality time with the families.
27. Administer sacraments and sacramentals with due spiritual preparation.
28. Have a stipulated time for the pastors to be available in the parish office.
29. Set apart a time to listen and address the issues of the people.
30. Consider the busy schedule of the faithful while arranging spiritual activities.
31. Prepare Pastors and parents to listen and accept the youth with openness.
32. Identify the less active or inactive families in a parish to help the pastors reach out to them.
33. Implement Eden Parish management software in all parishes.
34. Ensure that every activity of the parishes and ADAMs have an element of faith formation.
35. Make sure that cultural programmes in the parish and ADAMs have Christian themes and messages.
36. Form a team of 'Good Samaritans' in parishes to reach out to senior citizens and those in need.
37. Initiate the process of establishing an organisation at the Eparchial level for the Senior citizens.

38. Ensure by the parents, the participation of the whole family in the family unit meetings.
39. Organise every year, sessions, and seminars on the identity of the Syro-Malabar Church, for the Priests, Religious and Formators.
40. Celebrate Rasa Qurbana at least once a year in every parish.
41. Practise and deepen Family traditions related to marriage.
42. Organize orientation programme for the trustees, newly constituted parish council, pastoral team, and executive members of ADAMs.
43. Conduct obligatory training courses for Catechism Teachers to enhance their faith life, deepen God's experience and strengthen their faith conviction.
44. Make Parish Annual Planner, avoiding overlapping of activities of the ADAMs and other activities at the eparchial level.
45. Conduct a periodical and individual assessment of the ministry of priests and give a written report to them.
46. Assess the ministry of the religious institutions of the men and women in the Eparchy.
47. Submit the report from the 4 mission regions as per the norms and the objectives of Eparchy.
48. Increase Koinonia with the priests of different Catholic Rites and Christian denominations.
49. Promote unity of action in the pastoral field among the Catholic Rites on pastoral and spiritual matters, e.g. confessions, seminars for priests, retreats, celebrations of common feast days etc.
50. Make only vegetarian food as our nercha bakshanam on parish feast as a sign of our readiness to include in our celebrations the people of other religions.
51. Visit the neighbours from other religions near parish churches, on the occasions like marriage and death.
52. Develop a cordial relationship with the policymakers and speak out openly about the Catholic viewpoint on different issues.
53. Pool the talents and interests of the youth for attractively communicating faith and morals.
54. Upgrade the priests and the religious on the developments on social media platforms and their technology and terminology.
55. Prepare media materials in English, Marathi and Hindi for catering to the larger community.
56. Create expert committees for the various departments like construction, education, finance management, legal assistance etc.
57. Set up the legal cell for the management of the property.
58. Conduct proper and timely internal and statutory auditing of the accounts of all institutions of the Eparchy and Parishes.

#### 4.3. 2026 – FAMILIA: YEAR OF FAMILY CATECHESIS

By the Latin term FAMILIA, we mean family as the domestic Church and cradle of faith formation.

## GOALS

The family is considered the domestic church and is responsible for passing on our faith and traditions to the next generation. Our goal is to encourage parents to actively participate in their children's faith formation and to transmit the traditional values of the Syro Malabar community. Parents should be equipped with the skills and means to teach their children the lessons learned in catechism classes. Catechism teachers, who play a crucial role in academic faith formation, should also be provided with adequate knowledge and skills. We need to find creative and effective ways to continue faith formation after organized catechism. Parishes should focus on evangelization through the parish mission and improve pastoral care with the help of the Pastoral Team. The commissioning of Kerygma Teams and the selection of Catechists for direct evangelization will bring new energy and direction to the activities of evangelization during this year. The Eparchy's media cell should be strengthened for the effective proclamation of the Gospel.

## LINE OF ACTION

1. Appoint 25 parish-wise Kerygma teams and catechists, who will take the initiative for Direct Evangelization.
2. Animate children, youth, and elders in each parish to proclaim the Word of God.
3. Establish a 'parish mission' within the jurisdiction of each parish in view of direct evangelization.
4. Invite priests/ religious/ lay missionaries to the parishes, preferably from the adopted mission region.
5. Prepare a module to train and prepare full-timers for a particular period, for evangelization ministry.
6. Contribute a certain amount of the educational institutions in the Eparchy for the works of evangelization, initiated by the Eparchy.
7. Define the scope and objectives of the Directorate for Evangelization.
8. Organize in 25 parishes direct preaching and healing services to non-Christians in local languages, e.g. Sneha-sangamam: 5 parishes per annum.
9. Organise special meetings and programs for the families who have drifted away from the Church and are less active in faith life.
10. Provide guidelines concerning "dos and don'ts" to avoid the danger of religious syncretism through participating in the rituals and celebrations of other religions.
11. Conduct a survey in parishes about the faithful in marriage with the people of other faiths (Disparity of Cult Marriage) and the faithful who are not married in the church (Defect of Form).
12. Conduct online and offline courses on the Bible at Parish and Eparchial Levels.
13. Conduct online and interactive sessions and organise study circles on the Bible, church teachings, faith and morals.
14. Promote the practice of celebrating the Lord's Day (Sunday), dedicating it to the activities of faith formation at parish church and family.

15. Create alternative programmes for children in std. 10th and 12th, who are unable to attend regular catechism classes.
16. Organise mission camps and visits to mission stations to learn more about the missions.
17. Organise training sessions both online and offline for catechism teachers.
18. Conduct residential retreats and recollections for catechism teachers.
19. Prepare guidelines for selecting catechism teachers to ensure that they are steadfast in faith and morals.
20. Make sure the participation of parents in faith formation through a Family Catechesis workbook and guidelines for parents.
21. Create awareness about various social evils and provide the Church's teachings on them.
22. Include in the catechism for the teenagers, topics related to sexuality, ethics and morals and parent-child relationship.
23. Arrange online pre-baptismal catechism sessions for the parents and godparents.
24. Form a 'parish pastoral team' in all parishes.
25. Ensure the coordination between the parish council and pastoral team.
26. Assign a Parish Council member as representative for ecumenism.
27. Provide sessions on balancing one's life among profession, church activities, family life etc.
28. Form the Pastors with effective pastoral orientation and equip them with human skills.
29. Ensure that every activity of the parishes and ADAMs has an element of faith formation.
30. Initiate discussions and planning for a 'retirement home'.
31. Form an Eparchial organisation for the Senior citizens.
32. Mobilise resources to support mission activities.
33. Fix a time for daily prayer and togetherness in the Family.
34. Make available, in the QA method, the history and traditions of the Syro-Malabar Church on the Eparchial website.
35. Deepen the conviction of Syro Malabar Identity among our faithful.
36. Practise and deepen Family traditions related to childbirth.
37. Conduct annually, formation and orientation programmes and language courses for the newcomers among the religious, to help in various ministries and apostolates of the Eparchy.
38. Prepare the tool to monitor and evaluate the performance of the church personnel.
39. Establish cordial relationships with Government agencies.
40. Invite Police personnel such as the Nirbhaya Squad to give awareness to the children and youth.
41. Enhance the KMC to give the right information to the faithful and all others.
42. Create multiple language options on the Eparchial website.
43. Fix a portion of parish fund to be given to the Eparchy towards Pastoral and Evangelization activities.
44. Train the people in various eparchial ministries, on appropriate government norms and regulations and rectification and digitalisation of documents.

45. Prioritise the development of new infrastructures in the Eparchy and allot the funds accordingly.
46. Set up expert committees in various fields like educational institutions, construction, procurement of commodities for different institutions etc.

#### 4.4. 2027 – MINISTERIA: YEAR OF DEVELOPMENT OF CHURCH PERSONNEL

By the Latin term MINISTERIA, we mean the ministries of the ordained and commissioned persons in the Church.

##### GOALS

The Eparchy receives assistance from various ministries to fulfil its obligations towards the faithful. The personnel involved in these ministries form an integral part of the Eparchy. The priests and religious and lay leaders who are committed to their assigned ministries are highly appreciated for their dedication and unwavering love. However, proper training and formation in knowledge and skills can further improve the effectiveness and outcome of these ministries in the Church. To this end, the Eparchy plans to implement various projects and programs to develop the Church personnel in different ministries. We will also introduce an evaluation system for the ministries of ordained and commissioned persons in the Eparchy to enhance the services offered to the people of God. We aim to achieve fruitful and effective management of the eparchial resources through proper planning and timely execution.

##### Line of Action

1. Select 50 individuals to be appointed with stipends, as trained and dedicated catechists for the ministry of direct evangelization.
2. Train and prepare full-timers for a particular period, for evangelization ministry.
3. Contribute 1 % of the income of the individuals for the activities of direct evangelization.
4. Organize in 25 parishes, direct preaching and healing services to non-Christians in local languages, e.g. Sneha-sangamam: 5 parishes per annum.
5. Create occasions at the parish level, for interactions with the faithful in marriage with the people of other faiths (Disparity of Cult Marriage) and the faithful who are not married in the church (Defect of Form).
6. Prepare a Family Catechesis workbook on Syro-Malabar family traditions, rituals and culture to make sure that faith is being practised at home.
7. Organize sessions and meetings twice a year for parents of catechism children.
8. Organise Youth Conventions in forane and eparchial level.
9. Prepare and train resource teams at the eparchial level for ongoing faith formation.
10. Conduct in parishes frequent gatherings and spiritual activities for the young couples.
11. Include sessions and activities of faith formation in the annual planner of ADAMs and monitor annually their implementation.

12. Prepare an annual parish planner in line with the eparchial perspective plan and programmes, together with updated contact details of families in the parish.
13. Train and support Christian parenting at various stages of life.
14. Organise sessions to revitalize the concept of Christian Fatherhood and Motherhood in the families.
15. Assist families in making plans for strengthening the family bonds.
16. Assign a young family member to animate others for family prayer and other family activities.
17. Facilitate personal interaction in the family by training for effective and judicious use of social media and TV.
18. Organise training sessions on family budgeting and financial planning.
19. Avail of important occasions like Sabha Dhinam, the Anniversary of the Eparchy, St. Thomas Feasts etc. to inculcate the pride of Syro-Malabar identity.
20. Practise and deepen Family traditions related to death.
21. Monitor and evaluate the performance of the church personnel.
22. Publish timely written statements on matters related to social issues promoting social justice.
23. Gather different Christian communities together for common social causes.
24. Utilise effectively the allottable spaces in various Parishes and institutions in view of increasing the revenue of the parishes.
25. Make sure the regularization, completion and digitalization of the documents of eparchial and parish assets.

#### 4.5. 2028–ECCLESIA: YEAR OF SYRO MALABAR IDENTITY

By the Latin term ECCLESIA, we mean a community of the people of God with a distinct identity.

#### GOALS

Eparchy of Kalyan shares her ecclesial jurisdiction with the other Catholic Rites and geographical jurisdiction with many Christian Churches of St. Thomas Tradition and other Christian denominations. The Syro Malabar faithful need to assert their identity with conviction and pride amongst other Christian brethren and people of other faiths. This awareness of Syro Malabar identity, traditions, and moral values will help members of the Eparchy to carry out effective ministry of evangelization and collaborate meaningfully with other churches, both Catholic and non-Catholic. After evaluating the effectiveness of formative activities in previous years, remaining programs and projects will be taken up to instil and enhance pride and love towards the Syro Malabar Identity.

#### PLAN OF ACTION

1. Train 50 individuals to be appointed with stipends, as dedicated catechists for direct evangelization ministry.
2. Expand missionary activities of Mission League.



3. Encourage the faithful to set apart a certain percentage in their 'Will Deed' for direct evangelization.
4. Organize in 25 parishes, direct preaching and healing services to non-Christians in local languages, e.g. Snehasangamam: 5 parishes per annum.
5. Arrange online and offline seminars and QA sessions for the youth.
6. Organise sessions on topics related to the importance of family bonds and openness to life.
7. Train the couples and other family members on conciliatory communication
8. Use visible identities of Syro Malabar Church, like Flag, badge etc.
9. Practise and deepen Family traditions related to Nombu (fasting and abstinence).
10. Have research and study among our community members and give proper guidance on the choice of profession, entrepreneurship and career alternatives.
11. Have Inter-diocesan collaboration and coordination regarding the migrants.
12. Empower the eparchial department of Ecumenism and inter-religious dialogue.
13. Organize or be part of an exhibition or high-level program like a music show for showcasing Christian fellowship.
14. Promote lay leaders in politics.
15. Equip the faithful to handle modern technology.
16. Start Internet Radio by the Eparchy.

17. Bring talented personnel under one umbrella for effective communication through media.

#### 4.6. 2029 – KOINONIA: YEAR OF CHRISTIAN UNITY AND SOCIAL HARMONY

By the Greek term KOINONIA, we mean Christian fellowship and social relationship.

##### GOALS

The Syro Malabar faithful strive to maintain a harmonious relationship with all members of society, as evidenced by their inculturated identity. The Eparchy of Kalyan, which coexists with many Christian communities and other religious groups, aims to collaborate with different religious and cultural groups to improve society. The Eparchy intends to take a Catholic initiative to find possible areas of partnership with the churches of St. Thomas tradition and other Christian denominations. Our commitment to Maharashtra through various development projects is to be undertaken with the support of political and civil authorities. Therefore, it is necessary to develop a cordial relationship with them and strive for harmonious relationships with fellow citizens of other faiths. We are eager to develop our community as influencers for Christ in the state of Maharashtra.

##### PLAN OF ACTION

1. Appoint 50 trained and dedicated catechists with stipends, for direct evangelization ministry.
2. Develop a retreat centre for direct proclamation.
3. Build a retirement home.

4. Arrange sessions on topics related to anti-life culture, such as the usage of contraceptives, abortion, IVF, Euthanasia, Live-in relationships etc.
5. Practise and deepen Family traditions related to various rituals like Pessaha appam murikkal.
6. Develop a supporting system for the dependent family members of the migrated.
7. Form Ecumenical Team at Forane level.

#### 4.7. 2030 – GRATIA: YEAR OF GRACE AND GRATITUDE

By the Latin term GRATIA, we mean the graces received from God and our gratitude towards Him.

##### GOALS

In the seventh year, our focus will be on evaluating the KEPP 2030 plan and identifying the actions that still need to be implemented. We will express our gratitude to the Lord for all the good work that we were able to achieve through His blessings over the past six years.

##### PLAN OF ACTION

1. Practise and deepen Family traditions related to other practices that were not given in the previous years.
2. Lend support to the needy who return from their migration.
3. Complete the construction of the new Bishop's House and Priest sanatorium.
4. Set up policies for the merging of small parishes and their immovable assets and the effective utilisation and management of the assets.

#### 4.8 PROPOSALS FROM THIRD EPARCHIAL ASSEMBLY

The third Eparchial Assembly thoroughly discussed the proposed KEPP 2023 and suggested the following Line of Action to be added to the ones mentioned earlier.

##### 1. Evangelization

- a. Establish Centre for Proclamation & Healing -Infrastructure.
- b. Appoint Full-time Director for Evangelization. (2024)
- c. Discuss Evangelization at Family Unit meetings. (2026)
- d. Formation of Youth to be missionaries. (2026)
- e. Plan mission-oriented curriculum for Youth. (2026)
- f. Create audio and Videos of Missionaries and Missions during 'Mission Month'. (2024)
- g. Have the theme Mission in the Lantern in Mission Month. (2024)

##### 2. Pastoral Ministry

- a. Conduct a common training program for newly ordained.
- b. Create a Pastoral Code of Conduct (2025)
- c. Ensure Common Structure and Continuity of Pastoral Activities (2025)
- d. Conduct Sessions on "Faith & Reason" for Youth.
- e. Arrange Boxes in Parishes for anonymous Questions and Doubts.

##### 3. Syro - Malabar Identity

- a. Conduct Seminars, Symposiums, Lantern, and Family Unit Meetings to create Awareness about Syro-Malabar Identity (2028)

- b. Create content, related to SM Identity-MPC, Catechism, ADAMS, Exhibition, and Cultural Programs (2028)
- c. Educate the faithful on Liturgical traditions, signs and symbols (2028)
- d. Shared perspectives on social issues in Kalyan Lantern (2027)
- e. Form Catholic Response Team" for timely response to social issues (2027)
- f. Sing the National Anthem in our programs on days of national importance (2025)

#### 4. Family Catechesis

- a. Encourage parents to ask children about what is taught in Catechism classes, and clarify concepts. (2026)
- b. Gift copies of the Bible on important occasions (2026)
- c. Use Panchangam for preparing personally for liturgical readings (2025)
- d. Revive "Young Couple's Forum" in every parish (2026)
- e. Organize Pre-and Post Womb sessions for young couples (2024)
- f. Prepare and make available reference apps or websites for young parents. (2026)
- g. Celebrate "Young Couple's" Day in every parish once a year (2025)
- h. Promote post-marriage enrichment programs. (2024)

#### 5. Church Personnel

- a. Conduct "Come and See Programs" for Girls and boys (2024)

- b. Publish live testimonials of consecrated persons (2024)
- c. Equip personnel through hybrid programs (2027)
- d. Give training within 10 yrs. of ordination in Finances, HR, skills for managing schools, hospitals. (2027)
- e. Impart spiritual and doctrinal formation for laity through hybrid programs.
- f. Create Pro-life activities, to encourage larger families. (2026)
- g. Collect parish-wise data of movable and immovable assets (2028)

#### 6. Migration & Media

- a. Promote entrepreneurship through professional network (2028)
- b. Impart information on specialized skill-based courses (2028)
- c. Circular on Migration Commission (2024) Diocese
- d. Enhance the role of Eparchial Media Ministry (2027)
- e. Equip KMC to cover all major events and programs of the Eparchy (2027)
- f. Encourage channels of ADAMs to co-ordinate with Central Official Channel (2027)
- g. Allocate sufficient funds for Media Ministry (2027)
- h. Collaborate with other Catholic Channels (2027) Diocese
- i. Create podcasts on Catholic perspectives and apologetics (2027)
- j. Publish Plan of action for evangelization through media (2024)

- k. Make sure that parishes inform KMC about events being organized (2024)
- l. Publish Catholic news and Catholic teachings on the KMC platform (2027)

## 7. Faith Formation

- a. Translate Bible teachings into habits - 40 weeks and 40 habits (2026)
- b. Create a chatroom and Google Drive for extra teaching and reading material (2026)
- c. Help programs like KEY Army and Youth Convention to integrate faith formation with daily lives
- d. Assign specific roles to Youth in liturgical services (2026)
- e. Revive the "Faith & Reason" Forum, and make it available online
- f. Create an online library of reference books in every parish (2026)
- g. Conduct Family Management Seminar - Finance, Health and Mental Well-being (2026)
- h. Arrange Pre-marital Counselling Sessions during MPC (2024)

