

CHRISTIANITY IN MODERN INDIA

(18th Century to the Present)

Fr Dr V C Samuel

(Divyabodhanam Book Series: 19)

Statement

Dear All,

The first stage of 'Divyabodhanam' program has come out more successfully than we all expected. Ten books related to our faith have been written and published which in itself is a good achievement.

This program which commenced only in 1984 had 49 centers. There were 230 women and 210 men who studied this course. His Holiness the Catholicose gave away the certificates to those who had completed the course, on 9th August, 1986.

The second stage has now commenced. While accepting men and women for the new batch of the stage one of the program, the stage two of the course for those who have completed the first is also being started.

The aim of the second stage too is to deeply strengthen our people in the true faith. This will be useful equally to all our elders who have basic education as also for the younger generation. This course happens to be basic requirement for Sunday School teachers.

We hope that tens of thousands of people would complete this course in the next few years and thus there would be a good progress in the faith of our members. Let these books be instrumental to realize the love of God revealed through the incarnation of Christ as a man and subjecting to that love, live a renewed life by the grace of Holy Spirit. Let the Lord Almighty shower his blessings on each of you!

Dr Paulose Mar Gregorioso

President

Divyabodhanam

Kottayam

Dukhrono Feast of St Thomas,

July, 2, 1986

PREFACE

The first volume of 'BHARARTA SABHA CHARITHRAPRAVESHKA' was published under the title 'THE CHURCH IS GROWING'. The preparation of a second volume was stated there. Now the said second volume revised is being presented before the readers.

This had to be written faster than the previous volume. Readers had pointed out some errors as also certain short comings appeared in the first volume which would be rectified in its next print. Similarly, errors appearing in this are rectified .

I remember with a sense of happiness that I could visit a few of our parishes where classes based on the first volume were organized. I extend my hearty greetings to all those respected Priests and those good friends who were involved in the conduct of such classes as also to those of my brothers and sisters who were participating in the classes. Based on certain understandings we had been holding hitherto, we had to follow a differing approach in the last volume. Such a difficulty is not likely to come up in this volume. However, on a careful reading, it could be seen that History is treated a bit differently in comparison with other historians who had been handling this subject.

Let me state one thing particularly here. This book deals with the history of Christianity in India and not that of our Malankara Church alone. As such, history of Malankara Church is being treated as just only one part here. To cover this book as a history of Christianity in India, all churches such as the Roman Catholic Church, Malankara Orthodox Church, other Churches holding on to the Syriac tradition and the Protestant Churches are all briefly mentioned here. Those churches formed in 20th century like the CSI and CNI Churches too are discussed briefly as well as those Protestant groups not joining either of the above.

This book contains only an overview of Christianity in India. The author wishes all the best to those who are using this book.

Kottayam

Feast of Transfiguration

6 – 8 - 87

Author

ABOUT THE AUTHOR

Fr Dr VC Samuel, a prominent theologian recognized universally in forums including ecumenical conferences and such other platforms passed away on 18th November, 1998. He served as a Malpan at

the Manjinikkara Dayara after his education in Syriac language there. He had his university education at Union Christian College, Aluva and Christian College, Madras and took his MA degree meritoriously. He had his theological education at the famous Yale University, United States of America and secured doctorate for his thesis on Christology.

He served as a Professor with the Serampore College and Bangalore United Theological College. From 1968 to 1976, he served as Dean at the Holy Trinity Theological College, Addis Ababa in Ethiopia. Subsequently, he was with the Kottayam Orthodox Theological Seminary as Professor and Dean of Studies. A great scholar in Syriac language and Eastern Theology, Fr Dr Samuel has authored many valuable books in Church History, Christology, Liturgy etc.

Since the middle of 20th century, he was with the World Council of Churches as a member of the Faith and Order Commission, later on as also as a chief spokesperson of the joint forum of the Oriental Orthodox Churches. In the dialogues with the Byzantine Churches and Roman Catholic Churches, he had been representing the Malankara Orthodox Syrian Church and his contributions were invaluable, not only to Orthodox Churches, but also to the whole Christian Community the world over.

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UNIT 1

Indian Christianity in 18th Century

Lesson 1

PREFACE

Introduction # About this book # In relation to the contents

Introduction:

Certain common aspects about this book are briefed in the first part of this preface. In the second part, seven points are highlighted. The reader may go through both these parts deeply and try to formulate an understanding about the book in the beginning itself.

About this book:

This can be considered as a second volume of the earlier book titled, “The Church is Growing” which was published as “Divyabodhanam Books Series 2”. History of Christianity in India up to 18th century was covered in the previous volume. In continuation to that, History of Christianity till the year 2000 is being dealt with here. The point of discussions may cover the history of a rather shorter period, but the facts included are quite vast.

There were great possibilities for Christianity to expand in India from the 18th century when compared to the earlier period. But due to one reason or other, such a progress matching the available opportunities did not materialize in the 18th century. The reasons for this are being discussed in this book. Later, it was only in the 19th century, Christianity spread to other parts of India outside Kerala. This fact too is being clarified in this volume.

In submission to the Portuguese domination of the 16th and 17th centuries, called Padroado, a Madurai Mission operated on the eastern coast of South India under the leadership of Robert de Nobile. A brief narration of this work was included in the previous volume. (Ref. Unit 3, lesson 1 and Unit 4, lesson 2). Though Franciscans began mission work in the sea coasts, Jesuits ensured expansion of the mission substantially after mid 18th century. However, Carmelites and other mission communities had entered the mission field even from the 17th century. Generally, the Carmelites who came to India were under the directives of ‘Propaganda Fidei’. But the Jesuits acted in obedience to the Arch Bishop of Goa with their Padroado connection. The activity of Roman Catholic Mission in India in the 18th century was related to one of the above.

The missionaries were thus of two categories, one under the directives of ‘Propaganda’ and the other in submission to ‘Padroado’; they were not friendly with each other. Those who were related to Padroado argued that the mission work in India was already handed over to Portugal and this should be respected. But those who belonged to Propaganda argued in favor of their rights according to the directives of 17th

century. Under these circumstances, some of the incidents in Europe affected Padroado to a good extent. In 1759, Portugal, Spain, France and even Rome declared a sort of ban against the Jesuits. This situation lasted for some forty years which disturbed their work in India. During this period, Paris missionaries from France took up the work, but the ban imposed on Jesuits had really weakened mission activities.

In the 19th century, Padroado came up revealing their difficulties. Based on this as well as on others which were not facts, Pope Gregory XVI issued a Bull in 1838 and thereby imposed restrictions to areas of administrative jurisdiction to a substantial extent. But Goa refused to accept it and implement the directives contained therein; this stand was communicated by the Arch Bishop of Goa to the churches under his control. This incident came to be known as the Goan schism which gave rise to differences of opinion in the Catholic Church of Rome. However, Rome and Portugal reached an amicable settlement in 1857 and laid a foundation for the Church in the 20th century.

Certain Protestant denominations too had made efforts to spread gospel in India, but outside Kerala from the 18th century. By the beginning of 18th century, missionaries from Germany under support from Anglican Church of England started mission work at Tranquabar. This can be said to be the first mission program of the Protestants. But this was not very successful. The Baptists started work at Serampore towards the end of this century. Thereafter, the mission spread across many places during the 19th century and got strengthened substantially. This century was a period greatly successful for the Portuguese gospel works also. All these facts are discussed briefly in this book.

On the Contents:

Based on the contents of this book, a few things noted are these:

1. Right from the beginning of the 18th century till date, Christianity in India has been living in different denominations without unity. A very significant segment of Christianity is in Kerala, but standing divided. The different divisions which took place from the 18th century are briefed in this book. Outside Kerala too, Christianity is divided. The groups of churches born as a result of the Protestant mission had been moving to a unified set up which came to reality in the 20th century. A process of reconciliatory moves between these different groups led to two unions. This fact too is pointed out here. But, an overall history of all these churches cannot be detailed in this small book due to space constraints. Therefore, only those aspects which are really significant are discussed here.
2. The approach that is followed here is like this. The four units in this book handles 18th century, 19th century, Christianity in British India of the 20th century and Christianity in Independent India in that order. In each unit, important aspects related to Mar Thoma Christians (Syriac Christians), Roman Catholic Christians in and outside Kerala, Protestant Christians etc. are discussed.
3. Though Christians are divided, it is aimed here to view them together as best as possible. Still, the differences between Christians are not being hidden.

4. While briefing each of these Churches, a factual approach is followed to the extent possible. As this is a text book being published by the Malankara Orthodox Syrian Church, more importance is attached to developments pertaining to that Church. The facts established as true relating to all the Churches are discussed with an impartial view to the maximum extent.
5. In four units, Christianity in Kerala and outside are made subjects of study. Likewise, churches those are following various traditions such as Mar Thoma (Syrian) Christians, Latin Christians and those Protestant Christians holding on to differing traditions are all specifically discussed. Formation of the CNI and CSI churches are also briefed.
6. Towards the end of this book, two crucial issues coming up before the Indian Christianity are raised. Preferred attention of all those who read and study this book are solicited towards these issues.
7. The author does not claim that the narrations in this book are totally satisfactory. Any shortcoming, if pointed out with supportive facts, shall be looked into seriously. The attempt made in this book as well as in the first volume is to provide important information about Christianity in India. The author is content if that attempt is satisfied at least to some extent.

Questions:

1. How can one distinguish in general the different Christian Churches existed in India in the 18th, 19th and 20th centuries?
2. What do we know about the 'Padroado' and 'Propaganda' traditions? What were the reasons for the differences between them?
3. Briefly mention about the Protestant missions started in India. Where all did they concentrate their activities?

Lesson 2

ROMAN CATHOLIC CHRISTIANITY IN KERALA

Introduction # The three Church centers # Efforts towards autonomy in administration # Church center at Cochin

Introduction:

One who reads this volume should certainly keep in mind the contents of unit 3 & 4 of the previous volume. Before going through this lesson, it would be better to read lesson 6 of unit 3 and lesson 2 of unit 4 at least once.

In the 18th century, Roman Catholic Christianity in Kerala had three centers namely Kodungalloor (Cranganore), Cochin and Varapuzha (Varapoli). Of these, Kodungalloor was the ancient center of St Thomas Christians; but by 16th century, Angamaly came to prominence. After the Udayamperoor Synod,

Arch Bishop Francis Rose shifted his head quarters to Kodungalloor, yet by 18th century, Angamaly was recognized as the main center of St Thomas Christians. If Angamaly and Varapuzha centers had followed the Persian Church traditions as amended by the Synod of Udayamperoor, Cochin Catholics followed the Latin tradition.

Three Church centers:

In 1557, the Portuguese upgraded Cochin as a Diocese under the Arch Bishop of Goa. Through Udayamperoor Synod, the Portuguese authorities made an attempt to place the St Thomas Christians' Bishop too subject to Goa, but in 1608, Rome recognized Angamaly as the Head Quarters of the Arch Bishop. But in the absence of a Sufragan Bishop, this move was only a step just for the name sake. Consequently, in the 18th century, there was an Arch Bishop of Kodungalloor / Angamaly and a Bishop of Cochin in Kerala.

Apart from these two, Varapuzha turned out to be a Diocese. It happened like this. After the Coonan Cross oath of 1653, Rome took over the administration of Malankara Church directly and this was planned through the Propaganda. For this, Propaganda had commissioned Carmelite missionaries. But, the missionaries who came didn't have a center in Kerala. To address this problem, Fr Mathew (Mathew of St Joseph), a Carmelite priest obtained permission from the Dutch authorities and constructed a mission center at Varapuzha in 1673. This developed under the favorable circumstances prevailed then and grew up as a Diocese in the 18th century.

Thus, by the 18th century, Arch Bishop of Kodungalloor/Angamaly, Bishop of Cochin and Bishop of Varapuzha served as the Bishops of Roman Catholic Church in Kerala. Of these, Kodungalloor and Cochin were under Goa whereas Varapuzha was under Rome through Propaganda. Varapuzha Bishop held the position of 'Apostolic Vicar' (Ambassador of the Pope).

Efforts towards autonomy in administration:

Those St Thomas Christians who had accepted the Udayamperoor synod were called from 1923 as Syro Malabar Church. During the 18th century, this Church was not in a very comfortable position. They had accepted the Udayamperoor Synod; they interpreted the Coonan Cross oath of 1653 as a stand in their favor though this oath originally denied the Synod; yet they accepted the supremacy of Rome. However, they could not put into practice their desire for autonomy in administration. Their strong desire was to have a local Bishop to administer them, at the same time, accepting the supremacy of Rome. They believed that their desire could not be realized because of the strategies adopted by the Carmelites and Jesuits who were Europeans to establish their own self oriented agenda. These strategies and the superiority complex of Europeans angered them. However, they never spoke against Rome. They also worked towards creating a Mar Thoma Christian Church joining with those Mar Thoma Christians who were against Rome, yet accepting the Roman supremacy. More about these are discussed later.

Angelus Francis carried on his service connected with Varapuzha and passed away in 1712. Succeeding him, three Bishops administered as Apostolic Vicar in the 18th century. Syro Malabar Church had high regard for Angelus Francis, but later, the Church had differences with Carmelites. These differences

were prevalent with the Syro Malabar congregation who were in harmony with Kodungalloor / Angamaly. The missionaries not only had been belittling the local priests, but were also physically assaulting them. There were complaints that one priest lost his life due to such behavior of those missionaries. Consequent to all these, there was a meeting of the representatives of the Church at Angamaly which took a decision to send out all those foreign missionaries and implement autonomous administration with necessary permission from Rome.

A big crowd was ready to proceed to Europe, but considering the expenses and practicalities, a team consisting of just two priests proceeded to Europe from Madras by sea in 1778. These priests were Kariyattil Dr Joseph Malpan and Paramakkal Thomas Kathanar. Joseph Malpan had his priestly education in Rome and had taken his doctorate there. The people believed that he had the necessary experience to carry out the present task. Considering their good terms with Goa, they expected free and comfortable entry into Portugal and Rome alike. First, they reached Lisbon, the Portuguese capital from where they proceeded to Rome. Their representation which was blaming the Propaganda community of Carmelites was not at all acceptable to Rome. They could not achieve anything from this journey to Rome. They believed that the reasons for this setback were due to the influence of the Carmelites who were enjoying an upper hand in Malankara. They tried to convince others too in this line. They returned to Portugal from Rome and as ordered by the then Portuguese Queen, Joseph Malpan was ordained Arch Bishop of Kodungalloor.

Arch Bishop Kariyattil and Paramakkal Kathanar returned to India and reached Goa in May, 1786. As they were under Padroado, they needed letters of authority from its Head Quarters in India, i.e. Goa. During their stay at Goa for obtaining these letters of authority, the Arch Bishop suddenly became ill and passed away quite unexpectedly. Under such circumstances, the Arch Bishop of Goa appointed Paramakkal Kathanar as the Administrative Head (Governor) for Kodungalloor. He returned to Malankara and served in that position till he passed away in 1799.

Syro Malabar Church wished to elevate Paramakkal as Arch Bishop, but that was not materialized. As a result, two incidents took place during his tenure. (1) In 1787, 84 parishes assembled at Angamaly and passed a Padiyola (resolution). This document known as 'Angamaly Padiyola' rejected the missionaries and strongly supported Paramakkal. The leaders of the Church made efforts to obtain recognition of these from the Cochin and Travancore Kings and remove the missionaries from Church administration, for which they collected more than 50,000 rupee and gifted to the kings and earned their favor. Missionaries too acted in their own way to protect their position. All these developments made the Church tense but, Syro Malabar congregation failed to achieve what they aimed at. (2) During the tenure of Paramakkal, an attempt was made to get a local bishop ordained by a Chaldean Patriarch who was friendly with Rome. In 1796, a delegation of Syro Malabar Church reached the Head Quarters of this Patriarch, who was at Rome then. Replies to letters were used to be delayed much due to the French war. This made them wait for many months and therefore, the Metropolitan who was holding charge in the absence of the Patriarch ordained Paul Pandari, a priest in the delegation as a Bishop named Abraham. He was sent to Malankara along with two Chaldean priests. Mar Abraham came back in 1798 and was received at Changanasserry. But he could not find acceptance of Syro Malabar Church as a whole. There are no proper records regarding his activities. No one has recorded clearly even what

happened to him thereafter. Syro Malabar Church continued to elect priests as Governors and continued to manage their affairs through such Governors since Paramakkal passed away in 1799.

Church center at Cochin:

All these developments within the Syro Malabar Church had no implications on the Cochin diocese or the congregation under it. The coastal belt of South India and Sri Lanka were part of the administrative jurisdiction of Cochin. Miguel Riungel, the Bishop of Cochin passed away in 1646 after which a Bishop was not appointed for quite some period. As such, when the Dutch annexed Cochin from the Portuguese, Cochin was not having a bishop. Right from 1646, the church affairs of Cochin were managed by their Chapter or Council. Though the Dutch dismantled this Chapter, administration of the church affairs went on without any hitch till proper control was reinstated.

Consequent to a settlement in 1698 (Ref. Unit 4 lesson 3 of previous volume), missionaries other than those from Portuguese got permission to work in Malankara. Before that, in 1694, Pedro Pachecoe was made bishop of Cochin. He served till he passed away in 1713. Thereafter, three bishops administered Cochin in the 18th century who were all under Padroado and hence were suffragan in submission to the Arch Bishop of Goa.

Questions:

1. What were the sub divisions within the Roman Catholic Church in Kerala in the 18th century?
2. What were the reasons for the difficulties faced by the Syro Malabar Church in the 18th century? Explain the actions initiated by them to address these issues.
3. Why did Kariyattil Malpan and Paramakkal Kathanar travel to Europe? What did they achieve from this journey?
4. Who was Paul Pandari? What were his contributions to the Church in Malankara?

Lesson 3

MALANKARA SYRIAN CHURCH

Introduction # Mar Thoma V and relation with Antioch # Mar Thoma VI and the issues faced # Thozhiyoor Church

Introduction:

The Syrian Church in Malankara which understood the spirit of Coonan Cross oath (1653) as the total denial of Udayamperoor Synod and stood strong in that concept is being named here as the Malankara Syrian Church. Before going through this lesson, it would be advisable to keep in mind the contents of lessons 1, 3, and 4 of the previous volume unit 4.

In the 18th century, the Syro Malabareans reconciled themselves with Rome. But the Malankara Syrians had not entered into any relations with foreign Churches. Right from 1665, this Church had contacts with the Church of Antioch (the West Syriac Church), but the Church as a whole had never come into a confirmed relationship with them. However, there were concrete efforts from the Patriarch of that Church from 1751 to make this Church accept the supremacy of the West Syriac Patriarch of Antioch. It shall be noted that the leadership of Malankara Syrian Church was careful to see that there would not be any move in that direction.

Mar Thoma V and relation with Antioch:

Mar Thoma V reigned over Malankara Syrian Church for 37 years from 1728 to 1765. As desired by Mar Thoma V, the then Patriarch of Antioch Mar Geevarghese sent a team of priests to Malankara under the leadership of Shagralla Mar Baselios which included Mar Gregoriose and a few Syrian delegation. They challenged that the ordination of Mar Thoma was improper and that should be regularized by them. Mar Thoma did not yield. In 1754, though he had reconciled with these foreign Bishops at the insistence of Travancore Maharajah, in 1761, he ordained his successor without their cooperation as he found them useless. He passed away in 1765.

How can the position of Mar Thoma V be evaluated? Though there are many who justify him, those who are more loyal to Antioch and Roman Catholic writers in general take the view that his position was not correct. As such, the stand being adopted in this book has to be properly explained.

No contemporary records about Mar Thoma V are available now. There are two lines of thought being raised to argue that his position was not valid. (1) He was ordained by one Bishop alone without cooperation from any other Bishops. But this argument is not worth raising as pointed out in the previous volume (first volume unit 4, lesson 1, page 141 – 142; unit 4, lesson 3, page 153: it is pertinent to note the incident that Joseph Sebastiani alone had ordained Parambil Chandi as Bishop). (2) That Bishop who did the ordination was sick and bed ridden and hence he could not confer the position in a proper manner. We must examine the evidences for this second line of thought systematically. The only documentary record we have before us is a statement made by Ittoop writer one and a half century after the event of 1728, and that too without pointing out any concrete evidences.

Ittoop says, “Mar Thoma IV all alone had ordained his nephew as Mar Thoma V which some argued as incorrect and for a certain period, he (Mar Thoma V) was not acceptable to them” (Z M Parrett: Malankara

Nazarenos III page 25). Here there is no mention from Ittoop that Mar Thoma V was ordained by his predecessor in a bed ridden state and that the ordination was invalid. As such, the argument that his position was invalid does not have any concrete base.

Based on the book of Ittoop, majority of judges of the Royal Court stated in the 19th century (Royal Court Judgment, I, pages 30 -31) thus: Those who argued that the ordination of Mar Thoma was not in order lodged a complaint with the King of Cochin and their plea that the position of the Mar Thoma should be regularized and was forwarded to the Patriarch through the Dutch. For 18 years, this plea remained unanswered. Subsequently, interested parties managed to bring one Mar Ivaniose from Basra with the help of a Jewish merchant. But this Bishop did not venture to do anything regarding the status of Mar Thoma. Under such circumstances, Mar Thoma himself took an initiative through a Syrian merchant and sent a message to the Patriarch requesting for a 'very learned Prelate' to Malankara. Immediately on receipt of this letter, the Patriarch sent a team of priests under the leadership of Mar Baselios to Malankara. They reached Cochin in Dutch vessel in 1751.

E M Philip and Ittoop writer were those who were holding a view that Malankara Church had accepted the supremacy of Antioch from very ancient days. From among these, on examining the above story available from the records of Ittoop, the point that he holds aloud is understood to be not seen there. Mar Thoma V had not approached the Patriarch for regularizing his position. His request to the Patriarch was for a 'very learned Prelate' and this was for helping to evolve a system to impart proper training for priestly education. But a response in 1751 to a letter sent in 1728 was misrepresented by some people as Mar Thoma was being ordained for a second time and to make this a reality, and thereby to establish Patriarch's supremacy in Malankara, a team of priests were sent. This strategy would have irritated Mar Thoma V.

This is what we can say about Mar Thoma V based on the evidences we have. Some members of the Church would have questioned the propriety of his ordination in 1728 by Mar Thoma IV without any other Bishop being present, but till 1751, nobody considered it a serious lacuna. However, the Bishops who came to Malankara with a motive to rule over Malankara or make it submissive to foreign Churches argued that his ordination was void and therefore needed regularization. Though Mar Thoma dismissed such strategies, the detractors succeeded to formulate a segment within Malankara supporting such a move. In fact, the stand taken by Ittoop reflects this thinking.

Mar Thoma VI and the issues he faced:

Mar Thoma VI reigned over Malankara Syrian Church from 1765 to 1808 and four events those took place during this period are worth noting.

- (a) Confirmation of the position of the Metropolitan: Consequent to the demise of his predecessor, two steps were taken by Mar Thoma VI, one after five years of his reign in 1770 and the other, in 1799. Of these, one would have pleased the supporters of Antioch and the other the Roman Catholics. But in these, it was quite clear that he had not properly understood the Eastern Church character of Malankara Church. Yet, there was no doubt that he was intelligent and a capable administrator.

The first among these was that he got his position confirmed or ratified in 1770. Among the team which reached here in 1751, Shakralla Mar Baselios passed away in 1764. But before that, in the presence of Mar Gregorioso, he ordained a Ramban of their team as Mar Ivanioso. Now, Mar Gregorioso, with the cooperation of Mar Ivanioso confirmed Mar Thoma VI as Dionysius. The pressures of the segment in Malankara Syrian Church which had been favoring Antioch would have been the reason behind this incident. But before agreeing for such a move, Mar Thoma VI had submitted before the government and got his position recognized and absolute. (Malankara Nazarenes III page 35 onwards)

- (b) Desire for unity: The other thing that is being attributed to Mar Thoma VI is that he initiated moves for unity with Roman Catholics. There are two channels of opinion on this. Of these, one is provided by Roman Catholic historians (J Kollaparambil - Mar Dionysius, the Great of Malabar for the One fold, Rome, 1964; also see page 174 of volume 1) and the other being provided by Orthodox historians. (Malankara Nazarenes III pages 57 – 72).

After accepting the name Mar Dionysius, historians has pointed out Mar Thoma VI did three things.

One, Mar Thoma VI conveyed his willingness to join their Church to some of the European missionaries serving here as well as to some other leading missionary clergy. Two, He had entrusted Kariyattil Malpan and Paramakkal Kathanar while they were going to Rome in 1778 to do the needful in this line. Three, he had joined Roman Catholic Church in 1799, but changed his stand later and returned to his parent Church for which Thachil Mathew Tharakan could make Mar Thoma VI to deposit a huge amount to the Travancore Treasury as compensation.

Examining the evidences from both sides, we can say about Mar Thoma VI that he looked forward to bring unity among the Malankara Christians and desired to be the head of such a united and only one Church. He was prepared to do anything to achieve this, but the Syro Malabar Church leadership acted swiftly and tactfully capitalizing on the weakness of Mar Dionysius. Mar Thoma had to face the bitter consequences for such initiatives.

- (c) Attack of Tippu Sultan on Kerala: The attack by Tippu Sultan on Kerala was a drastic event during the tenure of Mar Dionysius I. Tippu took particular care to ensure that the Christians of Kerala would have no favor for the British.

Hyder Ali, Tippu's father died in 1782 and Tippu followed his father's footsteps and tried to annex the whole of Kerala in December 1789, but the move failed. The next attempt was made in March, 1790 when his armed forces started destroying all Hindu temples, Christians' places of worship, Ashrams, schools etc. Thousands of Christians were killed or subjected to cruel persecution.

However, no sooner than the forces from Mysore reached Aluva, South Western monsoon set in motion with its full fury and the forces of Tippu could not withstand its adversities. There were no arrangements to protect the men in the armed forces. As Tippu was amidst this calamity, British forces moved to his capital city. Thus a panic stricken Tippu was forced to leave the frontiers of Kerala. He met with a total failure at Mysore and that tiger surrendered. In 1792, Tippu signed a peace treaty with the British winding up the war and accepting the British supremacy. He had to withdraw from all sorts of armed actions.

(d) Ordination of the successor: In 1796, Mar Dionysius I ordained Mar Thoma VII as his successor all by himself. The importance of this event has its significance. We have seen earlier the demise of Shagralla Mar Baselios of the Syrian team that came here in 1751. Among the other two Bishops, Mar Gregorioso passed away in 1772 and Mar Ivaniose in 1794. Mar Dionysius I performing the ordination clearly after these named two Bishops passed away has to be seen as his inclination to perform it alone. Also, he named his successor Mar Thoma and not Dionysius. This too is a significant move. These incidents convey that Mar Thoma VI did not see Antioch with any seriousness. Had he been allowed by Rome to be the head of all the Malankara Christians he would have cooperated with Rome, but apart from such cooperation, there would not have been any specific affinity towards Rome.

Whatever be the stands taken by Mar Dionysius I under the above circumstances, during those 43 years from 1751 to 1794, the liturgy of the Syrian Church of Antioch was preliminarily established here by those Bishops, be it related to basic faith or connected with worship. The Malankara Syrian Church took shape as a formal Church on these lines by 19th century later on.

Thozhiyoor Church:

Thozhiyoor church was formulated during the period Mar Dionysius I. The team of clergy from Syria who came in 1751 had a plan to create a segment to suit with them in Malankara, in case Mar Thoma V did not submit to their wishes. For this, they had seen Kattumangattu Kurian Kathanar as a person who would move with them.

There were other reasons too for Kattumangattu family to show allegiance to Syrian Bishops. In 1678, one Andrews came from Syria and he had his brother too with him, who in turn married a woman from Kattumangattu family. This was mentioned in the previous volume (ref. volume 1, pages 168 – 169). This Kurian Kathanar was from that lineage. May be due to these reasons, Mar Baselios had made this Kurian Kathanar a Ramban. In 1770, Mar Gregorioso confirmed Mar Thoma VI as Mar Dionysius I and shortly before that year ordained Kurian Ramban secretly as Mar Coorilose. Some scholars recently assert that Kurian kattumangattu was not ordained at all by Mar Gregorioso. When this West Syrian Bishop died, Kattumangatan stood beside the demised bishop and took on his vestments and declared himself bishop which later on he got endorsed with political backings. Mar Gregorioso did not live long after this and Mar Coorilose started making attempts to influence churches controlled by Mar Dionysius. But Mar Dionysius already possessed necessary consent from the government and therefore, Mar Coorilose could not succeed in toppling Mar Dionysius. After his attempts failed both in Cochin and Travancore, he along with his supporters was forced to retreat to a place called Anjoor located outside Cochin and Travancore. The Thozhiyoor church also called Anjoor church was thus established by this Coorilose. Later, in 1774, he ordained his brother as Coorilose II and passed away in 1802.

Questions:

1. What do we know about Mar Thoma V? To what extent are the arguments pointed out by some people against the propriety of his position as Mar Thoma V sensible?
2. How do you evaluate the arguments raised by Roman Catholic writers against Mar Thoma VI or Mar Dionysius I?
3. How do you understand the attack of Tippu Sultan on Kerala? What was the net result of such an attack?
4. How was the Thozhiyoor Church established?

Lesson 4**GROWTH OF CHRISTIANITY OUTSIDE KERALA**

#Introduction #Madura Mission # Under the leadership of Propaganda #Efforts of Padroado #

Introduction:

There weren't much progress for Christianity outside Kerala in the 18th century. Setback for the Portuguese in the political arena and the advances made by the Dutch who owed allegiance to Protestants seriously affected those ongoing works in submission to Padroado. However, we had certain notable worthy missionaries and their eye catching activities in the 18th century.

Madura Mission:

There was a mention in the previous volume about Robert Nobile who opened the Madura Mission in 17th century (ref. volume 1, unit 3, lesson3). Even after the demise of Nobile in 1656, activities of Madura Mission went on. But, as he had foreseen, higher castes were not prepared to embrace Christianity. Most of those who joined Christianity were from among the lower castes.

Even after the demise of de Nobile, the services of two missionaries related to Madura Mission worth mentioning are: One of them John de Britto hailing from a noble family in Portugal and the other of an Italian, namely Constantius Beschi. John de Britto had reached India in 1673 and was working with Madura Mission. Very keen to evangelize the faith, he proceeded to Ramnadu in 1686 to visit the Christians there to extend his services to them. But the local ruler had banned propagation of Christianity then and therefore Britto was taken under custody and was to spend a period in Jail. Later he was released, but on his next visit in 1693, he was killed as ordered by the King.

Constantius Joseph Be

Constantius Joseph Beschi reached India in 1700 and worked with Madura Mission till 1742. He was different from Britto and was following the footsteps of Nobile, he lived akin to a Hindu Sanyasi. He learned Tamil and authored many books in that language. The first Protestant Mission in India

commenced at Tranquabar in 1706 during the time of Beschi. He wrote against this mission and tried to discourage it.

Generally, it was the Jesuits who were working with Madura Mission and also at other centers under the control of Goa. They were facing quite a lot of problems during the 18th century. First of all, Rome took a stand denouncing the style of Nobile moving hand in hand with the Hindu culture. This stand of Rome was a setback to the strategies adopted by the Madura Mission. Secondly, many allegations were raised against the Jesuit community based on which the Portuguese barred them and detached them from their service in India. On these very same reasons, France and Spain also resorted to such actions against Jesuits. Due to pressures from these Catholic nations, even Rome banned the Jesuits in 1773. Since these developments, except in one or two nations who had sympathy for them, Jesuit community was not carrying out any activity for about 40 years. Though a few members of Jesuit community engaged themselves in service cooperating with other communities, most of them were virtually inactive. This indeed, weakened the evangelization in India.

Propaganda in leadership:

In the previous volume, the formation of Propaganda Fidei Congregation by Rome was pointed out (volume 1; unit 4; lesson 2). The policy initiated by Rome in the beginning was to carry out mission work in areas like India which were out of their jurisdiction, fully realizing the weakness of Portuguese at that time. But Portugal did not permit this. Consequently, there arose sharp differences between Propaganda and Padroado.

Now, a proposal was mooted with a strategy not to irritate the Portuguese. This was to appoint the representatives of Rome in the name of certain dioceses. Thus, those Bishops who were appointed at centers where they had no peculiar relations, occupied positions as Bishops and Apostolic Vicars of such dioceses where they were now appointed. It was in this manner Parambil Chandi Kathanar was appointed as the Bishop of Magara and Apostolic Vicar of Mar Thoma Christians (ref. volume 1; unit 4; lesson 3). Apart from this, three more Apostolic Vicars were appointed in India through Propaganda by Rome in the 17th century.

Among them, the first one was Dom Mathew de Castro, who came as 'Indian Bishop and the Head of Bijapur church'. He was a Goan Brahmin who accepted Christianity. In 1630, he was ordained priest at Rome and with the designation of Apostolic Vicar, sent to India. Bijapur was part of the Mughal Empire outside Portuguese domination, but not too far from Goa. However, this appointment was not welcomed by the Arch Bishop of Goa. Moreover, Mathew de Castro was one who used to strongly oppose the Portuguese domination. As such he could not do anything worthwhile in India. He lived at Rome from 1658 till his death. However, those who succeeded him could carry out some missionary services in India because they took care not to anger Goa. In the 18th century, this center earned recognition as the Apostolic Vicariate of the entire Mughal Empire.

Varapuzha was the head quarters of the second Apostolic Vicar. We have already seen some important aspects of that (refer unit I, lesson 2 of this volume).

Third one was the Apostolic Vicar for Karnataka. Dom Thomas de Castro was appointed to this position in 1674. He was a relation of Mathew de Castro and was also a Goan Brahmin who accepted Christianity. His center was Bangalore. He passed away in 1685, after which this center moved jointly with Goa.

The missionaries did gospel works in places such as Madras, Pondicherry and Surat where church centers were formed, but in the 18th century, none of these showed any development. In all these centers, the missionaries who worked were from the Capuchin community of France. They were connected to Propaganda and not to Padroado.

Under the supremacy of Padroado:

We have already seen that the 18th century Indian Church and missionary activities were under the control of the Arch Bishop of Goa in submission to Padroado. In Kerala, Kodungalloor was having connections with Goa whereas Cochin was under the control of Goa. Outside Kerala, Mylapore had accepted the supremacy of Goa like Cochin (Certain information about Mylapore is given in the previous volume unit 3, lesson 3). In other words, from the second half of 17th century till such time the propaganda community sent their people to India for evangelization and to look after the affairs of the Indian Church, the Roman Catholic Congregation formulated here and their activities were controlled by Goa. However, the fall of Portuguese in India in the 17th century weakened Goa substantially. Consequently, the church communities formed here earlier, perhaps, managed just to survive without any noteworthy developments. In their place, the propaganda community gradually picked up their activities. Even Propaganda could not do anything seriously in the 18th century.

For this, an example can be pointed out here. As the Portuguese cloud began to weaken, many other mission communities entered the field of evangelization in India. Of them, the French Capuchin community deserves attention. Certain Capuchin monks who were doing mission work in Persia and Mesopotamia were sent to India in 1639 who served here from then onwards. Some of these Capuchin monks desired to carry out evangelization activities in the Himalayan areas like Tibet and Nepal. Their works lasted for a few years, but was forced to withdraw considering the opposition from the local people belonging to Buddhism and also from their king. Subsequently, the Capuchin community concentrated their attention in North Indian centers like Patna. The effort initiated to cultivate a Hindustan Apostolic sensation was not a success in the 18th century.

Questions:

1. What do we know about the Madura Mission after the period of Robert Nobile?
2. What were the activities those took place in Indian mission field under Propaganda?
3. Who is the 'Apostolic Vicar' in the Roman Catholic Church?
4. What was the position of the congregation in submission to Padroado in the 18th Century?

Lesson 5

A GENERAL NARRATION OF PROTESTANT MISSION

Introduction # European reformation in the 16th century # Arrangements for Gospel work

Introduction:

The mission works of Roman Catholic Church, which had its entry to India through the Portuguese, was briefed in the previous volume. However, 16th century was a period of trials for this Church in Europe. Suggestions for reforming the Church in many ways and styles spread across the continent. This resulted in a sort of disintegration of the Church in Europe. The Protestant communities formulated through this disintegration had strong presence in countries such as Germany, Holland, Denmark, Sweden, Norway, England, Scotland etc. These new congregations had not paid any attention to mission work outside their countries during the 16th and 17th centuries, but there were some moves in the 18th century.

European reformation in the 16th century:

In fact the Church in Europe was under the administrative jurisdiction of Pope of Rome for centuries. But during the mid centuries, there were people who stood against the teachings of Rome as also many of its traditions. However, the leadership at Rome used to exercise its authority to keep these people submissive to the Church. By the 16th century, there were some changes in this. A leader from the government in Germany extended his support to Martin Luther who opposed Rome on certain issues. Not only this, the public welcomed the reformation proposals in many parts of Europe including Germany. In England, the King himself, jointly with their Church, implemented such reformative proposals there. Scotland followed suit. Consequently, many congregations came up in Britain and North West Europe denying the authority of Rome and apparently showing more resemblance to the Holy Bible in their teachings and modalities. These were the Protestant churches of the 16th century

But the stand adopted by these churches on faith and practices were not the same. There were differences amongst them on many issues. However, on the basis of Theology and Christology, these newly formed churches possessed ideological similarities between themselves as also with Roman Catholics. Their basic differences with the Roman Catholic Church can be confined to these six points.

1. All of these churches denied the supremacy of Rome.
2. They gave central importance to the Holy Bible.
3. They followed differing stands on sacraments. They dismissed the stand accepted till then that the number of sacraments was seven. On the base that our Lord had directly instituted only Holy Qurbana and Baptism, they insisted the sacraments are only two in number.
4. They declared that marriages are allowable for the clergy.
5. They discarded the importance Roman Catholic Church had been attaching to Virgin Mary and Saints in the orders of worship. They also stopped the system of praying for the departed. Further, they removed the practice of showing respect to images.
6. They also discarded the Roman Catholic dogma of transubstantiation of the Bread and Wine in Holy Qurbana as the flesh and blood of Jesus Christ.

The response of Roman Catholic Church to the moves for reformation expressed itself in the 16th century itself. The Lutheran movement commenced in the year 1517 and the consequent reformative

initiatives set in motion came up for reconciliatory dialogues so as to arrive at a peaceful settlement between the newly formed churches and the Roman Catholics till 1543. Since such initiatives were not reaching any fruitful solutions, a Council was called in 1545 at Trent which lasted up to 1563 in three stages. This Council had a majority of Italian Bishops and was known as the Trent Council, in which no Protestants were invited at all. Its last sessions held from January 1562 to December 1563 arrived at conclusions totally discarding the stands adopted by Protestants. Based on these, the Pope Pius IV published a decree of faith. In fact, it was this decree, which was enforced upon the St Thomas Christians in Malabar to be accepted by the Udayamperoor synod later, in 1599.

Arrangements for Gospel work:

From the 17th century onwards, besides the Portuguese, merchant groups from other European countries established centers in India and set the ball rolling for trade developments. English, Danish, Dutch and French communities reached India under these circumstances. Of these, the first three were Protestants. Their motive was only trading. The difference between these communities and the Portuguese was that the latter had an agenda of propagating religion apart from trade, right from their arrival. But the merchant groups from Protestant nations never had propagation of religion in their agenda.

Certain leading merchants in England established the 'East India Company' in 1600. They obtained permission from their government by means of a specified charter. After two years, the Dutch too formed their 'Dutch East India Company'. The English constructed trading centers at Surat, Madras and Cudalloor. They bought 4 sq. miles land at Madras and constructed the Fort St George. Similarly, they bought land at Cudalloor and Calcutta to establish trade centers. The Dutch acquired properties at Tuticorin, Nagapattanam and Chinsura near Calcutta. The French occupied Pondicherry and the Danish took Serampore near Calcutta and Tranquabar south of Pondicherry to set up trading centers.

Thus, the trading communities from European countries reached India in the 17th century and to take care of their spiritual needs, a few chaplains had accompanied them. Many of these clergy who came from Europe are worth remembering. The purpose of their visit never used to be evangelization among the local people. However, a Dutch King took a differing stand in 18th century to commence gospel work in India and thus paved the way for Protestant mission activities in this country.

We should recall here the steps initiated by the Anglican Church of England regarding mission works. In 1689, this Church had established the 'Society for Promoting Christian Knowledge' (SPCK). Their activities included conducting schools on charity, distributing copies of Holy Bible among the public, distributing other Christian literature etc. However, as and when the opportunity allowed, spreading Christian knowledge in foreign countries was also an accepted agenda. Later, in 1701, 'Society for the Propagation of Gospel' (SPG) was established by the Anglican Church. Among these two organizations, SPCK funded the propagation of gospel works in India and SPG provided chaplains to English communities engaged in business or such activities in foreign countries.

It must be remembered that the Protestant mission in India was not initiated by the Anglican Church. Protestant mission in India got started on account of a move by a Danish King on his own. To a certain

extent, SPCK provided financial support to this. Subsequent to all these, towards the end of 18th century, a Baptist Missionary came from England to India for mission activities; he was William Carey.

Questions:

1. What were the stands taken by Protestants against Roman Catholic Church?
2. What all things we know about the Trend Council?
3. What were the incidents in the 17th century which favored to the Protestant Mission?

Lesson 6

MISSION WORKS AT TRANCOBAR AND SERAMBOOR

Introduction # Commencement of Tranquabar Mission # Tranquabar Missionaries # Serampore Mission

Introduction:

The Protestant Gospel Mission in India commenced with Tranquabar Mission. The Danish King Frederick IV was the source of inspiration behind this. He started a community called Danish Royal Mission and through this, the service in India took shape. Initially, they had to face several troubles, but they could overcome all such issues and succeeded to go on with their mission.

Serampore Mission was initiated by William Carey, who came to India from England for carrying out gospel work and faced lot of problems. In this lesson, we are discussing certain important information about both Serampore mission and Tranquabar mission.

Commencement of Tranquabar Mission:

When the Danish merchants occupied Tranquabar, their only intention was to do trading and make good profit. But, in the 18th century, a chaplain very loyal to King Frederick IV encouraged him and the King found it a good proposal and felt interested in mission work in India. As he was not quite confident about the stand the Danish church would take, the King initiated steps to carry out this task on his own.

During those days, nobody was available in Denmark to be sent for mission work. The King was following Lutheran faith and therefore, identified two young men following this faith from their neighbor country, Germany. They were Barthalomew Ziegenbalg and Henry Plutschaw. Both of them were brought to the Danish capital Copen Hagen and were ordained to priesthood by a Lutheran Bishop there (The bishops in Germany did not join the reformation movement of Luther and therefore, the Lutheran church in Germany had no bishops. However, there were bishops for this church in Norway, Sweden, Denmark and Scandinavia as the whole community of laity and clergy there followed reformation movement). And, after this, they were sent to India.

Tranquabar was a small village in Tanjavoor district. On 9th July, 1706, both those young men reached Tranquabar, but they were not extended any warm welcome by the leaders of the trading community or by their chaplains. Even the captain of the ship in which they were travelling was not happy with them. After reaching Tranquabar, they had to wait three days in the ship as there were no arrangements for them to come ashore. Still, no one was prepared to provide them boarding facilities. In spite of all these adversities, somehow or other they managed to stick to the village. Apart from all these, the commander of that trading center one Hasius held on to a stand totally against them for many years.

Yet, not perturbed by these negative reactions, they concentrated fully to accomplish the task assigned to them. These were the four aspects in which they immersed in fully:

One, they extended spiritual service to the German soldiers who were part of the forces with the Danish trading company. Two, they took efforts to teach Christian faith to those local people who were serving the European officers as home keepers by organizing classes. Three, they took care of orphans by looking after them and establishing schools to teach them Tamil, Portuguese, German etc. Four, they preached gospel to the natives in Tamil. Consequent to these efforts, they succeeded to formulate a community, though small, who had accepted the Christian faith. They also managed to construct a worship center outside the Danish company's fort.

From the very beginning, these missionaries were keen to learn local languages. It was necessary to have a command over Tamil to mingle with the ordinary natives. Ziegenbalg was quite good at this. Apart from local languages, learning Portuguese too was important because this happened to be a European language popular among many Indian communities just like English today. Plutschaw learned Portuguese very fast.

During their early days itself, Ziegenbalg used to prepare tracts in Tamil based on Christian faith with the help of Indian language teachers. Within two years of reaching India, he could translate the New Testament to Tamil. This was the very first Bible translation to an Indian language. Before his demise in 1719, he had translated a part of Old Testament also to Tamil. He had written quite a good number of pamphlets, speeches, school texts and other books in Tamil. All these were printed at the press gifted by SPCK under the Anglican Church and the Tamil letters were cast in Germany. Thus, within the second decade of the 18th century, we can say that the New Testament of Bible was published in India on account of concerted efforts of Denmark, England and Germany as well as of India to a certain extent.

A mission report published in Germany was good enough for them to earn praises in Europe regarding their work. This had resulted in more missionaries being sent in 1709 as also better financial support for Tranquabar mission. Such inflow of funds were utilized for constructing more dwelling units, schools, and such other needed infrastructure to make the mission self contained. In 1714, the Danish King set up a 'Danish Mission Board' in Copen Hagen. After this, Ziegenbalg had to engage in frequent fights with the treasurer of the Mission Board in money matters for a few years. However, the mission overcame such difficulties and progressed well in carrying out their tasks. But, Ziegenbalg did not live long enough to see the full growth of the mission. At the young age of 36, he passed away in the year 1719, certainly due to fatigue.

Tranquabar Missionaries:

In the 18th century, fifty six European missionaries served Tranquabar mission. Among these, only fifteen returned to their mother countries. The rest lived in India till their deaths. The activities of Tranquabar mission spread quite fast across Madras, Nagapattanam, Tuticorin and Cudalloor etc.

In 1726, Schultz went to Madras from Tranquabar. Though Danish support was not available for mission work outside Tranquabar SPCK stepped in with their help. Fabricius was a missionary who had been working in Madras since long. He was there from 1742 to 1788. Not getting bothered about the various setbacks he was facing there, he took time to learn Tamil and publish many books in that language. He translated many German hymns to Tamil and worked out Tamil – English and English – Tamil dictionaries. More than that, he translated the Holy Bible to Tamil; such were his fascinating works.

Among those who were working with Tranquabar mission, perhaps, C F Schwartz was the most famous. He reached India in 1750 and did yeomen service till his death in 1798. After serving at Tranquabar for the first twelve years, he moved on to other places. Tuticorin was one among such places. With the permission from the Tranquabar community, he established a mission at Tuticorin in 1762. Like in Madras, SPCK was helpful in Tuticorin too. He carried on his good work not only with the church and with the social life, but in the political scenario also. He succeeded in setting up Christian communities at all European centers in Tamil Nadu. He was accepted by all as a truthful and sincere personality.

As a result of the works done by Tranquabar mission, 37,000 men and women were baptized in its different centers in the 18th century. Also, fourteen Indians were ordained to priesthood.

Serampore Mission:

The second half of 18th century was a period of favorable atmosphere for religious enlightenment in England. William Carey, who came to India as the first Baptist missionary, was an ordinary believer who was the product of this enlightenment. He was self educated and was working as a pastor of the Baptist Church in a village. For his livelihood, he taught in a school and also backed up as cobbler. He established a 'Baptist Missionary Society' along with his co pastors and on behalf of this Church, decided to move over to India as a missionary. The slogan this Baptist Missionary Church coined for them was: "Expect Great Things from God and attempt to do Great Things for God".

Shortly, William Carey travelled to India with his wife, four children and his wife's sister and reached Calcutta in November 1793. His determination to earn his livelihood of his own initiative made him suffer a lot during his early few months. Later, he managed to earn a suitable employment with an indigo estate in the interior. However, he was going through certain family problems, but overcoming all such adversities, mastered the languages Sanskrit and Bengali in five and a half years. With the help of a language teacher, he translated the New Testament and a substantial part of the Old Testament to Bengali.

Four English families reached Calcutta in 1799. But the British authorities refused them permission to alight there as missionaries. They moved over to Serampore through the river Hooghly. By then, Carey too had reached Serampore leaving his job with the indigo estate. Of these, two of the Englishmen died and the other two namely Joshua Marshman and William Ward set up the Serampore mission along with William Carey.

By December 1800, a small Christian congregation came up at Serampore. Gradually, this started growing steadily. A printing press was organized as part of the mission which helped completing the printing of New Testament in Bengali. This publication of New Testament turned to be a blessing. More or less at this time, under the leadership of Dr Claudius Buchanan, the Fort William College was established in Calcutta and William Carey was appointed as the Bengali Professor there. The wages he was getting there was added up to the general fund for the mission and this helped in the growth of the mission.

Thus, after attaining financial stability, Carey and his team made attempts to translate the Holy Bible to different languages. With the guidance from language experts, Carey himself published translations in Bengali, Hindi, Sanskrit and Marathi. Before his death in 1834, Carey translated the Holy Bible fully in six languages, New Testament alone in another twenty three languages and parts of the Bible in yet another ten languages. Apart from Indian languages, his works included translations to Burmese, Japanese, Chinese and Malaysian languages also.

Led by William Carey, Serampore Mission did three other things as well. One, a system was put in place that missionaries could be trained for sending them to India and other Eastern countries; two, till 1818, Serampore mission had set up 126 elementary schools; three, Carey was very much concerned about social issues and had put pressure with the British government to ban the 'Sati' - a ritual by which the wife who was alive was made to enter the funeral pyre of a dead husband to end her life during the funeral process, which indeed was banned in 1829 by the Governor of Bengal Lord William Bentick.

William Carey was a great personality who came up from a very ordinary background and who was raised by God to carry out wonders for Him. All the churches in India today are indebted to him and to the Serampore mission in one way or other.

Questions:

1. How did the Protestant mission commence in India?
2. Who were the great missionaries associated with Tranquabar mission? What do we know about them?
3. Who was William Carey? What are the good lessons we can learn from his life?
4. What were the striking activities of Serampore mission?

UNIT 2

Indian Christianity in 19th Century

Lesson 1

BRITISH SUPREMACY

#Introduction # The British in India # The British Emerging a Strong Power # Policy Change of East India Company

Introduction:

The commercial relationship between the British and Indians had commenced as early as the beginning of 17th century. They opened trade centers at Surat, Calcutta and Bombay and thus established proper ground for their activities. Till about the middle of 18th century, their only agenda was commercial activities. However, they made changes in their policies at this stage on account of two important reasons. Firstly, the local rulers were found to be inadequate to maintain effective law and order for the smooth operation of their trading activities. Secondly, they found it necessary to curtail the French intention to establish political power in India. The French had moved to India only after mid 17th century.

The French occupied Pondicherry and organized their trading business. From 1724 onwards, General Dupleix of France started working towards setting up a French empire within India. Under these circumstances, the British not only defeated the French, but also overcame the local kings one after another. By these moves, by the end of 18th century, almost the entire South India came under British dominance. By mid 19th century, almost the whole of India and neighboring countries like Burma and Ceylon became part of the British Empire.

The British in India:

The English had gained lot of self confidence by the 16th century. In 1580, one Mr Drake had achieved distinctive success in his sea expeditions and thereafter, the English Naval forces defeated the famous Spanish Armada. These achievements inculcated in them a feeling of excitement to enter the field of commercial activities with foreign countries. Some of the smart traders joined together and promoted East India Company. On December 31, 1600, Queen Elizabeth I granted royal sanction for this company. Their only motive at that time was to make profit through trade.

During that time, India was not politically united. Almost the entire North India was ruled by the Mughal emperors. At the same time, many parts of South India were controlled by the Portuguese. There were local kings also reigning over certain segments. The Dutch came to India for trade before mid 17th century. They had made an attempt to capture Goa in 1639, but failed. However, they brought Ceylon under their control by 1658.

The English East India Company initially established themselves at Surat, which was then a famous port in Western India. With permission from Mughal Emperor, they constructed a factory there in 1613. This was followed by their forming trade centers at different parts in India. They could construct factories at Madras, Calcutta and Bombay. In the previous lesson, we had seen that the British had constructed Fort St George in Madras in 1634. In 1668, the British King Charles II leased out Bombay area to East India Company at an annual rent of 10 pounds. This paved way for faster development in Bombay and by the year 1687, Bombay turned to be a bigger trade centre than Surat.

Calcutta too grew like this. In 1651, the English constructed a factory at Hooghly and started work, but they were forced to abandon it shortly. Later, by the end of 17th century, they bought three villages including Calcutta paying a price and entered trading. Calcutta also grew in due course as much as Bombay. Thus, it so happened that the foundation was laid for two of India's biggest cities in the 17th century.

The British Growth as a Strong Power:

Strength of the British became evident in India by mid 18th century. By then, the Portuguese and Dutch had been considerably weakened here. Under these circumstances, the French and British advanced well in their trading activities. Both these were strong naval powers whereas the many tiny Indian kingdoms were simply nowhere in comparison to them. Even among these two, British held an edge over the French, but the French too had the stuff in them to establish an Indian Empire in the 18th century. General Dupleix realized this and worked out strategies to accomplish this, but they could not succeed. The main reason for this was that the stand adopted by the French and the British were basically different. The British company was promoted by some of the businessmen from England with permission from their government, but the French company was setup by the government directly. As such, the working freedom was limited for the French company.

Thus the British were successful in thwarting the attempts of the French to establish their supremacy in India. Along with this, they could take Bengal in their fold. They also defeated Hyder Ali and his son Tippu Sultan who were fighting hard to overcome the British. Gaining their control over many parts in India like this, they concentrated their efforts on other tiny kingdoms and annexed most of them to be kept in submission to them. By mid 19th century, the British turned out to be the rulers of India. Not only in India, they established a large empire in the South East Asia including Burma, Malaya and Ceylon. It was here that Christianity expanded in the 19th century.

Policy Change of East India Company:

What is being looked into here is not relating to the policy changes adopted by the East India Company by deviating from the program of trading to a new agenda from the mid 18th century to establish an empire here, but a shift in policy initiated by them twenty years into the 19th century in a totally different orientation.

While the East India Company was established, propagation of religion was not a part of its objectives. They feared the wrath of people if they entered the field of missionary activities which would have adverse implications on trade. Even after the British came to political power, the company did not deviate from their stand on mission works. However, there were compulsions from a segment of people for a shift in this.

18th century was a period of spiritual enlightenment within the Protestant communities of England and other European countries. Tranquabar Mission was a product of such enlightenment. Serampore Mission too was not different. Consequently, towards the end of 18th century and early 19th century, many missionary societies communities got organized in Briton, Europe and America. Baptist Missionary Society of 1792, London Missionary Society of 1795, Church Missionary Society of 1799 and Methodist Missionary Society of 1813 were all part of these. As a sequel to these, many of the Protestant societies in Briton and America started organizing their own missionary activities. The modified policy of the British provided freedom of actions to these societies.

East India Company followed a system of renewing the Company charter every twenty years. This was to be done through the British parliament. In 1793, a resolution was presented in the parliament to amend the charter by incorporating provisions permitting entry for the missionary activities also. But the response from the parliament was not favorable. However, the subsequent twenty year period saw many new members getting into the parliament among which there were a good number in favor of mission works. With their cooperation, the parliament passed a resolution in 1813 which advocated a policy that those who would like to educate Indians for their religious and moral upliftment, could do so by proceeding to India, for which a suitable law would be enacted. After this, many Protestant missionaries travelled to India and engaged in missionary activities.

Questions:

1. How did the British come to India?
2. How did India get subjected to the political supremacy of the British?
3. Which event helped the development of Protestant mission work in India?
4. Which were those missionary communities who took advantage of this event?

Lesson 2

THE GROWTH AND DECLINE OF MALANKARA SYRIAN CHURCH

Introduction # Towards growth # Cooperation with CMS and the effects # Clashes within the Church

Introduction:

Early 19th century placed the Malankara Syrian Church on the threshold of a progressing scenario. But this did not bear the desired fruit. The attitude of CMS missionaries towards helping the Church was useful to a certain extent, but it also paved the way towards damaging its unity and integrity. Consequently, the Church which remained one got divided into three segments. Of these, the major segment came into relationship with the West Syrian Church of Antioch officially from 1876. In this lesson, we shall see the events and developments those led to these.

Towards growth:

After the decline of Tippu Sultan, the land of Kerala got divided into three as Malabar, Cochin and Travancore. Of these, Malabar and Cochin continued to accept British supremacy. Malabar was made a part of the province of Madras which was directly ruled by the British. The British rulers appointed a resident for Cochin and Travancore with a view to maintain a sort of overseeing control or supervision of governance there. Colonel Colin Macaulay from 1800 to 1810 and Colonel John Munro from 1810 to 1819 held these positions. Both of them, particularly John Munro wished to have that the Malankara Syrian Church come in close association with the Anglican Church.

Two incidents of importance those took place during the time of Macaulay are: (1) in 1806, two prominent priests from the Anglican Church visited Malankara. They were Dr Claudius Buchanan and Dr Richard Hall Kerr. Both of them held discussions with Mar Dionysius I, the then head of the Malankara Church. Mar Dionysius handed over an ancient Syriac manuscript of the Bible to Buchanan. This Anglican priest arranged to get printed it and copies of this to be distributed among the churches in Kerala. Moreover, the New Testament portion of the Bible translated to Malayalam by Kayamkulam Philipose Ramban was printed at Bombay under the initiative of Dr Buchanan. (2) In 1808, following the period of Mar Dionysius I, his successor Mar Thoma VII deposited 3,000 Star Pagodas or Poovarahan amounting to Rs 10,500/- with the British East India Company @8% annual interest with the view that the interest can be used for the welfare of Malankara Syrian Christian community. This amount was raised by Mar Dionysius by collections from the Malankara Syrian community and partly got through the initiatives of Macaulay.

Three incidents during the time of Munro were also equally worth mentioning. (1) In 1815, the Pazhaya Seminary got functioning under the leadership of Pulikkoottil Joseph Kathanar. For setting up the seminary, 16 acre land and about Rs 20,000/- were received from the then ruler Rani Laxmibai of Travancore with the efforts of Munro. (2) This Joseph Kathanar was elevated as bishop. For the

development of the seminary, Munroe had handed over the interest of the deposit of 3,000 Star Pagodas of four years to Joseph Kathanar, but on realizing that it was the Metropolitan who was authorized to receive this interest, he took initiatives and got Joseph Kathanar ordained as bishop by Mar Philexiose of the Anjoor Church. (3) There was a reasonable sort of cooperation from CMS Missionaries, which is being explained in the next part.

The ordination of Joseph Kathanar as Mar Dionysius (he was Dionysius II) as a bishop turned out to be an important development. Firstly, this ended the hereditary practice of choosing bishops exclusively from the Pakalomattom family; secondly, the propriety of the position of Mar Dionysius II was criticized by a segment within the Church under the leadership of Konattu Malpan on the ground that the priesthood of Anjoor church in itself was not perfect. Under these circumstances, Munro succeeded in releasing a Royal Proclamation calling upon the whole Malankara Syrian Church to accept Mar Dionysius; this was done with an intention that there shall not be split within the Malankara Church.

Consequent to the ordination of Mar Dionysius II, Malankara Church could establish a relation with the Anjoor church. Mar Dionysius II did not live long hereafter. Mar Philexiose himself ordained the successor Mar Dionysius III in 1818 and later, in 1825, Mar Dionysius IV as the next in line.

Cooperation with CMS and the effects:

Four missionaries came to Malankara between 1816 and 1818 with the intention to work in cooperation with the Malankara Church; they were Thomas Norton, Benjamin Bailey, Henry Baker and Joseph Fen. Among these four who were sent by the Church Missionary Society as instructed by Col Munroe, Norton carried out his work centering at Alappuzha while the other three settled down at Kottayam. Fen was engaged with his service at the seminary, Baker with setting up schools and Bailey with Bible translation. Bailey set up a printing press at Kottayam where the Bible and Anglican prayer books were printed in Malayalam. Further, Bailey learnt Malayalam pretty well and worked two dictionaries and published them. He made lasting contributions to the language of Malayalam. Baker, in the meantime, established schools at different places and served the education field with distinction.

But there were anxieties on the part of both the missionaries as well as from the Church regarding this cooperation right from the beginning. The missionaries desired to incorporate certain changes in the worship orders of the Malankara Church in a manner that they too can participate in them. In the assembly of the Church body that met at Mavelikkara in 1818 to welcome the missionaries, which was presided over by Mar Dionysius III, Joseph Fen had plainly expressed this and a committee was formed to look into these. But the Church did not take this with any seriousness. However, till his demise in 1825, Mar Dionysius III worked in harmony with the missionaries.

In 1825, Mar Dionysius IV took over the reign of Malankara Syrian Church (Cheppattu Mar Dionysius) and till the demise of Anjoor Mar Philexiose in 1829, both these Bishops were carrying on in cooperation with the missionaries. But, one Mar Athanasius came from Syria in 1825. He tried to take the seminary under his control with the support from a segment within the Church and made attempts to re ordain a few local priests saying that their priestly status received from the Indian Metropolitan as invalid. But this strategy to establish the supremacy of the Patriarch of Antioch within Malankara did not

meet with any success. With the consent of Mar Dionysius, the government sent Mar Athanasius out of the country. In 1829, Mar Dionysius IV ordained Mar Coorilose as the successor to Mar Philexiose of Anjoor church.

After this, there was a change. The group within the Church against cooperating with the missionaries became stronger and Mar Dionysius IV stood with them. By this time, the next batch of missionaries was showing very keen interest to introduce the strategy of reformation in Malankara. This had really worsened the situation. To find a solution to these issues, Daniel Wilson, the Anglican Bishop in India submitted a six point formula for the consideration of the Metropolitan (see lesson 6 for more about this Bishop). This was made an agenda at the meeting held at Mavelikkara in 1836, but the formula was rejected outright. The resolution of this meeting is called 'Mavelikkara Padiyola'. With this, the cooperation between Malankara Church and the Anglican missionaries came to an end.

Consequent to 'Mavelikkara Padiyola', three events took place. (1) The arbitration court of Cochin in 1840 gave a ruling that all those assets acquired by the Church belonged to the missionaries. (2) A small segment within the Church joined the Anglican Church. (3) Another segment came forward with an agenda to reform Malankara Church totally. The third among these gave rise to schisms lasting for half a century in the Church.

Clashes within the Church:

Abraham Malpan, Palakkunnathu, hailing from Maramon was teacher at the seminary along with some missionaries. The reformation movement initiated under his leadership was quite strong for three decades from 1843. Deacon Mathews, brother's son of Abraham Malpan went to Antioch and got ordained as MALANKARA Metran by the Patriarch of Antioch with the name Mathew Mar Athanasius. He returned to Kerala in 1843 with the agenda to take over the reign of Malankara Syrian Church as its Metropolitan. As he could not achieve this, the Church got divided into two. One faction accepted Mar Dionysius IV and the other Mathews Mar Athanasius as Metropolitan. But Mathews Mar Athanasius had the support of the then British Resident General Cullen. In this calamity, Mar Dionysius complained to the Patriarch of Antioch, who in turn sent a Bishop named Yoyakim Mar Coorilose to Kerala in 1846.

The Royal Proclamation released in favor of Mar Dionysius II was already explained earlier. Such proclamations were issued in favor of Dionysius III and IV also on their assuming the rule of the Church. However, Mar Athanasius desired to get a fresh proclamation elevating him as the Metropolitan in place of Mar Dionysius. And the tragedy was that Mar Dionysius himself opened a way for this elevation as he relinquished his position of being the Metropolitan of Malankara Syrian Church in favor of Yoyakim Mar Coorilose from Antioch for the simple reason that he was not confident to fight Mar Athanasius who was enjoying unconditional support from the Resident. He submitted a letter which contained his resignation as also his recommendation that Mar Coorilose take over as the Metropolitan. The government appointed a committee to examine this issue which met at Kollam in 1848. The report submitted by the committee to the government dismissed this recommendation of Mar Dionysius IV and instead, suggested confirming Mar Athanasius as the Metropolitan. Based on this, a Royal Proclamation favoring Mar Athanasius was issued in 1852.

Mathew Mar Athanasius had to face very strong opposition from those who were against any move towards church reformation. But they could not do anything during the period 1852 to 1863. During this period, Mar Dionysius passed away in 1855 and his last rites were performed by Mar Athanasius. Mar Coorilose was more or less incapacitated to do anything under these circumstances. In 1863, the government permitted those who did not favor reformation to have their own places of worship and thus many new churches came up. Mar Coorilose was overseeing the administration of these new churches. Consequently, Mar Coorilose as the Plaintiff, many cases were filed in the courts of law praying for the release of churches from the control of Mar Athanasius. Pulikkoottil Joseph Kathanar was the one who came forward to help Mar Coorilose to manage the affairs of these cases effectively. This Pulikkoottil Joseph Kathanar should not be confused with the one who established the seminary.

Questions:

1. What were the developments in favor of Malankara Syrian Church during the time of Col Macaulay?
2. What were the contributions of Col Munroe to Malankara Syrian Church?
3. What were the benefits Malankara Syrian Church got from its association with the CMS? And what were the damages?
4. How did the system of releasing a Royal proclamation come into effect? What was its result?
5. How do you evaluate Mar Dionysius IV?

Lesson 3

THE MULANTHURUTHY SYNOD

Introduction # Background of the Synod # Events those took place in the Synod # After the Synod

Introduction:

The Mulanthuruthy Synod of 1876 was a very important event in the history of Malankara Syrian Church. The differences prevailing within the Church till then were instrumental for calling this Synod. The Synod took certain stands to address these differences, but a solution was not achieved. In fact, the stands adopted by the Synod enhanced such differences ultimately leading to a vertical split of the Church. This was evidenced in the court case that followed.

Background of the Synod:

Four points are to be considered here. (1) The court case involving Anjoor church was significant that this was the very first case between Mathews Mar Athanasius and Mar Coorilose. In 1856, after Mar Coorilose III of Anjoor church having been passed away, both Mar Athanasius and Mar Coorilose tried to influence the Anjoor church and the former was successful in this. He ordained a new Metropolitan for Anjoor church. As a result of these, Mar Athanasius was successful in the above court case too.

For conducting this case, Pulikkoottil Joseph Kathanar came forward to assist Mar Coorilose. Born in 1832, this Joseph was ordained to priesthood in 1852 by Mar Coorilose. It was after this, he got associated with the Anjoor case.

(2) In England, the directors of East India Company took a decision that the Resident should maintain total neutrality in the disputes within the Malankara Syrian Church and this was communicated to him in 1857. After coming to know this, Yoyakim Mar Coorilose evolved strategies to organize a group to stand against Mar Athanasius. In 1863, this group got permission to construct churches independently (see the last lesson) and he engaged in such activities too. It was after this, a civil petition was filed with Mar Coorilose as plaintiff to get old churches released from the reformists.

This case too was conducted by Joseph Kathanar. By this time, Mar Coorilose and followers realized one thing that it was not possible to overcome Mar Athanasius so long as he was holding the Royal Proclamation in his favor and also that it was essential for the group opposing reformation of the church to have a native Bishop's leadership.

(3) This realization led to Joseph Kathanar being elevated as a Bishop and therefore Mar Coorilose sent him to the Patriarch of the Syrian Church of Antioch. He returned to Malankara in 1865 as a Metropolitan namely Joseph Mar Dionysius. He immediately entered the field jointly with Yoyakim Mar Coorilose in the fight against Mar Athanasius.

Efforts initiated by Mar Dionysius to nullify the Royal Proclamation favoring Mar Athanasius did not meet with any success. Attempts to get a relief through the courts too were not successful as courts were not willing to take up a petition against a Metropolitan who had a Royal Proclamation to back him. In the meantime, Yoyakim Mar Coorilose passed away in 1874.

(4) Joseph Mar Dionysius was disappointed that whatever efforts were initiated were not good enough to solve the problem and therefore, he found a last resort that the Patriarch of Antioch be invited to Malankara. Perhaps, this was the only way open to Mar Dionysius now. Probably, this situation was created consequent to the Patriarch of Antioch ordaining Mar Athanasius without consulting the Malankara Church and therefore should be settled by the Patriarch himself. Whatever be that, Joseph Mar Dionysius (Mar Dionysius V) invited the Patriarch to Malankara and remitted the amount needed towards travel expenses.

Mar Ignatius Peter IV was the Patriarch of Antioch then (Mar Ignatius Peter IV was the successor to Mar Yacob II who had ordained Joseph Mar Dionysius II; and Mar Yacob II was the successor to Mar Elias II, who had ordained Mathews Mar Athanasius) He was a citizen of the then Turkish empire and therefore proceeded to the Turkish capital Istanbul and obtained whatever documents and authorizations were possible and came to India via London, the capital of British empire. Possibly, based on the papers he would have succeeded to collect from London, he could nullify the Royal Proclamation in favor of Mar Athanasius very shortly. This incident enhanced the reputation of the Patriarch among the public substantially. The Patriarch, so successful like this, called a representative assembly of the Malankara Syrian Church at Mulanthuruthy in June 1876 which is called the Mulanthuruthy Synod.

Events those took place in the Synod:

Mainly, two things took place at the Mulanthuruthy Synod. One, as far as Malankara Church was concerned, the primary need was to win the legal battle against the reformists and recover the assets of the Church from them as also gain control over the parish churches. To carry out this, the Synod authorized Malankara Association and its committee to provide assistance and support to the Metropolitan. Two, the Patriarch wanted Malankara Syrian Church to accept his supremacy and follow 'Jacobite' practices. The Synod decided that each parish should agree to both these decisions and keep a registered agreement to this effect to be kept at the parishes and a copy should be handed over to the Patriarch. Apart from these, it was also decided that a fixed amount should be collected from all adult male members of the Malankara Church to be handed over to the Patriarch every year.

The Synod took a stand that the Malankara Church had been recognizing the supremacy of the Patriarch of Antioch right from the ancient days. However, the historical veracity of this issue was not considered at the Synod.

After the Synod: After the assembly at Mulanthuruthy, Patriarch Peter IV continued his stay at Kerala for about nine months. During the early weeks of this period, he was awaiting the implementation of the decisions taken at the Synod. But this did not materialize. He attributed the reason for this to the 'lethargic' attitude of Mar Dionysius V to carry out them. As a result, the Patriarch allowed to drift the issues of Malankara Church in as much as that let those issues be looked after by the Malankara Church alone; but with a view to establish his authority at Malankara, he went ahead with his own programs. Thus he divided Malankara into seven dioceses and ordained six priests as Bishops and placed them in charge of these seven dioceses treating Mar Dionysius as one among them. Before the ordination, he made these six to sign agreements that the Patriarch had supreme authority over them. These agreements also carried clauses that all the parishes of the Church and all the assets were under the powers of the Patriarch. He made efforts to collect such agreements from the parishes too.

The legal battle continued till the judgment from the Royal Court in 1889. This judgment was in favor of Mar Dionysius and against the reformists. But the Patriarch did not relish this judgment for the simple reason that there was a clause therein that the Patriarch of Antioch had only a spiritual supremacy over Malankara Syrian Church and there was no temporal power. He dispatched a strongly worded note of protest from Antioch to Malankara to express his dissatisfaction. The Royal Court through its judgment of 1889 ruled null and void those agreements made to be executed by the Bishops as also from some of the parishes accepting the spiritual and temporal supremacy of the Patriarch over the Malankara Church.

Consequent to this judgment, Malankara Church vertically split into two. The faction that had been recognizing the movement of reformation came to be known as Mar Thoma Syrian Church and those who had accepted the supremacy of Mar Dionysius accepted the name Jacobite Syrian Church.

Questions:

1. What all we things we know about Yoyakim Mar Coorilose?
2. Under what circumstances Mar Dionysius V invited Peter IV Patriarch to Malankara?
3. What did eater IV Patriarch expect from Malankara Syrian Church? Of these, to what extent Malankara Church was prepared to yield?
4. What were the circumstances that led to the separation of Jacobite and Mar Thoma Churches?

Lesson 4

THE ROMAN CATHOLIC DENOMINATIONS OF KERELA

Introduction # Syro - Malabar Church # Moves towards relationship with Eastern Chaldean Church
Steps for reorganization

Introduction:

The early decades of 19th century were not at all an encouraging period for the Christian Church, not only in Kerala, but throughout India. In Kerala, the Roman Syro - Malabar community had accepted the authority of Padroado through Kodungalloor and the authority of Propaganda through Varapuzha. Yet, most of that community was fighting to earn self identity.

In 1835, the then Pope Gregory XVI initiated certain steps which had adverse effects on Padroado. Though Rome had diluted these in 1857, it was those submitting to Propaganda got strengthened in India. Consequently, in Kerala, Kodungalloor and Cochin weakened whereas Varapuzha grew up. Not only that, this paved way for the reorganization towards the end of 19th century.

Syro - Malabar Church:

In the first half of 19th century, Syro - Malabar Church was a community that was not quite united. Most of the ordinary laymen had no idea regarding the differences between Syro - Malabar community and Latin community. Because of this, the Church had to face a few problems here and there at the parish level.

In 1799, there was a split in the Kodungalloor centered Church after vicar general Paramakkal (Governor) passed away. One faction under the leadership of Thachil Mathew Tharakan accepted Mar Abraham (Paul Pandari) who was stationed at Changanasserry (see unit 1, lesson 3). During those days, Tharakan was very rich and had been enjoying high level political clout (it was under such clout that

he succeeded in belittling Mar Dionysius I; see unit 1, lesson 3). But Tharakan could not continue such enjoyment for long. He had pathetic falls in all fields he had been associating with. Under these circumstances, he tried to befriend Varapuzha and regain his lost political influence through the British resident Col Macaulay who had been maintaining very cordial relations with the Varapuzha Bishop. But he could not carry out this strategy effectively and in 1814, died as a pauper. To a certain extent, it can be said that the fall of Mathew Tharakan was helpful towards the unity of Syro - Malabar Church. Under the leadership of governors, Kodungalloor church progressed fairly well.

During these days, Varapuzha had progressed substantially. Louis Miriam, a bishop who earned quite a good fame there passed away in 1801. His successor bishop Raymond was a close friend of Resident Col Macaulay. As directed by Macaulay, bishop Raymond deposited 3,000 Star Pagodas (Rs 10,500/-) with the East India Company at an interest of 8% per annum in 1809. Earlier, in 1808, a similar amount was deposited by the Metropolitan under the very same terms and conditions for the Malankara Syrian Church (see unit 2, lesson 2). The claim made by some Roman Catholic writers that both these amount were taken from the assets of Thachil Mathew Tharakan confiscated by the Travancore government is far from truth as far as Malankara Syrian Church is concerned (ZM Parrett: Malankara Nazarenes, volume 3, PP 96 - 203).

Bishop Raymond looked after the Church till 1815, and then fell ill; he passed away in 1816. Francis Xavier who was appointed successor to bishop Raymond refused to accept the position, but served as the Apostolic Vicar of Varapuzha from 1832 (it needs to be kept in mind that this is not that Francis Xavier who is specifically mentioned in Volume 1, unit 1, lesson 3). He became very famous. It was during his time, the Goa schism originated. We are discussing more about this in the next lesson. Considering Kerala, this had weakened Cochin and Kodungalloor, but the fact was that Varapuzha grew up, a fact which deserved attention.

In 1838, Pope Gregory XVI released a bull commencing with the Latin words *Multa Praclare*. It was this bull that led to the Goa schism. Before becoming the Pope, he was functioning as the head of Propaganda Fidei community and desired that the missionary work in India be made more systematic. He realized that the Padroado community under Portuguese control was not capable for this. Thus, the strategy of Gregory was to keep all the Padroado groups under check and make Propaganda groups carry out further mission works. The Pope's directives amounted to a control over Padroado groups such that they would not expand beyond whatever centers they already possessed. But Goa and those centers connected with Goa did not accept this.

Francis Xavier, the bishop of Varapuzha, who had been working with Propaganda, welcomed the directives of the Pope. He made attempts to take into his fold the churches those were under Kodungalloor and Cochin. The then Cochin bishop Yoakum Nievez as advised by Goa denied the orders of the Pope. Bishop Nievez held a view that the entire Church in India should be under the authority of Goa. He opposed the moves of Varapuzha to take hold of churches under Cochin. Both the groups met the native rulers and sought their support. But the rulers maintained total neutrality. Anyhow, more than one third of the churches those were under Cochin and Kodungalloor were now under Varapuzha consequent to these developments.

Moves towards relationship with Eastern Churches:

After 1796, the Syro - Malabar Church made three attempts to re - establish its relationship with the Eastern Churches. Of these, the first one was through Paul Pandari (refer unit 1, lesson 3).

The second attempt took place in 1861. The fight between Padroado and Propaganda was its background in Kerala. Joseph Oudo, the Patriarch who headed Chaldean Church from 1848 to 1879, not being bothered about the directives from Rome, ordained Thomas Rokose as the Metropolitan for the Roman Catholics in Malankara. With the support of two Malabar priests, the Patriarch sent Metropolitan Rokose to Kerala. 80 churches here accepted Mar Rokose fully and another 34 churches partially. But with the help and cooperation of the newly formed Carmelite community (CMI: Carmelite of Mary Immaculate), Rome overcame the efforts of Mar Rokose. Thondanadu Anthony, a Syro Malabar priest who was associated with Mar Rokose managed to get ordained as Bishop by Rueben Simon XVIII, the Nestorian Patriarch, worked hard to strengthen Mar Rokose, but did not succeed.

In 1874, a Chaldean Bishop John Elias Mellus keeping on with his relations with Rome, came to Kerala. At the very beginning, 41 Syro – Malabar churches accepted him. But in 1877, Rome excommunicated him. In 1878, the Chaldean Patriarch recalled him. However without paying any sort of attention to the adverse circumstances here, he made Trichur as his head quarters and stayed there. Even here, the Carmelites were the community who stood against him strongly. Immanuel Nidhiri, a clergy from that community organized appropriate strategies to defeat Mellus. As a result, most of the churches returned to Roman connection. At the end, Mellus went back in 1882.

But a small community who were with Mellus remained in Kerala and till his death in 1900, Anthony Thondanadu led them. It was in situation like this the Trichur centered Nestorian Church came into being in the 19th century. In 1908, Mar Thimothiose Abimelech from the East Syriac Church came to Kerala and led this group till he died in 1945.

Steps for reorganization:

The affinity shown and struggles by the Syro - Malabar Church to identify with Chaldeans opened the eyes of Rome. The continuous flow of petitions going from Kerala came to the notice of Pope Leo XIII who realized the gravity of the situation; moreover, he was one holding respect for Eastern Churches. To address the issues raised by the Syro - Malabar Church, Pope Leo appointed Apostolic Vicars at Trichur and Kottayam in 1877; but both of them were foreigners. Charles Levinge, a French Jesuit took over the reign at Kottayam and Adolf Medlicot, an Anglo - Indian from North India at Trichur. However, very shortly, Charles Levinge shifted his station from Kottayam to Changanasserry.

The appointment of these Apostolic Vicars was of a temporary nature. After their tenure, native priests were made to take up the responsibilities from 1896 onwards after being ordained as bishops. Thus, from 1896, Syro - Malabar Church was being looked after by native bishops and Rome

concluded with this scenario. However, Mathew Makkil appointed as Changanassery bishop being from the Canananaya community was shifted to Kottayam. From 1911, a bishop belonging to the Northern segment (vadakkum bhagam) was allowed to look after Changanassery. In 1923, the existing set up was reorganized with Ernakulam being elevated as an Arch Diocese and Trichur, Kottayam and Changanassery as Dioceses under it.

In the meantime, the jurisdiction of Varapuzha expanded substantially and therefore, their apostolic Vicar Ludovickus Martin (1844-1852) divided it into three, namely Kollam in the South, Mangalore in the North and Varapuzha at the middle. These three progressed very fast in the 19th century.

Questions:

1. What was status of Syro - Malabar Church centered at Kodungalloor in the 19th century?
2. What were the circumstances those made Varapuzha grew in strength?
3. What is Goan schism? What was its impact on the Roman Catholic Church in Kerala?
4. What were the efforts initiated for re establishing the Syro - Malabar –Chaldean relations?
5. How Syro - Malabar Church did get native bishops?

Lesson 5

THE ROMAN CATHOLIC CHURCH IN OTHER PARTS OF INDIA

Introduction #After effects of Goan Schism # Church reorganized

Introduction:

The Roman Catholic Church in India passed through difficulties during most of 19th century. The tug of war between Propaganda and Padroado was one of the main reasons for this. The stand initiated by Pope in 1838 imposing certain restrictions on Padroado enhanced the friction between these two. However, towards the end of 19th century this problem got tackled and a reorganized set up came into being. The Roman Catholic Church in India could progress only after that.

After effects of Goan Schism:

The impact of Goan Schism on Roman Catholic Church in Kerala was discussed in the last lesson. The reasons for such a schism are being briefed below.

The background as to how Portugal earned a place in the propagation of Roman Catholic Church in eastern countries was narrated in the previous volume (unit 3, lesson 1; page 88). Portuguese understood this as an established right for them. In the 16th and 17th centuries, the gospel works in India as well as on the whole Church was sustained in relation to Padroado which was under the control of Portuguese government. By the second half of 17th century, the political ability of Portuguese gradually declined and their economy deteriorated badly. By then, Rome had organized a faith propagating movement called Propaganda Fidei in 1622 (volume 1, unit 6; lesson 2; page 146). In the 19th century, what happened to the Portuguese was not their economic deterioration, but even their enthusiasm in missionary activities too had declined down. Further, in 1833, Portugal detached themselves from their connection with Rome. In 1834, the monasteries functioning within the Portuguese dominated countries or colonies were wound up. All these events irritated Rome.

Gregory XVI was the Pope of Rome then (refer previous lesson; before his ordination as Pope, he was heading the Propaganda community and therefore it was natural that he had a soft corner towards them). In 1834, he brought Calcutta and Madras under Propaganda and proclaimed as centers of Apostolic Vicars; these were under Padroado till then. In 1836, Apostolic Vicars were appointed at Ceylon and Pondicherry. But the priests who were working in relation with Padroado strongly objected to these actions. However, those priests who owed allegiance to Propaganda welcomed the moves of Pope Gregory XVI and influenced him to wind up the mission works of Padroado totally.

Under these circumstances, Gregory XVI appointed a three member theological commission to suggest suitable methods to be employed for addressing these issues. Based on their recommendations, the Pope released a *Multa Praclare* on 24th April, 1838. This contained directives that those dioceses under Goa and Macau alone shall come under the jurisdiction of Goa. Along with this, it was also directed that Mylapore should move with Madras and Cochin with Varapuzha.

The policy adopted by Pope Gregory XVI to restrict Padroado came in handy for Propaganda's advantage. How this helped the growth of Varapuzha was discussed in the last lesson. Similarly, the policy favored the progress of propaganda in places such as Bombay, Madras and Calcutta. In all these areas, Padroado declined and the influence of Propaganda got enhanced substantially.

Yet, these had not resulted in any worth mentioning benefits to the Church. On the other hand, the friction between Padroado and Propaganda was on the rise. The Arch Bishop of Goa as well as the bishop of Cochin together with their respective priests simply declined the directives of the Pope. They argued that the said *Multa Praclare* could not have been originated from the Pope because a Pope heading the Roman Catholic Church in its entirety would never decide such important issues so casually. By this strategy, they did not express their dissent as an act of indiscipline against the head of the Church. But those belonging to the Propaganda did not hesitate to brand them as heretics and those against the Church.

This schism lasted for two decades. By then, Gregory XVI passed away and Pius IX succeeded him, who initially moved in the same line as his predecessor. However, he came up with a compromise with Portugal in favor of Padroado though the terms and conditions therein were too tough for a financially broken Portugal to comply with. Based on a representation by Portugal for diluting the conditions, in 1886, Pope Leo XIII entered into a new compromise formula. Accordingly, Goa would get the status of honor as a Patriarchal center of Eastern India and such other appropriate respectability attached to it and the king of Portugal would be conferred a suitable position of honor. Thus the internal differences of opinion within the Church were sorted out by the initiatives taken by Rome. Yet, the core issues of Padroado and Propaganda serving as two communities still persisted, though to a limited extent. This was settled once for all only in April 1928, which is being discussed later.

Church reorganized:

The establishment of an organized administrative set up of Roman Catholic Church in India came into being consequent to the compromise reached between Leo XIII and Portugal in 1886. This compromise was sufficient for protecting the rights and privileges of Propaganda and Padroado. Accordingly, the Church in India was categorized into Arch Dioceses and Dioceses. Thus Goa was acknowledged as an Arch Diocese under which were the Dioceses Cochin, Mylapore and Daman. Likewise, those communities related to Propaganda were also organized. Thus, six Arch Dioceses and under them, twelve Dioceses were formed in India.

As a result of these arrangements, the differences between Padroado and Propaganda got settled quite a lot. Those who ruled over the various centers in association with Propaganda as Apostolic Vicars continued as Arch Bishops and Bishops. Also, the status of Goa was protected.

By the end of 19th century, the Roman Catholic Church in India had seven Arch Dioceses and under them, seventeen Dioceses. Indeed, this Church was on the verge of a vertical split in Kerala as also outside Kerala, but Pope Leo XIII succeeded in sustaining it as one unified community by the grace of God and laid the foundation for its progress in the 20th century.

Questions:

1. Explain the circumstances under which Gregory XVI released *Multa Praclare*?
2. What was the basic stand of those who objected to it? What sort of justifications they brought up to prove that they were not heretics?
3. How did the Roman Catholic Church solve the Goa schism?
4. What was the condition of the Roman Catholic Church in India towards the end of 19th century?

PROTESTANT MISSION IN THE 19TH CENTURY

Introduction # Anglican Church in India # Other Protestant churches, a brief narration

Introduction:

Various Western Protestant Missionary communities started sending missionaries to India consequent to the re - modeling of the Charter of the East India Company by the British parliament in 1813. The activities of those missionaries progressed in various fields by the second half of 19th century.

India had been shifting towards British domination from the middle of 18th century which prompted many chaplains of the East India Company to think in terms of establishing the Anglican Church in India, which was their official church, and strengthening it. They have been working in that direction right from early 19th century. Formation of SPCK and SPG organizations within the Anglican Church was discussed earlier (refer unit 1; lesson 5). Among these, SPCK entrusted the missionary activities to SPG in 1825 and started concentrating in propagation of Christian literary works. SPG was working with the High church segment of Anglican Church which helped them make good progress in their activities in India. Perhaps, the works of Church Missionary Society (CMS) was also quite helpful in this.

Aimed at gospel work, two organizations were formed in England towards the end of 18th century, of which CMS was one and London Missionary Society (LMS) was the other. LMS established in 1795 was not associated with any church during its early days. However, gradually, it became a part of congregational churches whereas CMS started in 1799 continued to be the mission arm of Anglican Church. CMS carried on its activities associated with the Low Church segment of Anglican Church as also keeping good relations with the laity.

As a result of the good work carried out by Anglican Church and other Protestant communities, modern education began taking its roots in India through the medium of English language. Consequent to this, India was able to progress scientifically and technically in many areas. This also paved way for the possibilities of a renewed enlightenment to other religions too.

Anglican Church in India:

The mission works of Anglican Church commenced in India with the association of SPCK with Tranquabar mission. Its activities were very much evident at places like Trichinappally, Tanjavur, Madras and Tirunaveli in the 18th century. However, their services were on the decline by the 19th century. Therefore, Anglican Church took the initiative of carrying out mission activities directly.

It was the Anglican chaplain James Hough who took care of the Christian community of Tirunaveli from 1816 to 1821. He had doubled up as an Indian Church Historian and after him a German missionary CTE Rhenius took over under the auspices of CMS. He reached there in 1820 and good

number of people belonging to the Nadar community embraced Christianity as a result of his work among them.

But he broke his ties with CMS in 1829. The reason for this breaking of ties was significant. He had set up a school for training youngsters for gospel work and decided to elevate some of those trained ones to priesthood. In fact, he had come from a German church which had considered Episcopacy an undesirable institution as propagated by a segment of reformist movement in Europe. Though he had been associating himself with CMS, he had not joined the Anglican Church. So he insisted that he was the one who should elevate those trained youth to priesthood as per the German system, but CMS insisted that such ordination had to be done by the Anglican Bishop in India. But Rhenius stuck to his stand without bothering the objections of CMS and elevated those as priests. Naturally, Anglican Church snapped its relation with the Tirunalveli community. This schism lasted till Rhenius passed away in 1838. Later, in 1841, SPG appointed a missionary Robert Caldwell who arrived at Tirunalveli to continue mission work and confirmed that community with Anglican Church once for all.

Though the direct gospel works by the Anglican Church commenced only after 1813, many had a vision of such works much earlier. Dr Claudius Buchanan and Dr Richard Hall Kerr who visited Malankara in 1806 had such visions. They had been dreaming an Indian Church in which they looked forward the involvement of Malankara Church too. The purpose of their visit included enquiring into these possibilities also. Even before that, with permission from the then Governor General Marquis Wellesley, they had established Fort William College with a view to train lay Englishmen and even others for gospel works. Though Buchanan happened to be the Provost of this college, it did not have any recognition from the East India Company or from the Anglican Church. Not only that, the relevance of this college vanished with the setting up of Bishops' college in Calcutta in 1820.

It was in 1814 that the first bishop of the Anglican Church for India reached Calcutta. This bishop Thomas F Middleton was pro - High church and was having no relation with CMS. It was due to his initiatives, the Bishops College got established in 1820. After Middleton, seven Anglican bishops looked after the affairs of the Church in India with Calcutta as their center. Of them, it was Reginald Heber (who passed away in 1825), during his visit to Bombay, acted host to Mar Athanasius, the Syrian Bishop who had come to Kerala in 1826 (see lesson 2 where there is a mention of this Athanasius). Later, in 1831, Bishop Daniel Wilson, who was pro - CMS came to Calcutta; he was the one who made attempts for reconciliation between the Malankara Church and missionaries.

In 1833, the British parliament took certain decisions to help the growth of the Church in India. One of these decisions was to elevate their Bishop at Calcutta as Metropolitan and ordain two suffragan bishops at Madras and Bombay. Accordingly, at Bombay, five bishops looked after the church affairs from 1837 to 1898 and at Madras, six bishops from 1835 to 1899 without break. During this period, there was considerable growth for the Anglican Church in India. Gradually, from 1879, Travancore – Cochin, from 1890, Chota Nagpur, from 1893, Lucknow and from 1896, Tirunalveli were made Dioceses.

Of the two communities who worked for the development of the Church in India namely SPG and CMS, it was the latter that came to Kerala. They worked in close association with Malankara Church from 1816 to 1836 and later, independently from 1837 onwards. Their independent works from 1837 paved the way for the formation of Travancore – Cochin Diocese centered at Kottayam. These missionaries established the CMS College at Kottayam in 1840. In 1857, this college was affiliated with Madras University, one of the very first universities in India. Since the medium of instruction at the college was English, the Cambridge Nicolson Institute was set up in 1859 for training school teachers and gospel workers in Malayalam medium. In places like Mallappally and Mavelikkara, a faction of Malankara Church members joined with the missionaries. Apart from them, a few high caste Hindus and quite a good number from Ezhava community as also many Harijans accepted Christianity and joined the Anglican Church.

The initial steps towards mission works in Bombay and Madras were the starting of English medium schools where lower middle class Englishmen and Anglo Indians sent their children for education. These schools developed fast and gradually became a sort of catalyst for spreading the gospel. To take a lead in these sort works of the CMS, this society utilized Anglican chaplains serving at Madras, Bombay, Calcutta and such other towns by organizing 'Corresponding Committees'. Such committees came into being at Calcutta in 1812 and at Bombay in 1814. In 1816, missionaries came to Travancore with the help of the committee at Madras.

After the establishment of CMS, they had started appointing missionaries; among the earlier of them, Henry Martin deserves a special mention. He had graduated from the Cambridge University with flying colors and volunteered for missionary works as a career. He reached India in 1806, but could not work here for a long period as he had an attack of TB. In 1811, he was forced to return through the land route. On the way, with the intention of translating the New Testament into Persian language, he stayed at Armenia for a year. But he died there and was laid to rest there itself by Armenian monks. Before leaving India, he had translated the New Testament to Urdu.

Other Protestant churches, a brief narration:

The decision taken by the British parliament in 1833 had allowed freedom to non English missionaries also to carry out gospel works. This prompted Basel Mission of Europe to recruit missionaries to South Karnataka. They followed the method of preparing the natives to sustain themselves independently by imparting training to them in handicrafts. Evangelical Lutheran mission commenced works in Bihar in 1839 and Leipzig Lutheran mission in Tranquabar and Tamil Nadu in 1841. In 1845, Denmark sold their colonies at Tranquabar and Serampore to the British. Thus, those Christians who were associated with the German mission came within the fold of Anglican Church. The agenda of Leipzig Lutheran mission was to bring these Christians back to the Lutheran stand adopted by the German mission. Apart from all of these, Baptist mission was working in the North Indian areas.

As a sequel to the 'Sepoy Mutiny' in 1857, the governing of India was detached from the East India Company and was taken over by the British government from 1858. This was encouraging to mission activities.

Even before that, from the very beginning of 19th century, Christianity was spread in areas like Kanyakumari on account of the works of LMS. In 1804, a German missionary W T Ringletuable came to Tranquabar who was deputed to Tirunalveli by LMS. From there, he was led by one newly converted Christian namely Vedamanikyam to his native place Kanyakumari. Ringletuable worked there till 1815 and left. Subsequently, Charles Mead, another appointee of LMS came there in 1817. His work made a considerable Nadar population to accept Christianity. Thus, a strong Christian community was formed at places in and around Kanyakumari associated with LMS.

The response of Hindus and others to Christian evangelization is being discussed in the next unit.

Questions:

1. What do we know about the Anglican Church mission communities worked in India?
2. What happened to the Tranquabar mission in the 19th century?
3. What information we have regarding the Anglican Dioceses set up in India in the 19th century?
4. Who was Dr Claudius Buchanan? What was the purpose of his visiting Malankara Church?

UNIT 3

The Christianity in British India

Lesson 1

PROTESTANT MISSIONS: MORE INFORMATION

Introduction # Growth of Protestant Mission # Response from Hindus

Introduction:

A new mission commenced in Calcutta from 1830 under the auspices of Presbyterian Church of Scotland. Their stress was to spread modern education in English medium and attract people to Christian faith through that.

As a result of this strategy, many high caste Hindus as well as Zoroastrians and Muslims accepted Christian faith. Many others decided to transform their way of life so as to include new trends.

The Christian population showed ascendancy in many places because of mass conversions from the low caste communities. This was done successfully by Francis Xavier among the fishermen along the sea coasts and was carried out further by missionaries in places like Tirunaveli and Kanyakumari in 19th century.

Growth of Protestant Mission:

By 1830, activities of Serampore mission had spread across Nagpur, Ajmer, Delhi and such centers in India as well as up to Indonesia outside India.

The most striking work carried out by Serampore mission in India was the commencement of Serampore College with 37 students in 1819. In the first batch, 19 students were Christians who stayed in the college hostel whereas the other 18 were non Christians who stayed outside. Being a colony of Denmark, the King by a special charter in 1827 sanctioned necessary rights to give university degrees in 1827. The college was very active till 1883, but afterwards, slowed down a bit. Later, there was a

reconstitution in 1910 and there came up two wings in the college, one, to give theological degrees direct and two, train students for BA and BSc, initially under Calcutta university and later, under Bardwan university, and continued like that.

In 1830, when Serampore mission was active, Alexander Duff reached Calcutta who was sent by the Presbyterian mission. William Carey who was alive then encouraged the works of Duff. This young missionary who was intelligent and energetic deserves special mention in our discussions. Modern education was not very popular in India at that time. What was common here was the traditional pattern of learning systems. In deference to such patterns, a new college came up in 1816 at Calcutta which was providing courses in English language. However, the curriculum there was based in secularist ideologies and logical thoughts questioning religious and moral values. As such people were not satisfied with this institution. Under these circumstances, Alexander Duff formulated a system of education that was respecting moral ideals which demonstrated the greatness of this man. Gospel work was the primary target for Duff. He understood modern education as a means for gospel work. Overcoming certain initial difficulties, he set up a school where many youths joined and they were taught regular topics as well as Biblical lessons. He also identified opportunities to preach the gospel outside the school premises. Many from the noble families of Bengal had joined his school and also showed interest in his gospel talks. Some notable personalities among them accepted Christian faith and they occupied respectable positions in the Presbyterian Church formed in Calcutta.

Following the school set up by Duff at Calcutta, schools of similar nature came up at Bombay, Madras, Nagpur and such other places in association with Presbyterian Church. Later, aligned to these schools, colleges too came up at Calcutta and other centers. Scottish Mission College of Calcutta, Madras Christian College of Madras, Wilson College of Bombay and Hislap College of Nagpur are such colleges. Even CMS opened schools and colleges at many centers in India. Other Western missionary communities also worked in the field of education.

The government codified an education policy for India in 1854 and the university bill was approved in 1857. Probably, the services of Alexander Duff would have been an inspiration behind these actions. After his service of 30 years in India, Duff returned to his native place in 1863 when he was 57. He passed away in 1878. The difference between the functioning styles of Duff and Serampore mission was worth noting. William Carey, William Ward and Joshua Marshman lived in India till their death in 1834, 1823 and 1837 respectively.

Alexander Duff and missionaries like him did their mission work among educated people from noble families. A segment among them accepted Christian faith in 19th century whereas others though viewed Christian faith with respect did not venture for a conversion. Even in 20th century, high caste people followed this stand generally at most places. As a result, Christianity did not grow much.

The real growth of the Church materialized not from the conversions of the high castes. At many places in India, in the 19th and 20th centuries, certain lower strata people had converted to Christianity totally. This sort of total conversion of a particular tribe had taken place at Chota Nagpur, Assam, Punjab and

such centers. Missionaries from Western countries such as England, America, Canada and others worked among them and guided them to accept Christian faith and grow in it.

Among the services missionaries carried out in India, one that assumed great importance was education imparted to the womenfolk. Also, Medical, Technical and Engineering education commenced here mainly because of the initiatives taken by Christian missionaries. These aspects are being discussed in another lesson later.

Response from Hindus:

Many Hindus who came to some sort of association with the Christian gospel began to realize that their religion had certain drawbacks. They wholeheartedly accepted the Biblical teachings on the concept of only one God and the avoidance of idol worship. They claimed that these were indeed the basic essence of the teachings of Vedas also. They were also ready to discard certain practices and rituals the Hindu social life was holding on such as discriminating people on the basis of castes, the bondage imposed on womanhood, the 'Sati' where the living wife was being tied up with the dead body of her husband and getting cremated together, ban of widow marriage, genocide of infants and so on. They resolved to reform Hinduism by cleansing it from many of the undesirable social rituals as also following a system of worshipping only one God.

With the above ideas in mind, Raja Ram Mohan Ray, a Bengali Brahmin organized a community in 1828. This community was named 'Brahmasamajam' later. Raja Ram Mohan Ray who had been associating with Serampore mission accepted the faith in only one God and discarded idol worship. He held a stand that based on these understandings, both religions can move together. He joined William Carey and worked for banning 'Sati'. He encouraged Alexander Duff to expand English education. Keshav Chandra Sen, who came up as the third leader of Brahmasamajam developed a theology by which Hinduism and Christianity can get along in unison. A prayer group was set up at Bombay based on the ideology of Brahmasamajam. But Brahmasamajam neither find any acceptance in India nor was it a success.

Under the leadership of Dayanandasaraswathi, another community called 'Aryasamajam' was started in 1875 which raised an argument that Brahmasamajam was not assimilating many of the truths within the Hindu philosophy. He established that Hindu philosophy was rooted in Vedas. Dayanandasaraswathi called upon the reformists to dig up the Vedas and get enlightened with their concepts. He further gave a call to all those who had deviated from or gone out of the Hindu culture to discard their newly acquired visions and return to the Veda based religious ideologies. Aryasamajam succeeded in retaining Hindu conservatism in India. And its influence is live even today.

Ramakrishna Mission, named after Ramakrishna Parmahamsa, followed a system to view other religions with respect, but not diluting Hindu philosophy to the least. Its leaders taught that the essence of religion lay in the realization of 'Brahma'. But that goal was not earned by all in a similar manner. At the climax of realization of 'Brahma', the difference between Brahma and the devotee narrowed down and in the end, vanished. Based on St John 14: 9 and 17: 11, 21 they agreed that Jesus Christ had achieved

that state. However, they stressed that though Christians were not much concerned about that goal, Hindus stood for that. They admitted that there were social evils within the Hindu culture and expressed their desire to cooperate for removing them. They took up seriously the idea that through education, men should be re oriented to achieve the ultimate goal held by religion.

In association with the above referred communities as well as independently, there were many in the 19th and 20th centuries who worked towards holding out Hindu ideologies as also working for the welfare of Hinduism who had earned fame and reputation. Swami Vivekananda, Aravind Gosh, Raman Maharishi, Mahatma Gandhi, Sree Narayana Guru and Dr Radhakrishnan are some among them. They taught that all religions are leading men in the same direction and that there is no need for a fight among the people based on religions. Based on the above ideologies, a mentality for mutual cooperation between religions should be ensured as also religious tolerance should be established.

In fact, for developing the above renaissance among Hindus, the works of Christian missionaries have helped though indirectly.

Questions:

1. How did Serampore College grow as an institution giving degrees in Theology?
2. How the mission works of Alexander Duff progressed?
3. In what all ways the gospel preaching of Western missionaries turned out useful to India?
4. How did the Hindu leadership see the efforts of Christian missionaries?

Lesson 2

COOPERATION OF MISSION COMMUNITIES

Introduction # National Missionary Council # National Christian Council (NCC)

Introduction:

From mid 19th century, a good number of people from the low castes in India accepted Christianity and joined different Protestant communities. This success was an encouraging factor to the Western missionaries working among them. Apart from that, they had an understanding that different mission communities should work with mutual cooperation. Methodologies aimed at such mutual cooperation were being evolved in the 19th century itself. Consequently, a National Missionary Society was formed in 1905, and later in 1912, they worked with enthusiasm under a new name National Missionary Council.

Afterwards, this organization from a mere missionary council got transformed as a Church Council involving all Churches in India. As of now, all main stream Churches in India with the sole exception of Roman Catholics are members of this council. In this lesson, we are briefly discussing the services rendered by this council at various levels till India became independent.

National Missionary Council:

Two incidents which energized the activities of Western mission communities in India were the implementation of the revised charter of East India Company in 1833 and the taking over of the governance of India by the British government in 1858. In 1855 itself, the Protestant missionaries working in India had held their first conference at Calcutta.

Thereafter in 1872, a general assembly of the missionaries was held at Allahabad. This was repeated in 1882 and 1892. In the meantime, during the 1870s, a large group of people from Telugu areas belonging to MALA and MADIGA castes joined Christianity in different Churches. Not only in Telugu areas, but in Punjab and Maharashtra also, this sort of conversion took place. The MUNG caste in Maharashtra and CHUHRA caste of Punjab turned out to be Christians. Like these, 10 lakhs of people from low castes accepted Christian faith in about 30 years.

In 1897, a segment among the missionaries following Anglican, Methodist, Lutheran, Baptist and Congregational traditions formed an organization called South Indian Missionary Association. Under the auspices of this association, certain institutions were set up. Such institutions included the school established in Bangalore to train missionaries in Indian languages, the hospital commenced at Madanappally to take care of TB patients by providing them treatment and palliative support and the United Theological College which came up at Bangalore in 1910 to train clergy students. Such associations came up with mutual cooperation in Western and Central India as also in Bihar.

The second half of 20th century was a period when the Protestant mission got strengthened in India and also an era of strong unity among Churches. In 1901, American Arkot Mission and Scotland's Presbyterian Mission joined together. The official conference of missionaries met at Madras in 1902. A resolution adopted at that conference for sustaining unity among missionaries was worth noting. As per that resolution, mission communities were prohibited from engaging in gospel works outside their prescribed territories. An Arbitration Board was also appointed at this conference to settle any disputes likely to rise on this.

The American missionary Dr John R Mott was one who provided lot of enthusiasm to the Protestant mission in India. Student Christian Movement and Student Voluntary Movement were two initiatives introduced by him. By giving baptism to two Brahmin youths in 1912, he inaugurated National Missionary Council. Shortly, this council opened branches at Jabalpur, Madras, Bombay, Calcutta, Allahabad and Nagpur.

Dr John R Mott visited India in 1912 with the message of unity among missionaries. He was one of the leaders at the global missionary conference of 1910 held at Edinburgh in Scotland and was a member of the committee appointed to continue the programs sorted out there. It was in that capacity he visited India. He had been encouraging gospel work and also working towards sustaining unity among various missionaries. It was with this in mind, he organized conferences at Serampore and Madras with participation from representatives of Churches in India. Mar Dionysius VI had deputed a delegation of Malankara Syrian Church to attend this conference in 1912. Aimed at unity among Christians, Mott had separate discussions with Mar Dionysius Metropolitan and the Roman Catholic Bishop of Madras. But

the efforts of Dr Mott did not meet with any success as far as Malankara Syrian Church and Roman Catholic Churches were concerned. But he could effectively implement his agenda for unity among Protestant missionaries.

During those days, a very important step forward was revealed for implementing the unity moves between the Anglican Church and Protestant Churches to be effective at the ground level. Henry Whitehead, the Anglican Bishop of Madras from 1899 to 1922 welcomed the cooperation of missionaries on behalf of the Anglican Church. The history of Anglican Church was holding specific differences with other Protestant Churches regarding the weightage they had been giving to traditions as also with their Episcopal system. Apart from these, they had a High Church segment that was respecting the ancient traditions and another segment called Low Church that was holding priority for gospel work. Of these two, Whitehead had his allegiance with the former. But seeing the wide opportunities for gospel works in India, he found cooperation of missionaries quite essential. And he was willing to interpret the Episcopal system of the Church in such manners as acceptable to those Protestants holding views different about episcopacy.

Thus all the Protestant Churches in India including the Anglican Church came forward to cooperate in mission works through their missionary communities. The National Missionary Council had not been following a system of representing Churches during those days. The membership in the council was given to representatives of the different units and not to the Churches. Each of these units was functioning under the control of the respective missionaries. But gradually, this got changed. The organization formed in 1905 as National Missionary Society transformed as National Missionary Council in 1912 and was renamed National Christian Council in 1922. Consequently, this started representing the Christians in India rather than the missionaries. All the reform Churches took membership in National Christian Council. Thus a system was evolved whereby all the Protestant Churches in India were able to function together in India.

National Christian Council (NCC) and Indian Church:

The activities of National Christian Council moved forward from 1922. At that time, the situation was not ripe for Indian Churches to take membership in the council. Whatever be that, Nagpur was chosen as the Council's permanent head quarters.

Members were deputed to NCC not by the Churches in India, but the units of the Council at various centers. Members of Churches at such centers had been cooperating with the council in various activities. Some of these members could have earned membership in the council. Churches were not having any rights then to nominate members to NCC. As such, be it the National council or the unit council, those who were having a say were not the Churches of India, but were the foreign missionaries.

The main reason for this situation was that those Indian Churches working in association with the NCC were not independent. During those days, services of foreign missionaries as well as their financial support was essential for Indian Churches. Also Indian Churches lacked in providing leadership in all fields to take over from the missionaries. Moreover, Indian Churches were not in a position to stand

independent financially. Such adversities surrounding these Churches changed for the better very slowly. For these reasons, the leadership of NCC was vested with foreign missionaries.

The above statements did not mean that there were no able leaders in Indian Churches then. There were quality leaders who came up from Indian Churches during the end of 19th century and the beginning of 20th century. Among them, the names of two leaders who had been working closely with NCC deserved special mention; they were VS Azaria, the Dornakkal bishop who passed away in 1945 and KT Paul, who had a distinguished service with YMCA. More about them can be learnt later. Bishop Assyria was the President of the Council from 1923 to 1945. KT Paul had been working with the council since 1915.

NCC had not yet become an organization representing the entire Churches in India. The Churches those were not associated with NCC then included the Latin rite of the Roman Catholic Church, the Syro Malabar rite of the Roman Catholic Church as also the Malankara Syrian Church. But the Mar Thoma Church was a very active participant with the Council as a Reformist Church as also on their claim that they had been active in missionary works. On the basis of this, PO Philip, a member of that Church had functioned as the secretary of the council from 1924 to 1937. Bishop Azaria and PO Philip were the early Indian Leaders of the Council apart from KT Paul.

Questions:

1. How did Protestant Churches grow in India?
2. What do you understand by National Missionary Council?
3. Who was Dr John R Mott? What were his activities in India?
4. How did the cooperation between missionaries turn out to be a reality in India?

Lesson 3

INDIAN CHRISTIANS IN THE FIELD OF GOSPEL WORK

Introduction # Missionary Sadhu Sunder Singh # Indian Missionary society # National Missionary Society # In the Malankara Syrian church # Ashram Movements

Introduction:

Inspired by the Western missionaries and having got educated through the schools run by them, there were many people in different parts of India in the 19th century who had accepted Jesus Christ as their Savior. They considered their Christian faith authentic and attempted to express this in various ways. Many among them tried to preach gospel and bring people from other religions to Christian faith. Indian Missionary Society was an organization promoted by the Church at Tirunalveli during early 20th century for spreading the gospel. Subsequently, National Missionary Society was formed. More or less these days, a sixteen year old son of a Sikh land lord wearing Sanyasi apparels left his home and village and

started preaching Christ. To witness Christ, discipline oriented Ashrams were set up. In Malankara Syrian Church too, endeavors were there towards mission works. Such activities are being discussed here.

Missionary Sadhu Sunder Singh:

Sunder Singh was a student at a mission school where learning the Holy Bible was part of the curriculum. His mother was one who had deep rooted faith in the Sikh religion and was following their rituals without any dilution. His father was very rich. During his initial days of learning Bible based lessons, his attitude towards them was one of total contempt. But, one day, he had a vision quite similar to what St Paul had experienced (Acts: 9) and shortly, he accepted baptism in 1905 at an Anglican church at Simla and started a Christian life. Later, he refused an offer to serve as an Anglican priest; instead, he travelled length and breadth of India as an independent missionary and preached the gospel. He had visited European countries including Britain and America for mission works. His living style was akin to a Hindu Sanyasi and this made him popular as Sadhu Sunder Singh. He had a special affinity towards Tibet and the Himalayas and had made frequent visits there. He had last gone there in 1929 and never returned thereafter. Nobody knew what happened to him during that visit.

There were others too who tried to follow the path of Sadhu Sunder Singh, but they were not quite successful.

Indian Missionary Society:

This was a missionary community formed in 1903 at Tirunaveli by the Anglican Christians there. We have already seen how this community was born (ref. unit 2; lesson 6). In 1880, when this Church was observing their centenary, there were 60000 baptized Anglican Christians and another 37000 awaiting baptism in an area of 5000sq. mile there. This extent of growth was possible for this Church mainly because of the activities of mission communities SPG and CMS who had been working under the guidance of Anglican Church.

Bishop VS (Vedanayakam Samuel) Azaria was a product of the Church at Tirunaveli. His father Thomas Vedanayakam was ordained to priesthood as directed by the missionaries in 1869. In his second marriage, a son was born to him in 1874 and that was VS Azaria. After college education, Azaria was active in YMCA and was made its South India Secretary in 1895. It was at this time, Indian Missionary Society was formed under the auspices of Tirunaveli Church as initiated by Azaria. He was made its Secretary and was involved whole time for missionary work since 1909 after resigning his assignment with YMCA.

Azaria planned this society as a community to work in such areas where there are no other mission groups in action and meeting its financial needs exclusively from resources in India. The first area so chosen by this society was a place called Dornakkal in today's Andhra Pradesh. The society started its work there in 1903 after obtaining permission from the Anglican Bishop of Madras. Shortly, Azaria himself, with his family, went to Dornakkal. In 1912, Azaria was ordained as the first Indian Bishop of the Anglican Church.

V S Azaria attracts our attention in two dimensions. One, he was in the forefront fighting for the freedom of Indian Church. He had strong objections to foreign domination. Two, he worked very hard towards the formation of the Church of South India (CSI). Though this Church was formed officially in 1947, there were lots of discussions and exchanges of ideas extending over many decades behind finalizing the modalities. Till his demise in 1945, he had been providing a crucial leadership in these discussions.

Indian Missionary Society established at Tirunaveli had a central committee at Palayamkotta and supporting committees at certain other places. They used to send missionaries to places like Colombo, Pune, Madras, Rangoon and Singapore.

National Missionary Society (NMS):

NMS was established with a view to do mission work on a wider level than Indian Missionary Society with the exclusive involvement of Indian Christians. It aimed at carrying out mission work without bothering about the differences between churches and seeking participation from all Christian workers without consideration of their own individual church affiliations. The leaders behind this society held the view that church affiliations should not come in the way of mission activities.

In 1905, a mission conference was held at Serampore under the leadership of Sherwood Eddy, an American missionary; it was here, NMS was formulated. The notable Indians present in that conference were V S Azaria and YMCA activist K T Paul. NMS had a declared strategy that the Indian missionaries should utilize local resources and appropriate media to propagate gospel.

The leaders never had any agenda that the NMS would take shape as a separate church organization. They followed a policy to move with local churches which ever cooperated with them. It had a council having representation across the whole of India which was meeting on a triennial basis. Its executive committee centered at Madras used to meet monthly to look after the day to day needs and actions. They had mission fields at Punjab and UP; further, they used to depute missionaries as and when needed to other centers. Their accounts data indicated an annual budgeting of Rs 1, 30,000/- in 1950 and were having 41 missionaries and about 200 other workers. But there were various hurdles in the way of the active growth of NMS. Their alienation from all churches, yet pooling members of churches was not favored by many. Moreover, their policy of detaching mission from Church was not finding acceptance. Apart from all these, many of the NMS activists concentrated more towards aligning Christianity with the Indian life style rather than carrying out active mission work.

In the Malankara Syrian church:

Probably, having got inspired by Protestant mission activities, Malankara Syrian Church too seriously entered the field of gospel works towards the end of 19th century which was strengthened through the 'Servants of Cross' in the 20th century. These actions enabled thousands from backward communities join the Syrian Church. Parumala Mar Gregorioso and others were the pioneers in these activities during the 19th century, but those people from backward classes who joined the Church were not made members of existing Syrian churches; rather separate churches were constructed for them. However, Fr

M P Pathrose, the President of 'Servants of Cross' (later, Pathrose Mar Osthathiose Metropolitan) worked hard to make such people members of existing Syrian churches. The activities of this society were found to be quite successful. But a true mixing up between traditional Christians and these new Christians did not materialize despite efforts from many. Moreover, the Church did not quite succeed in addressing their social and spiritual problems by extending a meaningful cooperation to them.

The experience of Anglican Church and the Mar Thoma Church too were not much different in this matter. Those who joined these Churches from the category of Dalits were really pathetic.

Ashram Movement:

There was a very crucial question as to if Christianity was to be propagated in India, how it should be effectively carried out. At least from 19th century, many missionaries realized the fact that spreading of the gospel in India should go in line with the culture of India. It was in this backdrop, an Ashram system developed here. The missionary conferences held during early 20th century expressed consensus that Christian Ashrams were needed for the propagation of gospel in India. This did not mean an alienation from worldly life completely to become Sanyasins. But what needed was a community life giving stress for prayers and meditation so that through their life style, witnessing of Christ could be done.

There were these sorts of communities existing in India. The Coulee Fathers' Ashram at Pune established in 1870 and the Oxford Mission Ashram established at Calcutta in 1881 were good examples. Consequent to the first World War, Ashrams came up in many parts of India. Among them, the Christhukula Ashram and Christusevasangham of Tirupathur established in 1921 and the Christupremaseva Sangham established at Pune in 1934 are worth mentioning. The cooperation and leadership of foreign missionaries were there in all these. But the initiatives of some Indian missionaries paved the way for Ashrams coming up under the auspices of Mar Thoma Church at a few centers including the one at Manganam called the Christhavashramam. Equally important is the Thadakam Ashram which was established in 1936; some members of the Orthodox Church along with Bishop Pakkan Ham Walsh who had been maintaining strong relationship with Malankara Syrian Church was behind this.

Questions:

1. What do we know about Sadhu Sunder Singh?
2. What is the most important contribution of the India Missionary Society?
3. NMS did not grow well and develop. What was the reason behind this?
4. What were the benefits to backward people on account of the mission works of Syrian Christians? What was the lacuna in this?
5. What were expected to be achieved through the Ashram system by those who were behind it?

Lesson 4

EFFORTS TOWARDS INDIGENIZATION

Introduction # Vedanta thoughts # Based on the experience of new creation # In the light of Bhakti Marga

Introduction:

Robert de Nobile had advocated the view that Christianity should be propagated in India in tune with the Indian culture. But this thinking did not find much acceptance among various Churches here during his time. However, 19th century witnessed some changes. There was a feel of aligning with the Indian culture to a good extent in the methods followed by Sadhu Sunder Singh as also with the Ashram systems those came up later. Beyond that, the efforts towards Indigenization in various modes were more theoretical during the 19th century. Among these, three attempts which came up in British India were worth noting.

Some of the western scholars were successful in bringing to light the spiritual insights immersed in Indian religious texts. In this background, many Christians were holding a view that gospel propagation should better be done by assimilating the rich spiritual tradition of Hinduism. Most of those who started working out this methodology were those converted from Hinduism or their succeeding generation. They were trying to retain their respect to their previous religion and continue their relationship with Christianity.

Vedanta thoughts:

In the first lesson of this unit, we have seen something of Advaita Vedanta. That religious tradition proclaimed ultimate truth as Satchidananda Brahma alone. It was based on this ideology, Keshav Chandra Sen, the third leader of Brahmasamaja realized Jesus Christ as the crucial incarnation of God, without sacrificing Hindu thought processes. Inspired by the thinking of Sen, a Bengali Brahmin youth accepted Christianity and made efforts to interpret that ideology more deeply. Brahma Bandhav Upadhyaya was this youth, who passed away in 1907.

Later, the one who came to be known all over as Brahma Bandhav was Bhavani Charan Banerji, who was born in 1861 in a village near Calcutta. He had mastered Sanskrit at a very young age and learnt English too quite well. In 1891, he joined the Anglican Church and accepted baptism; however, shortly, he left Anglican Church to become a Roman Catholic. While accepting baptism, he was given a new name, Theophilose, which meant 'friend of God'. Brahma Bandhav is the Sanskrit version of Theophilose. After becoming a Roman Catholic, he learnt Christian Theology at depth in line with the Roman Catholic traditions. After this, for the next few years, he worked out interpreting Christian faith tuned up with Advaita Vedanta and boldly proclaimed it publicly. Later, he started propagating the need of political

freedom to India and total Indigenization of the Church in India. Because of this, the government arrested him and he even lost protection from the Church. It was under these circumstances, his life came to an end.

In 1894, Brahma Bandhav started a magazine 'Sophia'. He used this magazine to propagate his ideas. His stand based on Christian faith could be summed up like this: Treating God as Satchitananda was considered as the base by Keshav Chandra Sen and this was accepted by Brahma Bandhav too. Satchitananda was 'three personalities'; eternal essence, eternal spirit, eternal pleasure. These three were joined as one inseparable union existing eternally as the ultimate truth. Based on this truth prevalent in Hinduism, Brahma Bandhav clarified that the Triune God proclaimed in Christianity could be understood in the Indian scenario without any dilution. The second in Holy Trinity, 'Son or the Word' was God becoming man as Jesus Christ in Christian faith; this was re interpreted by Brahma Bandhav as the spirit of truth in Satchitananda being incarnated as man. He explained Jesus Christ as God – Man.

Through his magazine Sophia, Brahma Bandhav was attempting to explain the Christian truth among educated Indians. His stand in such matters could be briefed as: The ultimate truth about God was by and large known to ancient Indian philosophers. However, in later period, the growth of thought processes within India failed to truly assimilate them. Christianity was sufficient enough to liberate Indians from this sad situation. The revelation of God in Jesus Christ provided adequate insights into these. This realization could lead India to the ultimate truth of God. Advaita Vedanta provided the necessary background to understand this truth.

Based on the experience of new creation:

Many of those who held the view that Christianity should be propagated in line with the Indian culture were mostly working with Madras as their center in the 20th century. Many Christian missionaries working at the Madras Christian College encouraged this move. (See lesson 1 of this unit) Most of such missionaries were members of the Presbyterian Church, which had a tradition of giving utmost importance to interpretation of faith based on the Holy Bible.

Those who were prepared to propagate Christian faith in line with the culture of India based in Madras or their parents accepted Christianity not out of any ill feelings towards Hindu spirituality. Their attitude was explained by P Chenchayya, who was one among the leaders of the Madras group.

Those who were converted to Christianity had been accepting Hinduism as their mother as far as spiritual values were concerned. Because of their faith in Christ, they were not forsaking their respect to Hinduism. Or in other words, though they had accepted Christianity they continued to view Hindu spirituality with reverence. Beyond their affinity to Hinduism, Christ was revealed to them in Christianity. Therefore, it could be said that by remaining within Hindu philosophical truths and spirituality, they became aware of the experience of the new life provided by Christ.

They were of the stand that while searching for the true Christian way of life, we should not rely on the definitions or explanations those were found in the Church history or Christian traditions regarding faith related matters. Instead, they clarified that we should commence with the experience of personal

relationship with Christ. "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come" (2 Cor 5: 17). By entering into the experience of this new creation, we are getting the feel of the Kingdom of God. In other words, religion should lead us to a personal relationship with God.

Based on this ideology, many attempted to interpret the different aspects of Christian way of life in alignment with Indian situations. Among them, V Chakkarachetty who expired in 1958 and P Chenchayya, who expired in 1959, were important. Chenchayya had served long as the Judge at Puthukottai and Chakkarachetty was a social activist. They were advocating the view that Jesus Christ should be preached according to Indian cultural scenario and that the Christian Church and the life through the Church should be transformed to move in tandem with the local culture. They highlighted two aspects. Christian faith should be preached to Indians in an Indian background; Indian Church should come out of the foreign image. Though their stands were perhaps not fully acceptable as they were, it needed to be appreciated that they had possessed certain valid points. It should also be admitted that they were holding Jesus Christ in the prime position.

P D Devanandan, who passed away in 1962, though was not a part of the Madras group, was an efficient Christian leader who favored them in many ways. He was the son of an Anglican priest of Madras diocese and was ordained priest later. With the formation of CSI, he became one of the leaders there. He took his Doctorate from the Yale University in Hindu Philosophy and taught at the UTC (Seminary) at Bangalore for many years. He did not attempt to criticize the accepted stands on Christian faith within the Church. But he had a specific goal. Though Hinduism possessed its spirituality as worth appreciating, it could not address the problems of the modern life effectively because of two lacunae. Firstly, Hinduism did not see the absolute truth of sin in its full depth. Secondly, it was viewing spirituality on individual basis. Christianity is necessary to address these lacunae effectively. Devanandan used to admit that Hinduism could contribute certain things to Christianity. Both could explain their characteristics between themselves and express solidarity and mutual understanding in social life. Dr Devanandan had this goal in mind. To achieve this, under his initiative, the Christian Institute for the Study of Religion and Society (CISRS) was established at Bangalore.

In the light of Bhakti Marga:

Those of whom we had been seeing so far had assimilated the principles of Hinduism in different forms relying on theories of Vedanta. Such theories were holding a tradition by which the eternal truth is proclaimed as something beyond personification; indeed as a fascinating entity beyond something that could be personified. The contradiction within the Hindu religion was evident here. In Hinduism, the tradition of expressing piety and worshipping God as a loving person for ever also existed. Those who were part of the Madras group mostly realized this tradition. Among such a background, one who took care to proclaim Christian faith was bishop A J Appaswamy.

The father of Appaswamy was a native of Tirunalveli who converted to Christianity from Hinduism. After his college education in India, Appaswamy went to America and England for his higher studies. He developed a thought process by relating the gospel according to St John with the route of piety in

Hinduism. Appaswamy became a priest and later a bishop in the Anglican Church and with the formation of the Church of South India, he continued his ministry there till 1958.

The WORD that was highlighted in the gospel according to St John as well as in some other New Testament texts, according to Bishop Appaswamy, could be understood as the presence of the spirit of God spread over the universe. This spirit of God present in the universe was revealed in Jesus Christ.

Appaswamy never questioned the faith of the Church. But he took a stand viewing the Hindu religion with respect. His attempts to interpret Christian faith in a Hindu background was not based on Vedanta theories, but was related to the route of piety. Likewise, he had his own specific stand in relation to the faith of the Church. He understood Triune God not as three separate entities (one substance and three persons), but as three persons in eternal unity. Also, he advocated that the relation Jesus Christ had with Father should resemble our relation with God.

The efforts of Appaswamy towards Indigenization might not be acceptable at all as it was, but the suggestive ideology behind his efforts had to be appreciated.

Questions:

1. How did Brahma Bandhav proclaim Christ based on Vedanta theories?
2. Explain briefly the thought processes of V Chakkarachetty, P Chenchayya and PD Devanandan.
3. What was the interpretation of bishop Appaswamy?

Lesson 5

MALANKRA SYRIAN CHURCH

Introduction # Mar Thoma Syrian Church # Jacobite Syrian Church # Establishment of Catholicate.

Introduction:

Consequent to the Royal Court Judgment (1889) after the Mulanthuruthy Synod of 1876, Malankara Syrian Church split into two. The reform faction came to be known as the Mar Thoma Syrian Church and the faction that denied reformation as Jacobite (Orthodox) Church which maintained relations with the Syrian Orthodox Church of Antioch. Of this, the latter split further into two in the 20th century. In this lesson, certain crucial developments of these three communities are being discussed.

Mar Thoma Syrian Church:

Mathews Mar Athanasius was aware from the beginning itself that implementing reformation in the whole church was not practical. As such he was prepared for relaxations to avoid a split. But the anti reform group was not prepared to accept anything of that sort. In 1865, they succeeded to get Dionysius

V ordained as bishop by the Patriarch and he was accepted as their leader. Under such circumstances, Mathews Mar Athanasius ordained his nephew as Thomas Mar Athanasius to succeed him. Later, when Mathews Mar Athanasius passed away, the entire assets of the Church including Pazhaya Seminary and all parish properties remained under the possession of Thomas Mar Athanasius. But Mar Dionysius started attempts to get them released.

The legal procedure for recovering Pazhaya seminary started in January 1879. After the proceedings at the District Court, Alappuzha the case had been heard at the Travancore High Court which ruled in favor of Mar Dionysius in 1885. This resulted in an appeal being filed before the Royal Court by the aggrieved party; the majority decision of the Royal Court bench confirmed the ruling of the High Court. Out of the three judges, two agreed with High Court, but one dissented. The Travancore Maharajah implemented Royal Court's majority ruling and the Maharajah in person too agreed with this. Yet, some cases regarding the ownership of certain churches continued. However, the 1889 ruling of the Royal Court stood crucial and absolute. As such, the Pazhaya Seminary, assets owned by the Church and all the parishes barring very few came to the possession of Jacobite faction.

The reform faction was disappointed, but not disheartened. They decided to move on as an independent Church named Mar Thoma Syrian Church. They worked out their agenda to retain a character matching the gospel and formulate a structure akin to the Syrian tradition of Antioch. They organized prayer groups at many centers to realize this goal. They had formed an Evangelical Association in 1888 itself. This progressed well and was renamed Mar Thoma Evangelical association in due course

During the early decades, their prioritization towards preaching gospel had helped to sustain Mar Thoma Syrian Church with a strong base. This had also attracted many people to the Mar Thoma Church. However, during those days, many preachers ignored the main stream Church and had been carrying out preaching as of their own; they even expressed uncontrollable emotional feelings in the guise of spiritual enlightenment. Though, these sorts of behavior of some of the preachers did more harm than good to the Church it did not disturb its existence. In 1893, Thomas Mar Athanasius passed away before he could ordain a successor. But the Church successfully addressed this issue with the cooperation of the head of Anjoor Church. The bishop of Anjoor Church ordained Titus, a brother of Thomas Mar Athanasius as their next Metropolitan. Mar Titus very shortly ordained Mar Titus II as a suffragan bishop so that the Church was not orphaned when Titus I passed away in 1910. In 1917, Titus II ordained Mar Abraham as a bishop and both together administered the Church till 1943.

In 1947, Abraham Mar Thoma Metropolitan passed away but by then, the Church had grown substantially well in many respects. The Mar Thoma Theological Seminary was established at Kottayam in 1926 and parishes were set up at many places. The Church successfully carried out mission works at many centers in Kerala as also outside. For such mission works, there was good support from the Protestant mission also.

Jacobite Syrian Church:

The Mulanthuruthy Synod ended on a satisfactory note. However, there were serious ideological differences between the Patriarch and Malankara Church. This had been evident to some extent even in

the 19th century, but had come to the forefront actively during the time of Mar Dionysius VI who succeeded Mar Dionysius V. This Dionysius VI was ordained as Bishop by Mar Abdulla II Patriarch, who was the second successor to Mar Peter IV.

At the Mulanthuruthy Synod and afterwards, Peter IV was trying to establish Patriarch's spiritual and temporal supremacy over Malankara Church. To ensure such supremacy, he got agreements executed by all those newly ordained bishops concurring to such supremacy. Though his attempts to get similar agreements executed by all the parishes were not successful, some of them obliged. However, Mar Dionysius V did not execute such an agreement. Moreover, the Royal Court judgment of 1889 established that the Patriarch had only spiritual supremacy over Malankara and that he had no temporal authority.

In 1909, Patriarch Mar Abdulla visited Malankara Church. There was a purpose behind this visit. His goal was to re-establish spiritual and temporal supremacy of the Patriarch over Malankara Church which Mar Peter IV could not accomplish. The strategies employed by Mar Abdulla to achieve this goal were note worthy. One, he moved to obtain a document from Malankara Association committing such authorities of the Patriarch over Malankara Church; two, he wanted a similar document to be executed by major parishes as also by those who are chosen to be ordained as bishops and to register them; three, he made plans to appoint a Syrian bishop as his delegate in Malankara so that to the best extent possible, Malankara Church could be administered through him, at least to a certain level.

Patriarch could not carry out any of these ideas. Mar Dionysius VI got ordained as bishop in 1908 as one for the entire Church and had not executed any agreements. Consequent to the demise of Mar Dionysius V, he was accepted by the Church as the Metropolitan. He bluntly refused to execute any agreement in favor of the Patriarch. Malankara Association too followed the same stand. Also, the Church did not give its concurrence to accept an official delegate. The Patriarch calculated that Mar Dionysius was the one behind these.

The system for administration of Malankara Church provided that there should be two joint trustees to assist the Malankara Metropolitan; of these, one had to be from the clergy and the other from the laity. When the differences of opinion between the Patriarch and Mar Dionysius VI surfaced, both these trustees expressed their loyalty to the former. Mar Abdulla exploited this favorable situation to his advantage. To make him submissive, the Patriarch issued a bull on 8th June, 1911 excommunicating the Metropolitan. However, the impact of this excommunication bull was a vertical split of the Church; the Patriarch could not achieve what he had in mind.

From 1911 onwards, the Jacobite (Orthodox) Church in Kerala stood as two separate entities. Those who were showing allegiance to Mar Dionysius established the Catholicate in 1912. More about this is being discussed later in this lesson itself. Now, some of the facts about the Church that is split are narrated below.

Patriarch Mar Peter IV had bifurcated Malankara Church into seven dioceses. They were Kochi, Angamaly, Kandanadu, Kottayam, Niranom, Thumpamon and Kollam. Apart from these, Cananites were recognized as a separate diocese and Mar Abdulla ordained a bishop for them. Thus, Malankara Church

was divided into eight dioceses in 1911. Of these, the Cananite community stood with the Patriarch totally. Among the other dioceses, Angamaly and Kandanadu favored the Patriarch almost completely whereas Kottayam stood with Patriarch and Metropolitan about half to half. Other dioceses lined up with the Metropolitan almost fully. Thus a vertical split of the Malankara Syrian community came to be a reality.

There were legal battles between the two sides right from 1913 almost till 1930 to decide who should retain ownership of various assets such as Pazhaya seminary, different parishes, common assets including the right to draw interest on the amount of 3,000 poovarahan deposited and so on. In all such cases, the final judgment was in favor of the Metropolitan's side. In 1934, the victorious Mar Dionysius VI passed away. Subsequently, in 1937, legal battles commenced once again culminating with the judgment of the Supreme Court in 1958 which too vindicated the stand of the Metropolitan's faction. This judgment confirmed the establishment of the office of Catholicate in Malankara. The application filed by Patriarch faction to review this judgment was dismissed by the Supreme Court, which led to both factions reconciling with each other and carrying on as a single entity. But this unified situation did not last long, which would be explained in the next unit.

Establishment of Catholicate:

The incident in 1911 of Patriarch Mar Abdulla excommunicating Mar Dionysius VI paved way for lot of disturbances among the Church. A considerable segment of the people found this unbearable and they were angry. They looked forward to ways and means that this type of an experience should never again happen for the Malankara Church. And very shortly, they came to know that there was a tradition within the Church of Antioch itself by which they could achieve what they wanted.

Within the areas of Mesopotamia, a Church had been in existence since 628 which was semi – independent or fully autocephalous in nature but belonging to the tradition of the Syrian Orthodox Church of Antioch. This Church was headed by the Maphrian of Tigris. From 629, this office was conferred with all sort of authority within Mesopotamia equivalent to those held by the Patriarch within Syria. Both these Churches were moving in harmony and without any clashes among them and suitable procedural systems were devised to sustain peace and cordiality.

The leadership of Malankara Syrian Church decided to have the same level of freedom similar to what was being enjoyed by the Church in Mesopotamia. They made this a reality by establishing the Catholicate within Malankara Church in 1912.

Here, Malankara Church had circumstances favoring them. Mar Abdul Messiah was the predecessor of Mar Abdulla at the Patriarchal throne of Antioch. On account of some interference from the Turkish government, Mar Abdul Messiah had no working freedom in Syria. He made a visit to India and took over as the chief celebrant in the ordination of a Catholicose of the Malankara Church. The Church shall always remember him with gratitude for this gesture.

The establishment of Catholicate office in the Malankara Church assumes lot of importance, which are summed up below.

1. There are clear evidences that three priestly positions came up within the Church more or less from the 2nd century namely Episcopa, Kasheesha and Deacon. These positions developed further based on the requirement of different areas and the need of the Church as well as their significance. Thus, by the 5th century, the position of Episcopa grew as Metropolitan, Catholicose and Patriarch apart from Episcopa itself.
2. Among these, Catholicoses and Patriarchs were holding overall supreme authority of those national Churches which were autocephalous and apostolic. Generally, the position named Patriarch developed in those Churches located within the ancient Roman Empire whereas the position of Catholicose formed within Churches outside the Roman Empire. For example, the Churches of Rome, Constantinople, Alexandria, Antioch and Jerusalem had their Heads came to be called as Patriarch and those Churches outside the Roman Empire such as Persia, Armenia, Georgia and so on had their Heads named Catholicose.
3. Malankara Church had a long history and an apostolic tradition. In fact, its autocephalous character and independence should have been effectively established centuries earlier.
4. Malankara Church had to implement this right in the light of its Eastern Churches' traditions. That too, by the stand adopted through the decisions of its Episcopal Synod.
5. However, the circumstances prevailed in the early 20th century was a bit difficult for making this development effective. Consequently, the initiatives from the Patriarch of Antioch in favor of Malankara Church had to be acknowledged with gratitude.

In 1912, Metropolitan of Kandanadu diocese Murimattathil Mar Ivaniose was elevated as the Catholicose. After a few months, he passed away in 1913, but a successor was not chosen till 1925. Mar Geevarghese Baselios I who succeeded him in 1925 too did not live long. After him, Mar Geevarghese Baselios II was elevated to that office who led the Church admirably till 1964.

Questions:

1. What are those important facts worth remembering regarding the growth of Mar Thoma Church?
2. How did the split take place within the Jacobite (Orthodox) Church?
3. What is the importance of the establishment of Catholicate?

Lesson 6

SELF SUFFICIENCY UNDER ROME

Introduction # Syro Malabar Church # Syro Malankara Church # Latin Church

Introduction:

After their re organization, the Roman Catholic Church in India started progressing steadily. This was really encouraging to the Syro Malabar community of Kerala. During that period, Mar Ivaniose of the Malankara Orthodox Church joined with Rome and thus, with the Catholic Church, resulting in the formation of Syro Malankara Rite. The Latin Catholic community too showed good progress in Kerala as also in other parts of India. Mass conversions from people belonging to lower castes happened pretty well in the Catholic Church at many places similar to what happened in Protestant Churches.

Syro Malabar Church:

We have seen in the previous unit that Rome had appointed three Apostolic Vicars for the Syro Malabar Church to be stationed at Ernakulam, Changanasserry and Trichur. These bishops were Louis Pazhayaparambil at Ernakulam and John Menacherry at Trichur. Mathew Makkil belonging to Cananite community was assigned Changanasserry but this area had a majority of non Cananites and therefore Kottayam, a Cananite dominant center was provided an Apostolic Vicar and Mathew Makkil was placed there. Consequently, Thomas Kurialasserry was appointed at Changanasserry and on his passing away in 1925, James Kalasserry served as bishop at Changanasserry from 1928 to 1949.

A crucial decision taken by Rome in relation to Syro Malabar Church in 1923 has been pointed out in lesson 5 of unit 2. Rome had proclaimed Ernakulam as the head quarters of Arch bishop and along with that, Trichur, Kottayam and Changanasserry were made centers of bishops. In 1919, Louis Pazhayaparambil, Apostolic Vicar of Ernakulam passed away and Augustine Kandathil succeeded him and held position till 1956. Dr Francis Vazhappaly succeeded John Menacherry and was in office till 1942 at Trichur. Dr Alexander Choolapparambil succeeded Mathew Makkil at Kottayam and served till 1951.

Syro Malabar Church thus earned self administration powers under Rome and this made that community grow as a strong segment in Kerala. The only monastic community formed in the 19th century was the St Thomas Christian Carmelite House of Mannanam set up in 1831. However, in the 20th century, many institutions came up. This Church established schools and colleges at many places. Indeed, it was the Carmelite community of Mannanam which took the initiatives in the 19th century for achieving independent self administrative powers for the Syro Malabar Church.

Syro Malankara Church:

In 1930, the Bethany Metropolitan Mar Ivaniose belonging to Malankara Orthodox Church got himself joined with Rome. The manner in which this happened is significant. Mar Ivaniose was not willing to enter the Roman Catholic Church by joining either the Syro Malabar community or the Latin Catholic community. He was establishing a relation directly with Rome and was forming an independent self administrable community similar to the Syro Malabar or the Latin communities. He would have convinced Rome that a major segment of the Church of Malankara following the Syrian tradition of Antioch, if not the whole of it, was behind him and that it was possible for relating the whole of Malankara Syrian Church to come into Roman fold gradually. Whatever may be that, Mar Theophilose and a few others were willing to follow Mar Ivaniose. Moreover, at certain places, a few clergy along with some laymen came forward to join him. Mar Diascorose of the Cananite community can also be mentioned in this context. Thus a new Rite was established in Kerala under the Roman Catholic Church. This is being called the Syro Malankara or Malankara Syrian Catholic Church.

Mar Ivaniose was holding respectable positions within the Malankara Syrian Church before he got himself associated with Rome. He was greatly indebted to Mar Dionysius VI as also with the Orthodox Church for all his achievements. He was a post graduate in economics and was serving as the head master and principal of M D Seminary high school at Kottayam as Fr P T Geevarghese when the Catholicate was established in 1912. As a loyal soldier of the Church, he was in the forefront most sincerely to make the establishment of Catholicate a grand success. Subsequently, he worked at the Serampore College as a professor representing the Orthodox Church from 1914 to 1918. In 1919, he set up separate Ashrams for men and women called Bethany Ashrams. While being engaged in active service of the Church, he was ordained as an Episcopa for Bethany Ashrams in 1925 and was later elevated as Metropolitan in 1929.

The ruling made by Travancore High Court in 1923 against the Orthodox faction had deeply disappointed all the leaders of the Church including Mar Dionysius VI. During that troublesome period, Mar Ivaniose expected that the leadership of the Orthodox faction would initiate joining moves with Rome to emerge from this calamity with a shining face. He took some very strong steps of his own to ensure that such moves were made effective. But the Orthodox Church never had such agendas with their scheme of things; no one from the leadership favored such steps towards joining with Rome. But Mar Ivaniose went ahead to get joined with Rome; Rome accepted him wholeheartedly and made him the Arch bishop of Trivandrum for the new Syro Malankara Rite.

However, Mar Ivaniose and some of his followers had been alleging that the Orthodox leaders entrusted him to initiate reconciliatory dialogues with Rome and as these were progressing, the leadership simply backed out. But even if one accepted this allegation at least for the sake of argument, Mar Ivaniose very much had the option to back out when he came to realize that the

Church leadership was not with him in this move. Two pertinent questions are relevant here: one, would Mar Ivaniose not think about reconciliatory moves had there been no encouragement from the Church leadership; two, whether Mar Ivaniose or his followers think now that such moves were not needed. Once we address these questions as they deserve, the allegations are found not at all relevant. Actually, what happened was Mar Ivaniose and his followers succumbed to the global supremacy stand of the Pope and got themselves satisfied with such supremacy. Others within the Orthodox Church were not willing to do that.

In this backdrop, we must always remember that the Orthodox Church leadership was frequently criticized by many Roman Catholic Church historians on one point. These historians work hard to drive home that many of those leaders loyal to the Coonan Cross Oath of 1653 were wishing reconciliation with Rome even from 1660. They quote certain records as proof to this line of thinking. Unit 1, lesson 3 has hinted such an event about Mar Dionysius I. But unless we examine the background, purpose and similar details meticulously, we cannot draw into any conclusions or any inference. Also, it must be understood that among such leaders, only Mar Ivaniose had initiated any contacts with Rome with a view to reconcile. This makes one believe that those leaders of the Church had their priority not in reconciliation with Rome. Indeed, they were working out ways and means to address the problems they had been facing here. As one among many options, joining with Rome would have been in their mind. But that was not for reconciliation. Initially, Mar Ivaniose too was thinking in such lines. But he stepped forward for a true reconciliation once matters moved forward the way he planned. In other words, they did not realize the possibilities of the existence of an autocephalous Church in India in the true Eastern tradition.

Latin Church:

We have already seen the conditions of the Church in India which had been under submission to Padroado under Latin tradition or to Propaganda. According to a statistics, in 1864, there were 250,000 believers controlled by the Portuguese under Padroado within four dioceses and 77 parishes. Apart from these, outside Portuguese domination, there were 206 parishes and 200,000 believers. At the same time, under the rule of Propaganda, there were more than 800,000 believers. All put together, there would have been 1,300,000 Latin Catholic members within both these segment in India.

Though, Pope Leo XIII wound up Calcutta, Dhaka, Hyderabad, Colombo, and Jaffna dioceses of Padroado tradition in 1884, Rome recognized Goa as an Arch diocese in 1886 with the dioceses of Kochi, Mylapore and Daman under it. Simultaneously, those centers which were following the Propaganda tradition namely Agra, Bombay, Calcutta, Madras, Pondicherry and Varapuzha were granted the status of Arch dioceses; other dioceses under these were also properly organized.

During the 19th century as also in the early 20th century the growth of Indian Catholic Church through mission activities of Roman Catholics were not worth noting. Whatever growth was

seen during this period was due to the religious conversions initiated by certain groups. Though this success was achieved by Protestant communities, Roman Catholics too managed such successes shortly. These types of conversions took place after 1876 within the Madurai mission as also under the initiatives of Varapuzha and Kollam dioceses and further at Nellore and nearby areas by Madras Arch diocese; this happened at Vishakhapatnam, Gujarat, Maharashtra, Lahore, Chotanagpur and Assam also resulting in the expansion of that Church.

Latin Catholic community set up seminaries at different centers for educating the clergy. Two of such seminaries are worth mentioning here; one of them was in Kerala established in 1766. It was decided in 1764 under the initiatives of Propaganda that a seminary needed to be organized for the Syrians as also for the Latin Catholics. Seminaries began to function after two years, one at Alangadu for Syrian Christians and another at Varapuzha for Latin Catholics. Later, the two got merged at Varapuzha in 1774. In 1866, this seminary was shifted to Puthanpally and later relocated at Aluva in 1932. This is the now famous Mangalappuzha Seminary. But now it is partitioned between the Latin and the Syro – Malabar.

The other seminary was established at Candy in Sri Lanka in 1894 as directed by Pope Leo XIII. After independence, this was shifted to Pune. This seminary was started at Candy to address the issue of shortage of clergy in India which is now flourishing as the training center for Jesuits at Pune.

There were no monastic communities in India related to Roman Catholic Church till the Carmelite House of Mannanam and the Francis Xavier Society of Goa were established in 19th century. However, during the 20th century, many monastic communities and nunnery came up. Though there were not many hospitals or orphanages or such philanthropic institutions in the 19th century, things changed in the 20th century. Many hospitals, orphanages, schools, colleges were established at many centers. Service in the field of education started developing quite well.

Yet, there was no appreciable growth for the Church. As statistics reveal, in 1921, the Roman Catholics in India numbered less than 6 million. The situation of other Churches too was not different. The Catholics were just 1.77% of the total population of India.

Questions:

1. What do we know about the progress of Syro Malabar Church during the early part of 20th century?
2. How was the Syro Malankara Church formed?
3. How do you evaluate the criticism leveled by the historians in these two Churches about Malankara Orthodox Church?
4. How did the developments of Latin Catholics progress here?

UNIT 4

Christianity in Independent India

Lesson 1

INDEPENDENCE FOR INDIA

Introduction # Independence struggle; stage 1 # Independence struggle: stage 2 # Independence struggle; stage 3 # Independence struggle; stage 4 # Role of Indian Christians

Introduction:

The struggle India had undertaken to get liberated from the British domination had four important stages, which are being illustrated here, highlighting the crucial developments taken place during each of these stages.

One, from 1885 to 1910; two, from 1917 to 1922; three, from 1928 to 1934; four, from 1937 to 1947

The Indian National Congress was established in 1885. Mahatma Gandhi started working with Indian national Congress from 1917. In the meantime, Muslim League was formed as an alternative to Indian National Congress in 1906. Muhammad Ali Jinnah, who led Muslim League from 1940 vehemently argued in favor of creating Pakistan. Few of the leaders of the Congress agreed to this and based on this, India was divided in 1947; thus two independent nations were formed. The Christians in India played significant roles during the struggle for independence as well as for the formation of an independent India.

Independence struggle; stage 1:

Neither the activities of the East India Company in India nor the takeover of its administration by the British Government had any agenda to uplift India or Indians. Their strategy was to achieve political and economic benefits for the British. To achieve their set goals, they would have done many things here, which sometimes indirectly resulted in developments in India in certain fields. Gradually, the leaders in India came to learn that the advances made by the British without any control would result in hampering the proper developments here. Sensing the mood of Indians, with the intention that the retaliatory reactions from Indians were kept in check and also with the concurrence of the then Viceroy, an Englishman named A O Hume organized the Indian National Congress in 1885. Many educated Indians as well as those from aristocratic families maintaining higher positions in society cooperated with this organization.

During the period 1885 to about 1905, Indian National Congress never had the political freedom of India in their scheme of things. Instead, they worked towards certain reforms to be adopted in the style of

administration, certain freedom towards trading activities and some sort of participation for Indians in the process of governance. They never had any sort of concern for the injustice being meted out to agriculturists and laborers; they never bothered about the uplift of such downtrodden segments. Whatever be that, the British government paid no attention to the petitions submitted by the Congress as this organization represented just a minority among Indian population.

Under such circumstances, in 1905, the Viceroy divided Bengal into two so as to control the people of Bengal who possessed more political awareness than others, from instigating any moves of insurgence. The division of Bengal gave rise to strong protests among the people. Consequently, Indian National Congress decided to start working towards the liberation of India from the British domination. At the same time, the government took steps to subdue the protests using force and evolved strategies to alienate Muslims from the Hindus to diffuse peoples' movement. Sir Syed Ahmed, a Muslim leader offered to cooperate with the government. This move resulted in the formation of Muslim League under the leadership of Nawab Salimullah.

Independence struggle; stage 2:

An agreement was arrived at Lucknow in 1916 resulting in friendly relations between Hindus and Muslims. That was the time of First World War. Both Hindus and Muslims came forward to work together for the freedom of India. More or less at this time, the State Secretary declared British government's India Policy. The gist of that policy was that India would be allowed freedom on condition that she would continue as part of the British Empire. Having satisfied at this gesture, the Congress and Muslim League withdrew their programs of agitation. However, nothing materialized as looked forward to.

By this time, Mohandas Karamchand Gandhi had started associating himself with the activities of Indian National Congress. His program of agitation had its own specific characteristics. His plan of action was known as 'Satyagraha', which was a sort of self denouncing struggle based on the cardinal principles of 'Ahimsa'. This involved maintaining non cooperation without provoking any means of physical assault. However, Gandhi did not commence this type of agitation at the beginning. Instead, he ventured to help the British in the World War and even tried to recruit soldiers to assist the British armed forces. After the war, in 1920, the Congress accepted officially the non cooperative movement mooted by Gandhi.

However, the Hindu Muslim unity did not last long. There were set backs in the relation in 1925 and communal violence erupted here and there. At this time, Hindu Mahasabha was formed to counter Muslim League. Moreover, ideologies such as communism and socialism entered the Indian polity, which got strengthened gradually. In 1928, the political scenario was very live in India.

Independence struggle; stage 3:

To resist strongly the oppositions within India, the British government came up with Rowlett Act in 1919. Based on this, the government deputed Simon commission to India in 1927. But as no Indian was included in this commission, political parties in India including the Congress did not cooperate with it. Not only that, all parties demanded complete freedom to India from 1928. Though a constitution for a

free India was drafted then, it could not be made effective due to differences between Hindus and Muslims on certain clauses. Even in the Congress itself, a rightist segment was formed under Gandhi and a leftist segment under Subhash Chandra Bose. Muslims too stood as two segments.

Gandhi firmly believed that India could achieve independence from the British through the principles of Ahimsa, if the country stood solidly behind non cooperation movement with a strong will. A statement prepared by him is worth noting: “British government had destructed India economically, politically and culturally; as such, cooperating with that government is wrong before God and man. Therefore, exclusively based on the principles of Ahimsa, we must be prepared to extend our non cooperation with that government including non payment of taxes.”

Everywhere, people expressed solidarity with the Congress by raising their hands, but the movement of non cooperation did not yield results as expected. Also, the government took strong measures to suppress the insurgence within the country.

During this time, two Round Table Conferences were held at London to address the problems of India in 1930 and 1931, but did not meet with any success.

Independence struggle; stage 4:

The right wing under Mahatma Gandhi could be said to have been leading the Congress during the period from 1934. The Second World War took place from 1937 to 1945. In 1937, the British government suggested that the Congress could form cabinets in seven provinces of India. However, this could carry on only till December 1939. The reason for its failure was the disharmony among Hindus and Muslims. Moreover, the policy of the right wing within Congress encouraging the rich and big land lords came for staunch criticism from leftist parties. This was an indication of the decline of Gandhi's popularity. Subhash Chandra Bose succeeded in defeating the candidate supported by Mahatma Gandhi as President of the Congress party in 1939 with a good margin. But this incident led to the resignation of Subhash Chandra Bose and paved the way for the formation of Indian National Army at Singapore in 1943.

The important development in the fourth stage of India's Independent struggle was attaining independence from the British and the division of India. The Congress could not reach an understanding with the Muslim League throughout the period from 1934. Jinnah went ahead with the argument for the formation of a separate nation called Pakistan. Some Congress leaders took the stand that India should press for independence even with conceding to Jinnah's demand. Britain was hard pressed carrying the burden of the after effects of the Second World War and was finding it too difficult to tackle the internal bickering within India. It was under such circumstances, the proclamation of independence happened in 1947; an independent India and an independent Pakistan was formed. They continue to stand as two separate nations.

Role of Indian Christians:

The approach of Indian Christians should be viewed related to three stages. Right from the formative days of Indian National Congress till the first decade of 20th century, Congress had not demanded independence for the country. During those days, many Christians were happy to be associated with the Congress. Among the 607 delegates who took part in the Congress national conference at Madras in 1887, 35 were Christians. In the Bombay conference of 1888, well known social worker Pandit Ramabai and two other Christian women delegates participated apart from the male delegates.

The second stage was the propaganda that independence from the British was the goal Congress was targeting. The leadership of churches in India, mostly foreign missionaries, could not respond favorably to the Congress stand now. But Malankara Syrian Church had no such foreign domination within it; yet, certain domestic issues within itself were distracting it from responding to national issues. The foreign missionaries viewed British political domination as a providential opportunity for spreading mission works. The favors from British rulers were useful to churches in many ways. Thus, not only the missionaries, but even most of the Indian Christians continued to be pro British.

However, there were a good number of Christian leaders who stood courageously for India's independence from the British. Bishop V S Azaria, K T Paul and such others could be considered in this category. Even some foreigners like C F Andrews and L P Larson worked hard towards freedom for India.

From 1930 onwards, or during the third stage, a considerable category of Christians realized the need for India's freedom from the British and had joined hands with the Congress. Many Christian leaders had even worked for Hindu Muslim unity. Moreover, they suggested that there was no need for any provisions to be incorporated in the Indian constitution as special rights for Christians. They considered themselves as part and parcel of other Indians. They thought that their stands should always be for the common good. Thus, the churches in India acted always in a manner which deserved appreciation.

Questions:

1. What are four different stages of India's struggle for independence?
2. Specify the crucial incidents in each of those stages.
3. What were the steps taken by the British to retain their domination over India?
4. In what ways the Christian population of India participated in India's struggle for independence?

Lesson 2

CHURCHES OF SYRIAC TRADITIONS IN KERALA

Introduction # Malankara Orthodox Church (1) Verdict from the Supreme Court (2) Peace in the Church (3) Schism in Church once again (4) Growth of the Church # Mar Thoma Church (1) Separation (2) Growth of the Church # Thozhiyoor or Anjoor Church # The East Syrian Church centered at Trichur

Introduction:

We are discussing in this lesson those churches following Syriac tradition, but staying free from Rome. On one side, there are churches which follow the Syriac tradition of Antioch or in other words, Western Syriac. On the other side, we have churches which follow Chaldean tradition or Eastern Syriac. Thus there are two distinct Syriac traditions. Among the above, the East Syriac Church with Trichur as its center follows East Syriac / Chaldean tradition. Again, Syro Malabar Church, though remains with Rome, is following this tradition. All other churches in Kerala under Syriac tradition are following Syriac of Antioch.

Among all those churches following the Syriac tradition of Antioch, the most important one and also having largest population is the Malankara Syrian Church. But from 1911 onwards, this Church had been standing separated as two factions namely Orthodox and Jacobite but got united as one in 1958. However, the unity did not last long; there was another factional division a few years later and now are continuing as two separate factions.

The Mar Thoma Church is one desiring to follow the tradition of Antioch to some extent and carry on with a thrust on mission works. In the second half of 20th century, there was a split in this church, but that was not sharp enough to hamper the growth of the church. We shall look more into these churches in the following pages.

Malankara Orthodox Church:

Three aspects are being discussed here.

The court cases: By the year 1930, Mar Dionysius VI turned out victorious in all the cases he was engaged in. He passed away in 1934 as a content fighter. After him, the Church accepted a system of merging the offices of the Malankara Metropolitan and the Catholicose into one. The very first head of the Church holding both these positions simultaneously was Catholicose Mar Baselios Geevarghese II.

During his period, the Jacobite faction re started the court cases. After the proceedings in the District Court and later, in the High Court, the case went to the Supreme Court. This case was ruled in favor of the Orthodox faction in 1958.

The peace within the Church and after effects: The final verdict from the Supreme Court was a big setback to the Jacobites. A large majority among the faithful clamored for unity and peace; there was a fear that the court expenses for the 20 years from 1937 amounting to an exorbitant sum might have to be paid by the Jacobites to the side that has won the case. All these created total confusion among the Jacobite leadership. These circumstances prompted their leaders to initiate moves towards establishing peace and unity within the Church. Consequently, both factions joined as one in December 1958.

The manner in which both these factions joined together has to be taken care specifically. A letter from the Patriarch Mar Ignatius Yacob III accepting the Catholicose without any pre conditions was handed over to Mar Baselios Geevarghese II by the Patriarchal delegate. In turn, the Catholicose Mar Baselios Geevarghese II handed over a letter to the delegate stating that the Patriarch is being accepted within

the provisions of the Church constitution. Thus, leadership of both factions accepted each other mutually.

While the Patriarch consented to this unity, he certainly had a few anxieties or reservations. As a result, he initiated some steps, which were in effect futile, to establish that the Catholicose was a subordinate to the Patriarch, and thus attempted to reinstate that the Patriarch had authority over the Malankara Church. For this, he barred the Catholicose from three acts hitherto being performed by the Catholicose. One, the Catholicose shall not claim as the occupant to the Throne of St Thomas. Two, the title Holy Father was meant exclusively for the Patriarch and hence, the Catholicose shall not use that title. Three, Using of red ink in letter heads and for affixing signature was the prerogative of the Patriarch alone and shall not be misused by the Catholicose.

But Mar Baseliose Geevarghese II bluntly discarded these directives which made the Patriarch keep quiet for some time.

In 1964, Mar Baseliose Geevarghese II passed away. Mar Baseliose Augen I was chosen to succeed him. As provided in the Church constitution, Malankara Church invited Patriarch Mar Ignatius Yacob III as the chief celebrant for the ordination service of Mar Augen. He willingly accepted the invitation. Probably, the Patriarch would have had in his mind that his agenda over Malankara Church could be made to be realized through the Catholicose being newly ordained. It may also be recalled that there was a small segment within Malankara that was not so happy with the peace and unity established in the Church. The Patriarch slowly acted through this segment too so as to achieve his intended goal.

What were the methods initiated by the Patriarch? (1) He issued a letter to Malankara dated June 27, 1970 stating that St Thomas was not even a priest and hence he has no Throne at all. (2) Aprem Aboodi Ramban of Syria was ordained as a bishop named Mar Thimothiose and the Patriarch attempted to send this bishop to Malankara as his delegate. (3) In 1973, the Patriarch gave a call to few selected parishes and individuals to disregard the Catholicose and the Malankara Episcopal Synod. (4) In the same year, he ordained Kadavil Paul Ramban as a bishop (who had been wishing to be a bishop since long, but was not successful) named Mar Athanasius without any knowledge or permission from the Malankara Church and directed the Malankara Church to accept him. (5) In 1974, two more priests from Malankara were elevated as bishops solely relying on his power alone.

All these acts from the Patriarch were totally against the peace formula set up in 1958; Malankara Church promptly questioned all such acts and called upon the Patriarch to inform within a period of one month, in case he desired to back out from the existing peace formula. The Patriarch did not give any clear reply to these questions; instead, chose to suspend the Catholicose in January 1975. Malankara Church dismissed this act of impropriety with the contempt it deserved and made the Patriarch understand the impacts.

After sending the letter of suspension, the Patriarch dispatched another letter to all Bishops in the same month. This letter was an invitation to attend the universal synod of the Syrian Church at Syria on 16th June, 1975. The strategy was to remove the Catholicose and bishops with him from the Church by any sort of manipulation so as to lead his faction to win the legal battle that was likely to come up in due

course. But having understood this strategy, Malankara Church chose to boycott the universal synod. Also, there were other Syrian bishops who were not favoring these moves of the Patriarch. Fearing any set back when counting on the majority at the synod, the Patriarch elevated three more priests from Malankara as bishops unilaterally. Moreover, two other bishops who were members of the Malankara Episcopal Synod crossed over to the Patriarch's side. Thus eight bishops from Malankara participated in the universal synod called by the Patriarch. This synod held on June 16, 1975 excommunicated the Catholicose, the Supreme Head of the Malankara Church as well as all those bishops who were members of the Malankara Episcopal Synod. Later, on 7th September 1975, Paulose Mar Philexiose, who was a member of Malankara Episcopal Synod, but crossed over to strengthen the Patriarch's scheme of things, was ordained as Catholicose at Damascus. Thus, Mar Ignatius Yacob III succeeded to split Malankara Church, which was united since 1958, into two factions by his tactful moves from 1970.

This was followed by agitations, physical encounters and such other undesirable incidents at many places in Kerala for some time. Interested parties filed many petitions in different courts across the state.

Growth of the Church: As a result of the court cases commencing from 1913, the efforts and money which could have been utilized for various welfare measures for the Church were not perhaps properly channelized. Yet, Orthodox Church had engaged in many constructive activities for the community. A very important activity among them was the setting up of Pazhaya Seminary at Kottayam. Due to court cases and such related issues, the Seminary became non function for some time and so the training of priests was conducted at MD Seminary from 1942. After the verdict from Supreme Court in 1958, this was shifted again to Pazhaya seminary. This seminary trains the priests of the Church as also conduct programs for BD under Serampore University. Moreover, in association with the Theological seminaries of Mar Thoma Church and CSI Church, training is provided for courses like M.Th. and D.Th. The Pazhaya Seminary has the necessary infrastructure for all these programs.

A 1998 statistics reveal that there were 30 dioceses for Malankara Orthodox Church and 1060 priests spread over 1313 parishes. There were 22 monasteries and an equal number of nunneries for the Church. There were 16 hospitals at various places as well as 70 colleges, 166 schools, 11 industrial training centers and 15 orphanages. There are two seminaries now for the training of clergy; one at Kottayam and the other at Nagpur.

Globally, the Church has good relations with other Churches. Many of the Church members have been occupying crucial positions with WCC and other organizations quite regularly.

Mar Thoma Church:

Dr Abraham Mar Thoma served as the sufragan bishop of Mar Thoma Church from 1917 to 1943 and then took over as the Metropolitan of the Church; he passed away in 1947. Before this, in 1937, two young bishops were ordained among whom, the elder one namely Mar Yuhanon succeeded Dr Abraham Mar Thoma as the Metropolitan and the other one Mathews Mar Athanasius served the Church as sufragan bishop. Now we will discuss two incidents based on the further history of this Church.

Split within the Church: The split was an after effect of the selection of three new bishop designates in 1952. The Church Mandalam appointed a special commission for this purpose which suggested three names. But a small segment of clergy and laity insisted that a few other names too should be included. Their argument was that the persons suggested by the commission as also even the Metropolitan too were not following the reformation tradition of Abraham Malpan and therefore only those who were adhering to the reformation tradition should be elevated as bishops. This minority segment came to be called Evangelicals.

The constitution of Mar Thoma Church stipulates that a bishop candidate should get 75% of the total votes polled separately from clergy and laity to be elected. Accordingly, when the elections were held, all those three candidates recommended by the commission polled the requisitioned 75% votes each from clergy and laity and thus were declared elected. They were ordained as bishops. But the Evangelicals could not reconcile to this and they moved the court of law to set aside this election; but their attempts failed. Later, the Evangelicals themselves ordained two of their priests as bishops and formed a new Church named St Thomas Evangelical Church. Their efforts to make entry into the World Council of Churches did not meet with success. However, they were welcomed by Macintyre, who had been working against the WCC and even now, their association is continuing.

The St Thomas Evangelical Church split into two very shortly and both factions are centered at Thiruvalla.

Growth of the Church: The split affected the growth of the Church to a certain extent, but their progress in the long run was not disturbed. The Mar Thoma Theological Seminary established in 1926 is carrying out services which are quite commendable. In association with the Serampore College, it trains youngsters for services in the Church. Cooperating with the Orthodox Theological Seminary and Knnammoola seminary, coaching is conducted for higher studies such as M.Th and D.Th.

Mar Thoma Church has 808 parishes in 6 Dioceses and sufficient number of priests to serve these parishes. Under the guidance of the Mar Thoma Metropolitan, five Bishops look after the affairs of the Church. There are many mission centers and monasteries as well as hospitals. They have four colleges, 25 High Schools and more than 150 Primary Schools and Elementary Schools. They also keep good relations globally. Their members are extending good support to the WCC in various ways.

The Thozhiyoor or Anjoor Church:

The story of how this Church originated had been briefed earlier. Certain services of this small Church used to be available in the first half of 19th century to Malankara Syrian Church before its division. Also, it was Mar Dionysius IV of Malankara Syrian Church who had ordained Mar Coorilose III as the Head of Anjoor Church in 1829. In 1856, when Mar Coorilose passed away, Yuyakim Mar Coorilose attempted to ordain a successor to him, but he could not. Thus, it was Mathews Mar Athanasius (the reform movement Metran) who did it. Later, in 1893, the seventh metropolitan of Anjoor Church Mar Athanasius I was the chief celebrant when Mar Titus I was ordained in the Mar Thoma Church. This led

to the development of a relation between Mar Thoma Church and the Anjoor Church for mutual association whenever bishops were ordained in these Churches. Thozhiyoor or Anjoor Church has a membership of about 5,000 spread over 8 parishes as well as 6 chapels. They also have a High School, three U P Schools and an orphanage. Whereas they maintain a relation with the Mar Thoma Church in ordination of Bishops, they keep their traditions in faith and worship in line with those of Malankara Orthodox Church.

The Chaldean / East Syriac Church:

The Chaldean affinity formed within the Syro Malabar Church was mentioned earlier. The Chaldean / East Syriac Church centered at Trichur was a sequel to that.

The King of Kochi, Shakthan , had offered necessary infrastructural facilities to 52 Christian families for their settlement in Trichur; this was done in 1814 with an intention to transform Trichur into a good commercial center. The King provided them with many concessions. For their requirements of regular worship, St Mary's Church was constructed. During the early half of 19th century, two Chaldean bishops who had been keeping good relations with Rome namely Thomas Rockos and John Melus had paid a visit to Malankara and this church was one of the few they were associating with. After their departure, Thondanad Kathanar was doing service in this church who had been elevated as a bishop named Mar Abdeesho in 1862 by the Nestorian Patriarch of Babylon. After his demise, till Mar Thimotheose Abimelech reached here from abroad in 1908, Augustine Cor Episcopa was taking care of this church.

During the period of Mar Thimotheose, Syro Malabar Church entered into legal proceedings to have control and possession of this church, but in 1925, Cotton Award confirmed by the King of Kochi passed orders in favor of the Eastern (Nestorian) Church. Mar Thimotheose reigned over them centered at this church till he passed away in 1945. Afterwards, Mar Thoma Dharmo came from abroad in 1952 and provided leadership till 1968.

He elevated George Mookken as Mar Aprem Metropolitan in 1968; Mar Aprem continues to lead this Church even now. Paulose Mar Paulose was ordained as a Bishop in 1976 to assist Mar Aprem but he passed away in 2000 as a result of a cardiac arrest.

However, from 1962, this Church stands separated as two factions of which one is with the Patriarch of Mesopotamia and the other stands with Mar Aprem. The faction with the Patriarch has Mar Thimotheose as their bishop here. However now they reconciled themselves and stands as a united Church under their Patriarch.

Within these two factions, this Eastern Church has 15,000 members, 16 churches in addition to the St Mary's Valiya Pally and 18 priests to serve there. They also have two High Schools and two Primary Schools apart from a printing press namely Narsai Press.

Questions:

1. Briefly narrate the history of the divisions in Malankara Syrian Church after 1958.
2. How did the Mar Thoma Church get divided into two?

3. What do we know about Thozhiyoor Church?
4. How did the Chaldean/ East Syriac Church come into being? What is its current status?

Lesson 3

SOME PROTESTANT CHURCHES IN UNION

Introduction # Formation of Church of South India # Formation of Church of North India # Other Protestant Churches

Introduction:

The cooperation from Protestant missionary community was helpful in the formation of NCC. Likewise, the thought that different Churches should move in harmony with each other too grew. From early 20th century onwards, a desire for unity developed first in South India and shortly thereafter, in North India also.

Formation of Church of South India (CSI):

Five Churches serving in South India and Jaffna of Sri Lanka jointly declared the formulation of the Church of South India (CSI) on September 27, 1949. Anglican Church, Congregational Church, Presbyterian Church, the Church developed by the activities of Basal Mission and Methodist Church were these five. Among them, those Churches other than Anglican Church and Methodist Church had already joined together as South India United Church (SIUC) a little earlier.

Even before the unity of Churches was realized, mutual cooperation was considered the need of the hour by many Christian leaders leading to Churches joining together for establishing and conducting institutions.

Consequently, from 1887 onwards, Madras Christian College became an institution jointly managed by CMS, Methodist and Presbyterian missions. Also, the Christian Medical College at Vellore and the Leprosy Sanitarium at Madanappally turned out to be institutions jointly conducted by different missions. Most of the Theological colleges not related to the Roman Church had come up as united institutions.

The first step towards formulation of CSI was a conference called by Bishop VS Azaria in 1919 at Tranquabar. This conference was attended by V Santiago as a representative of SIUC, the English missionary HA Poply and the famous American Evangelist Sherwood Eddy apart from Bishop Azaria of the Anglican Church. Here, a resolution regarding unity of Churches was arrived at and was placed before the Episcopal Synod of the Anglican Church and at the General Assembly of SIUC very shortly

Those Churches working towards unity were not maintaining concurrent views on priesthood. The Anglican Church was holding on to three tiers in priesthood namely bishop, presbyter and deacon whereas the other Churches had not recognized the position of bishop. The participants of the above

conference thought of ways and means to overcome these differences. They pointed out that the governance of a Church can be based on Episcopal system or Presbyterian system or Congregational system according to the explanations provided in the New Testament. Accordingly, they came to the conclusion that the united Church should have provisions interweaving these three systems. To establish such a system it was concurred that as a historical reality position of bishop should be there in the united church.

The Lambeth Conference of Anglican bishops held in 1888 had concurred that there should be four clauses absolutely necessary for any move towards unity among Churches. They were:

- a. The Holy Book containing Old and New Testaments carried all things those were necessary for salvation.
- b. The Apostolic Creed and the Nicene Creed were to be accepted.
- c. The sacraments instituted by Jesus Christ namely Holy Baptism and Holy Supper were to be accepted.
- d. On the basis that Episcopacy was established historically, it should be retained.

Those who were engaged in unity dialogues found these four clauses acceptable. A committee was appointed in 1920 to study the detailed pros and cons of unity proposal. From 1925, the Church in India keeping relations with the Methodist Church of Britain too participated in the deliberations. Thus, the CSI Church became a reality with five Churches namely three from SIUC, the Anglican Church of South India and the British Methodist Church joining together.

There are two aspects here worth noting. One, the position of a bishop is not being understood by various Churches across the world in a similar manner. Therefore, in what way new CSI Church accepted Episcopacy is a pertinent question. When CSI was formed, Episcopacy was not being understood by different members of Anglican Church in a uniform way; this situation was there in CSI too. This newly formed Church recognized episcopacy just because this was part and parcel of the universal Church right from the very early days and therefore unity within churches could be sustained meaningfully through the presence of bishops. In other words, CSI did not hold any view that a bishop was unavoidable in a Church hierarchy or those Churches not recognizing Episcopacy could not be part of the Church.

Two, among those constituents of CSI, the priests of Churches other than those of Anglican Church had attained their priesthood without the intervention of a bishop. Thus, the Anglican Church faced a very crucial issue regarding how the priesthood of those from other Churches could be regularized particularly because the newly formed CSI Church was recognizing Episcopacy. The way this issue was addressed by CSI was also note worthy. There were no suggestions to regularize them immediately by an ordination through a bishop or to appoint them in Anglican communities. Likewise, there were no compulsions to post Anglican priests among other communities against their wishes. On the other hand, the Church declared its first three decades as a period to arrive at uniformity among its clergy stage by stage. However, during this period, any new person coming up as a priest would necessarily be ordained by a bishop. Also, after these three decades, still any priests were still there not ordained by bishops,

their cases would be examined separately under a specific policy. The Church expected that by the end of three decades, all their serving priests would have been ordained by bishops.

After three decades, the period was extended for further more. CSI has, according to the statistics of 2011, 46 lakhs followers under 24 dioceses with 15,710 parishes, 4 Medical Colleges, 8 Engineering Colleges, 106 Arts & Science Colleges, 9 Theological Colleges, 2038 schools etc.

Formation of Church of North India:

The CNI was inaugurated on November 29, 1970. During this solemn service, CSI Moderator Bishop P Solomon, the Head of Mar Thoma Church Dr Alexander Mar Thoma Metropolitan, EL Wenger of the Baptist Church of Dhaka were present and they jointly accepted six Bishop designates, nine newly ordained Bishop and four retiring Bishops to serve the CNI. Apart from these, those priests who were present representing various dioceses were confirmed in their respective places. The plan of CNI was to entrust these new Bishops to accept other new priest designates along with these confirmed priests in their dioceses.

Here, we can note the sharp difference in the system adopted by CSI and CNI to ensure uniformity among the clergy. CSI had their plans to achieve this within a period of three decades, but CNI ensured such uniformity to take place immediately. This was made effective from November 29, 1970.

The unity among Churches was something the Christian leaders of North India had been prioritizing for quite some time like their counterparts in the South. United Church of North India (UCNI) was formed as early as in 1924. This united Church consisted of Presbyterian Church of North India and eleven segments those were already joined with Congregational communities. This united Church spread across Assam, Bengal, Gujarat and Punjab.

A discussion forum was organized to work out the unity moves of Churches in North India on a wider platform. This forum represented UCNI, Anglican Churches in India, Burma, and Ceylon, Methodist Church of South Asia and the Baptist Church Council of North India. Later, Church of the Brethren and Church of the Disciples of Christ took membership in this forum. During the inauguration in 1970, the British Baptists, Brethren community, Disciples of Christ, Anglican Church, Methodist Church in association with the British and Australians and UCNI participated.

Now, The CNI has above 10 lakhs members and 23 dioceses. They have more than 1193 priests, 144 missionaries and 1461 other workers (For latest information, see Indian Christian Directory published by Rashtra Deepika, 2006).

Other Protestant Churches:

CSI and CNI do not include the entire Protestant Christians in India. The members of all other Protestant Churches together and even one of them alone has more members than these two. These Churches are mainly Lutheran communities, American Methodist Church, Salvation Army and certain Baptist

segments. Apart from these, there are different Pentecostal Churches and umpteen number of independent gospel based communities. The Pentecost Churches in eleven categories claim to be having a membership exceeding many lakhs.

From among the Protestants, it was the Tranquabar mission related to Lutheran tradition that came first to India for propagating gospel. It is pointed out earlier in this book that this mission has worked in Tanjavur, Madras, Madurai, Trichinappally and such other places in the 18th century.

In 1845, Denmark disposed off its colonies in India to the British. But there was a specific condition that the Tranquabar mission would remain with the Lutheran community. Even before this, the Leipzig Evangelical Lutheran Mission of Germany had come to India for mission work. Leipzig Evangelical Lutheran Mission formed in 1836 restarted Lutheran mission work in India with Tranquabar as its center.

The Lutheran communities formed in America after 1833 also started engaging in mission works in India. As a result of all these, 12 Lutheran communities came up in India. A Church federation with all these communities was formed in 1928. This federation exists as a Church organization namely United Evangelical Lutheran Churches in India.

There are more than two million members in all the Lutheran Churches in India. The Gurukul Theological Seminary at Madras is the common training institute for their clergy. They have many educational institutions like the Andhra Christian College. Their dialogue with CSI for unity has not progressed much.

Some of the Baptist communities in India have united with CNI. Yet, there are other Baptists, numerically much more, estimated to be exceeding four millions, not having joined with any others or CNI. They are not accepting child baptism and therefore they fear that their stand on this would have to be diluted if they come into unity with those Churches who follow child baptism. In the North – East Indian states apart from W Bengal, Orissa, and Andhra they are predominant.

The Salvation Army is another community in India having a membership of about half a million. This was established at London by William Booth in 1865 aiming at the welfare of the marginalized and the poor. Its services reached India in 1882. The services commenced at Nagarcoil and surroundings. Their branches are active at many places in Kerala as well as at many centers in India. Salvation Army does not consider any of the sacraments. They view the Holy Bible as the base of faith. Certain rituals are conducted for those who join this Army. They are conducting leprosy sanitariums and hospitals and are active in the field of education. They adopt ranks of the armed forces to distinguish their workers at different levels.

The American Methodist Episcopal Church of India had entered into dialogues for unity with CNI, but gradually backed out. This was established by mid 19th century. They have schools, colleges and hospitals at many places. They have a membership of about 6 lakhs now and have 6 Bishops and more than 2700 workers. Another Protestant group that had not joined CNI is the Presbyterian Church of India working at the North Eastern areas of India. This Church that came into being towards the beginning of 19th century has about 8 lakhs of members. In this area, this Church is the strongest after the Baptists. There are 23 languages and dialect groups within this Church.

Questions:

1. How was the CSI formed?
2. To establish the uniformity of the clergy, what was the plan adopted by CNI different from that of the CSI?
3. How was the Lutheran Church of India established?
4. What all information we have about other Protestant Churches in India?

Lesson 4

GROWTH OF ROMAN CATHOLIC CHURCH

Introduction # Development of the Church # Clergy education # service in different areas

Introduction:

The Roman Catholic Church started growing in India quite well from 1923 onwards. Of this the development of Syro Malabar Church was really eye catching. Apart from the training centers for clergy mentioned in earlier units, seminaries were set up at many places. Communities of monks and nuns increased. There were vast development in the areas of education and service.

Development of the Church:

The growth of Roman Catholic Church in Independent India has to be studied as three different parts; Syro Malabar Church, Syro Malankara Church and Church holding on to Latin Tradition.

Syro Malabar Church: Consequent to the realignment brought out in 1923, Ernakulam and Changanasserry centers of Syro Malabar Church were elevated as Arch Dioceses by Rome after 1950. Among them, Ernakulam had with it dioceses of Trichur, Tellicherry, Kothamangalam, Palakkadu, Iringalakkuda and Manathavady. Similarly, Changanasserry had with it Kottayam, Kanjirappally and Pala.

After 1960, Syro Malabar Church achieved two honors. (1) As a result of the good mission work carried out by this Church, Rome appointed Exarches at Chanda, Satna, Ujjain, Sagar and Balasore in 1962 and 1968 as a mark of recognizing their successful mission work. These positions were given to priests of Syro Malabar Church and later, these centers were upgraded as their dioceses. (2) In 1969, Arch Bishop Joseph Parekkattil of Ernakulam was elevated as a Cardinal and he was the second Cardinal from India.

Syro Malankara Church: On September 20, 1930 Bishops of Malankara Syrian Church Mar Ivaniose and Mar Theophilose joined Roman Catholic Church and thus, in 1932, Trivandrum was proclaimed as an

Arch Diocese and Thiruvalla as a Diocese. Till his death in 1953, Mar Ivaniose reigned over Trivandrum as its Arch Bishop. Mar Theophilose was made the Bishop of Thiruvalla, but ill health did not allow him to carry out for long. As he was confined to bed, Joseph Mar Saveriose of Valakkuzhy was made the Administrator of Thiruvalla Diocese till 1950 and later, made its Bishop and worked till 1955. He too had crossed over from Malankara Syrian Church. Benedict Mar Gregoriose succeeded Mar Ivaniose at Trivandrum and Zacharias Mar Athanasius succeeded Mar Saveriose at Thiruvalla.

In 1979, Thiruvalla Diocese was divided into two bringing areas north of Kunnamkulam under newly formed Sultan Batheri. Areas south of Kunnamkulam were to continue under Thiruvalla.

Church holding on to Latin Tradition: The majority of Roman Catholics in India are under Latin tradition. As a result of the reconciliation between Padroado and Propaganda, a new era was born to the Church.

In 1886, Varapuzha was proclaimed as an Arch Diocese of Latin Church. Consequently, Kochi, Alappuzha, Kollam, Trivandrum, Kozhikode and Vijayapuram were made dioceses under it. Outside Kerala, Latin Church had 15 Arch Dioceses including Goa and more than 60 Dioceses.

The Catholic Bishops Conference of India (CBCI) was formed in 1944 with a view to sustain unity among the different Catholic Rites in India, which had been showing substantial all round growth. This organization centered at Delhi carry out lots of activities and they have a really wide agenda for various action plans. They have quite a good number of institutions and the St John's Medical College of Bangalore is one among them. As branches of this organization, Bishops Conferences are being coordinated at regional levels too. The Kerala Catholic Bishops Conference is one among eleven such branches in India.

Clergy education:

Spiritual services for the Indian Church were being looked after by foreign missionaries during the early days. However, as the Church grew, many Indians came forward to enter ministerial services. The Church in Western countries were financially very comfortable and the Roman Catholic Church of India utilized whatever aids, monetary or otherwise, were flowing to India from abroad. This was made good for clerical education as well as in other area of activities.

We have already seen in earlier units the establishment of Mangalappuzha seminary at Aluva and the shifting of the Jesuit seminary from Candy to Goa for training the clergy and about their effective functioning. These two and a few other institutions set up in 18th and 19th centuries were found inadequate to meet the increased needs. This made it necessary for such institutions and colleges being set up at different centers in India. Thus, the Church took care of the needs of mission activities and parish services as required.

Thus, a seminary to cater the requirements of Syro Malabar and Syro Malankara Churches were established at Vadavathoor near Kottayam in 1962 namely St Thomas Apostolic Vidyapeet. This seminary with more than 350 students and efficient faculty members stand in the forefront of Catholic seminaries in India; the Mangalappuzha seminary too deserves to claim fame to the same extent or

more. Apart from these two, there are small sized clergy training institutes at different places in Kerala for Roman Catholic Church.

Among the seminaries in India, the first one was established in 1610 at Goa. This was followed by three seminaries in 18th centuries, a few educational institutions in 19th century and nine other establishments in the 20th century. In all these, there are more than 250 faculty members and close to 320 learners. There are a good number of institutions sharing Christian truths to people situated at many places in India. Dharmaram College of Bangalore is one among them deserving special mention. This is a well known institution managed by the Carmelite community (CMI) of Syro Malabar Church.

Service in different areas:

What are being discussed here are the different categories of public services carried out by Roman Catholic Church through their various programs. These can be pointed out through three channels; in the area of education, in the health care ministry and other social activities.

In the area of education: At the parish level and at the diocese level, the Roman Catholic Church has a large number of schools, 398 colleges affiliated to various universities and 300 technical institutions spread across the country.

During the period when the British were ruling over India, English education had started at the Pazhaya Seminary, Kottayam. Following this, CMS missionary Henry Baker had attempted to set up schools along with the parish churches of Malankara Syrian Church. These incidents inspired Roman Catholic Church leadership to enter the area of education.

Even outside Kerala, situation turned favorable. The government made many appointments to Railways, Post & Telegraph and such departments and many Catholics were benefitted. There were some others too who willingly joined the Catholic Church once they left their homeland for the sake of employment. The Church helped setting up parishes and places of worship to these people migrated for the sake of government job avenues. To provide education to their children, schools were also established at many places. Thus, Roman Catholic Church started schools at many places in India and later even colleges also. Through these institutions, the Church took efforts to sustain their members in their true faith as well as to attract others to this faith. Admissions to these institutions were open to those belonging to other Churches as also to other religions. Now, the educational institutions of Roman Catholic Church cater to the needs of all categories of people without looking into their caste or religion.

Health Care ministry: There are 679 hospitals, 766 orphanages and 157 old age homes managed by the Catholic Churches in India. These hospitals have facilities to treat close to 20,000 inpatients at a time.

This service activity too has a history extending up to 19th century. During those days, orphanages, old age homes and shelters for refugees were being conducted by the Church just to a certain level only. However, professional management of hospitals by the Church developed in the later part of 20th century. In 1935, they had just about half a dozen hospitals. At that time there was one small hospital at Rawalpindi run by Franciscan women Missionaries. One Dr Anna Dangle came from Europe to serve

there. This incident was an eye opener to many, particularly to the Catholic leadership. This lady doctor worked there for a short period and then returned to her country to organize a community of Catholic medical missionaries namely Congregation of Sisters. There was a rule then that nuns should not do service in maternity wards. It was Dr Anna Dangle who took the initiative to change that. It was the service of this lady doctor that inspired establishment of all the medical colleges of Roman Catholic Church in India including the St John's Medical College of Bangalore.

Other social activities: The activities of Christian missionaries in the social environment are worth mentioning. During the 16th century, many fishermen in the sea coasts of Kerala accepted Christianity. There were certain activities for the social upliftment of these fishermen community. Likewise, many from the low castes joined Christianity in the 19th and 20th centuries particularly in South Travancore as also in some other parts of India. This had led to liberation in their social status.

The Church stands for truth and justice. There are efforts from the Church to liberate the marginalized segments of the society from the clutches of that powerful lobby who are trying to retain their control over these poor communities. Let us see what is written about such people by Achilles Meerzman in one of his published articles: The writer explains the circumstances under which the Church developed in the second half of 19th century in Chota Nagpur areas leading to formation of three dioceses by the 20th century. The rich land lords used to lend money to the poor at exorbitant rates of interest and when they fail to pay, their landed property was annexed by these rich zamindars. Understanding this, missionaries from Belgium who were present there worked for the liberation of these downtrodden and settled them which prompted all of them to accept Christianity. (Christianity in India, Ed. by Perumalil and Hambye, 1972; pp 254 - 255)

The activities of Mother Teresa for the upliftment of the poor are also worth mentioning. The Church is expected to convey the peace given by Jesus Christ who is the solace to the hard working and to those carrying heavy loads.

Statistics show that there are now more than fifteen million Roman Catholics in India. They have about 20000 parish churches and places of worship. There are 151 Bishops, 11622 parish priests, 16147 monastic priests and nearly 80,000 monks and nuns associated with the Catholic Church in India. They have 110 seminaries, 7197 primary schools, 3817 secondary schools etc.

Questions:

1. What are the different traditions within the Roman Catholic Church? How far each of them has grown till now? In what ways?
2. What are CBCI and KCBC? Explain their activities in the wider perspective.
3. What is the present status of clergy education within the Roman Catholic Church?
4. What are the contributions of Roman Catholic Church in the service areas?

Lesson 5

SERVICES OF CHURCHES IN TOTAL

Introduction # Women Education # Medical Mission # In the Education Field

Introduction:

The previous lesson discussed briefly the contribution of Roman Catholic Church in various service activities. In this lesson, we will look into such services extended by other Churches. Education of women, medical mission and the services in the field of education are those required to be pin pointed as the contributions from the Protestant communities.

Women Education:

The 18th century India did not have the system of providing education to girls. In North India, educating girls was something that was totally discouraged. But Protestant missionaries worked towards making education available for girls also. Initially, this was not finding acceptability among the people, but by end 19th century, education among girls became quite popular.

In 1818, the wife of Marshman, a missionary at Serampore initiated steps to impart education to girls. Closely, wife of another missionary Wilson at Bombay also took such initiatives. In 1834, a school was set up by a woman English missionary at Calcutta. Later, in 1849, the missionaries expressed their feeling that education among women should be seriously taken up with the cooperation of Brahmasamajam. In 1854, the missionaries organized a program to educate girls at Hindu families. In 1857, another school for girls was set up at Calcutta by Alexander Duff. The American Presbyterian Mission started a boarding school for girls at Dehradun in 1859

As things were progressing like this in India, in 1881, the Anglican Church established Zanana Missionary Society in England. This included Zanana Bible Mission which was meant to impart Biblical knowledge to women and Zanana Medical Mission for providing medical assistance to women. Even before this, one Isabella Thoburn came to Lucknow from American Methodist Episcopal Church in 1870 and provided

valuable leadership for the cause of women education. Her efforts resulted in setting up a school for girls at Lucknow, which grew up as the famous Isabella Thoburn College later. In 1884, two Christian girls passed the matriculation examination of the university at Bombay. In the very next year, two young ladies from the Zoroastrian community joined the Wilson College at Bombay for graduation. By the end of 19th century, women education got popularized quite well in India.

Pandit Rama Bai was the one Indian woman who worked harder than anyone else for woman education and emancipation. She was born in 1852 and passed way in 1922. Her life story is really an unusual one. Her father was a Marathi Brahmin who possessed his own independent thoughts. He taught Sanskrit to his wife and daughter overlooking the prevailing tradition of Hindus. As a result of the famine in 1876 and the consequent sufferings and tribulations, Rama Bai reached Calcutta in 1878. There, she joined Brahmasamajam and married a Bengali youth. But her husband died within just two years. She returned to Pune with her lone daughter and accepted Christianity as her religion. She worked hard for the welfare of women and their upliftment till her death in 1922.

Medical Mission:

A mission associated with medical assistance was introduced in India for the first time by Protestants. Their American Board sent a medical mission to India and thus, John Scudder reached Madras in 1836. Two of children also reached India by 1851. Henry Scudder, the elder among them chose Arkot as his place of service and moved in there. It was Henry Scudder who established Mission at Arkot. Before that, in 1838, LMS had already commenced Medical Mission at Neyyur.

Around mid 19th century, Protestant mission in India started giving importance to medical services. In 1858, there were just seven medical missionaries in the whole of India, but by 1882, their number increased to 28; by 1895, there were 140 medical missionaries and by 1905, there was a further increase to 280. The Presbyterian missionaries from Scotland who had commenced their service in Rajasthan from 1860 onwards had established hospitals and dispensaries during their next 25 years of service. Their attempt to preach gospel was through these medical assistance activities. Similarly, Basel Mission started hospitals at Kozhikode and other places. A medical center was set up at Miraj in 1889. Thus the second half of 19th century witnessed mission activities progressing associated with programs of medical assistance.

The main reason for the growth of medical mission was the direct experiences the women missionaries confronted during their work among the womenfolk particularly of the rural areas which made them understand their pathetic physical conditions. With a view to benefit the women, from 1870 onwards, hospitals and clinics exclusively for women were set up at many places. Once hospitals were established, the requirements of doctors, nurses, compounders and other employees became the priority need. This prompted the missionaries to go in for medical colleges.

Medical institutes were set up at many places. In 1894, North India School of Medicine was established at Ludhiana exclusively for women. Two women missionaries Dr Edith Brown and Ms Greenfield were the persons behind this school. In South India, under the leadership of the American Arkot Mission, a medical school was set up at Vellore, again for women only. Shortly, other mission organization came

forward to cooperate with these. Malankara Orthodox Church too is associated with these institutions. Now, Vellore Medical College and Hospital happens to be the biggest Christian medical institution in Asia.

Initially, all these institutions were just schools. As such a situation came up that their relations with universities were to be withdrawn. To overcome this problem, the Vellore Medical School was elevated as a full-fledged College under the University of Madras in two stages by 1942 and 1945. Consequently, Ludhiana Medical School too was elevated to the status of a College and got affiliated to the University of Punjab. Now, there are many hospitals in India managed by the initiatives of Protestant Churches. There are more than 24 hospitals associated with Malankara Orthodox Syrian Church also.

Hospitals have requirement of nurses and other para medical workers. Medical colleges and hospitals have to address this issue on priority and train suitable personnel. Till the Second World War, women from India were not willing to take up assignment as nurses. During those days, 90% of those who served as nurses were Christians and at least 80% of them were trained at Christian medical colleges. However, there was a change afterwards.

Now there are organizations which are working in such a way as to strengthen the medical service activities. In association with NCC, Christian Medical association of India and Christian Nurses League are active. In Roman Catholic Church, there are organizations like International Medical Association.

In the Education Field:

All the Churches in India are conducting schools and colleges at many places. Thus, Churches work in different states of India cooperating with the state governments in this field.

Higher education at the university level may not be possible for all. What is needed for a good number of people is to undertake job oriented training programs which would help them land up with a suitable employment to take care of their living needs. The ITCs functioning at some places would be helpful in this direction.

From the 19th century, Christian mission had worked out programs to educate young men and women and simultaneously, impart them job oriented training. Basel mission that was active in North Kerala and Karnataka had given special stress for this sort of programs. In other places too, mission workers used to formulate similar activities. They had provided training models and leadership in the areas of agriculture and industries.

It is not at all irrelevant to make a mention of organizations such as YMCA and Bible Society here. The branches of British and Foreign Bible Society were established in India from 1811 onwards. These branches committed themselves to publish the Holy Bible fully or partly in various languages. They ventured to examine the existing versions and modify them as also to make new versions ready. This resulted in the Holy Bible available to those who needed it at very low costs.

Before 19th century, Holy Bible was not available in Malayalam either fully or any part of it. A version of New Testament translated from Syriac to Malayalam under the initiative of Claudius Buchanan was

printed in Bombay after 1806 and distributed in the Syrian Church of Malankara. This had not been very popular, may be because it was a word by word translation from Syriac. Later, a CMS missionary namely Benjamin Bailey started a translation in 1829 that got completed in 1841. Further, under the initiative of Basel Mission, New Testament was translated as also a major part of Old Testament. This was done by Gundart and was printed in 1910 at Mangalore by CMS and Basel Mission; this was distributed by Bible Society.

In 1844, a club formed by George William and his friends at London gradually grew into an international Organization called YMCA. It aimed at working for the spiritual welfare of those who were engaged in trading business. YMCA showed its presence in India in mid 19th century itself. Those who had been giving leadership to protestant Churches in India namely Bishop VS Azaria, KT Paul and others were active workers of YMCA. KT Paul worked with YMCA from 1913 to 1930 and was its General Secretary from 1916 onwards. This Paul had participated in the Round Table Conference in 1930 at London along with Mahatma Gandhi as a special invitee of the then Viceroy of India.

YMCA is an organization where anyone can work without any barrier of caste, creed or religion. Mr KM Philip, a member of Malankara Orthodox Syrian Church had been its President for a sometime.

Questions:

1. How did women education got popularized in India?
2. How was the Vellore Christian Medical College formulated?
3. Briefly narrate the contributions of Christians in the area of education.
4. What do we know about YMCA and Bible Society?

Lesson 6

CONCLUSION

Introduction # A peep into the past # Church and the Indian Culture # Church and Ecumenism

Introduction:

This is the last lesson of this short book. An attempt was being made to narrate simply and briefly how the Christian Churches originated and grew in India. Based on these, there is an important question confronting us looking into the future that what should be the pattern of growth for the Church in India.

Two facts are to be born in mind here. One, the Christian Church was not born and developed in India. All the different Churches have been formed in different foreign countries under their cultural, spiritual and intellectual background; it was replanted in India from that sort of a situation. Even though in varying measures, all Churches are foreign in our context. It is therefore necessary that this foreignism

should be liberated from the Indian Church. Two, equally crucial is the fact that the Indian Church is not a unified community. All these communities owe allegiance to different traditions. However, as all Churches are subjected to Jesus Christ and the Good News propagated through the Holy Bible, there have to be an overall unity in these Churches which should be the priority in our thought processes.

A peep into the past:

Among the different Churches in India, the Syriac Churches of Kerala have a legacy far richer than any other one. During their very lengthy history, they had come into association with the ancient Persian Church, Roman Catholic Church, and Syriac Church of Antioch as also among the Protestant churches, with the Anglican Church. All these Syriac Churches are in one way or other indebted to Eastern Churches, may be to the Persian Church or to the Syriac Church of Antioch.

Among these two Churches, the Persian Church has not been accepting the Ephesus Synod of 431; instead they honor Nestorius and his supporters as their Church Fathers who all were excommunicated by that Synod. On the other hand, the Syriac Church of Antioch has discarded the Chalcedon Council of 451. They accept Mar Dioscoros and others as Church Fathers who were excommunicated there. The Christian scholars of today are not attaching any contemporary relevance to these excommunication proceedings taken place during the very early days of the Church. The Church in Kerala had associations with the Persian Church till about the 16th century. From 1665, one segment of the Malankara Church commenced association with the Syriac Church of Antioch.

The Trichur centered Chaldean Church or the Church of the East is a small Church that continues to be in association with the Persian Church even today. The Syro Malabar Church has not been accepting any of the faith related stands of the Persian Church, but retains other Persian traditions with the concurrence from Rome. All other Syriac Churches are retaining the traditions of the Syrian Church of Antioch in different ways, but the Syro Malankara Church follow them only to the extent permitted by Rome. The traditions of faith and liturgy followed by the Syriac Church of Antioch are retained without any worth mentioning changes by the Orthodox and Jacobite factions of the Malankara Syriac Church. But the Mar Thoma Church has introduced modifications to the traditions of the Syriac Church of Antioch to the extent they are influenced by the Western Reformist theories.

Among the other Churches in Kerala and outside, the most prominent one is the Latin Catholic denomination. This Church too has formally accepted the overall supremacy of Rome just like the Syro Malabar Church and the Syro Malankara Church. The formulation and development of these Churches in India had been specifically narrated in earlier parts of this book. Now, these Churches are clamoring for internal administrative freedom and Indigenization but certainly under the supremacy of Rome. Even though, Indigenization has not been favored with, there is a strong move in that direction. To a certain extent, internal administrative independence is being implemented through CBCI and such other bodies. Yet, it is the need of the hour that the different Catholic denominations should be more united than what is being seen today, at the same time ideologically heeding to the above mentioned two principles.

The Protestant Churches in India are not the result of any peculiar development within the country. These churches have come up just like the Latin Church consequent to the evangelization process

initiated by western missionaries. Thus, neither they possess any true knowledge about the Syriac Church of Kerala nor the Syriac churches know much about them. Considerable Protestant members in India are either with CSI or with CNI. Those Protestant communities not merged with these two Churches are standing as independent communities. In other word, the differences among Churches seen globally are very much present in the Indian scenario too in a similar manner.

Church and the Indian Culture:

When the Portuguese came to India in the 16th century, there were considerable differences of opinion between them and the Malankara Church. The main reason for this difference was that the Portuguese saw a Christian community in Kerala totally alien to them in rituals, liturgy and all. The Christians in Kerala also was not able to accept the Roman Catholic traditions on the face of it.

During those days and immediately after, certain truths were ignored or discarded by both these communities; this fact was reflected in the early history of our Church. For example, even before the days of separatist movements within the early Church, the Greek Church, the Coptic Church, the Armenian Church and the Syriac Churches were very much active and their separate identity were intact within the wide umbrella of Eastern Churches. Each Church respected the independence of others. In matters related to faith such as the Triune character of God, the nature of Christ's person and the guidance of Holy Spirit each of these Churches ventured to maintain a unified stand. But the Church as a whole saw to it that they moved along with the cultural characteristics of their respective countries. The Church in India too owns this right. Once this right becomes a reality in the practical sense, then only the foreignism can vanish from the Indian Churches.

The Christian Church has been a part of India for the last 19 plus centuries. As such, the Church is an inseparable entity of Indian history. Not only that, the Church is moving in tandem with the Indian cultural realities. The aim of Churches while carrying out various services is not to be targeted to acquire concessions and favors from political and social hierarchy. On the other hand, they are to merge with the Indian realities and share its riches and heritage for the common good of the society. Based on these, the Christian Church should move forward as an undisputable facet of our motherland.

Church and Ecumenism:

The word ecumenism has not been used in this book earlier. From the Greek original, this word has been adopted to English. In general, this means attempts to unite the Christian communities and Churches which are standing separate. But the word has far wider meanings. This word carries with it the idea to view not only the Christian communities or the whole mankind as one, but also the whole universe as one.

Based on what are discussed in this book, one question can come up strongly. How can the Christian Churches and Indian Christians in general proclaim the message of unity? It is not attempted to suggest answer here. Let the readers think about the pros and cons of this pertinent issue.

Let the spirit of unity lead us.

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