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M. E. WEYMONT

THE CHURCH OF SOUTH INDIA:
PROGRESS, PRACTICE AND PROBLEMS 1960 to 1970

M.A. Thesis 1973

The Church of South India: Progress, Practice and Problems 1960 to 1970

The study sets out to determine the driving forces and distinctive nature of the Church of South India through an examination of her life in the decade 1960 to 1970. Chapters One and Two consider the negotiations leading to reunion and the theological basis of the United Church so providing a standard with which to assess progress in the decade under review. Subsequent chapters study selected aspects of C.S.I. life both at diocesan and at pastorate level. Administration and organisation are first considered with four topics chosen as indicative of recent trends in the church. C.S.I. membership is examined in Chapter Four. There are several headings, each considering a particular group within the church some of which exist for ecclesiastical or practical purposes while others are simply divisive. Missionary work is studied separately with particular emphasis paid to evangelistic work undertaken by C.S.I. members in the field. Relations with other churches in South India and with founder bodies abroad are reviewed in Chapters Six and Seven respectively. The study deliberately adopts a positive approach to the United Church, but takes seriously the many problems with which it is faced, considering these as and when appropriate in the text.

A concluding section summarises what are thought to have been lines of advance in the United Church apparent in the 1960s. Current questions and emphases within C.S.I., which were noted in the text, are here brought together and probable priorities in the 1970s are also indicated.

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ABBREVIATIONS USED IN THE TEXT

B.C.W.	The Book of Common Worship
C.C.S.I.	The (Proposed) Church of Christ in South India
C.I.B.C.	The Church of India, Burma and Ceylon
C.M.S.	The Church Missionary Society
C.N.I.	The Church of North India
C.S.I.	The Church of South India
L.M.S.	The London Missionary Society
S.I.C.	The South India Churchman
S.I.U.C.	The South India United Church
S.P.G.	The Society for the Propagation of the Gospel

ADDITIONAL ABBREVIATIONS USED IN THE NOTES AND

BIBLIOGRAPHY

C.L.S.	Christian Literature Society (Madras)
I.S.P.C.K.	Indian Society for the Promoting of Christian Knowledge
O.U.P.	Oxford University Press
S.C.M.	Student Christian Movement Press
S.P.C.K.	Society for Promoting Christian Knowledge

PREFACE

There is no universally accepted criterion with which to assess the progress of a particular church over a period of ten years. An outsider is tempted to find in his own church and experience a yardstick with which to measure achievement in another church. But such a procedure would not do justice to C.S.I. The United Church cannot be reasonably evaluated from the point of view of any one tradition, nor even of each tradition in turn. Accordingly this study attempts to assess C.S.I. by its own criterion - by standards, which, it is thought, would be recognised within C.S.I. This will not exclude references to the author's own impressions and ecclesiastical background.

Just as there is no universally recognised standard or norm with which to evaluate the life of a church, nor is there any one standard commonly accepted within a church. Care will be taken to avoid measuring the progress of C.S.I., simply from the view point of her official assessment and for this reason frequent references are made to life on the pastorate and congregational level. It should also be noted that expectations and evaluations attributed to 'C.S.I.' do not reflect the findings of a "Gallup Poll", but reflect rather a subjective impression that the majority of members would agree in a certain way if questioned. At other times it will be made clear that opinions expressed, or findings disclosed, are those of an official or other individual and any subsequent attempt to assess the weight of support for such an opinion, must be largely guesswork.

Progress may be measured in the light of advance from one year to the next, or against an ideal towards which the church is striving. Both are attempted in this study. Chapters One and Two are included because they provide a back-cloth by which to assess C.S.I. in the 1960s as a function of inaugural aims and expectations. Here the

United Church 1960-1970 is reviewed in the light of 1947. But it is also thought that progress will have been achieved within the decade under review and so the position of C.S.I. towards the end of the decade, is, at times, examined in the light of the church in the early 1960s. Attempts to measure C.S.I. against an ideal must be very tentative. Once again the expectations of 1947 must intrude and so too the opinions of the author.

The practice of a church refers to its life as a worshipping, working and reflective community. Chapter headings will indicate which attributes of that life have been selected for examination. Both the nature and the development of the church will be considered. Development refers, in part, to progress achieved in the decade, but also includes "neutral" change and movement occurring in the period, to which the idea of progress cannot be appropriately applied. The thesis will have achieved its aim if, by examining C.S.I.'s progress practice and problems, an understanding of the distinctive nature of the church, and the driving forces propelling her, emerge. It is thought that the insight so gained would continue to serve outside the immediate context of the years 1960 to 1970.

The problems of the church are examined so as to elucidate the life of C.S.I.; and so an understanding of the church's nature and guiding forces. To this end, the stance adopted by members and leadership of the church, in response to diversity and non-conforming activity, may be seen to be as important as the activity itself.

Chapter I - A Historical Sketch of the Union to its Inauguration

Even before 1947 churchmen in South India had witnessed ecclesiastical integration which went far beyond traditional missionary society co-operation. Bishop T.S. Garrett (C.M.S. Bishop in Tirunelveli) has contrasted the pre-union experience of C.S.I. with that of the negotiating churches in Nigeria. The Nigerian churches, in 1963, had had almost no 'schooling' for a larger union - either federally or organically. South India, on the other hand, had known a union of Presbyterian and Congregationalist Churches in the early years of the century and had also witnessed the integration of S.P.G. and C.M.S. missions into common Anglican dioceses.

The forces which served to encourage co-operation amongst denominations in India, in the nineteenth and early twentieth centuries are outlined below. It is thought that these forces have continued to operate since 1947.

Progress towards Union up to 1919

The ecumenical movement has been closely associated with the missionary outreach from Europe and America to the countries of Asia and Africa. The Edinburgh Conference of 1910 is particularly important in this respect. Although the European missions have been associated with particular denominations they have remained societies and have not become churches. As societies they were able to co-operate, at times, to an extent not possible amongst churches in Europe. Most important was the arrangement known as 'comity' by which the Societies agreed to demarcate unevangelised areas for the work of particular missions. At times the Societies showed their ecumenical intent rather more positively. Both C.M.S. and S.P.G. first sent, not Anglicans, but Lutherans to the Indian missionary field.

As the twentieth century brought greater mobility for the Indian people, so the tactical agreements between missionary societies came to be seen as no final solution. There were one hundred and sixty missions in India in 1900 and most of these were associated with separate denominations. Members of the same family could find that they were separated in their Christian fellowship simply because they lived in different mission areas. Mr. C. J. Lucas, (a South Indian layman), described how there were no less than seven ecclesiastical traditions in his own family. (1)

Pressure for co-operation came from other quarters. Despite enthusiastic and resolute work by both foreign and Indian personnel, the proportion of Indian Christians has stood at only 2% in this century. Such a tiny group felt weakened by their divisions as they observed and came into contact with the Hindu and Muslim world about them.

The turn of the century also witnessed an increase in Indian nationalism. Many Indians came to dislike anything that could be regarded as a Western imposition. It was precisely in this light that the denominational structures appeared to many Christians and non Christians in India.

In 1901 two churches of Presbyterian polity - the United Free Church Presbytery, derived from Scotland, and the Arcot Church, derived from America - united to form the "South India United Church". In so doing they had been inspired by a similar union in China two years previously. In 1904 it seemed that a sort of Pan-Presbyterianism was gaining ground with the formation of the "Presbyterian Church in India"; a union of thirteen different Reformed and Presbyterian churches in India. S.I.U.C. however, only agreed to enter the 1904 union on the important condition that it be free to withdraw should

conditions permit of "a more practical union in South India".

These conditions were soon realised and in 1908 the southern Presbyterians left the Presbyterian Church in India and came into organic union with the southern Congregationalist Churches - themselves the result of activity by L.M.S. and the American Board of Congregationalist Churches - forming the (new) "South India United Church". This was an important development, as two churches of different polities had united. It was to be sixty years before the same traditions were to unite in England. The leaders of the 1908 union never intended to stop there. A L.M.S. missionary in 1907 had said that they should not be satisfied until other denominations had joined. In practice the topic of further organic union in S.I.U.C. circles was shelved, and its leaders thought in terms of federal union only. Initiative passed into other hands. Mr. G. S. Eddy (an American missionary in the S.I.U.C.), and V.S. Azariah (Tamil Missionary in Dornakal and later Anglican Bishop in Dornakal), both of whom spoke at the Edinburgh Missionary Conference of 1910 and Bishop Whitehead of Madras who in 1911 and 1912 advocated union between Anglicans and S.I.U.C. were three of those who were preparing the way for Tranquebar in 1919.⁽²⁾

Steps towards Union 1919-1929

The conversations that were to lead to C.S.I. began at a Conference on Church Union held in May 1919. This historic meeting, in Tranquebar, immediately followed a Conference of the Evangelistic Forward Movement and was attended by ministers, the majority of whom were Indian. Once again the relation between the missionary task of the Church and the movement for reunion is made apparent. G.S. Eddy, who had helped organise similar campaigns in China, together with H. Popley (a missionary in S.I.U.C.), inspired evangelistic weeks, conventions and conferences in South

India. G. S. Eddy was careful to stress the need for direct "personal work". It will be shown how C.S.I. has not forgotten this emphasis in recent times. The work came to be known as the Evangelistic Forward Movement and Churches other than S.I.U.C. became involved. Bishops Azariah and C. H. Gill (of Travancore) and the Mar Thomite Bishop Abraham were active in the Movement. At the 1919 meeting there were members of the Swedish Lutheran and Wesleyan Churches as well as from S.I.U.C. and Anglican Church.

The meeting that is the main concern of this thesis immediately followed the Evangelistic Forward Conference. It was soon found that the Lutherans and Wesleyans were not yet ready for the sort of comprehensiveness for which the Union was to stand.⁽³⁾ Members of these two churches soon left, leaving S.I.U.C. and Anglican ministers to draw up the "Tranquebar Manifesto". Perhaps the most important breakthrough was the acceptance of episcopacy by S.I.U.C. members. Both sides were ready to demonstrate that they recognised that "neither sanctity nor sense" was "the monopoly of any one church". The Manifesto deserves consideration for it remains a remarkably modern document. Later chapters will show how the principles included in the Manifesto continued to be relevant in C.S.I. in the decade under review. The same cannot be said of all the points debated in the years between 1919 and 1947.

The signatories declare that after prayer and discussion they agree that:-

- the present hour called them to mourn their divisions:
- so also did the task of winning India for Christ
- they were neither responsible for, nor did they wish to perpetuate those divisions:
- The Congregational, Presbyterian and Episcopal elements of the conversing traditions should all be included in any

United Church:

- the Anglicans stood for the principle of the historic episcopate:
- the S.I.U.C. members stood for the principles of spiritual equality and the priesthood of all believers.

There then followed a simplified version of the Lambeth Quadrilateral, with this note:- "We understand that the acceptance of the fact of the episcopate does not involve the acceptance of any theory of the origin of episcopacy nor any doctrinal interpretation of the fact. It is further agreed that the terms of union should involve no Christian community in the necessity of disowning its past and we find it no part of our duty to call in question the validity of each others ministry." The last section related to the actual method of inaugurating the proposed Church. The signatories wished to find some means to permit ministers of one body to celebrate in churches of the other body. To this end the Manifesto suggested that there might be a commissioning for those who wished to officiate throughout the whole church. This last suggestion proved to be the least satisfactory part of the document. Bishop A. E. J. Rawlinson (Bishop of Derby) has pointed out that the proposals of Tranquebar fall short of a scheme for full unity.⁽⁴⁾

Reaction to the Manifesto was varied. Within S.I.U.C. ranks L. R. Scudder (Missionary in S.I.U.C. of the American Reformed Church) was prepared to accept episcopacy and even the proposed commissioning for the sake of unity. But he found it hard. Indian members of S.I.U.C. were generally enthusiastic but L.M.S. missionary B. Lucas was not. As far as he was concerned episcopacy involved far more than church government; the commissioning was only a camouflage. Many of the Anglican leaders responded to the vision of Tranquebar. Besides Bishop Azariah who had attended the meeting, Bishop E. H. M. Waller (of Tinnevely) and Bishop E. J. Palmer (of Bombay) took an active

part in the debate from the beginning. Bishop Palmer who was to play a vital part in the negotiations, insisted that there be no absorption in the proposed church of one tradition by another, but that the union be rather a Dravidian expression of all that was Catholic.

Tranquebar had been unofficial, but now S.I.U.C. General Assembly and The Church of England in India Episcopal Synod both agreed to send official delegations to form a joint-committee. The Mar Thoma leaders also hoped that their church would take part in the conversations, but local difficulties prevented effective action. Chapter Six reviews C.S.I. - Mar Thoma relations in the 1950s and 1960s.

The first joint committee met in March 1920 and the basis of union proposed in the previous year was confirmed. Further discussion followed and it became evident that organic union was intended. It has been pointed out that Anglican fears with regard to the catholicity of the proposed church in subsequent years, cannot be attributed to any "deterioration" in the negotiations. For even at the first joint committee meeting it was agreed that the episcopate would be constitutional and that it was only "more likely than any other" to promote and preserve the unity of the church. Also S.I.U.C. members made it quite clear that any intercommunion that their church now enjoyed would continue and that their ministers were to be regarded as such, without re-ordination. No objection to these demands were made from the Anglican side.⁽⁵⁾ The Lambeth Conference of 1920 followed immediately after the first joint committee. The "Appeal to all Christian people" seemed a fair statement from the Anglican point of view but S.I.U.C. regarded it as putting in jeopardy the recognition of their ministry. This fear arose from the Anglican requirement of mutual commissioning and the restriction of intercommunion.

And so the second joint committee of December 1920 met in despondency. Not for the last time, however, it was found that both prayer and a determination to meet once again, opened up the way.⁽⁶⁾ Typical of the spirit of South Indian negotiations was the appeal by Bishop Azariah to S.I.U.C. He asked that they should respect the freedom of those Anglicans who desired to receive the Eucharist only from the hands of an episcopally ordained minister. This meeting also laid down the Dravidian character of the proposed union by deciding to include only the four southern dioceses in the United Church. This territorial limitation has continued to operate and is discussed in later chapters. At the third joint committee of June 1921, delegates issued statements on church government, the power of bishops, creeds, marriage, intercommunion and the ministry.

The years between the third and tenth joint committees were concerned chiefly with the mutual recognition of the ministry. A mutual commissioning service was proposed at the fourth joint committee but reaction against this was strong and the proposal was dropped for the time being. S.I.U.C. members suspected that some Anglicans interpreted commissioning as ordination. It was the Anglicans who put forward a solution at Trichinopoly in 1926. Led by Bishop Palmer they declared their willingness to accept the other ministers "as ministers of the Word and Sacraments in the future United Church". The Anglicans also proposed an "interim period" and this was accepted. It was to be a process of "growing together" even after the churches had become organically related. The decade 1960 to 1970 fell towards the end of this interim period as finally provided for in the Constitution and this fact will be referred to again in subsequent chapters. The next important move was made by the Methodist delegation. They suggested that there be a pledge by which each Church would bind itself not to impose a ministry on any congregation that objected to that

particular ministry. This proposal was accepted and is hereafter referred to as the Pledge. Still the debate was not over. Subsequent years were to make clear the difficulties involved in interpreting the Pledge. Nevertheless a framework had been erected and the churches would eventually unite with the formula: interim period together with the Pledge.

Meanwhile in 1925 "still another tradition of piety and ecclesiastical government was brought into the deliberations" when the Provincial Synod of the Wesleyan Methodist Church in South India sent delegates in a consultative capacity, and in 1928 as full members of the joint committee, to the negotiations. In 1927 the Anglicans shed all formal ties with both the state and the English Church, so replacing the Church of England in India by the Church of India, Burma and Ceylon. Only the Methodists remained bound by the decisions of foreign boards. Subsequent years were to show that the less tangible links of S.I.U.C. and C.I.B.C. with their foreign counterparts were to prove far stronger than Methodist legal dependence. By 1929 the joint committee was able to issue its first scheme of the Union. Despite several editions this Scheme is clearly recognisable as the plan that led to the final Basis and Constitution issued in 1942.

The First Scheme of Union and its Aftermath

The 1929 Scheme contained paragraphs on the Church's faith, ministry, worship, government, membership and relations with other churches. The negotiating churches affirmed that they held the faith which the Church has ever held, that they accepted Scripture as containing all things necessary to salvation and the Apostles' and Nicene Creeds and safeguarding the faith of Scripture and as "containing a sufficient statement thereof for a Basis of Union". A general paragraph on these sacraments was included. The Episcopate, which

was to function in accordance with the custom of the church and was to be constitutional, the Presbyterate, and the Congregation, were all to have their appropriate place in the United Church. - Chapter Four considers whether this principle has been maintained in C.S.I. of the 1960s. The Scheme asserted that bishops were to be elected. Reference was made to the interim period and to the Pledge. There was to be considerable freedom with regard to admission to communicant status, and to worship in general. The "constituent parts of every Communion Service" were outlined. The United Church was to have Pastorate Committees, Diocesan Councils and a Synod presided over by a moderator. The Synod would be the final authority in the church, but the bishops would discuss separately proposals relating to faith, membership, ministerial functions and worship.⁽⁷⁾ The part played by the Synod vis a vis the dioceses in the 1960s is considered in Chapter Three.

As with the Tranquebar Manifesto response to the 1929 Scheme was somewhat diverse. The debate, which had now passed from the evangelist to the theologian, took place both in India and elsewhere. The ideas of previous years had now been "translated into paragraphs and words which might have consequences not only for South India but, by example and precedence, for other parts of the world where church union was considered." Bishop G. C. Hubback (of Assam and from an Anglo-Catholic tradition) had hoped the scheme would be based on an "irreducible minimum" - a sort of stunted Lambeth Quadrilateral and no more. This may well have been an easier course since analysis could have been less detailed; there being less affirmed. Such a procedure, however, would not have been in the spirit of South Indian negotiations. Even from Tranquebar negotiators were determined to bring together all that was worthwhile in the four traditions involved in conversations. It was expected that each denomination

would make its maximum contribution. The newly arrived L.M.S. missionary, A. H. Legg was one of the first to criticise the Scheme. In his pamphlet, he expressed his deep suspicion of episcopacy and of any attempt to limit the administration of the sacraments to ordained men. Replies were made to this point of view not only by Bishop F. J. Westem (now in Bishop Waller's old Diocese of Tinnevely) of the Anglican Church but also by the Congregationalist A. E. Garvie (in England). The English Anglo-Catholics did not approve of the Scheme, but the Anglican Evangelical Group supported the proposals.⁽⁹⁾ The Lambeth Conference of 1930 gave general approval to the steps taken so far in South India but said that intercommunion with the proposed church would be "limited in certain directions by their rules". In effect the Conference made a distinction between those ministers in the United Church who would be episcopally ordained and those who would not. As far as C.I.B.C. was concerned it had been given encouragement to go ahead.

The Debate leading to the Scheme of 1939

The debate in the period 1930 to 1935 mainly concerned the distinction between bishops and presbyters. Later this was replaced by a distinction between ordained members of the Church and the laity.

Another Scheme appeared in 1932. The differences between this and the previous Scheme reflect the movement of the debate. Episcopal authority with regard to the Synod was modified. The Anglican Church secured a footnote to the Basis - which had now been separated from the proposed Constitution - commending the use of confirmation. Also in 1932, after an apparent deadlock in the negotiations, it was decided to postpone making any decision about non-episcopal ministers at the end of the interim period. The decision would be taken by the United Church and would not be prejudged in the Constitution. B. Sundkler (Professor of Church History and Missions, Upp_sala

University, Sweden), has written that this decision of 1932 "stressed the authority of the Church of the future. It represented a thrust into the United Church itself."

One active group led by D. M. Devasahayam (S.I.U.C. layman), remained totally opposed to the union proposals as outlined in the Schemes. The whole format was too western. Although certain L.M.S. missionaries supported D. M. Devasahayam, most of those who followed his lead were Indians. There were other parties both in S.I.U.C. and in the other denominations who rejected the proposals, but it may be said that the main opposition, in India, throughout the negotiating years came from responsible left-wing L.M.S. opinion. The debate was necessary, for union would never have worked if voices had been suppressed. The Church in India should be Indian and on that score Devasahayam was right. But it also needed to be catholic and not sectarian. Anglican opposition became perhaps the main source of discontent from abroad. It seemed at times that support by one wing would lead inevitably to suspicion by the other.

1935 was another crisis year. It became apparent that S.I.U.C. Councils were by no means ready for union; indeed it was doubtful if they intended to proceed at all. In the outcome the South India United Church did enter the union, but the delays seemed unending. Members of S.I.U.C. now turned their attention towards matters of faith. Previously the negotiations had been concerned with ordering in the United Church. The Scheme had been amended again in 1934 but the Congregationalists remained dissatisfied. The Scheme of 1939 once again reflected the shift in the negotiations. The procedure of the proposed Synod received further modification and so too did statements regarding the ministry - there being a renewed stress on the priesthood of all believers - but the most important changes were made in the section dealing with the church's faith.

These changes were made on the insistence of A. Streckeisen (Minister in the Basel Mission of the Continental Reformed tradition). The amendments were intended to affirm the role of Scripture and to guard the Church against syncretism. Some felt that the changes did not in fact achieve their aim. The creeds were no longer held up as a "sufficient" statement of the Church's faith. These alterations as a whole were to cause considerable trouble at the Lambeth Conference of 1948. The impact of the Lambeth Conferences on C.S.I. in the 1960s will be outlined in Chapter Seven.

During the period 1935 to 1941 the Scheme was "almost wrecked" (9) over the issue of lay-celebration. The question had been raised some years earlier, but had been overshadowed by another question dear to S.I.U.C. hearts: that of intercommunion. This impasse had been partially solved by the Anglican authorities permitting intercommunion at meetings of the joint committee. The question of lay-celebration really concerned the principle of the priesthood of all believers. This was in fact a principle that had been carefully affirmed in all the previous Schemes for Union. The problem was both theological and practical. J. E. L. Newbiggin (missionary in S.I.U.C. of Presbyterian tradition who became Bishop in Madura Ramnad in 1947), has set out the case for pastoral urgency in C.S.I. (10) The choice has been between leaving pastorates uncared for or adopting lay-celebration. Steps taken by C.S.I. to provide an adequate ministry in the 1960s are examined in Chapter Three. In these terms lay celebration may well have been acceptable to most Anglicans at least by the principle of economy. The dispute arose because some members of S.I.U.C., and especially certain missionaries of Congregationalist tradition advocated lay-celebration as a matter of principle. Their church did not practice it - unlike the Methodists, who, as it happens did not advocate the practice as a matter of principle - but they came to regard lay-celebra-

tion as an assurance against sacerdotalism. The joint committee was not in favour of altering the rule which confined celebration to ordained ministers: nor were the Anglicans; nor were the Methodists. As the debate moved forward it became apparent that the Indian leadership in S.I.U.C. was opposed to the stand taken by L.M.S. missionaries, and R. D. Paul (layman in S.I.U.C.) thought that "it would be ridiculous for anyone, merely on the strength of this phrase (the priesthood of all believers), to make a claim of right to perform any priestly functions." It has been shown that to insist on lay-celebration as indispensable evidence of the priesthood of all believers can lead to erroneous beliefs both about the Supper itself and the part played by the celebrant.⁽¹¹⁾ Except as a temporary measure to facilitate the provision of an adequate pastoral ministry, lay-celebration was never adopted. A sub-Committee set up by the joint committee found that the demand for lay-celebration was founded on a fear that the priesthood of all believers was not safeguarded in the Scheme. Accordingly the Constitution was revised to clarify the matter. Bishop Newbigin has quoted this instance as one of the many "occasions on which it was found that difficulties which seemed insoluble on paper were capable of solution in the context of the personal meeting of Christians responsibly engaged in the common life of the Church."⁽¹²⁾ The plans could once again go ahead.

The Final Achievement of Union: 1939 - 1947

In 1941 the joint committee agreed on a final form for the Scheme and issued an appeal to the participating churches to reach a decision by 1944. From now on the initiative previously taken by the joint committee was left to the governing bodies of the churches. The debate, however, was not at an end although the Scheme had reached its final form.

The Methodists had already approved the Scheme current in 1934.

In 1941 and again in 1943 they declared themselves more than ever ready to enter the union.

In 1941 S.I.U.C. was divided. In effect the Presbyterian Councils were prepared to go ahead but L.M.S. groups were not. After this year, however, the home board of L.M.S. began to give S.I.U.C. more support for the union than had previously been the case.

Prompted by Anglo-Catholic opinion, the Anglican Metropolitan in India, in 1943 appealed to his fellow ^(archbishops) [^]Metropolitans throughout the world to give their reactions to the proposed union. In the same year certain Indian members of S.I.U.C. proposed a federal union based upon a scheme of H. V. Martin (L.M.S. missionary), but this proposal met with no more success than an earlier proposal made by D. M. Devasahayam. 1943 was an eventful year. Bishop Azariah introduced the idea of supplemental ordination in response to those who were not satisfied with the proposed dual ministry of those episcopally ordained and those not so ordained. He was backed enthusiastically in Anglican and in some Methodist circles, both at home and abroad. This was to be another suggestion which almost wrecked the hopes for South India. There was not much likelihood that the proposal would succeed. Suggestions made previously for a commissioning - either optional or inclusive - had been rejected and so too was this suggestion. In 1944 the joint committee was forced to abandon the proposal in the face of vehement opposition from L.M.S. group.

In the same year the Metropolitan received replies to his question of the previous year. The Anglican Church in England would certainly not break off communion with C.I.B.C. should it give its blessing to the South Indian Union. The Lambeth Conference of 1930 had stated that the entry of certain dioceses of C.I.B.C. into C.S.I. would not be regarded as an act of schism. The Anglican Church in England held much the same position as that taken by the Conference in 1930. There

would be limited intercommunion. Elsewhere the Anglican attitude depended upon the churchmanship of a particular province. The Archdiocese of Sydney for example was intending full communion with the United Church.

In 1944 the Congregationalists in S.I.U.C. had sufficient influence on the Assembly to obtain a final postponement for another two years. In the following year the General Council of C.I.B.C. adopted the Scheme despite active opposition still evident in Anglican circles, especially in England. But five months later the House of Bishops in India interpreted the decision of the General Council in such a way as to cause an uproar. This sudden crisis requires explanation.

After voting in January 1945 some Anglicans discovered that the joint committee had, a few months earlier added an interpretative note to the Pledge. This note implied that Anglican Congregations could well have a minister not episcopally ordained if they did not actually object. This indeed had been the intention of the Pledge from most quarters: at least since 1934. But not all Anglicans had understood the Pledge in this permissive light and had thought that Anglican congregations would, almost invariably, be ministered to by an episcopally ordained minister.

In 1946 two events helped bring this crisis to an end. The South Indian bishops issued a clear statement of their position. They would receive the Eucharist at the hands of non-episcopally ordained ministers. Also in that year the joint committee published a further statement on the Pledge which ran: "It is understood that during the period of unification congregations will normally continue to be served by the ministries to which they are accustomed, except where pastoral needs obviously demand other arrangements. The duly constituted authority within the United Church shall be the sole judge

of the urgency of pastoral needs."⁽¹³⁾ This the Anglicans accepted.

With the Anglican position now clarified, the General Assembly of S.I.U.C. with only a few dissenters, including D. M. Devasahayam, passed a resolution accepting the Scheme based on the 1934 interpretation of the Pledge. In 1946 the Anglicans were also able to examine a Report commissioned earlier in the year by the Archbishop of Canterbury. The committee set up to produce the Report examined the Scheme in detail, and all, except one, of the members were able to agree that "union should go forward". The Report, "The South India Church Scheme", did ask for certain constitutional changes, of varying importance, if there was to be full intercommunion between the Anglican Church and C.S.I. One of the changes which the Committee desired was that the adherence of C.S.I. to the historic faith of the Church be put beyond question. The Committee also advised that the position of bishops vis a vis the Synod be safeguarded and that the final relation of C.S.I. to churches not episcopally ordered be reconsidered. Bishop Rawlinson, who chaired the Committee, has drawn attention to the fact that the proposed church was not intended to be part of the Anglican Communion. "The ideal in view was rather a relation analogous to that between the Church of England and the Old Catholics."⁽¹⁴⁾ If this point had been borne in mind Anglican objections from abroad may have been more restrained during the negotiating years.

And so finally, early in 1947, C.I.B.C. felt able to reaffirm its decision of 1945. Even in this, the final vote, the Anglicans were divided. The laity were heavily in favour, the clergy less so, and the bishops by only one vote.

NOTES - CHAPTER I

For the whole of this Chapter cf. especially B. Sundkler, Church of South India: The Movement Towards Union 1900-1947. Revised 1965 Lutterworth.

- (1) Here, and elsewhere cf B. Sundkler
- (2) Bishop J. E. L. Newbiggin, A South India Diary, Page 9 S.C.M.1951
- (3) Sundkler quotes Archbishop Lang (Page 66) "We look forward to reunion not by way of compromise, but by way of comprehension."
- (4) Bishop A. E. J. Rawlinson, The Church of South India - Lichfield Lectures, Page 27. Hodder and Stoughton 1951.
- (5) Op. cit. Page 27
- (6) Newbiggin op. cit. Page 11
- (7) Sundkler op. cit. Page 169-173
- (8) Rawlinson op.cit., Page 28f. Dr. Garvie's pamphlet is entitled "An Examination of the South Indian Scheme from the Congregationalist Point of View."
- (9) The phrase is from Rawlinson op. cit., Page 42. The controversy began well before 1939.
- (10) Newbiggin, The Reunion of the Church, p.173ff., S.C.M. Revised 1960
- (11) M. A. Ward, Lay Celebration of the Lord's Supper: A Methodist View, The Christian Literature Society (C.L.S.) 1941.
- (12) Newbiggin, op. cit., Page 175
- (13) Anglican movements in 1945 and 1946 are well set out by Rawlinson, op. cit., Pages 55-70
- (14) Rawlinson op. cit., Page 65

Chapter II - The Theological Basis and Significance of The Church of South India

The impulses which drove the churches into union and the pattern actually adopted in 1947 continued to operate in the 1960s. These impulses, together with the forces that dictated the form of the United Church, are examined in this Chapter.

The Indian Situation

The real divisions in the Indian Church are those rooted in the environment; caste, language and standard of living, and in comparison with these problems the divisions of denominationalism can be regarded as far less fundamental to India. Denominationalism is highly inappropriate to the Indian situation, and union has been regarded as the natural course to pursue under the circumstances.

B. L. Rallia Ram writing in 1956 of North India referred to the many garden varieties of ecclesiology, which, whatever their use may once have been, are now going to seed. Similar sentiments had been expressed many years before. The Tranquebar Manifesto had referred to the situation in India which caused the church to mourn her past divisions and seek union in Christ. The time, it had said, was, critical, but so too was 1947, and so too the decade 1960 to 1970. Twentieth Century India is neither the time nor the place for denominational Christianity.

In 1929, J. Muir joined in the protest against the Western character of church structures in India. "Few Churchman can have any idea of the primitive conditions, the looseness of organisation or the weakness of denominational loyalties in the Indian churches concerned..... The reality consists of vast numbers of little villages, each restricted in its outlook, the majority of members unable to read or write and speaking four different languages."⁽¹⁾ As the negotiations progressed it became clear why

many Indian Christians could not take the principles of Western denominationalism very seriously. The very fact of conversations seemed to increase denominational consciousness, and demands were made of the proposed church that were not even asked of the parent churches.⁽²⁾

Christians comprise only two per cent of the population, and are inevitably self-conscious of their position surrounded as they are by Hindus and Muslims, who are at times hostile, and for whom they must often work and with whom, of course, they must live. Social grouping is determined firstly by religion, and where churches have existed side by side, the Christians have often felt their unity rather than their separation. The so called "compound mentality"⁽³⁾ further heightens their self awareness as a social group.

Churches in India are poor and lack the resources necessary to play the game of denominationalism. Only second best results can be achieved if the ministry, scarce enough in areas of mass conversions, is duplicated or if the churches fail to work together for evangelism. India cannot bear the burden of denominations. She could not in 1947 and she cannot today. C.S.I. was significant because, here was an early response to the urgent need, but other responses must follow sooner or later, for the Indian situation demands it. The Church of North India in 1970 was one such response, and it is hoped that the proposed union between C.S.I. and the Lutheran Churches will be another.

But in assessing the significance of South India for the Western Churches it should be remembered that in so far as C.S.I. was a response to the particular Indian situation its importance is diminished for churches in another setting.

A Response to Scripture

Churchmen in South India believed that by pressing for union they were obeying the will of God in the light of renewed biblical understanding.

When in Nigeria Bishop H. Sumitra (of Rayalaseema Diocese and an ex-Congregationalist and Moderator of C.S.I. 1954-1961), was asked what the churches had gained or lost in coming together, he replied that whatever gains or losses there may have been, "we believe we did right and are happy we have the joy of having obeyed our Lord".⁽⁴⁾

The Tranquebar Manifesto began by expressing the belief that union is the will of God, even as our Lord prayed that we might all be one. (Jn. 17: 20-23) No other passage in Scripture was used more widely to express the biblical call to union. The Manifesto also referred to a text from St. Paul: "There is one hope of your calling; one faith, one baptism, one God and Father of all, who is overall, and through all and in all." (Eph. 4: 4) It is the belief in the sovereignty of the one God in the one calling that has guided the Indian movement to union in all the years since Tranquebar.

The biblical basis of the union is supported in the church's Constitution. Both in the Basis of Union and in the Governing Principles it is held that "the purpose of union is the carrying out of God's will as this is expressed in our Lord's prayer (of Jn. 17). It is further held that the unity of C.S.I. must be through unity with God the Father, Son and Holy Spirit and that C.S.I. seeks the unity of the Spirit in the bond of peace."⁽⁵⁾ The Constitution lays down the principles of faith, ministry, worship and action in the framework of the New Testament and especially of Acts.

At the inaugural consecration of bishops the Rev. J. S. M. Hooper (Methodist missionary), took as his text Eph. 2: 20-22.

He saw C.S.I. as an example of divine building - in her history, at the present time and in the future. C.S.I. did not face the future by the skill of the members, but by the Spirit of God. The biblical account is a story of reconciliation and in the Church the Spirit of God brings together what had hitherto been irreconcilable.⁽⁶⁾

The sense that God's guiding power was at work in bringing the churches together has been maintained. In the 1960s Bishop Hollis (previously of Madras Diocese, ex-Anglican) wrote of South India: "the ultimate ground of our unity is the act of God and not any belief or pattern of behaviour of ours". He wrote of the negotiations and of the councils since union, that delegates were the object of God's grace, pressing forward in faith and trusting God to protect the truth. Unity was "at bottom" a matter of the Holy Spirit.⁽⁷⁾

Bishop Newbigin in his book "the Reunion of the Church" has shown that the union in South India was not based on a desire to impress but rather upon a sense of compulsion laid upon men by the Gospel. "It would be a strangely unbiblical view of the Holy Spirit which condemned as unspiritual ecclesiastical acts done under this sense of compulsion."⁽⁸⁾ Nevertheless the union has naturally been opposed by those who will condemn any union scheme as carnal. There are some who believe that the visible structures of the church are quite unimportant and others who hold that God will act in His time and to forestall Him is blasphemous impertinence.

There has always been a serious element of doubt as to whether union in South India was based as fundamentally on Scripture as was claimed. Three very different instances may be cited.

From the beginning an attack on the proposed union had been mounted by certain Indian members of the ex-Congregationalist churches. This opposition was continued after 1947. H. Martin found an emphasis

on the sacraments in C.S.I. which he did not find in Scripture and D. M. Devasahayam considered the Scheme to be based upon Anglicanism which for him was by no means the same as a Scheme based upon Scripture.⁽⁹⁾ The Report commissioned by the Archbishop of Canterbury in 1946 (hereafter referred to as the Derby Report) included a section setting out what might have been desirable if the Scheme had been initiated in 1946. The Committee which drew up the Report would have welcomed a far more radical return to Scripture: a fundamental re-appraisal marking a definite advance upon sixteenth century insights and methods. In 1956 a Lutheran critic wrote that episcopacy in C.S.I. has been seen as the method by which the ministry is qualified rather than a scriptural means to promote the Word of God.⁽¹⁰⁾

But the biblical emphasis of C.S.I. has been recognised by most observers. In 1944 twenty four signatories wrote to the Bishops of the Anglican Communion expressing the belief that the South Indian Scheme was no man-made contrivance of expediency but a Scheme which was based upon a scriptural Church and the will of God.⁽¹¹⁾ Certain it is that the intention of C.S.I. has been scriptural and Christocentric. Just as the Christians at Corinth belonged, not to Paul, nor Peter nor Cephas but to Christ, so do the Christians in South India belong, not to Congregationalism, or Presbyterianism or Methodism or to Anglicans but to Christ alone.⁽¹²⁾

The Missionary Imperative

Because the United Church is based upon Scripture, it is also based upon Evangelism. Evangelism was regarded as the principle motive for union from the very beginning. The Tranquebar Manifesto spoke of the titanic task of winning India - one fifth of the human race - for Christ.

The Governing Principles of the Constitution set forth the

partnership between mission and union. "The Spirit has guided this union in order that this same work of evangelism (begun by the missionary societies), may be the more effectually fulfilled." The prayer of Jesus in John 17 is again quoted for He did not simply pray for the unity of his disciples but he prayed that they might be one that the world might know how He had been sent to be its Saviour. This paragraph in the Governing Principles concludes by praying that C.S.I. may not only fulfil its mission in South India but that it may preach the Gospel and build up the Church in other parts of the world. (13)

The Constitution is equally mindful of the missionary imperative in later chapters. It demands separately of bishops, presbyters, deacons and laity - and especially of the first and last in this list - that they take part in the missionary task of the Church.

The link between union and mission is both pragmatic and theological. The practical consequences of union for mission have been frequently emphasised. Union should mean the better stewardship of God-given resources of the Church for evangelism. It is also claimed that the Hindu looks askance at a faith which proclaims reconciliation but fails to be reconciled. It is on these pragmatic grounds that many supported union for the purpose of mission.

Within the councils and in the documents of C.S.I., the theological implications of union for mission have not been so carefully determined. Attempts to find a fundamental link between the reunion of the churches in South India and their evangelistic task have time and time again become a question of either the Church's mission or of her nature rather than of church union and mission. Church union and mission are not organically related in the Constitution but tend to remain as distinct principles. This is also true of the negotiations though a change of emphasis was noticable from 1935. In that year the statements in the Constitution noted above were written into the

beginning of the Constitution where they stand today, and the following chapters were rewritten with a firmer missionary emphasis. These changes were mainly due to the Methodist influence at the time.⁽¹⁴⁾

However inadequately C.S.I. has considered the theological implications of union on evangelism it was nevertheless the missionary objective rather than any other impulse that brought together a million Christians at Madras in 1947. Bishop Hollis has written that all union schemes must be based on mission if they are to be valid.⁽¹⁵⁾ If the validity of a union is so determined then the authenticity of C.S.I. is assured.

The United Church has remained mindful of its call to mission. At least three of the Synods have been devoted to mission and the other Synods have set their calls for the church's renewal and service in the framework of the Church's mission. Chapter Five will determine whether Synodical ideals have been turned into action in the 1960s.

Bishop Newbiggin has claimed that division in the Church denies the evangelical imperative and the Western complacency with regard to denominationalism can only be explained by a loss of conviction that the Church exists for mission. In reunion the Church demonstrates its true sense of proportion. The uniting churches may have little else in common but Christ, but that is enough, and the more tragically the uniting churches were divided the more effectively does union serve to reveal the strength of that which binds. In C.S.I. it has been a matter of principle to refuse sanction for the setting up of more than one congregation in any one area. This has meant two things for the mission of the Church. Non Christians can now be challenged by the real scandal of the Gospel, for as they look at the Christian community - which ideally will be of several castes and traditions - in their village they are forced to consider what it can possibly be that binds their fellow countrymen together. The second effect of C.S.I. policy

is similar to that already partly experienced through the comity of missions. Because the congregation knows it is the only Christian community in the area it is aware that the evangelical demand applies to itself and to none other. Reunion does more than indicate which factors in the Church are primary and which are secondary it enables the Church to stand for the Gospel in a way separated denominations could not. In uniting the churches have acted in obedience, true to the Church's being and stand simply for humanity remade in Christ. Union and mission are the two outward signs of a return to the heart of the Gospel itself. (16)

Union for Indianisation

Many of those who advocated reunion in South India were spurred by the hope that the proposed church would be rather more Indian than the divided churches had shown themselves to be. Just as union and mission have been associated in South India so too have union and Indianisation - with good cause. C.S.I. was inaugurated only three months after independence and the time was, therefore, right to rid the Church of denominational patterns inappropriate to the Indian situation. In recent years India has become increasingly conscious of the value of its own history and culture, and the Church has come to realise the need for and the value of Eastern forms and an Indian expression of her faith.

This is important for two reasons. If members of the Church are to avoid the paralysing effects of schizophrenia they must be sure that their faith is compatible with their Indian environment. But there is also a need to allay the fears of those outside the Church who are confronted with the Gospel. Bishop D. Chellappa (of Madras Diocese from 1953 and an ex-Anglican) has said that an Indian Church "per se" has no virtues: its justification is that it may thereby be

the better proclaimer of Christ to South India.⁽¹⁷⁾

Indian opinion had been divided on the movement for reunion and especially over the form that the movement was taking. One vocal group has already been mentioned more than once. The Scheme was considered to be far too western. South India was being used as a battlefield to fight out the issues of western ecclesiasticism. The majority of Indians involved were less sceptical, but they claimed that the Scheme was too complex and that the negotiations were taking too long. In 1939 G. V. Job (who became Secretary to C.S.I. Synod in 1948) wrote of South India: "Our task is to discover the message of Jesus to us and to our land in this our day and generation." He considered that the Indian Christian respected his Christian heritage but also respected his Hindu heritage. In the same collection of writings Bishop Waller is quoted as saying that in South India the church needed a national expression of Christianity. "If the way to union must be through long discussions they, the Indian Christians, will listen and partake, but union is what they are after."⁽¹⁸⁾

The link between union and Indianisation is clearly written into the Governing Principles of the Constitution. "C.S.I. desires, conserving all that is of spiritual value in its heritage, to express under Indian conditions and in Indian forms the spirit the thought and the life of the Church Universal."⁽¹⁹⁾ Unfortunately the remainder of the Constitution has little to add to this statement. The Derby Report expressed disappointment with the Scheme on this ground. It suggested that the text was an attempt to reconcile divergent Western traditions, whereas it should have asked what forms of faith and of Catholic Order an indigenous Indian Church should develop.

Since union the United Church, in council, has not forgotten

its calling to be both Indian and Catholic. Bishop Hollis' address to the Third Synod was a stirring and memorable plea to C.S.I. to have at its command Indian resources for the carrying out of its work and mission, and a leadership of national Christians with their very roots in the soil of India. It was from this Synod that the "New Pattern" emerged, and this is discussed in part in Chapter Three. At the Sixth Synod a similar plea was heard from Bishop Chellappa. He felt that progress towards Indianising the Church in India was far too slow. Ministerial training, worship, architecture, music, pastoral care and finances were all expressed in Western form rather than in ways native to India - in ways that could be understood by a Hindu. C.S.I. would not realise its hopes of 1947 while it remained so dependent upon the west for resources.

Bishop Chellappa may well have added; dependent upon the west for its expression of the Gospel, for the indigenisation of the Church is not at heart a matter of administration or finance, but is rather a matter of closer identification on the part of Indian Christians with the currents of thought and action present in Indian life. One of the impulses that led to the United Church was the hope that it would base its message in the context of modern Indian thought. C.S.I. has had to ask what is essential kerygma and what is western dress. This is a question that remains pertinent to the worldwide Church. The Western Church have had to ask the same question, for the values of western culture are challenged today in the west almost as much as they are in the east. C.S.I. has been faced with the question: can a Christian be a good Indian? The western parallel to this might run: can secular man remain a Christian? The time will soon come when C.S.I. will also have to ask this second question in her own situation. C.S.I. must remain aware that the Spirit of God is as active in the east in guiding the Church along its path as it has been

in the West. Members of the United Church in the 1960s did know that a Christian could be a good Indian but the process of Indianisation has remained slow. The Indian Christian has always suffered from a fear of syncretism, and this in turn has led to a fear of theology that is at once Indian and Christian. As Bishop Chellappa has remarked, the Indian Church has not yet produced a single original heresy.

Hopes for Wider Union

C.S.I. was also founded on the understanding that further union would follow. In the first place it was expected that there would be wider union in South India. This would have the effect of making real the somewhat idealistic language used of C.S.I. and of her role in the Church's mission. It was further thought that if the position of C.S.I. with her parent churches was not to remain anomalous, the reunion of those churches would have to follow. Finally it was hoped that the presence of C.S.I. would serve as an example and scandal for the whole of divided Christendom. For many years after union it seemed that C.S.I. was mistaken in its hopes. It was as though she went over the top but was not followed by her fellow soldiers. When this is considered it is possible to understand the importance for the United Church of the inauguration of C.N.I. in 1970. South India was not the only land to be putting the ecumenical imperative into practice.

The Constitution speaks generally of the final aim of union which must be "the union in the Universal Church of all who acknowledge the name of Christ." The Governing Principles affirm that C.S.I. "should continually seek to widen and strengthen this fellowship (which she already enjoys), and to work towards the goal of full union in one body of all parts of the Church of Christ."⁽²⁰⁾ A whole chapter is devoted to the procedure that is to be adopted for negotiating with,

and entering into union with, other churches in South India. The inclusion of this chapter demonstrates how seriously the uniting churches took their calling to be a fuller expression of the Body of Christ. In his inaugural address, referred to previously in this chapter, The Rev. J. S. M. Hooper reminded the congregation of the need to achieve wider union. "In framing this church we believe that we have been following the Divine Plan in keeping before us the goal of a truly Ecumenical Church however remote it may seem today." At the very first Synod an appeal was issued to other churches in South India to enter into conversations with C.S.I. for wider union. Negotiating machinery was actually set up to meet any response which might follow. And so it came about that C.S.I. had a committee for the purpose of meeting with other churches only a year after inauguration and before it was firmly established as a church in the eyes of its neighbours. Its life, orthodoxy and catholicity were still largely unknown.

Other churches in South India were quick to perceive how important were C.S.I. , and the appeal for wider fellowship - for their own situation. A Baptist delegation, formed to meet C.S.I., said in 1950: "One fundamental point that must be recognised and fully accepted is that C.S.I. is something new. Under the leadership of the Holy Spirit working through Indian Christians, a distinctly new Church is going to develop within the next three decades. We do not believe this is going to be merely another denomination. It has within it the seeds of becoming that part of the true Ecumenical Church which is geographically located in South India. The only valid question is: Is there sufficient reason for remaining outside that great venture of faith?"⁽²¹⁾

C.S.I. has not forgotten its early hopes of wider union. In practice this has been shown chiefly by her conversations with the

Lutheran churches. These and other ecumenical ventures of C.S.I. in the 1960s will be reviewed in Chapter Six. The earliest conversations discussed the being of the Church - as this relates to creeds and confessions - as well as the nature of the Church's sacraments and authority. These conversations had the effect of helping C.S.I. achieve self-awareness from the start, and encouraged the church to work out its own theology and especially its understanding of the nature of the Church. Nevertheless C.S.I. has rightly refused to dictate explanations and provide interpretations of Scripture or of her Constitution. The Theological Commission felt bound to tell the Lutheran delegation that the detailed doctrinal statements prepared by their churches failed to contain the fullness of revelation given in Scripture, and added that great care must be exercised before any church demands a particular explanation of faith as a condition of membership.

C.S.I. longs for further advances along the road of reunion in South India. The longing is rooted in her existence. She has never asked that other churches join her in any way that could suggest absorption. It has been a firm principle of the United Church that other churches be invited to die with her and to rise again in a union that will better "express locally the principle of the great catholic unity of the Body of Christ."

C.S.I. has set an ecumenical example not just in South India, but to churches throughout the world. There had been other unions before the inauguration of C.S.I. but these had not been seen as significant as the South Indian union: the attention given to C.S.I. in the 1940s was far more intensive than any of those at Tranquebar could possibly have imagined. It was impossible for other churches to be mere spectators - critics and supporters knew they were not

merely talking about South India, but they were talking about themselves. This is why union in South India aroused so much heart searching, rejoicing and controversy. The Moderator did not overstate the position when he told the second Synod that C.S.I. provided an inescapable challenge to other churches. "The obvious irritation with which C.S.I. is regarded in most quarters is proof of the disquiet which we have caused, by our uniting, amongst those who prefer church union to remain an item on the agenda of a long series of conferences. The whole question of union can never be the same after what happened in Madras on the 27th of September 1947. More and more it must become clear that it is not we in our union who are the anomaly, but the disunited churches here and abroad which still, too largely, look upon a divided church as the normal condition of those who profess their faith in the same God, the same Saviour, the same Holy Spirit."

It has frequently been asked whether C.S.I. can provide a pattern for union elsewhere. The ensuing debate has naturally been concerned with all the significant features of the South Indian Scheme and the possible incorporation of these into other schemes for reunion elsewhere. It is intended to select only one aspect of the South Indian Scheme - the parallelism of ministries existing after union - to examine the kind of arguments employed in the debate.

There are two broad lines upon which divided ministries can be brought together. In South India there are two streams of ministry - the one episcopally ordained and the other not so ordained - continue to exist side by side in the same church. The other method is that adopted in North India, and here the two ministries are brought together into one stream from the very beginning. In the case of the South Indian method eventual unity of ministry was envisaged at least by most of those involved in the negotiations. Not surprisingly there can be different approaches to this question and in the case of C.S.I.

the two extremes of interpretation have been represented by Dr. D. Horton and Professor H. E. W. Turner (of the University of Durham) in the "Ecumenical Review" of April 1956. D. Horton hoped that the pluralism of ministries in C.S.I. would continue, not for the proposed 30 years but for 30,000 years. If C.S.I. voted to recognise only episcopal ordination it would lose its "ecumenical meaning". More than that; it would invite non-episcopal groups to grow up about it again. H. E. W. Turner wrote in the same Review, that he was quite opposed to the line taken by Dr. D. Horton. It is precisely the possession of a common undisputed ministry which holds together Catholic and Protestant in a single communion - the Anglican Church. Further, although the plan followed by South India protects to the full the consciences of all members, it has the drawback that one of the participating churches will not give full recognition to the United Church. For those of D. Horton's persuasion C.S.I. continues to serve as a useful model for other union schemes. But for those of H. E. W. Turner's persuasion, and here may be included the Lambeth Conferences of 1948 and 1958, the C.S.I. pattern would be best not repeated.

Bishop Hollis has examined the problems involved in reuniting divided ministries.⁽²²⁾ He welcomed the pluralism of the ministry in C.S.I. on the ground that no method which involves initial unification can be satisfactory. When devising a service for the unification of the ministry a suitable formula must first be found, and the use and intention of the laying on of hands must be considered. Experience has shown the difficulty of finding a formula which both says enough and yet not too much. The result is often ambiguous, for the parties concerned are in fact often not agreed on how much, or what, should be said. Ambiguity is a method with which Anglicans with their varied membership have long been accustomed, but members of other churches may well consider the use of phrases deliberately devised so as to include

more than one meaning a dishonest and unfaithful practice.⁽²³⁾ Such a device was totally against the spirit of union in South India. Formulae have been expounded which are not so far removed from the spirit of South India, the wording suggests a further commissioning in an enlarged church. A prayer is read asking God to give every minister whatever is needful for the fulfilment of his ministry in the United Church. The commissioning may be given to all presbyters and bishops alike. One immediate disadvantage of such a scheme is that a similar service would logically be required every time a new tradition was brought into the union.

But in contrast to South India, the rites of unification proposed today also include the laying on of hands. This may or may not be supplemental ordination. The C.S.I. Theological Commissions in 1953 made some comments with regard to supplemental ordination. The churches have moved beyond the claim implied by this service: namely that God's gifts are themselves defective in a disunited church. His gifts are not lessened through man's disobedience, though man's understanding of the gifts may well be distorted. Bishop Newbigin, while admitting that the term supplemental ordination has been dropped, claims that the idea is still alive in schemes which include an initial service of ministerial unification.

The experience of C.S.I. is that any ceremony which might suggest a denial of the validity of the former ministries is to be avoided. One of the discoveries of C.S.I. has been that neither man, nor the office he represents, but God, and He only, is the true consecrator. This is not to deny that episcopal ordination is not for the better being of the Church, but it is to deny that episcopal ordination is for the essential being of a valid ministry.

The paragraphs above have favoured the C.S.I. pattern in a rather negative light. The argument has been based on the fact that other

patterns are inadequate, with the inference that the C.S.I. approach might therefore be satisfactory. It is important to demonstrate that C.S.I.'s use of parallel ministries after union can be viewed positively, and might well be used again in other union schemes to advantage. It can first be said that C.S.I.'s method has in fact been successful. It has worked and C.S.I. is there to prove it. Whatever difficulties the United Church faces, the existence of parallel ministries is not one of them. The South Indian method has a positive advantage in that there need be no stretching of consciences at the service of reconciliation. This point was conceded by H.E.W. Turner. It might be said that consciences, although safeguarded at the inauguration may not be in subsequent years. This point would be valid but for the Pledge. The Pledge, referred to in Chapter One, has worked well in South India, and should be viewed as integral to the South Indian pattern for reunion. More important than this, the C.S.I. way involves an added element of trust. C.S.I. was a step in faith. Faith tried and found wanting is a terrible thing and this could have happened in C.S.I. The ex-Anglicans could have refused en bloc to communicate in non-episcopal traditions, but in fact they generally followed the lead given by the five Anglican bishops. The Synod might conceivably have voted against the will of the bishops, but this has not happened. Faith was tried and was not found wanting. The result is something rather stronger and more exciting than would have been the case had there been no risk - no step in faith. Bishop Newbigin has applied the theme of justification by faith to the Church. Churches are not justified by what they are, or by what creeds and rites they adopt. They are justified of God by faith in Christ. If God can accept man as he is, in his sin and disobedience, so can one church accept another in all its inadequacy and rebellion. We are sanctified because of our acceptance by God. We are not accepted because of our sanctification. Schemes

of union that demand initial unification of ministry as an indispensable requisite of union deny the claim that we are called as we are, in our sin so as to be made anew thereafter.⁽²⁴⁾ The significance of C.S.I. for other churches remains as great today as it was in 1947 and this is as true of her method of union as of her existence.

Comprehension

The impulses which led to reunion in South India, and which have been discussed above had a formative influence on the pattern of the C.S.I. Scheme. There were, however, certain additional principles which further defined the shape of union in South India.

C.S.I. was formed on the basis of comprehension, the three churches Anglican, Methodist and S.I.U.C. each bringing their distinctive gifts to the union, it being understood that no tradition would ^{be} absorbed by another. The principles of comprehension and conservation were outlined in the Tranquebar Manifesto. Three scriptural elements needed to be safeguarded. The proposed church was to be congregational: all members having direct access to God and each exercising his gifts for the development of the whole body, presbyterian: in as much as the Church was to have a General Assembly or Synod, and episcopal: the bishops being representative and executive.

In the years following Tranquebar the chief instigator of comprehensive union was Bishop Palmer. He desired neither concessions nor conversion, but rather convictions on all sides. "There is perhaps no prerequisite of reunion so urgently required as this - a true, comprehensive and mediating theology."⁽²⁵⁾ The three traditions of church order are found in the Constitution. The nature, and functions, of the laity of congregations, presbyters and bishops are clearly defined in the South Indian Scheme. Rules governing Diocesan Councils and Synod are also contained in the Constitution. The Governing Principles give important weighting to the spirit of comprehension that is so

characteristic of the South Indian pattern of union. "The C.S.I. needs the heritage of each of the uniting churches and each of those churches will, it is hoped, not lose the continuity of its own life, but preserve that life enriched by the union" The Constitution then lays down that the proposed church is to be comprehensive and that its members, while holding the universal faith, are to be allowed "wide freedom" of opinion and action. (26)

Union, then, in South India was not founded on the basis of the lowest common denominator. Disunion had so often been the cause of certain groups seeming to deny truths simply because another group held that truth to the exclusion of another. At the negotiating table it was found that Anglicans did not deny the priesthood of all believers and nor did the congregationalist churches stand for a disordered set of autonomous church congregations. After union it was discovered that divisions had sometimes been chiefly a matter of emphasis and members of C.S.I. found that living together was by no means as difficult as it might have been.

The words of the Constitution quoted above suggest that comprehension involves something more than the inclusion of previous traditions. The traditions are to be "enriched by the union". C.S.I. is more than the sum total of Congregationalism, Presbyterianism, Methodism and Anglicanism. C.S.I. exists because it transcends these denominations. The Derby Committee hoped that C.S.I. would be not simply a synthesis, but a fresh submittal in the light of new knowledge.

Growing Together

C.S.I. was founded on the assumption that the church would grow together after union. Inauguration was viewed as only a starting point. This concept of a dynamic church union finds expression in the Constitution. "C.S.I. recognises that the act of union has

initiated a process of growing together into one life and of advance towards complete spiritual unity." It is also said that the freedom and mutual respect necessary in such a scheme would best be safeguarded not by the framing of detailed regulations but by "assurances given and received in a spirit of confidence and love".⁽²⁷⁾ C.S.I. has had to maintain a balance between the necessary evolution of a United Church and the equally necessary conservation of all that is of value in the uniting traditions. Care had to be taken to avoid unimaginative uniformity in the effort to secure integration. Numerous visitors have testified to the success of C.S.I. in her programme of union by stages.

The Most Rev. A. Mukerjee (Metropolitan of C.I.B.C.) in 1950 expected to find a "composite Church Synod, but found a united assembly". In the same year the Bishop of Chichester could speak of the unity already won, the evangelical zeal and the devotion of "this brave and growing church". In the following year the Bishop of Lichfield, preaching in London, said that the C.S.I. was fully conscious of being a church and that it knew itself as an organic union. The separate lives of the pre-union denominations were becoming, for the most part a memory.

A visitor from the World Council of Churches in the early 1950s based his testimony on the C.S.I.-Lutheran conversations. He was able to speak of the "extraordinary doctrinal unity and vigour of the C.S.I. group". The importance of the conversations for C.S.I. in her early years has already been noted. An American delegation of the Episcopal Church in 1956 also testified to the fellowship existing in C.S.I. They found that there was a close bond of union in the new church.

This list of witnesses may be concluded with one who speaks from inside C.S.I.; Bishop Newbigin. In 1971 he wrote that he believed that there had been a good mixing of traditions - episcopal, conciliar

and congregational. Members thought of themselves as C.S.I. rather than as ex-L.M.S., ex-C.M.S. or anything else. If this is so this is a recent development for members certainly remembered their mission for many years after union. Bishop Newbigin's remark would apply especially to the younger members of the church. He believed that the Pledge had worked well. "Honestly we don't think of each other as two classes: we are one ministry."⁽²⁸⁾ Several years previously Bishop Newbigin wrote of the vigorous process of self-criticism in C.S.I. with regard to the methods of life and work that it had inherited. The church found itself looking afresh at such matters as the congregation as the unit of church life, the diaconate and the ministry of the laity. The Bishop referred to a "theology of the Church-in-motion". The Constitution suggests that this may well be applied to C.S.I. It says that the church must be ready to correct and reform itself in accordance with the teaching of Scripture as the Holy Spirit shall reveal it. ⁽²⁹⁾

Principles of Church order and of Church polity left open at the inauguration fall into three categories and these may be outlined in turn. The significance of the C.S.I. pattern, integral to which is the principle of growing together after union, is enhanced in as much as the church has dealt responsibly with those issues left open in 1947.

First there are those variations which were definitely intended to be excluded at some fixed date after union. It was believed that the spirit would give clear guidance as to which line to adopt. Most important in this respect was the position of non-episcopally ordained ministers after the thirty year period. Some had found comfort in the hope that at the end of thirty years all irregularities would be at an end. In fact if union with the Lutheran churches or with the Baptists is achieved this will not be the case. But more important is whether a single stream is even desired in principle. Something of a paradox

has emerged in C.S.I.: members have come to appreciate the need to be permanently open to non-episcopal churches while at the same time becoming increasingly unified around their bishops.

Secondly there are those principles which can remain unsettled indefinitely without harm. In some instances it would be a positive loss if the differences were ever excluded - C.S.I. has no desire to encourage uniformity. In this category may be included; forms of worship, with the possible exception of the Eucharist, church government within the dioceses, and variations of churchmanship. To even attempt to integrate these and similar matters would be to invite breakaway movements - something C.S.I. has largely, though not entirely, avoided.

But there is a third category. There are matters that cannot be simply left or taken up at will, They are of such importance that those who adopt them desire that they should be universally assumed, while others may be as determined to discourage such a belief or practice. Despite their importance the Constitution leaves them optional in the church and makes no provision for the settling of the matter in the future. A striking example is the rite of confirmation. In C.N.I. a similar situation occurs with regard to infant baptism. The way in which these reserved questions are being resolved in C.S.I. is integral to the C.S.I. pattern of reunion and it has been at this point that C.S.I. has especially proved her pattern as an example for church union elsewhere. Discoveries have been made in South India by the traditions involved precisely because the churches came together first in faith, and only then experienced the values inherent in the other traditions. Confirmation which was not made obligatory in the Scheme has been winning its way by virtue of its inherent truth and appeal in circles where it had previously been unfamiliar. The same is true of the appreciation of the office of bishops and the role of the laity.

It would be unwise to paint too idealistic a picture of the success of C.S.I. in growing together after union. The process of union for further union has not advanced equally on all fronts. Integration of finance and especially of missionary grants and personnel has been slow, though Chapter Seven outlines advances here in the 1960s. Union has been less obvious in the villages. This is partly due to the difficulties of communication and illiteracy and also the comity arrangements, which have meant that few villages have ever experienced more than one tradition either previous to or consequent to 1947.

The evolution of C.S.I. into a single church will never be complete. The process of growing together has advanced beyond all expectations but C.S.I. must continue to be a church-in-motion. It must be a dynamic body within itself as it looks for new expressions and life beyond its former traditions and a dynamic church beyond itself as it converses and dies with other churches in South India to form an ever truer expression locally and visibly of the unity of the Body of Christ.

Organic Union

The uniting churches in South India chose organic rather than federal union. This had been decided by the first joint committee of 1920. Organic union was viewed as a fuller expression of obedience than a looser "coming together" in federal union would have been. The three churches had already worked together for certain purposes prior to 1947. Denominations in the Mission fields have commonly co-operated far more than their counterparts in the west. But mere co-operation had proved to be an insufficient response to the forces at work in South India. This was true of the comity arrangements which were in effect a denial of the need for reunion. The churches had accepted responsibility to be the Church in a given area, but the increasing mobility of the twentieth century demonstrated the illogicalities of denominationalism

and the rules of the churches were simply not applied. This had the effect of undermining the faith and order of the churches. To avoid this there were two possible courses of action. Each denomination could found a congregation wherever its members lived, or the denominations could unite. South India chose the latter course: at least with regard to three of her churches.

But the plea for federal union and co-operation is still made today, and it may be asked whether South India should have chosen such a course. It would probably have been the easier path to follow, but the experience of C.S.I. is that organic union is the more satisfactory. Federation allows the churches to speak with one voice but only on certain matters and for the outsider these may be the less important pronouncements. Co-operation without an ecumenical intent can encourage a tolerance of the sins of division, and will not serve to bring the ministries together. Some federal schemes seem to go almost as far as organic union, in that they involve intercommunion and the sharing of pulpits. With such an arrangement the mutual recognition of ministries can hardly be avoided and this at once removes one of the main barriers to organic union. Such a scheme may well serve as a useful stepping stone to organic union, but may have the opposite effect.

In seeking union there can be no looking back. Organic union is an expression of trust while federal union may well be but a tentative step which may or may not lead to trust, and while Christians remain primarily attached to their own denomination, growing together in union is hindered. Bishop Hollis has used the illustration of marriage in connection with C.S.I. Just as trial marriage does not work because it lacks total commitment, so trial or partial union would fail to provide the total commitment required for successful reunion. (30)

Constitutional Union

The C.S.I. reunion scheme involves a written Constitution. C.S.I.

Constitution is to be read in the light of the Governing Principles which have served as the framework for this chapter. A Basis of Union is appended to the Constitution as a historical document and serves as a "permanent memorial" of intentions at the time of inauguration. Bishop Newbiggin has said of the Constitution that it must arm the church with sufficient powers to enable it to expel from its life things which threaten to prevent the true preaching of the Gospel and the right administration of the sacraments but that it is not the purpose of such a document to provide formulae which settle all the theological issues which divide separated churches. (31)

C.S.I. has had to face strong criticism of its Constitution. On the one hand it has been found to be too detailed and complex, while on the other hand it is claimed that the Constitution fails to state clearly enough the C.S.I. position with regard to faith and order. The first charge is made particularly in the light of the Indian environment. Members of the Lutheran churches are among those who believe that the Constitution does not go far enough in defining the faith of the church while Anglo-Catholic critics might find fault with the lack of provisions dictating a catholic order.

The Derby Committee considered that the Scheme was too elaborate. It would have preferred something more flexible to allow the working out of principles after the church's inauguration. The Committee would have welcomed less confusion between the Basis and Constitution. It would also have welcomed a distinction between provisions relating to local circumstances and those "deemed to be of wider and more universal application". In advising this, the Derby Committee had in mind the significance of the union for reunion schemes elsewhere. Here a further tension inherent in the C.S.I. Scheme comes to light. Reference has already been made of the interplay between preservation of tradition and integration into a United Church. Here is another difficulty that any

reunion scheme must face. A United Church is both part of the Catholic Church and yet is only a local expression of that Church. C.S.I. would not have worked had she not remembered that union must be "from below" - had she forgotten the local expression of faith in her desire to be an important part of the worldwide Church. The church is where the people are - in the villages and in the towns. The Church is not in Geneva nor in any other centre (though this has not prevented C.S.I. taking her place in international councils). The essence of union in South India has been described as being that of "one congregation in an area" and so the church has had less than three full-time staff on its Synod and claims to be where the people are. C.S.I. has not hoped for a hasty union with C.N.I. or with any church outside South India, for only as members of the church in sufficient numbers learn to look beyond South India will the United Church endeavour to unite with churches outside its present territory. Further reference is made to this self-imposed territorial limitation later in the study.

A Union of Faith and Order

Reunion in South India also involved agreement on Faith and Order. The Tranquebar Manifesto had contained a simplified Lambeth Quadrilateral and in the ensuing years of negotiations the guidelines laid down at Tranquebar remained as the basis of union. In 1951 the C.S.I. Theological Commission listed four principles which it considered should be preserved in any reunion scheme involving C.S.I. They constitute a kind of C.S.I. Quadrilateral and are of particular interest coming, as they do, so soon after the inauguration. The "minimum essentials" listed by the Commission, which were agreed by the Synod of 1956 were:-

the Holy Scriptures accepted as containing all things necessary to salvation and as the supreme standard of faith; and the Nicene and Apostles' Creeds accepted as subordinate standards witnessing

to and safeguarding the faith which is set forth in the Holy Scriptures.

The Sacraments of Baptism and the Lord's Supper duly administered. A Ministry carrying the greatest possible degree of authority and acceptance.

A common life in which is accepted the obligation to give every member the opportunity of exercising the gifts given to each by the Holy Spirit, for the building up of the Body in holiness and truth for witness in the world. (32)

The faith of the Church is expounded in the Constitution in less than three hundred words. Scriptures are said to contain all things necessary to salvation, and to be the basis of reform. The Apostles' and Nicene Creeds are summarised and are said to witness to and safeguard the faith. The faith of the Church is confirmed by the Holy Spirit in the Church. A footnote is appended to the parallel passage in the Basis of Union to the effect that although the Creeds are a sufficient basis for union, assent to every word is not required and that "reasonable liberty of interpretation" is permitted. Nor are the Creeds necessarily a complete expression of the Christian faith. (33) Bishop Newbigin has contrasted the statement of faith, finally agreed upon, with earlier proposals and with those favoured for Ceylon and North India. Changes in the wording were recorded in the previous Chapter. These and other amendments were preferred by Bishop Newbigin as less open to misunderstanding. (34) C.S.I.'s simple statement of faith has been criticised in Lutheran circles as likely to encourage heresy, but to have included a detailed statement in the scheme would have been contrary to the South Indian path to union. The difficulties encountered by Lutheran conversations with C.S.I. have been as great as those encountered between 1919 and 1947, but they have been on another level. The C.S.I. and the Lutheran churches have been able to agree, for the most part, with

regard to both faith and order, the disagreement has been rather over the pattern of reunion required. The two bodies have a different ethos and diverse underlying assumptions. For members of C.S.I. predetermined statements of faith on all matters relating to the Gospel appear contrary to the spirit of the 1947 union, but for the Lutherans such statements are the basis of any church - realised or proposed. This is a basis more alien to C.S.I. than episcopacy was to the Congregationalists in South India. Despite apparent agreement between the two parties, reunion has been continually delayed.

Negotiators were surprised to find how quickly they were able to agree on matters of faith, but the same cannot be said of order. While recognising that matters of order often reflect questions of faith, the two are often regarded separately. All members and ministers of the uniting churches were accepted as such into the United Church from its inauguration. This immediately affirmed that each uniting church was a true part of the Church Universal. The United Church has an episcopally ordained ministry, so ensuring that there would be "the greatest possible degree of authority and acceptance".⁽³⁵⁾ In accepting the "historic" episcopate the non-episcopal traditions were restoring for themselves that which had been broken and the United Church could continue as part of the Apostolic Church. Questions relating to the faith and ordering of C.S.I. have already been considered while others will emerge in later chapters.

NOTES - CHAPTER II

- (1) J. Muir, Why South Indian Churches are considering Union, Pamphlet 1929
- (2) eg., T. S. Eliot, "Reunion by Destruction", a pamphlet issued by the Council for the Defence of Church Principles (1944)
- (3) cf., especially Bishop A. M. Hollis, Paternalism and the Church of God - a Study in South Indian Church History". (Oxford 1962)
- (4) Hollis, "The Significance of South India", Page 80 (Lutterworth 1966)
- (5) The Constitution of C.S.I., Pages 2 and 81 (C.L.S. reprinted 1963)
- (6) The Sermon is appended to the "First Decade" by R. D. Paul (C.L.S 1958) and is in the Second Quarry Article, printed for C.S.I. inauguration, (Madras 1947)
- (7) Hollis, *ibid.*, Pages 25 to 28
- (8) Bishop J. E. L. Newbigin "The Reunion of the Church", Page 104 (S.C.M. revised 1960)
- (9) Papers by this group were printed under the heading "The Church and Union" (C.L.S. 1944). An earlier and more important collection of papers by radical Indian evangelicals were bound together under the heading "Rethinking Christianity in India" in 1938 and printed privately
- (10) V. Vajta, "The Lutheran World", September 1956
- (11) "The Scheme of Union in South India" - An Open Letter (1944)
- (12) A text used of C.S.I. by Hollis in "Mission, Unity and Truth" Page 50 (1967)
- (13) Constitution, Chapter 2, paragraph 3
- (14) A summary of a thesis submitted by Koberlin. (Bangalore U.T.C. 1969)
- (15) Hollis, "The Significance of South India" Page 21
- (16) Newbigin, *ibid.*, Chapter 1
- (17) The Sixth Synod. The address was on the theme, "How far have we progressed towards being an Indian Church?"

- (18) "Rethinking Christianity in India" cf. note 11
- (19) Constitution, Page 3
- (20) *ibid.*
- (21) Paul, *ibid.*, Page 93. A quote from the Baptist Missionary Review
- (22) Hollis, *ibid.*, Chapter 8
- (23) One presbyterian missionary expressed this view to me firmly and at length at the inauguration of C.N.I.
- (24) Newbigin, *ibid.*
- (25) Sundkler, C.S.I.: Movement towards Union Page 117. A quote from a printed circular, April 1929, to the joint committee.
- (26) Constitution, Page 2
- (27) *ibid.*, Page 12
- (28) Newbigin: in a letter to myself (January 1971)
- (29) Newbigin, "The Reunion of the Church" Page xxxff
- (30) Hollis, *ibid.*, Page 23
- (31) Newbigin, *ibid.*, Page 106
- (32) Paul, *ibid.*, Page 100
- (33) Constitution, Chapter 2 paragraph 5 and Page 84
- (34) Newbigin, *ibid.*, p.xix
- (35) C.S.I. Theological Commission referred to above

Chapter III - The Organisation and Administration of The Church of South India

The Scheme of 1941 became the Constitution of C.S.I. and this has remained with very little change until the present day. The organisation of C.S.I. is described in the Constitution and need not be elaborated here. It is intended rather to select four movements evident in the 1960s which may be taken as representative of C.S.I. organisation and administrative policy.

Synod and Dioceses

The Synod is the supreme governing body of C.S.I. and the final authority in all matters pertaining to the church. The internal affairs of a diocese are the responsibility of Diocesan Councils while the Synod is responsible for all that is of "common interest" to the church and with matters which affect the relation of one diocese to another. The Proposed Constitution of C.C.S.I.⁽¹⁾ (hereafter referred to as the Proposed Constitution) ascribes the same powers to the General Assembly as are given to C.S.I. Synod. The Constitution is not explicit as to which matters are of "common interest" to the church. The Renewal and Advance Report of 1963 (hereafter referred to as Renewal and Advance)⁽²⁾ appointed by C.S.I. Synod in 1961, asked where the line was to be drawn between matters which were the internal affairs of a diocese, and matters which affected the relations between dioceses or the interests of the whole church. In practice C.S.I. has answered this question by her action over the years in such a way as to support diocesan autonomy. The Synod has mainly acted as an advisory body to the dioceses, while the dioceses themselves have remained largely independent.

The Constitution lists a number of items which are to be debated separately by the bishops before the Synod may pass a resolution

affecting them. The items listed are presumably the most important matters over which the Synod has authority and comprise:-

The faith and doctrine of the Church

Conditions of Membership

Functions of the Ordained Ministry

Worship and Forms proposed for general use.⁽³⁾

The list is unchanged in the Proposed Constitution. Another item which is especially listed as the responsibility of the Synod is the defining of diocesan boundaries. It is necessary, at this point, to ask what other matters have been regarded by C.S.I. to be of "common interest" to the United Church as a whole.

Mr. R. D. Paul (Honorary General Secretary of the Synod 1952-1958) wrote in S.I.C. on the proposed field study for Renewal and Advance and listed ten matters which, he said, were of "common interest to all the dioceses". They were: the need for a strong central office and a full time Moderator, questions arising from the wide divergence in help from outside given to respective dioceses, the role of missionaries, diocesan support for bishops, educational and medical work, the spiritual standard of presbyters, training of laity in general and of church voluntary workers in particular and mission work in C.S.I. directed at prompting a revival in the church.⁽⁴⁾ Further light on synodical responsibility is shed by the principal Synod Committees. They comprise, Finance, Liturgy, Ministerial, Theological Union Negotiations, Legal Questions, Marriage Law, Voluntary Workers, Social and Economic Concerns and the Board of Missions. Other Committees which presented their reports to the 1968 Synod, but which were not listed in Renewal and Advance included Youth Work, Industrial Missions, Laity Work and Literature. The Committees have no authority in themselves and such authority as may seem to derive from them through the Synod stems from the willingness of dioceses to respond. Nevertheless

the list does serve to demonstrate points at which dioceses seek to pool their ideas and plans.

Renewal and Advance criticised the arrangements responsible for determining Synod-dioceses relations. The Synod failed to work as a legislative body. Its resolutions were not acted upon by the dioceses and its machinery. (The Synod office, finances and personnel were completely unrealistic if its powers were to be taken seriously.)⁽⁵⁾ Earlier R. D. Paul had written of C.S.I. that the church was, in several respects, only a collection of dioceses and not a church. He believed that the Synod should be more than a legislative body and that its primary purpose should be to make itself the medium through which God may speak to the whole church.⁽⁶⁾ Some years later, in 1971, the Rev. N. Koshy (Bangalore presbyter) thought that the Synod should enable the dioceses to renew their life in such a way that "the Church could become the Church".⁽⁷⁾ It is hard to see how such a suggestion could be made to work in practice if it is understood that no governing body but only members can perform the prophetic role demanded of any true Church.

Two parties have emerged in C.S.I., the one favouring a more effective Synod, and the other opposing any move that may decrease diocesan autonomy. For the most part members may be largely undecided or even unconcerned, but for some the ineffectiveness of the Synod has proved to be an obstacle to the church's growth. In 1969 the editor of S.I.C. noted that not only the dioceses but the Synod committees failed to act upon the Synod resolutions. In the same editorial he also recalled a suggestion made previously to appoint a "touring bishop" who would act as a channel of communication between Synod and dioceses. This suggestion had not been taken up; and nor had the establishment of a full time Synod General Secretary in 1968 to check whether Synod resolutions had been implemented, had much effect.⁽⁸⁾

The dioceses themselves are variously organised, particularly with respect to their internal territorial divisions, and the authority given to diocesan "Districts" in relation to pastorates and diocesan Councils. Dioceses are able to alter their own constitutions and the Synod has power to intervene only if the administrative machinery of a diocese breaks down or if a diocesan Council acts contrary to C.S.I. Constitution. Even within dioceses integration is haphazard, as is made evident by the fact that missionary societies have, until very recently continued to send resources, not only to specific dioceses without reference to the Synod, but to projects within dioceses without reference to diocesan authorities.

It has been suggested that dioceses might be more ready to act on Synod resolutions if the Synod biennial sessions were conducted more responsibly. At recent Synods the desire to ensure that members were spiritually equipped by devotional addresses - on the assumption that a church can never rise above the level of its governing body - and the desire to ensure that all Synod members have a chance to speak - by adopting the Lambeth practice of discussing certain issues in separate groups - has meant that there has been all too little time to debate the important resolutions the Synod was asking the dioceses to adopt. One consequence of this has been that the committees' recommendations are passed undebated. (9)

It would not be correct to suggest that the Synod is totally ignored by the dioceses, though it may be true that many village members of C.S.I. are not aware of Synodical activity. Renewal and Advance may be taken as a test case. The 1964 Synod endorsed most of the recommendations made by the Report and requested all dioceses to make a study of its findings, taking such action as might be appropriate. The response was disappointing at first, but within a few years many of the Reports one hundred and seventy one recommendations were being

followed in the dioceses. Specific synodical resolutions which have been acted upon by the dioceses include resolutions on presbyterial salaries, on youth work, and C.S.I. -Roman Catholic meetings in the pastorates.

Although synodical organisation has not developed significantly in C.S.I. inter-diocesan co-operation has become increasingly important - dioceses having worked together bilaterally and regionally. This trend will continue and the part played by "regional Synods" will be important in the future church.

Renewal and Advance noted the desirability of closer co-operation between the dioceses especially on such matters as youth work, lay-training and specialist staff appointments. A questionnaire sent round by the Commission which produced the Report, revealed that members were in favour of ministerial transfers between dioceses, and this included the transfer of bishops. "A bishop," the Report declared, "should be regarded as an officer of the whole Church available for service anywhere."⁽¹⁰⁾

Inter-diocesan co-operation has found concrete expression in theological training, each language area having its own college operating in the vernacular. The Tamil dioceses (Coimbatore, Jaffna, Madras, Madurai-Ramnad, Trichy-Tanjore, Tirunelveli and Kanyakumari) are served by the Tamilnad Theological Seminary at Madurai; the Telugu dioceses (Dornakal, Krishna-Godavari, Medak and Rayalaseema), by the Andhra Christian Theological College which has recently moved from Rajahmundry to Hyderabad; the Malayalam dioceses (Madhya, North and South Kerala) by the United Theological Seminary at Trivandrum; and the Kanarese dioceses of Mysore State by the Karnataka Theological College in Mangalore.⁽¹¹⁾ Apart from theological training the most significant instance of regional activity has been in the form of joint

consultation. Under the auspices of the Theological Commission, regional consultations in C.S.I. have been held on the diaconia of the Church. These meetings have been in the context of C.S.I.-Lutheran conversations. The aim has been to ensure familiarity with the Lutheran churches in the pastorates and congregations. Dioceses co-operate in still other ways, some working together for evangelism and others in education, medicine or literature work. The "Area Liturgy Committees" have produced the B.C.W. in the vernacular. By 1970 all four regional languages had their own translation of the B.C.W., the Telugu version having been published in 1966, and the Kanarese by 1968. Individual services had been translated previously. Liturgically this has been a very important move for until recently the B.C.W. has been confined to English speaking congregations which comprise a very small proportion of all C.S.I. congregations. C.S.I. services will never be used at congregational level unless they are made widely available in the languages used by the congregations and in such a form that they might appeal to the people. The most Rev. P. Solomon (Moderator of C.S.I.) has also suggested that dioceses work together in the economic sphere, the richer dioceses helping those that were less advanced. (12)

The Proposed Constitution includes Regional Synods as part of the organisation for the proposed church. C.S.I. "Districts" have stood midway between pastorate and dioceses, and Regional Synods will fulfil a similar role between dioceses and the proposed C.C.S.I. General Assembly. It is proposed that Regional Synods, like the General Assembly should meet triennially and that their sphere of responsibility should include:- evangelism, vernacular liturgical literature, education and medicine, social and industrial work, leadership training - both lay and ordained, inter-diocesan transfer of ministers, the direction and placing of missionaries, review of reports which concern the whole region,

and questions arising from relations with State governments. It will be noticed that C.S.I. dioceses are already co-operating in some of these activities.

Regional Synods can only be developed with caution. They clearly fulfil a useful purpose if they can alleviate the tension that must inevitably exist between a local community and any central body to which members are responsible. Even Regional Synods will seem remote for many members of the church, but in the event of an expansion in the area covered by C.S.I., such as would be the case if the church unites with C.N.I., they will serve as a valuable line of communication between the pastorate and Synod. Regional Synods have, so far, been advocated on linguistic lines. This would seem to be logical and practical and follows the practice of State government in India. Unfortunately language has remained a divisive factor in Indian society. Regionalism in the church, constructed on linguistic lines may aggravate the situation, and will certainly not help the church to fulfil its prophetic function towards the community. It must be hoped that some other criterion than language alone will be found when drawing up regional boundaries in the church.

Subdivision of Dioceses

In 1959 Kanyakumari Diocese was separated from South Travancore. The most important reasons advanced for separating existing dioceses are first the pastoral difficulties met by diocesan bishops, and secondly the inadequate diocesan machinery that exists, at present, in C.S.I. Diocesan organisation, it is said, fails to provide for the large areas and membership of dioceses. In the case of Mysore Diocese, it was both its territorial size - about three quarters the size of England - and its rapid increase in membership since 1957 that led to its division into three separate parts in May 1970.

In 1964 the Rev. R. E. Rentoul (presbyter in Bangalore) set out the case for smaller dioceses in C.S.I. He regretted that the United Church had adopted the Anglican pattern of "enormous dioceses" and maintained that the present size of diocese made it well-nigh impossible for a bishop to be in any true pastoral relationship even with his presbyters and still less with the laity in his diocese. R. E. Rentoul believed that although efficient diocesan administration seemed impossible with such large dioceses, given convincing pastoral and theological grounds for the present arrangements, the administrative difficulties could be overcome. Clearly however he considered that no such grounds did exist. The main point advanced against smaller dioceses was that of cost but he believed that better pastoral care would lead to increased giving. The foundation of stronger Area Councils within dioceses might serve as a second best. These Area Councils, he hoped, might eventually attract a bishop and so become a diocese in their own right: for it was episcopal oversight in smaller and more compact units that was really required. (13)

The story of the division of Mysore Diocese began in 1957 when the Diocesan Council agreed to the following statement:-

"The accession of U.B.M.C.I. (The United Basel Mission Church in India), Bombay Karnatak, to the Mysore Diocese will make it unduly large for the purpose of spiritual oversight and administration and the need will arise to create a separate diocese for the Northern regions, whether U.B.M.C.I. Council of Kenara is joining C.S.I. or not."

No further action was taken at that time. (14)

Five years later the Most Rev. H. Sumitra, speaking at the 1962 synod noted that certain congregations from the Anglican Diocese of Bombay, which were then in Mysore State, had joined C.S.I. as part of the Mysore Diocese. In view of the fact that Mysore might have further gains in the future, it was necessary, he said, to divide the diocese.

In 1963 Renewal and Advance in its recommendation Number 15, included Mysore in its list of dioceses that should be considered for division, though Dornakal and Medak were selected as in most urgent need of consideration.

In the same year practical steps were taken towards reorganising Mysore Diocese. A scheme was advanced in which the diocese would have four strong Area Councils under appointed chairmen. The scheme was not accepted by the Diocesan Council. In 1965 the Council again failed to agree; this time to a proposal to divide the diocese into two. The bishop, The Rt. Rev. N. C. Sargant, wrote of the Council's decision: "After two years of anxious debate we failed to reach a common mind about the division of the diocese..... The feeling against dividing the diocese, both expressed and unexpressed was great and only after the final vote was taken did I realise that the Council had exactly reaffirmed its decision of 1961 not to divide until we are joined by the South Kanara District of U.B.M.C.I., and for the time being have an assistant bishop".⁽¹⁵⁾ The Rev. H. D. L. Abraham was consecrated assistant bishop in November 1966.

The difficulties met by Mysore both previous to and since division have been the result of communalism and personality conflicts. As division became certain these underlying problems came to the fore in property suits and personal attacks against individuals.⁽¹⁶⁾ Mysore is predominantly Kanarese speaking; the remainder C.S.I. membership is fairly evenly divided between English, Tamil and Telugu speaking Christians. The Telugu members feel insecure since the Tamil and English communities seem to be able to work together better.

In 1968 two events occurred that were eventually to lead to the creation of two new dioceses. Bishop Abraham was appointed bishop in Medak and the Basel Church of South Kanara (and Coorg) Districts acceded to C.S.I. and to the Mysore Diocese. The addition of these congregations and others over the years since 1951 had meant that the membership of

Mysore Diocese had grown from 32,000 in that year to 75,000 in 1968.

In 1968 the Synod Executive asked Mysore to present a definite proposal for division to the 1970 Synod. In fact Mysore Executive had already taken steps to do so and had appointed R. E. Rentoul as secretary to a committee appointed to draft concrete proposals. The Committee reported their findings which were accepted by the Diocesan Council meeting at Bangalore in November 1969. The Synod accepted the Scheme in 1970.

Despite some opposition it was decided to divide the diocese into three. The bishop in 1966 had noticed on his travels that a triangular pattern had emerged in the diocese. The diocese fell naturally into three parts. The Committee, of which R. E. Rentoul was secretary, decided that to join either the Hubli and Bangalore or the Hubli and Mangalore sectors would result in a long and unwieldy diocese, while to join Bangalore and Mangalore sectors would make the consequent diocese much stronger than the other. It was further decided to have an interim period during which the old diocesan administration would continue to operate. Only after the three dioceses of Mysore Central, Mysore North and Mysore South had installed their own bishops would the dioceses be able to hold an ordinary meeting of their respective Councils in which they could draw up constitutions and elect standing committees.⁽¹⁷⁾ Even after this, however, inter-diocesan boards would continue to deal with the vexed questions of property and finance. Other committees would help co-ordinate medical and educational work, hostels and literature. Bishop Sargant noted the usefulness of such inter-diocesan committees. He claimed that they would help in three ways; they would keep members in mind of their common heritage, be a place where members could take council together and a point on which they could fall back in time of need.

The story of Mysore is not of a "division born of strife, in which

two or more members separate and carry off as much property as they can seize". The story is rather of a "division among equal partners, such as a wise father may make among his grown up and responsible sons, so that each one may in future build his own house and establish his business."(18)

C.S.I. Education and Medical Services

In 1960 there were 2,700 C.S.I. elementary schools, 169 secondary schools, 29 teacher training colleges, 8 other colleges and 14 professional schools. A decade later there were 1,900 elementary schools, 143 secondary schools, 19 teacher training colleges, 14 other colleges and 24 professional schools. More important than absolute figures is the trend over the period 1960 to 1970. From a low point in 1964/5 the number of primary schools rose in 1967 and fell again in 1969 with a corresponding rise and fall in teachers and pupils. The number of secondary schools fell throughout the period though teachers and pupils fluctuated with an overall loss. In the final biennium the number of professional schools rose from 15 to 24, accounting for almost the entire rise for the decade. Teacher training colleges fell by only one in the period 1967 to 1969 and the number of students attending other colleges rose sharply in that period despite the fact that there were no new C.S.I. colleges. The ratio of women to men in C.S.I. institutions rose throughout the period.

C.S.I. ran 63 hospitals and 59 dispensaries in 1960 caring for 95,000 in-patients and over 500,000 out-patients. In 1968 to 1969 there were 62 hospitals and 38 dispensaries caring for 146,000 in-patients and 610,000 new out patients. In 1970 the bed strength of C.S.I. hospitals far exceeded the capacity of any other voluntary agency in India. The drop in dispensaries took place in the final biennium of the decade. Total attendance of out patients in 1968/9 was one and a half million - a rise on the previous biennium.

Educational and medical work must be seen in the whole context of the social commitment of the Church. In addition to schools, colleges and hospitals, C.S.I. provides homes and other welfare facilities for the handicapped and the aged, and for the deaf, the dumb and the blind. There are also C.S.I. co-operatives and industrial fellowships which help to re-orientate workers who have moved to new areas in the hope of better employment. With the help of Oxfam and similar agencies C.S.I. has initiated numerous programmes of agricultural and other economic up-lift work, and has also worked with the Government to promote village crafts.

In recent years C.S.I. has had to rethink her part in providing social services to the community and has had to ask whether her institutions contribute effectively to the Church's mission. It is intended to follow three of the arguments employed in South India, before proceeding to a brief review of official moves in the 1960s which were directed towards educational or medical work.

The relation between evangelism and service has been questioned by those outside the Church and by those within. The Indian church today has still to face the charge that she is endeavouring to buy converts by her provision of welfare services.⁽²⁰⁾ Christians in India are used to this complaint but in an age of popular Hindu revival and of secularism, they need to proceed the more cautiously in speaking of Christ in school or hospital. Within the Church, members are divided. In any church as comprehensive as C.S.I. there are members who regard the value of providing services solely in the light of the Church's evangelistic task, while others view the Church's welfare work as an end in itself, and indeed as the Church's only authentic purpose. Here is raised the whole question of the nature of the Church's mission - a question raised elsewhere in the study and especially in Chapter Five. It is rightly claimed that C.S.I.

institutions help in the missionary task of the Church, but it is by no means so clear whether time and resources involved can be justified if kerygmatic proclamation is the only factor to be considered.

Opponents are concerned not only with the high cost of maintaining welfare institutions but with the effect they have on the Christian community. In the early 1960s Mr. D. Mason of C.S.I., wrote on the evil effects of church institutions. "History may well judge that of all that C.S.I. inherited from its predecessors, "mission" institutions were the most embarrassing legacy." He believed that C.S.I. members were blind to the realities. They had forgotten the original meaning of the institutions, which could no longer be regarded as part of the kingdom as they once had been, especially now that it was recognised that their value for evangelistic purposes had been greatly exaggerated. C.S.I. institutions had become an end in themselves with vested interests in control.⁽²¹⁾

But this point of view was not shared by Dr. D. G. Jenkins of Neyyoor Hospital who wrote that he was sorry that those who worked in the institutions did not take part in the debate. He suggested that this was because they were too busy. "By all means let us have all-Indian leaders of institutions and let us separate governing bodies if thought good, but don't let us think that the Church can do the work of Christ better if it is not being bothered with healing and teaching." D. G. Jenkins ended his letter by quoting from a lad who said that he had been saved body and soul by the love of Jesus made known to him through the skill and care of doctors and nurses.⁽²²⁾ Renewal and Advance, by no means complacent with regard to C.S.I. institutional work, reported favourably on the part once played by educational services, and added a cautious but clear statement on the contribution still made by education in reaching the Hindu mind at the secondary level. The Report was less cautious in its praise of medical work which it

considered "important from the point of view of evangelism".⁽²³⁾

A second question arises over the financial cost of C.S.I. welfare work. A service can only be made self-supporting if its clients are made to pay. This is usually self-defeating though a few schools, and rather more hospitals have been able to ensure that their richer pupils or patients subsidise the poorer. If services are to be provided free it has to be decided upon whom the burden of cost must fall. During the 1960s and early 1970s the cost has largely been borne by the missionary societies, and this has meant that C.S.I. institutions in general and educational establishments in particular, have forced the church to remain unhealthily dependent upon foreign money and personnel. The issue is complicated by the fact that some dioceses seem able to maintain institutions with little outside help, while others are not even able to pay for their pastoral and traditional evangelistic work.⁽²⁴⁾

A third argument raised in connection with welfare services provided by the Church, is concerned with the relation of facilities supplied by C.S.I. with those supplied by the State.

Christians have long felt it their duty and privilege to continue the caring ministry begun by Christ. In an age of governmental commitment to a welfare programme, the Church continues to have a responsibility to those members of the community who for one reason or another cannot benefit by the action of the State. The Church's role may be prophetic, as she adapts her supply of services first to one need and then to another as the State moves to a more comprehensive welfare service. The experience of western countries has been that economic problems give way to others and that the Church has cause to rejoice when the State plays its part in caring for the whole man.

But such a discussion remains hypothetical in India, for the most basic needs have not yet been adequately met by the Government.

In the second half of the decade Mr. M. B. Walker wrote on the question whether C.S.I. should maintain her own medical facilities separately from the State. He thought not. The Church's role was supplementary and C.S.I.'s institutions should be within the framework of government service and should not pursue an independent course. The existence of her own facilities gave prestige to the church and personal advantage to the members, and this he regarded as irrelevant to the Church's purpose.⁽²⁵⁾ But in 1962 Dr. D. Paterson of Vellore Hospital, warned his readers not to fall into the trap of waiting to hand over the Church's educational and medical facilities to the secular State. He feared what might happen in the long run if this policy was adopted.⁽²⁶⁾ Those who would follow the line taken by D. Paterson would of course not wish to imply either that the church's programme should be completely isolated from that of other agencies or that there should be cause for alarm if the Government provides services formerly the monopoly of the Church.

In 1962 C.S.I. Synod left members in no doubt that both Church and individual members have a responsibility to minister as servants of society. Two years later the Synod voted on the findings of Renewal and Advance. In Resolution 24, the Synod asked dioceses to evaluate their educational facilities. "The number, type and character of the institutions, the quality of service they render, the extent to which the Church contributes to the running of institutions in men, money and time as against the foreign help they get, must be scrutinised with a view to see whether the large resources claimed by some of them cannot be released for use in other enterprises in which the Church can take a larger part and which will be more central to its missionary task." The Synod further resolved to ask dioceses to set up committees to examine educational institutions and to ensure that the recommendations

were carried out without obstruction by interested parties. More specifically the Synod resolved that diocesan elementary schools were no longer considered necessary and should be continued only in exceptional circumstances. Village pastoral care should not be dependent upon the local school. All secondary schools should be separately examined and judged by the following criteria:-

The need for such a school from the point of view of the public and Christian strategy

The example of the staff and the witness of the headmaster

The professional standing and reputation of the school

The presence of a natural Christian atmosphere in the school.

The Synod resolved that a school which did not satisfy these criteria should be placed on probation or closed down. Dioceses were also asked to investigate the possibilities of pioneer educational work. Renewal and Advance had listed several kinds of educational work that may be begun and others which were in need of further development. Schools for the handicapped, industrial schools and technical centres were included in the list.

Resolution 25 was concerned with medical work. The Synod resolved that the church should continue to operate medical services and that the United Church should be responsible for financing and staffing her hospitals from within the dioceses. C.S.I. institutions should aim at spreading the Gospel "without preaching it"! Diocesan work should be integrated and, just as individual institutions should work through Diocesan Boards, so too should Diocesan Boards channel their requests for grants and personnel through the Central Board. It was also recommended that dioceses should encourage the spread of ashrams and voluntary village work by qualified persons. (27)

On education the 1968 Synod resolved to urge the dioceses to pioneer new methods of education, to set up orthopaedic schools and student

counselling centres. The Synod endorsed the view that no precipitate action be taken to transfer or close C.S.I. elementary schools and once again reminded all schools of the need to improve standards and to cut down on foreign subsidies. The 1970 Synod added pre-primary and schools for the mentally retarded to the list of specialist educational institutions which the church should maintain.

On medical work the 1968 Synod resolved that C.S.I. should aim to make her facilities an example to those provided by the State. As with education the Church should concentrate on specialist work. In addition to this the Church had an important part to play in staff training programmes and rural medical service. The 1968 Synod also hoped that there would be an improvement in relations between C.S.I. hospitals and local congregations, and that closer links would be encouraged between the two. Also in 1968 the Central Medical Board announced its intention of co-operating with the "high powered" commission sponsored by the World Council of Churches which was investigating hospitals in India. This commission had reported by 1970. "The majority of Christian medical institutions were found to be more than twenty years old with nearly half more than fifty years old. As the cost of modernising appeared prohibitive the report recommended a shift of emphasis from curative medicine to public health work in co-operation with the Government medical services, and a more carefully planned regional distribution of the former rather haphazard mission medical services".(28)

C.S.I. medical work will certainly continue to play an important part in the welfare work of South India for many years to come. From the large and efficient hospital in Madras, Mysore or Vellore to the small country dispensary, C.S.I. medical programme performs a fine work with limited resources and by so doing wins the admiration of many people, both Christian and non-Christian. The Rev. A. Oommen (Chaplain

to the Medical College in Vellore) has recently reviewed the healing ministry of the Church. He emphasised two aspects of C.S.I. medical work noted in the preceding paragraph. "The hospital orientated, sickness centred service must give place to the community-orientated health centred service..... In this re-orientation the total resources of the Church have to be harnessed and thus the ministry of healing should be the ministry of the total congregation." In his article the Rev. A. Oommen noted that the Church's mission involved dialogue, presence and proclamation. Christian medical services provided the grounds for dialogue, the presence of the Great Physician and were themselves part of the proclamation of the Gospel. (29)

The Honorary Presbyterate

In 1960 there were 825 pastorates, 8,570 congregations and 773 presbyters in pastorate work. The respective figures for 1969 were 928, 9,520 and 960. The ratio of presbyters to congregations has remained between 1:9 and 1:10 and the ratio of presbyters to baptized membership has stood at about 1:1400 since 1960. (30) The statistics are very much worse in some rural areas. Fr. M. Gibbard (S.S.J.E. A visitor to India from England in the mid 1960s) met one presbyter with 54 villages in his care. These figures emphasise the urgent need to re-assess the pastoral pattern of C.S.I. A church which can neither afford nor obtain a full time paid ministry, and which requires ordination for the proclamation of Word and Sacrament, cannot fulfil its pastoral responsibilities unless it possesses a widely based honorary ministry.

The United Church has adopted no one scheme in its endeavour to restructure the pastoral ministry. However the "New Pattern" introduced formally at the 1952 Synod has formed the basis of subsequent attempts to establish an honorary presbyterate. The programme advanced at the 1952 Synod included a plan to mobilise the vast potential of honorary

help that should exist amongst the C.S.I. laity. It was hoped that some voluntary workers would be trained by the dioceses as lay-leaders. These would gradually replace paid lay-workers in many C.S.I. congregations. It was further hoped that a percentage, albeit a small one, of trained workers would be ordained to serve in an honorary capacity as either full-time or part-time presbyters. The programme has not been a success especially with regard to establishing an honorary presbyterate, but the scheme must succeed eventually if C.S.I. is not to lose members to other churches through inadequate pastoral care on her own part. Before outlining the practical steps taken by C.S.I. in an attempt to encourage new forms of ministry, the chapter will review first the reasons advanced for its necessity.

Fr. M. Gibbard believed that the formal bringing together of ministries in C.S.I. had caused a more important factor to be forgotten. The Church in South India had become starved of spiritual nourishment by the decay of her pastoral ministry.

An alternative to providing C.S.I. with an honorary presbyterate would be to adopt the practice of lay-celebration - a procedure ruled out in the negotiations leading to union. If this procedure had been followed, trained lay workers could then have acted as pastors, while at the same time ensuring that those who were ordained had undergone theological training. The Rev. A. Hanson (Professor of Theology at the University of Hull) has shown why C.S.I. (despite the Free Church traditions within the Church) has continued to forbid lay-celebration despite every pastoral incentive to do otherwise. Because of the comity arrangements, church leaders of whatever tradition were responsible for all the people of a particular area - in the same way as an Anglican priest was for the people in his parish. Missionaries, who accepted comity were not able to "afford the luxury of being a little irresponsible" about the sacraments. The position in India imposed a certain "necessary catholicity" on all churches and so sacramental

responsibility had been a tradition amongst all the churches involved in the union.⁽³²⁾

R. D. Paul wrote in the late 1950s on the existing pattern of ministry which he believed had proved too rigid. The shortage of ministers had meant that the laity had gone uninstructed and untrained, or that the congregations had been left in charge of ill equipped persons. This was the result both of the system itself and of its actual working out in present day India. Congregations had come to expect to be served, and served by men for whom they do not have to provide. Bishop Newbigin had made the point that once a congregation had become dependent upon an outside church worker, it was almost impossible for the congregation to outgrow its dependence. Nor was the pattern "wholly scriptural". The story of Acts was a story of voluntary workers. The attempt to take seriously the question of an honorary presbyterate was not a desperate expedient to meet an emergency but a return to the earliest pattern of all. R. D. Paul believed that the first step by C.S.I. should be to establish a body of honorary lay-workers. Only then could some members be selected, suitably trained and ordained as honorary presbyters.⁽³³⁾

In 1968 the Synod Ministerial Committee was forced to conclude: "There is as yet little sign of the appearance of a tent-making ministry in C.S.I." Ten years earlier there had been 14 honorary presbyters, in 1960, 39: in 1965, 52 and in 1967, 76. This proved to be a high point for in 1969 there were 61 honorary presbyters of whom 12 were in secular employment. There was a slight rise again in 1970.⁽³⁴⁾ 60 honorary presbyters in a church of well over a million members must signify something of a defeat for this part of the programme first announced at the 1952 Synod. The defeat, however, is the result of Synod impotence, rather than of indifference on the part of the church.

In 1954 the Synod approved the principle of an honorary presbyterate

and laid down rules for its practice. Candidates should have been engaged in suitable voluntary service for at least three years and be men of prayer and zeal. They should undergo suitable training and should normally be over forty. Candidates should be inwardly assured of their calling to this ministry and should have the whole-hearted support of their congregation. They should initially serve only in a specified locality.

Renewal and Advance supported the steps taken to establish an honorary presbyterate. Accordingly the 1964 Synod endorsed recommendations 29 to 38 of the Report. The Synod drew special attention to one sentence (underlined below) in Recommendation 29, which is quoted in full as it serves to summarise an attitude very prevalent in the 1960s.

"The local congregation is the foundation on which the whole life and work of the Church must be built up. Every member may receive and contribute "some spiritual gift" in fellowship with fellow Christians. Each congregation should be able to supply its own local officers who will give their services voluntarily for the maintenance of the worship and work of the local church. This pastoral care should include the ministry of both Word and Sacraments and will need a large increase in the number of paid and honorary ordained ministers. We need both categories. The latter category should be recruited from persons who already form part of the local fellowship.

"A sincere attempt should be made in all dioceses to recruit more men to the ordained ministry. Both the number and the quality of our ministers deserve serious attention. In a few dioceses the number of presbyters must be doubled if adequate pastoral care is to be given to all the scattered Christian groups. Everywhere the spiritual qualification of persons recruited needs to be emphasised more than is being done now."⁽³⁵⁾

Having reviewed diocesan reports, the Synod Ministerial Committee in 1966 recommended further rules for the honorary presbyterate which were endorsed by the 1968 Synod. Initiative for ordination may come from the candidate or from the church, and in either case a committee must be satisfied of his fitness and the individual of his calling. Candidates should have undertaken suitable voluntary service for at least two years and should be between the ages of forty and sixty. They should be intellectually equipped to serve the area where the ministry is to be. Diocesan Ministerial Committees may or may not appoint a special selection board for honorary candidates. Candidates should undergo suitable training preferably at a theological college, and at the discretion of the Diocesan Ministerial Committee, which also **presbyter** has the right to decide when an honorary [^] must retire. Further notes were made on the placing and appointment both of full-time and part-time honorary presbyters. (36) Small changes were made at the 1970 synod.

The Proposed Constitution has surprisingly little reference to a changed pattern of ministry. Deacons and deaconesses are expected to serve in an honorary capacity in C.C.S.I. but there is little indication that the Proposed Church will speed the movement towards a widely based honorary presbyterate. It is possible that this is not so much the result of the church's intention to dismiss the quest for a new pattern but of a failure to make explicit the differences between honorary presbyters and honorary life-time deacons. These latter are clearly expected to make an important contribution to the life of C.C.S.I. Although the offices have not been deliberately confused it seems that they are very similar in function if not in status.

Fr. Gibbard thought that C.S.I. may eventually find that her honorary part-time presbyters may be the first stages of an "revolution in many parts of the world of a new pattern of ministry in which whole-time, highly trained ministers, a large number of part-time ministers

and an active and instructed laity together maintain the evangelistic, pastoral and liturgical activities of the Church".(37)

NOTES - CHAPTER III

- (1) C.L.S. 1969
- (2) C.L.S. 1963
- (3) C. Page 56
- (4) S.I.C. 3:1963 Page 13 "C.S.I. Commission on Integration and Joint Action"
- (5) R & A Chapter 3
- (6) R. D. Paul, The First Decade, Page 235
- (7) S.I.C. 9:1971 Page 7, "What the Synod could do for the Dioceses".
- (8) S.I.C. 1:1969
- (9) cf. S.I.C. 4:1970 Page 7 (signed) Ecclesiasticus, "Reflection of the Twelfth Synod"
- (10) R & A Pages 135f
- (11) The United Theological College in Bangalore trains presbyters in the English medium. The colleges are union institutions and serve churches other than C.S.I.
- (12) 1968 Synod Proceedings Page 66
- (13) S.I.C. 7:1964 Page 9 "Making Molehills out of Mountains"
- (14) The 1958 Synod endorsed the Council's statement. The account of Mysore Diocesan division is taken from diocesan handbooks and especially from "Scheme for the Division of the Diocese" (C.L.S. Bangalore 1969)
- (15) S.I.C. 2:1966 Page 13
- (16) The details are intricate and bitter
- (17) On 25:4:1970 The Rev. H. V. Karl was consecrated first Bishop of Mysore Diocese North, and on 2:5:1970 the Rev. S. R. Furtado was consecrated first bishop of Mysore Southern Diocese. The Rt. Rev. N. C. Sargant became bishop of Mysore Central Diocese after the division
- (18) Mysore Diocese Twelfth Council Proceedings Page 40 (Wesley Press, Mysore 1969)

- (19) The figures are variously obtained. Those for 1960 are taken from "C.S.I.: A Visitor's Guide" (Diocesan Press: Undated) and other figures from Synod Proceedings. Numbers for elementary schools are to the nearest 100
- (20) eg. The Times newspaper, mid-June 1972
- (21) S.I.C. 12:1961 Page 5 "Institutions in the Pattern of the Church" In the same article D. Mason suggests that the "original purpose" of welfare institutions was to provide facilities for the Christian community alone. Such a suggestion cannot stand if they were intended for evangelistic purposes as is implied elsewhere in his article.
- (22) S.I.C. 12:1961 Page 11 The lad's statement portrays a fine grasp of Catholic doctrine!
- (23) R & A Pages 26f
- (24) These and related issues are further discussed in the final chapter division and in Chapter 7
- (25) S.I.C. 6:1966 Page 4 "Church and Property"
- (26) S.I.C. 6:1962 Pages 2f "The Healing Ministry of C.S.I."
- (27) Resolutions of the Ninth Synod Pages 9f (Tambaran Press 1964)
- (28) E. Priestly "C.S.I. Adventure in Union" Page 19 (C.S.I. Council in G.B., 1970) and so also the essence of the following two sentences.
- (29) S.I.C. 10:1971 Page 2 "Healing in the Mission of the Church"
- (30) This ratio is taken from an average of two sources
- (31) M. Gibbard, "Unity is Not Enough" pp 29ff (Mowbrays 1965)
- (32) A. Hanson "The effect of Church Union in South India) Typed Lecture 1970)
- (33) Paul op. cit. Pages 167ff
- (34) Figures for 1958, Paul op. cit. 1960, C.S.I. Visitors' Guide, 1965, Gibbard op. cit. 1967ff Synod Proceedings, 1970 Priestly op.cit
- (35) Resolutions Ninth Synod op.cit., Pages 5 and 18

(36) 1968 Synod Proceedings Pages 31 and 128f

(37) Gibbard *op.cit.* Page 35

Chapter IV - Categories: Diversity and Division in The Church of South India

It had been supposed throughout the negotiations, that C.S.I. would present a rich diversity of life united in Christ. There was no attempt, therefore, to impose uniformity upon the United Church which was formed as a comprehensive union built upon a framework of Holy Scripture, the Nicene and Apostles' Creed, the two sacraments of Holy Communion and Baptism, and the historic episcopate. Within that framework a wide variety of belief and practice was envisaged.

Some forces have lent themselves to, or have contributed to, a healthy diversity of form or style. But there have been other forces which have given rise to divisive faction. Certain strands of church life have resulted in either diversity or division depending upon the circumstances.

Ecclesiastical forces are considered first. Varieties of tradition stemming from diverse denominational background and traditions of churchmanship have not generally been divisive in the United Church. An inquiry into these traditions will lead onto an examination of C.S.I. lay membership as distinct from the clergy. Recent thinking in C.S.I. as elsewhere has stressed the need to give laity a full part in church life. Some of the categories found within the ministry of C.S.I. are considered next. Bishops, presbyters and deacons comprise the chief ministerial distinctions and the first and last of these are individually examined. The most important distinction in Anglican thinking, though not in C.S.I., is made between those presbyters who have been ordained by a bishop and those who have been ordained in some other way. This, too, is considered. Amongst the laity it will be noted that there exists a very large minority of adults who have never attained communicant status. Some congregations have even neglected baptism. The women and the youth in the United Church both comprise sufficiently active and

self-conscious groups to warrant special mention.

Social and geographical forces are considered in the second half of the chapter. C.S.I. covers a very large area and there is wide variation from one region to another. The most important geographical distinction arises between rural and urban congregations. Sociological forces frequently cause division rather than diversity. Caste and communalism are the best known but personal animosity and civil litigation within a community are also responsible for factionalism in the church. Brief case studies are made of four areas where sociological forces have given rise to bitter division. Ecclesiastical impulses have played only a minor part.

Some distinctions are artificially drawn for the sake of analysis. The categories outlined naturally interact and members of the church must of necessity be involved in several groups at the same time. For instance denominationalism has to do with the problems of ministry and may well have something to do with caste while communicant status may be determined by the presence of an active Women's Fellowship in the pastorate, the size of the diocese or by denominational background.

Denominationalism

Few, if any, members of C.S.I. would like to return to the denominational patterns of before 1947. The United Church, it has been said, has surmounted the denominational differences which still divide the western churches,⁽¹⁾ and members increasingly regard themselves as members of the Church of South India and only then as belonging to any one particular tradition.

This does not mean that denominational characteristics have been abandoned. As a divisive force they have little part to play in C.S.I. but the strands of faith and practice inherited from the uniting churches have remained. Some of these strands have existed side by side making little impression on each other, while others have formed distinctive

ingredients of a new or better whole. R. D. Paul has shown how conservation was fundamental to the union. It was expected that all that was distinctive in the life of each heritage would be preserved.⁽²⁾

At Synod level denominationalism has practically vanished. During the 1960s it was often possible to determine the heritage of any region or diocese by the method of organisation employed. The extent to which this was the case depended upon whether a diocese was of one tradition as in the case of ex-Anglican Tirunelveli or of several traditions as in the case of Coimbatore Diocese (23,000 Congregationalist, 5,000 Methodist and 4,000 Anglican).⁽³⁾ But in the 1960s union had still made little impact in many congregations and this is especially true of some rural areas. Renewal and Advance found that many members in these congregations still thought of themselves as ex-L.M.S. or ex-C.M.S.⁽⁴⁾ This was in 1961. The Commission that produced Renewal and Advance may have been over despondent but it is sobering to note that congregations still received ministers from their own tradition and continued to worship as they always had done; not so much because of theological persuasion, but rather through lack of imagination. Most congregations in C.S.I. face the same situation as those dioceses that contain only one tradition. There can be little opportunity for the majority of congregations to enrich their life and worship with other traditions, where there is no local diversity. Individual members vary in their denominational consciousness. Many churchmen are less insular and conservative than the congregation to which they belong. In urban pastorates it is possible to attend several churches of different traditions and some members belong to more than one congregation. Because union has broken down denominational prejudice amongst C.S.I. members, it has increased the variety of churches that members attend. Some individuals have taken the ecumenical challenge so seriously that it is possible to guess

their heritage, paradoxically, by their enthusiasm for characteristics of faith and order which their own church lacked.

The denominational strands have come together in a remarkable way at some points of church life. Bishop L. Newbigin as Bishop in Madurai Ramnad analysed the part played by congregationalism, presbyterianism and episcopacy in Church discipline. It is the local congregation that must really exercise the discipline for it is here that members know and love one another. But the Church has found that it is fatally easy for a congregation to shut its eyes or to be hard and legalistic. It may be confused by quarrels and so fail to achieve its end. In C.S.I. the pastorate committee first takes responsibility and makes its recommendation. In a serious case the congregation, the presbyter, the pastorate committee and the bishop are all involved in the disciplinary process. A public act of excommunication would be performed in the congregation by reading the proclamation of the bishop. When the pastorate committee appears to fail in its duty, then an appeal may be made to the court of the diocese.⁽⁵⁾

The familiar characteristics of each tradition can be discerned in C.S.I. worship which remains, for the most part, traditional and even conservative. At Synod and diocesan level the B.C.M. is used and in the pastorates C.S.I. forms are sometimes used regularly if not every week. In the 1960s the Liturgy of C.S.I. was commonly advertised on notice boards as occurring monthly or on certain Sundays in the month. The Liturgy is a genuine integration of many traditions. Apart from Anglican and Reformed elements the service contains prayers from the Mozarabic⁽⁶⁾ rite and from the Syrian Church. The option of communion by tables is from Methodist practice and periods of silence reflect Quaker usage. The Covenant Service is used in several dioceses and the Confirmation Service is popular throughout C.S.I.⁽⁷⁾ When services are

used from the B.C.W., they are frequently adapted to the traditions of the congregation. Basel Mission members often prefer to stand for most of the service and some congregations in Kerala have been encouraged to use the third part of the Liturgy to follow their usual Congregationalist pattern. Some churches have retained their accustomed second collection - the one being used for the work of the church and the other for the congregation's social functions - when using C.S.I. Liturgy. As with Series Two and Three in England C.S.I. Liturgy allows for more variety than many congregations have been used to previously and this has led to difficulties. A Methodist pastorate complained of the variety of choices possible and the difficulty of deciding which to choose, and of the congregations knowing which choice had been made. (8)

It has not been easy to integrate the variety of traditions in worship even when this has been desired. Bishop L. Newbigin pointed out that traditions which emphasised maximum liberty usually had the minimum of training in liturgical principles. In practice this has meant that Anglican forms have been imitated for the simple reason that no other clear tradition was available within the United Church. "The clash of differing traditions ought to compel us to dig deep and lay solid foundations on the real theological principles underlying worship." (9) Whatever guiding principles for worship C.S.I. may eventually decide upon, it will not be expected that all congregations worship in the same style. Bishop E. Priestley (formerly Bishop in Madak ex-Methodist) writing in 1969 felt that a visitor could not but be impressed by the rich variety of worship in C.S.I., - from the impressive ceremonial of St. Mark's Cathedral to the free and simple worship of a village congregation at their evening prayers. (10)

Churchmanship

"Churchmanship" refers to the emphasis which a Christian gives to

rites and doctrines that may be defined as "catholic" and especially to the emphasis he gives to the sacraments and to episcopacy. Englishmen are familiar with the terms, "High Church", "Low Church", and "Broad Church": all three are present in C.S.I. At either end of the scale there are the extremes of churchmanship. In the experience of C.S.I. few members have left to join the Roman Catholic Church but rather more have taken part in sectarian activities, sometimes leaving C.S.I. altogether. Churchmanship cuts across denominational structures and has been included here in a separate section for that reason.

The High Church party in C.S.I. is not large. The Anglican Church in South India was, for the most part, evangelical but did include some pastorates which had been founded by S.P.G. The Constitution makes allowance for a catholic emphasis on matters of faith and order. The historic episcopate is affirmed and room is given to those who believe in a High Anglican interpretation of Apostolic Succession. Confirmation is "most earnestly" recommended by C.I.B.C. in a footnote to the Basis of Union.⁽¹¹⁾ And, while presbyters are normally expected to take part in episcopal consecrations, an additional clause specifically allows for consecrations in which presbyters do not take part in the laying on of hands. This option has been exercised in C.S.I. High Church members have asserted their convictions from time to time. The Rev. Canon Elphick (Missionary: Brotherhood of St. Peter)⁽¹²⁾ in 1958 and again in 1970 issued a commentary on the Liturgy in which the bias was unmistakable. The S.I.C. of October 1965 printed an article by the S.P.G. missionary H. J. Turner, in which he appealed for a catholic revival in C.S.I. He thought that this would promote a sacramental approach to the questions being asked and a revival of authentic retreats and private confessions. The article concluded with a suggestion that C.S.I. adopt an open minded catholicism which absorbed the insights of F. D. Maurice.⁽¹³⁾

Most C.S.I. members are Low Churchmen. Opposition to rites and doctrines which are characteristic of either the High Church group or even Anglicanism, has sprung chiefly from missionaries of a non-conformist background. The ex-Presbyterian, R. W. Rentoul, found objection to such "high regard" for surplices as occurred in C.S.I. "Highness was actually obscurity", and he cited as examples two booklets which stemmed from that tradition - Canon Elphick's commentary on the Liturgy which he hoped was not widely read as some of the notes were completely untrue and another commentary on the Collects, Epistles and Gospels which had been entitled "Propers".⁽¹⁴⁾ Some of the controversy must strike Englishmen as very dated. In the days of Parish Communion and evangelical catholicism, the debate seems obscure and as early as 1956, a visiting delegation from the American Episcopalian Church found that the mode of C.S.I. churchmanship which they encountered reflected Nineteenth Century America.⁽¹⁵⁾

The most critical attacks on C.S.I. faith and order have come from members described above as "extreme" Low Churchmen, who have limited sympathy with any tradition which is not clearly found in Scripture as they interpret it. In 1964 a group calling themselves "The Bible Believing C.S.I." broke away from what they referred to as the apostate C.S.I. The new group had been formed to save the perishing flocks of C.S.I. from the blight of unbelieving bishops, hireling pastors, Nicolaitan theological colleges, thumb screw missionary societies and spoilt laymen who were only interested in what they could get in the way of free churchyards, buildings, paddy-fields, pensions and scholarships. The Editor of S.I.C., Bishop Priestley, published the charges made by the new group and wrote a spirited denial of the church's so-called apostacy. He reminded readers that the Constitution gave first and last place to Scripture, and that, although he could not vouch for all members of C.S.I., he could say that (as far as the charge of moderism

was concerned) he was sure that members who kept up with the times need not stray from Scripture. He himself intended to be no more and no less modernist than the Holy Spirit at work in the Church.⁽¹⁶⁾ In the same year the editor replied to his correspondents who had been troubled by propaganda opposing the Moderator's visit to Rome as an observer at the Second Vatican Council. The opposition had claimed that C.S.I. was already Roman in all but name with its bishops, priests, altars, masses, sacred hearts and idols. The editor supported the Moderator's visit. He did not think the journey led C.S.I. "to Rome" as the opposition had claimed.

In 1968 Dr. Paton explained why he had left C.S.I. and had joined the Mennonite Church. He had come to the conclusion that the Anabaptists represented the true Reformation and was especially impressed with their insistence that baptism follows faith. The Mennonites did not seek after power and wealth but were generous Christians who loved their enemies.⁽¹⁷⁾

Individuals sometimes remain within C.S.I. but deny a section of its teaching. Members in some areas are readily persuaded to deny the validity of infant baptism. Another divisive force in the 1960s involved the Pentecostal Movement. Bishop Appasamy (formerly bishop in Coimbatore: ex-Anglican) believed that C.S.I. relied too much on visiting evangelists from another church to do its work of mission. These evangelists could lead members astray but the situation was often saved by the fact that they came and went too quickly to cause permanent schism.⁽¹⁸⁾

The Rev. J. R. Macphail (formerly C.S.F.M.C. missionary in C.S.I.) spoke at the fifteenth anniversary celebrations in London. He pointed out that although different ways of thinking were designated by words such as "catholic" and "evangelical" these were not to be portioned off into separate denominations: they ran through every Christian

heart. C.S.I. tried to be both catholic and evangelical, just as it tried to "bring together Anglican tenderness, Methodist warmth and the solemn birth of the Reformation."⁽¹⁹⁾

Laity and Clergy in C.S.I.

The uniting churches all drew the distinction, understood by most of Christendom, between lay and ordained membership of the Church. This distinction was maintained in C.S.I. but just as members of the uniting traditions hold a variety of opinions on the significance of the ordination rite so, too, they are divided over their attitude to the ordained ministry - its function and place in the Church. The Constitution is clear that all who are baptised and who continue in God's grace are members of the Body of Christ, and that all members of the Body have equal access to God and share in the heavenly High Priesthood. In C.S.I. the ordained ministry is clearly regarded as part of laos and members of the laos, ordained or lay, all have their own function to perform. Consequently, church government, pastoral work, worship, discipline and witness are the responsibility of both lay and ordained members.

The United Church has had to consider the meaning of ordination with great care, and questions have been raised at Synod, diocesan and parastate level. In some of the congregations involved in the union lay members were used to administering the Lord's Supper before 1947 and ordinations had been conducted by the congregations. This strong Reformed emphasis combined with an acute shortage of ministers, of candidates for ordination and of finance for the support of full-time clergy, has served to forward the movement - discussed in the previous chapter - towards a new pattern of ministry. The tendency has been to blur the functional distinction between laity and clergy.

Most rural C.S.I. churchmen have very little to do with the presbyter in charge of their congregation and they may not, in fact,

ever see him. Communicant members, will at least meet their minister during his occasional visits to the village, which, because a presbyter may have ten, twenty or even thirty congregations, may be very rare indeed. Those who are on the pastorate committee or who are otherwise active in local church management will have more to do with the clergy as they are required, to visit the headquarters of the pastorate from time to time. Apart from those members of the church who actually live in the pastorate centre, it is the lay leader, or "evangelist", of each congregation who will have most to do with the presbyter. Unfortunately there is often animosity between laity, and especially lay leaders, and the ministry. This requires some explanation.

Clergy have felt their status challenged more and more in recent years. Their own laity and their associates from other faiths are often better educated, and paid higher salaries than themselves and some presbyters regard their control of pastorate finances as their chief weapon in a struggle for dignity. The attitude shown by some presbyters towards the laity and their role in the church has been conservative and at times very unhelpful. R. D. Paul wrote that clergy regarded the laity as unpaid assistants, viewing independent initiative with suspicion. More recently he has accused members of the United Church of still thinking in pre-Amsterdam terms. Up to that time, he said, "good" laymen were thought of as unpaid assistants to the clergy helping in church activities as and when they were called upon to do so. Other laymen were "not so good"; their occupation prevented them from helping in traditional congregational tasks and they were thought of as passive recipients of the Church's ministrations. He laid the blame for this false understanding of the laity on the Constitution which sets down tasks for the laity to perform which are totally inadequate as an expression of their rightful ministry.⁽²⁰⁾

P. Pandian (a district magistrate in Madras) made an interesting

suggestion to help give laity the status and confidence they lacked, pointing out that direct recruitments to high office were practised in industry and in commerce:-

"Irrespective of any layman becoming a bishop, a rule extending eligibility to cover qualified laymen is certain to give the laity a new recognition."⁽²¹⁾

P. Landian may possibly have had in mind the parallel circumstances of St. Ambrose in 374 and St. Nectarius in 381.

It is not surprising, therefore, that there have not always been good relations between presbyters and laity in C.S.I., but the clergy can be held only partly responsible. The emphasis on democracy in Church government has meant that laity sometimes regard their minister as their servant rather than as Christ's servant among them and they are, therefore, often satisfied to do the very minimum that is required of them. But whatever obstructions occur preventing full co-operation between laity and clergy, the laity do serve the church and frequently very well. In almost every village and congregation, lay members work in either full time or honorary part-time capacity. Laymen and women serve as evangelists, as catechists and teachers: they perform services and pastoral work and without their help C.S.I. could not exist.

The lay-leader or "evangelist" in recent years has found his role to be quite ambiguous. As a result he is often in conflict either with the presbyter or his fellow laity. In the area studied by P. Y. Luke (presbyter in C.S.I.) the evangelists were in a state of despondency. Again, the trouble was partly financial. In the past the evangelist's income had been related to congregational giving and although the system was now improved the evangelist remained in an unenviable position. He found it hard not to resent those evangelists and presbyters who were paid more than he. Like the presbyters evangelists have lost much of

the social superiority in the village they may have once enjoyed. The movement towards a new pattern of ministry involving the use of honorary church workers has threatened, and still threatens, the security of paid lay leaders. P. Y. Luke found that they had no ecclesiastical dignity and were often badly treated by their superiors in the pastorate. Presbyters sometimes aroused resentment by dealing directly with church members thereby keeping evangelists, deacons and assistant presbyters out of the picture. Evangelists, for their part preferred to deal directly with the superintending presbyter, and showed little regard for any deacon or assistant presbyter within the pastorate. Evangelists who had been ordained deacon - a practice which is likely to increase for reasons already noted - were often not sure whether to identify themselves with the remaining evangelists or with the presbyter.⁽²²⁾

Renewal and Advance emphasised the need to equip laymen and women adequately for the task of furthering the Kingdom of God in India. The Ninth Synod took up this appeal from the Report:-

"India cannot be won for Christ by the ministry of presbyters, deacons and evangelists alone. It will be won when every Christian man or woman acknowledges his or her Christian obligation and in the power of the Holy Spirit bears witness to the saving grace of Jesus Christ." Lay people must be inspired and taught to make "their witness in the context in which they live and work."⁽²³⁾

The most important feature in this debate has been to emphasise the Christian imperative to witness outside the confines of church life. The layman is clearly most suited to this task and especially if his employment is in a so-named "secular" activity. A layman, not employed by the diocese, is sometimes referred to as an "independent layman" and the debate has resulted in a strange reclassification of C.S.I.

membership in which a distinction is drawn - not between clergy and laity - but between independent laymen and members employed by the church, be they ordained or lay. The Constitutional emphasis is upon members who are whole-time employees of the dioceses. It is true that Chapter six declares that, "A large and increasing part of this work (of Christian service) should be undertaken by men and women who, while following their ordinary calling in life, also engage in the work of the Church", but from a list of "the work" they are expected to perform it is clear that their duty lies primarily with the church community. A passage from R. D. Paul's book "The First Decade" was taken up by Renewal and Advance and by the 1964 Synod which passed the following resolution:-

"Evangelism is the duty of every Christian and must not be left to be done only by paid workers. The lay members of the Church who are "in the world" must become the Church's primary agents in evangelism."⁽²⁴⁾

The emphasis on independent layment has not gone unnoticed by laity employed in Church work. It has been pointed out that many full-time church workers have made a considerable sacrifice in following their vocation as far as salary and opportunity are concerned, while others have pressed ahead in their jobs and, in the case of some successful members, attend worship with an air of paternalism. The debate has become confused with church government. Some independent laymen claim that since they are the only disinterested group in the church, elections to office should be in their hands. Full-time church workers naturally resent this suggestion.

The C.S.I. Theological Commission, in the period 1968 to 1969 issued a statement in agreement with R. D. Paul's criticism of the Constitution. Accordingly the 1970 Synod gave its approval to suggestions made by the Commission to revise the Constitutional statement on the laity. In the proposals the statement on the laity and the

statement on the ordained ministry are included in the same chapter: the section on the laity coming first. A short preamble to the revised chapter notes that the Church is a Royal Priesthood and that its members are to share in the commission of the Church, offering themselves for witness. Ministry, whether priestly, pastoral, prophetic or service should express servanthood. The statement on the laity is rewritten so as to emphasise the responsibilities members owe to the community which lies beyond the church-group. The work of the presbyter is slightly changed; he is now given responsibility to train the laity for work "in the world" as well as in the Christian community.⁽²⁵⁾

Some of these suggestions are included in the Proposed Constitution of C.S.I.

Episcopal Ordinations

Chapter Two explained how the method of union adopted in South India resulted in a parallel ministry. On the one hand there are those ministers who were ordained by episcopal hands either before or after the inauguration of C.S.I. and on the other hand there are those ministers who were ordained by their congregation or presbytery before union. C.S.I. does not recognise any distinction between Anglican ordinations before 1947 and C.S.I. ordinations. Each year the proportion of episcopally ordained ministers - 34% in 1965 - becomes greater; but this trend could be reversed, at least temporarily, if C.S.I. merges with a non-episcopal church. A few members look forward to the year 1977 as the end of the thirty year period during which the two streams were intended to exist side by side, but other members point out that the thirty year clause in the Constitution merely proposes that C.S.I. should review the position of non-episcopally ordained ministers, decide whether there should be any exception to the episcopal ministry in C.S.I. and if so, under what circumstances the exceptions will apply. Far from looking forward to a time when the ministry is 100% episcopally

ordained some churchmen hope that there will always be a proportion of ministers not ordained by a bishop. The presence of these ministers would help preserve the principles that they hold to be of fundamental importance and would ensure the Constitutionally affirmed intention to continue in full communion with all denominations from which C.S.I. originated. It is not clear how such a group of presbyters could be formed in the United Church. Missionary presbyters from non-episcopal churches might provide a solution but it has become the custom to ordain missionaries who are to serve in C.S.I. in South India rather than in the missionary's home country, and so these, too, are episcopally ordained.

An important minority in the United Church would consider any reference to "non-episcopally ordained" ministers unnecessary or even offensive. They argue that the ministry is not only one in practice, but that all ministers in C.S.I. are on exactly the same footing, even in respect of their actual ordination. To distinguish between the two streams of ministry is said to do damage to the union and to good sense. Writing in S.I.C. an unidentified presbyter, having commended an article on C.S.I. by Fr. M. Gibbard, went on to ask who had been counting - and for what reason - the number of episcopally ordained ministers. He wished to know whether there was "some sort of a division within" the C.S.I. ministry.⁽²⁶⁾ In 1965 R. W. Rentoul reminded his readers that to refer to a minister as episcopally ordained was to miss the point. What was really meant was non-episcopally ordained: the episcopate could be expressed through a corporate body as well as through an individual.⁽²⁷⁾

Renewal and Advance noted that some congregations were not willing to accept ministers from other traditions.⁽²⁸⁾ This attitude need not reflect dissatisfaction with ordinations conducted within other traditions

but might stem rather from a general desire for familiarity - a desire most likely to be satisfied if a new pastor comes from the same tradition as that of the church-group. Some of the congregations which asked for a presbyter from their own tradition were themselves from a non-episcopal background and these church-groups would have no cause to doubt the validity of episcopal orders. A few objections were made to ministers who had been ordained in C.S.I. but were from another tradition. This must also reflect the very natural desire for familiarity rather than suspicion by the congregation of invalid ordination. On the other hand many congregations have been satisfied with, and some have even asked for, a minister from a tradition other than their own and it may be said that C.S.I. has been remarkably successful in integrating the two streams of ministry. Bishop Newbigin, writing in 1971, said informally that "quite honestly" they in C.S.I. just did not think in terms of ministry being divided between those episcopally ordained and those not so ordained.⁽²⁹⁾ It is not surprising, therefore, that the C.S.I. pattern was defended as a possible model for the proposed C.W.I. and that its rejection proved a bitter disappointment for some members of the United Church. For those who have grown up in the United Church the ministry really is one. They do not distinguish (as Anglicans do in their rules governing the celebration of the eucharist in English churches) between ministers ordained and those not so ordained. Young members of C.S.I. find these rules abroad difficult to understand when they are applied to their own church. From the Anglican point of view, however, the rules are quite understandable.

Bishops

C.S.I. adopted the three fold ordering of bishop, presbyter and deacon. Despite initial misgivings in some quarters the episcopate has received wide support from all traditions in C.S.I. Most members would agree that, on the whole, the bishops have performed their pastoral

responsibilities as well as they were able. R. D. Paul, in 1958, thought that they were as they should be - pastoral and liturgical figures.⁽³⁰⁾ Bishop Chellappa had previously claimed that bishops should be seen as Fathers-in-God rather than as administrators. He thought that they had been the symbol of C.S.I. unity.⁽³¹⁾ Even P. Pandian, who has remained critical of episcopacy, felt able to appreciate the potentiality of a bishop in C.S.I. "for good and revolutionary change in every field of Christian endeavour".⁽³²⁾ In 1970 Bishop E. Priestley, who in 1947 was opposed to episcopacy wrote that without bishops, union could not have succeeded.⁽³³⁾

Not all references to the episcopate in C.S.I. have been as enthusiastic as those cited above. Bishop Chellappa has questioned the motives of some of the bishops' most ardent supporters. Ex-Anglicans who were loudest in their demand for episcopal authority were sometimes quick to react against such authority if it did not suit their purpose. Members from non-episcopal traditions, who were often wary in their appreciation of bishops, seemed at times to regard them as no more than elected chairmen - bound to do their will.⁽³⁴⁾ Episcopacy has also come under attack in the caste struggles which have beset C.S.I. in most if not all dioceses, and which form a separate chapter division.

Bishop Appasamy, writing in the 1960s, has given an account of the work of a bishop in C.S.I.⁽³⁵⁾ His book conveys the same excitement, faith and determination as Bishop Newbigin's "A South India Diary". Bishop Appasamy found that besides a large correspondence each day, he had to prepare some twenty to thirty addresses each month. He sat on numerous committees. In his eight and a half years of office he ordained twenty eight men and officiated at numerous confirmations despite the congregationalist tradition in his diocese. The bishop took his responsibilities for evangelism very seriously. He made it a

rule to attend at least one meeting of every mission in the diocese and to check the credentials of visiting evangelists, before supporting their campaign. Much of his time was spent in reaching outlying pastorates. Bishop Newbiggin wrote that he planned to spend from Friday to Monday of each week touring his diocese.⁽³⁶⁾ Both bishops stressed their role as peacemaker. They did their best to settle quarrels between antagonistic parties - between one member and another, one faction and another in a pastorate committee, between missionaries and Indian churchmen and disputes involving heads of church institutions; all these troubles were brought to the bishops. Presbyterian transfers were often very difficult to arrange so as to please all the parties concerned. The work of a C.S.I. bishop has proved to be extremely varied and indispensable to the life of the church.

The duties and responsibilities of a bishop are set out in the Constitution. He is ex-officio a member of the Synod and is president of the Diocesan Council. Within his diocese he is responsible for worship, ordinations, confirmation and discipline, and is to take the lead in evangelism. Bishops are elected and have no separate control over diocesan funds.

The Constitutional statement defining the duties of C.S.I. bishops has not escaped criticism. Following the lead given by C.S.I. Theological Commission in 1968 to 1969, the Proposed Constitution of C.C.S.I. emphasises the bishop's role in mission. The Commission noted that, "the present wording (in C.S.I. Constitution) describes the functions of a bishop, limiting him narrowly within the Church."⁽³⁷⁾ The Proposed Constitution does not leave itself open to this criticism. C.S.I. Constitution also fails to spell out the bishop's liturgical, function and once again the Proposed Constitution is an improvement. "The bishop shall lead and counsel ministers and congregations in the ways of worship set forth by C.C.S.I. and be particularly responsible

for encouraging the understanding of the variety of ways and forms of worship used."⁽³⁸⁾

The United Church has refused to issue any dogmatic statement concerning the U.S.I. episcopate despite pressure from some Anglicans abroad to do so. The wide range of opinions which negotiators before 1947 held about episcopacy are outlined in the Basis of Union and so too, is "the meaning in which the uniting churches officially accept a historic and constitutional" episcopate.⁽³⁹⁾ Perhaps the nearest that U.S.I. has come to issuing an official statement about the episcopate was in 1964. The Theological Commission reported to the Synod of that year. "Our experience so far goes to show that episcopacy is not only an effective instrument for deepening of unity within the church, not only the form of ministry most likely to establish wider unity with other churches, but a ministry blessed by God's grace with such positive good that we are determined to hold to it ourselves, commend it to others and to preserve it in any union with other churches."⁽⁴⁰⁾ The Commission does not purport to speak for U.S.I., but Bishop Chellappa has referred this statement to any person who would know where U.S.I. stands with regard to the episcopate.⁽⁴¹⁾

Deacons

U.S.I. inherited the Anglican diaconate, the office being regarded as a stepping stone to the presbyterate. Many churchmen today both in India and abroad, believe that the diaconate as traditionally understood should be reconsidered. U.S.I. has played a leading part in the ensuing debate.

Constitutionally a U.S.I. deacon is asked to assist the presbyter by helping in the liturgy, conducting baptisms, giving care to the poor and needy and tending to the temporalities of the church. He is to instruct the young and catechumens, preach the Word and give general assistance in pastoral and evangelistic work. On the office of

the diaconate the Constitution has this to say: "The ministry of the Diaconate may be undertaken for life, by persons who have been accepted for this ministry by the diocesan authorities and have received due training".⁽¹²⁾ The diaconate as a life-time calling was already envisaged in South India in 1947.

Criticism of the diaconate as performed in U.S.I. commenced soon after union. Proposals at the Second and Third Synod suggested that the office be regarded as a real and distinct form of ministry. A decade later, the Theological Commission likewise proposed that the diaconate be made a distinct office in U.S.I. B. Lott (a theological college tutor in Dorchester) in 1963 thought that the problem centred in the question: how could the diaconate be so defined and distinguished from the presbyterate and laity that men could be convinced that they had a divine vocation to that ministry? He thought that the order must be distinguished not only functionally but theologically and should be examined historically. For the first three centuries deacons had been concerned with liturgical administrative and relief assistance and it was not until the fifth century that deacons were used for liturgical functions alone. There was no need for the diaconate to be uniform throughout the world. Acts six had been an ordering in response to a particular situation and similarly U.S.I. diaconate should be a response to the needs of twentieth century India. B. Lott concluded his article by making two practical suggestions which were designed to illustrate his understanding of the office. The diaconate could be made to be an extremely flexible instrument, and would be used in every possible way as any particular need arose. Alternatively the diaconate could be used more particularly to relieve church leaders of their administrative duties. This would give leaders more time for their pastoral work and might promote a more devoted and disciplined attitude towards administration. The important thing was to remove the

present ambiguity of the diaconate and for its distinct status and function to be recovered in some way or other.⁽⁴³⁾

In its report to the 1964 Synod, the Theological Commission noted that some dioceses appreciated the need for a reconsideration of the diaconate but that others were in favour of maintaining the status quo. The Commission thought that because C.S.I. was not bound by tradition in the same way that other churches were it had a special part to play in the worldwide debate. It had been on C.S.I.'s initiative that the Faith and Order Commission was to study the diaconate. The Theological Commission could have added that C.S.I. had already been given a valuable insight into liturgical service through its Order of Women. The Synod was made to understand that the present diaconate did little to express Christ's compassion through his Church and that even though C.S.I. had a wide range of programmes involving service, they were not related to the liturgical and ordained ministry of the Church. C.S.I. needed a representative organ of the Church's diakonia undertaken in the name of Christ and this could best be expressed in a life-time calling to serve. As an initial move C.S.I. could ordain some men directly to the presbyterate and the dioceses might take steps towards selecting and training men for this diakonia and seek suitable employment for the new-styled deacons.⁽⁴⁴⁾

In 1965 a Constitutional amendment was proposed to this effect. The clause in the Constitution which now reads, "Persons who have been selected as candidates for the presbyterate shall ordinarily receive ordination to the diaconate" should read instead "may receive ordination to the diaconate."⁽⁴⁵⁾ The Ministerial Committee of 1968 found that there were only twenty four honorary deacons in the United Church and that most of these were employed in C.S.I. institutions and expected to be ordained presbyter in the near future. The Committee concluded that the attempt to create a permanent diaconate had failed.

It was to be hoped that the church would develop a genuine diaconate: a body of men and women in the full-time service of the church, theologically trained and well versed in the principles and methods of service to modern society. (46)

The Proposed Constitution includes a longer section on the diaconate than the present C.S.I. Constitution. The deacon is expected to help the Church to follow Christ as servant to all men, and to use the Church's resources to that end. He is also to assist the congregation and celebrant in worship and in the other activities of the local church. Furthermore he is to encourage members to witness to the world in their daily work and to forward peace, justice and wisdom. The Proposed Constitution intends that the diaconate become a life-time office and that it normally be undertaken in an honorary capacity. (47)

In 1971 the Theological Commission wished to stress two points with regard to the diaconate. First, the diaconal nature of the Church needed to be effectively demonstrated. And, secondly, the structure of the ordained ministry should more effectively symbolise the diaconal character of the church. Accordingly the Commission proposed that deacons become, "the sacramental link between Christ and the whole congregation's call to be involved in the diaconal ministry of Christ in the world". This would make the deacon's function in liturgy such as in intercessions and at the receiving of the offertory, particularly meaningful. (48)

Membership

The laity are almost equally divided between those who enjoy the privileges and responsibilities of full fellowship and those who do not. A large proportion of members in C.S.I. remain for many years in the church without attaining communicant status.

P. Y. Luke has assessed the significance of C.S.I.'s large

proportion of non-communicating adults. His survey was restricted to a particular area in Nedak Diocese which had formerly come under the Wesleyan Mission. In only one of the congregations under study were over half the members communicants, but all who wished to do so, voted at local Church elections despite the Constitutional provision which confines voting rights to full members of the Church. They made little distinction between those who had attained communicant status and those who had not, and indeed some who had been confirmed were not aware that they were entitled to communicate! Very few understood the significance of Holy Communion. P. Y. Luke believed that the number of so-called "good" or active Christians who took part in congregational life bore no relation to the number who were communicants. In some pastorates - not studied in his book - P. Y. Luke found the distinction between communicant and non-communicant status taken more seriously. At least one presbyter likened the step made at confirmation to a man entering a house having been sitting on the veranda. (49)

Distinction between the two groups cannot be very marked since preparation for and admission to full fellowship varies so widely from one area and another. Pastorates from a Congregationalist tradition have been particularly prone to enter candidates lightly for Confirmation while Anglican pastorates take the step more seriously and as a consequence Confirmation is more likely to be delayed. (50) The Constitution allows any of the rites for admission to communicant status which were in use before union. The Anglicans have been able to give the clearest lead in this respect with their service of Confirmation and Chapter Two cited this very instance as an example of C.S.I.'s success as a comprehensive union. There has been an interesting change in the B.C.W. service of Confirmation. The title previously read, "An Order for the Reception of Baptised Persons into Full Membership of the

Church". The phrase "Full Membership" has been changed to "Full Fellowship" - membership is complete at baptism.

The reluctance felt by members to take the step of Confirmation, arises, in part, from a general desire not to be committed. Baptism may have been the result, not of conversion, but of a mixed marriage; the partner wishing to follow the example of the other party. Alternatively baptism may have been in the context of group conversion "or mass-movement", and the sense of vocation may, therefore, be weak. But P. Y. Luke detected a lack of commitment even amongst some new congregations. The shortage of leadership - ordained and lay - is perhaps chiefly to blame for the large number of non-communicating adults. One encouraging sign has emerged through the Women's Fellowship, membership of which is confined to communicants. In some areas there has been a remarkable increase in the number of women receiving communion.

Just as Confirmation is often delayed in C.S.I., so too is infant and adult baptism. When baptism does take place it is sometimes not taken seriously and, as in other parts of Christendom, is regarded as nothing more than a naming ceremony. Renewal and Advance found that there were a large number of adults under instruction for baptism who never seemed to advance beyond the catechumenate.⁽⁵¹⁾ In an earlier chapter division it was shown how baptism might be delayed for doctrinal reasons. This is quite a different matter than delay resulting from a refusal to be committed.

Women in C.S.I.

In 1955 Sister C. Graham (Missionary deaconess: founder of C.S.I. Order of Women and of the Women's Fellowship) maintained that C.S.I. would not be quite what it was without women; and that women, for their part, should not be regarded themselves as separate from the rest of God's Church.⁽⁵²⁾

Women's work in the United Church finds its visible expression in the Women's Fellowship founded in 1948 and the Order of Women inaugurated in 1952. Women, both within the context of these societies and individually, make a very important contribution to the life of the church. Many congregations in rural areas were hardly aware of the union, even fifteen years after its inauguration and "it is precisely at this point that women are making their most valuable contribution".⁽⁵³⁾ As teachers and instructors, they guide new congregations and individual converts in the faith, visiting villages from a neighbouring church-group. Older congregations that may have grown stale are reminded of forgotten truths by enthusiastic bands of Bible women. In some congregations women take the lead in worship and in pastoral duties. This is especially likely to be the case when there is no resident presbyter, deacon or evangelist.

As members of a united Fellowship, women help to give isolated village congregations the feeling that they belong to a larger whole. The Fellowship operates in every diocese but the extent to which women participate in church life varies from area to area depending upon the dominant tradition in the diocese or region. Partly because of the wide range of social and educational background represented in the Fellowship women feel that, as a fellowship, they have broken more barriers than any other movement in C.S.I.

Women, in town and country, work side by side with men. They teach, conduct services, lead Bible classes and visit Christian and non-Christian homes; their visits to Muslim homes being especially important. They play their part in industry and commerce and are active in medical work. In town parishes where there were several denominations before 1947, the Fellowship has served to bring members of the different traditions together.

It is not surprising therefore that some women should feel that the

church fails to give them sufficient recognition. They ask that they may be better represented not only on the committees of the church (for they often have a place here), but within the ordained ministry. The Synod, in 1970, looked forward to the time, as many churchmen do throughout Christendom, when women could become part of the ordained ministry of the church.⁽⁵⁴⁾ The Order of Women in C.S.I. has proved a useful catalyst in the debate and naturally serves to give C.S.I. some experience of the movement forwarding the ordination of women. In the meanwhile the Theological Commission proposed that adequate security be given to women who offer themselves for full-time service in the church, and that the ordaining of women to the diaconate be considered immediately.

Youth in C.S.I.

The future of the Church depends upon its children and young people. By 1970 C.S.I. teenagers and members in their early twenties had come to regard their age-group as comprising a group in its own right. By that year youth leagues and associations had already been formed though they remained far less co-ordinated than the Women's Fellowship.

At Synod level youth organisation is still in its infancy. The first all-C.S.I. Assembly was held in May 1970. One of its organisers has said that the aim of the Assembly was threefold: to lead people into a vital confrontation with Christ, bring them together for prayer and study, and encourage them to lead a life of service and witness in the world. In the 1960s C.S.I. Synod had a part-time youth secretary and invited youth observers to its bi-ennial proceedings. Youth organisation has been most prominent at diocesan level. Renewal and Advance noted that all dioceses had their own youth work committee though the effectiveness of diocesan action varied considerably. Diocesan organisation concentrated on the management of assemblies, retreats and camps. On a local level young C.S.I. men and women

joined leagues and associations and, as with the Women's Fellowship, the youth leagues have been successful in overcoming caste and other social barriers.

Young members play an important part in the life of C.S.I. congregations. This despite the fact that presbyters are often slow to encourage young people and are especially backward in suggesting to young men that they might be ordained. Of the congregations studied by P. Y. Luke, only two out of the nine had an organised youth guild, but this did not mean that young members in other congregations failed to perform their duties. They constituted most of the company at evening prayers and often took the lead in church activities. In other pastorates the youth were involved in Christian drama and were keen to attend night classes when available, though P. Y. Luke reported that night classes had been closed in the Jangarai Section under study.⁽⁵⁵⁾ Young members also like to take a lead in worship and to encourage new ideas in the church. The B.C.W. has often been especially appreciated by younger worshippers and it may be that they will spear head any liturgical adventure at congregational level in the future. Central Kerala Diocese youth societies have their own mission in Dornakal Diocese.

The Theological Commission reporting to the Twelfth Synod, made several suggestions that could lead to increased youth participation in Church life. The voting age might be reduced from twenty one to eighteen, and young members could be included in the committees and councils of the church. The Commission concluded that the "present lack of drive and adventure" in the church could be due to the neglect of responsible youth participation in the decision making bodies of the church.⁽⁵⁶⁾ It is highly unlikely that fuller representation would operate to much effect. Youth involvement in church life cannot be measured by the proportion of members sitting on committees.

Involvement is measured, rather, by the life and witness of members in service for Christ and for their fellow men, and the Synod would do well to encourage personal involvement at the congregational level.

Participation in council can follow naturally from work undertaken in the congregations, but cannot be used as a device to promote youth involvement. As such it will not work. U.S.I. women were found to have made their most significant contribution in the pastorate and at the congregational level. It was work done on this score which had given the Women's Fellowship and Order the respect that was their due.

Despite the success of youth leagues, assemblies and kindred interdenominational bodies such as the Sunday School movement, it does seem that during the 1960s, U.S.I. was losing its young members. Initial training in the faith seemed to leave no indelible mark in so many cases. The changes proposed by the Theological Commission in 1970, were intended to reverse this pattern.

Rural and Urban Congregations (57)

In 1959 Madak Diocese had thirty six rural pastorates and eight urban pastorates and a similar ratio existed in the other dioceses of the United Church. U.S.I. today remains largely rural though some areas are becoming increasingly urbanised in line with the rest of Indian society.

Village congregations face illiteracy and unemployment and consequent poverty while town churchmen not exempt from these difficulties, have also to deal with language and denominational distinctions not met with in many rural pastorates. Not surprisingly the life and circumstances of village congregations reflect Indian social life in general. Members of the church usually work for Hindu landlords and, in contrast to the Muslims, are not expected to live in separate communities. They remain superstitious and rarely reject entirely the Hindu faith of their environment. Mixed marriages between

Christians and non-Christians are very common, and if the marriage is to be performed by Christian rites the presbyter is asked to officiate on a particular day because that day is considered auspicious. A previous chapter division made the point that presbyters only rarely visited outlying villages. Their stay may be very short since poor accommodation encourages a speedy departure. Here is a major contrast with urban church life. In these congregations, often wealthy enough to support their own pastor, the presbyter is always on the spot and able to be called at any time. This naturally has an important psychological advantage as well as enabling church and personal business to be arranged conveniently and efficiently.

In the past, rural church-groups have received support from two main sources, both of which have been threatened in recent years. There has been, first, the diocesan village school which provides, or used to provide, a teacher and general encouragement to the congregation; and, secondly, the mission structure, which has helped the village church financially. Today C.S.I. schools and other welfare institutions are mainly located in urban or semi-urban areas, while village schools are run by the Government. Mission finances are less likely to be sent directly to a local church. Village congregations face spiritual problems in addition to pastoral and economic difficulties. They are often isolated and in need of a norm against which they may make a stand in faith. Inevitably deformed patterns of faith and worship spring up in rural congregations comprised of members who are illiterate and who have little contact with people outside their own village. P. Y. Luke noticed that Christians in the villages he surveyed seemed to lack credal knowledge and often had no proper place of worship. Presumably such a place could act as a focal point and as a means of encouragement to the Christian community, existing as it does in a land of shrines, temples and symbols of the Hindu faith.

Bishop E. B. Thorp (Bishop in Tiruchirapalli-Tanjor) has reported on the plight of Christians in the western part of his diocese. The first converts had come from one community and they had been quick to take advantage of the opportunities offered them. The younger members had left for more profitable employment elsewhere and as a result these congregations mainly consisted of children and elderly people. Later there were further converts made, this time among a rather backward community of leather workers and scavengers. These people were becoming numerically more numerous and as a result the average level of literacy and leadership in western Tiruchirapalli-Tanjore Diocese had declined. (58)

Remedies for the plight of village congregations have been slow to emerge. Forms of worship suitable to village congregations are needed and the Liturgy must be adapted so that rural members, who have received little instruction, can appreciate, and understand the Eucharist. Even more important there must be at least one trained worker in each church-group. Until the time comes when an honorary presbyter is established in every C.S.I. congregation the plea of Bishop Thorp must stand. "Our policy must be to create a body of lay voluntary workers, several in each village." He envisaged that these workers would constitute a charismatic ministry, each one acting as he or she was able, and would be supplemented by a trained catechist even though support for this could not come from the church-group itself.

Urban pastorates have their own problems but these are well known to western churches. The Rev. I. L. Thomas (a missionary in Bangalore) listed three of the challenges which urban congregations must face in south India today. (59) The first is a question of geography. Churches were established in the older, central city areas while the populous suburbs have completely outstripped church planning. The urban church

has also to find new ways of making the Gospel relevant to secular man. This applies to Indians whether or not they have had a Christian upbringing. Urban Churches also tend to be exclusive and out of touch with other faiths. The rural Christian often integrates well with his Hindu neighbour - too well at times - but his urban counterpart can feel secure in the church-group and virtually forget his Hindu or Muslim neighbour. This is especially likely to be the case if he meets only Christians at work.

Town and country congregations do impinge upon one another at times. Diocesan and parastate retreats, and meetings of the Women's Fellowship bring city Christians to the country while employment often brings rural Christians to the town. Town members are sometimes called upon to remember their rural brothers and the rural congregation from which the town congregation has sprung. They are reminded that the source of Indian church membership and leadership is often the rural church. City ways of thinking and modern secularism find their way into the country. Young men, working in the towns are taught not to take their village deities seriously and this may result in both Hindu and Christian villagers refraining from Hindu festivals, or, if they do take part in the rites, they may do so for amusement rather than because of any actual fear of the god or gods.

Animosity and Litigation

Renewal and Advance claimed that factions were the bane of the church. These were not necessarily communal but could exist within a community. "They may arise over property or money, marriages or alleged insult or rivalry for office."⁽⁶⁰⁾

Village Christians live in a tightly knit community and personal animosity can quickly flare up and become very bitter. Families oppose families so that a large part of the congregation can become involved in a dispute. The Report noted that the factions could last for

generations but Bishop Newbigin thought that quarrels were usually healed in the end. The villagers know that "they cannot finally repudiate one another".⁽⁶¹⁾ One of the most important tasks that a U.S.I. bishop performs is to act as peacemaker between rival groups. P. Y. Luke who wrote more hopefully than *Renewal and Advance*, found that disputes within a congregation were generally settled in the end though this was often difficult to achieve. Despite plenty of evidence to the contrary he was able to discover a genuine and lively congregational fellowship in the church-groups he studied. Where the congregation was of only one caste this sense of fellowship tended to reinforce caste solidarity, but where the congregation consisted in several sub-castes, church group solidarity could transcend communal differences.⁽⁶²⁾

Western observers may view Indian Church factionalism particularly seriously as the parties have no hesitation in turning to civil courts of law. This is in fact a step more readily taken in the east than in England and need not reflect the gravity of a serious dispute after all. Bishop Newbigin thought that many members could not afford to litigate and that this restricted the number of applications to the civil courts. *Renewal and Advance* claimed that, "There can be few countries where church members so easily rush to the law court against their fellow members or against church authorities."⁽⁶³⁾ The Constitution provides for local, diocesan and Synod courts but members do not hesitate to switch to civil litigation if U.S.I. courts decide against their suit.

These suits against people and authorities may all too often be justified. Although charges are sometimes made to score a point or to detract from the real issue, "instances of misappropriation in local church finances come to light with depressing frequency".⁽⁶⁴⁾ There is little evidence to suggest that Indian Christians are any more honest than their Hindu neighbours.

Some of the worst factionalism comes to light at church elections. C.S.I. members are unsure as to what form democracy should take in the church, but, while the debate continues, C.S.I. is nevertheless democratic in many areas of its life. Christians often have little status in Indian society and the church is their one chance to be fully represented or even to represent. Accordingly many of the members join in ecclesiastical party politics with alacrity.

Caste

Nothing has more adversely affected the life and growth of C.S.I. than factionalism arising from caste and communalism. Renewal and Advance noted that while untouchability had largely disappeared other communal distinctions still survived. In some church-groups, all, or almost all, members are from one community while in other church-groups there are members from several communities. In the case of congregations made up of a single sub-caste, a convert from another caste will often find it particularly difficult to integrate with the congregation. He may in consequence work as an independent evangelist. A village may have two churches, each supported by a different community.

It is usually understood that union itself has not been the cause of further rivalry in the congregations of C.S.I. The blame is attributed rather to missionaries, church authorities, or particular communities - which have been responsible for acquiescing in, or even encouraging the endurance of India's age old social structure within the Church. It is pointed out that all churches in India face similar rivalry. In 1969 there was not one harijan priest in the MarThoma or Jacobite churches. Each community invariably worshipped in separate churches in the Mar Thomas Church while in C.S.I. they frequently, though not invariably, did so. The Jacobite Church did not organise its congregations into caste grouping though in practice membership from backward classes was very small. The failure of members within a

church to live in harmony must be very damaging to these churches in their witness to the Hindu society around them. The Syrian Christians have seemed especially unable to accept the notion of equality in Christ. This has been reflected in a refusal to intermarry, to take meals together except on rare occasions, to provide even an adequate pastoral organisation in backward areas, to worship together or even to share the same cemeteries.⁽⁶⁵⁾ But though all churches are burdened with factionalism on communal lines, the fact is that union has increased communal tension in certain areas of church life by bringing together peoples of different communities that had existed side by side in pre-union days. The caste question had previously been evaded because members of different groups usually belonged to different denominations. This fact of union - bringing together of communities within the Church for the first time - has been even more common at pastorate, diocesan and Synod level than in the congregation. Members from various communities (while perhaps themselves in separate congregations) have to elect common representatives and these in turn meet in councils and assemblies.⁽⁶⁶⁾ The Renewal and Advance Report need not have been surprised that elections seem to bring out the worst in casteism for it is in the democratic running of the Church that communities are often brought especially close together. There is one other communal problem arising from union. It is generally considered that some denominations have been more successful than others in eliminating caste strife. Union has meant that grievances already in one tradition can spread to another like an infectious disease if church leaders and the local communities do not act circumspectly.

Canon H. Wittenbach (visitor to C.S.I. from England and secretary of C.M.S. 1961 to 1965) speaking in 1959⁽⁶⁷⁾ thought that C.S.I.'s greatest challenge was to reconcile different castes within the church and especially caste rivalry that had resulted from the union.

Casteism can be best examined by a series of case studies and this is the plan adopted for the remaining paragraphs of the chapter. The first case study is taken from Medak Diocese, the second from Tanjore Diocese and the last two studies are from Kerala State.

In the pastorate studied by P. Y. Luke there were communal tensions between two out-caste groups - the Malas and the Madigas. The Malas had come into the church first and they resented the claim of the Madigas for equality when they too became Christians. Members of the Mala community had always regarded themselves as superior and their conversion had not changed this attitude. The resentment recorded by P. Y. Luke stemmed mainly from the Mala community. Malas objected to Madiga presbyters but Madiga congregations tolerated Mala presbyters. Again, in several villages the Malas refused to share the same well with their fellow Madiga Christians. In recent years there has been increased contact between the two groups. They have worshipped together and eaten a common meal on public occasions. But they remain separated in most matters. Marriages, for example, are still within one community and the two communities do not eat together in their own homes or drink from the same well.

Communal quarrels in the Dharapuram-Karur area of Tanjore Diocese led to a secession from C.S.I. Here the Madaris, like the Madigas of Medak, had come into the church later than the Adidrauida Christians. The Madaris held few ecclesiastical posts and felt that they were persecuted by the Adidrauida Christians. They have a strong sense of community discipline and this was to be invoked later in the dispute. In 1954 two Madaris were chosen for the ministry and were later ordained. The community to which they belonged looked up to them for leadership in the struggle against domination by the Adidrauidas. The Madaris, now more self-confident with their own spokesmen alleged discrimination in church appointments, transfers and admissions. The diocesan leaders

made some attempt to patch up the difficulties but as in the case of Madara and North Kerala, they did not deal radically with the problem. Eventually, in 1969, a group of young Madaris formed an "Association for Backward Christians". Separation was not at first envisaged but in February 1970 the crisispoint was reached and the Madari Christians were called upon to take a stand behind their two presbyters. About 20,000 members left C.S.I. They have demonstrated their determination to remain an independent group - following the faith and order of C.S.I. but free from interference by other communities in church affairs. (68)

Communal factions in Kerala appear to be more complex than elsewhere in C.S.I. The denominational pattern has no parallel and denomination-ism has contributed to casteism in Kerala. Only in this state is there a large and wealthy Syrian community. Syrians comprised the first Christian Church in India and members of that church have enjoyed privileges granted to them by the Rajas and a higher social standing than later converts from other communities. Next in the social scale in Kerala, there are large numbers of Nadar and Ezhava Christians. These two communities have very different origins but hold the same position in society. They are enterprising and hard working peoples and stand midway between the Syrian community and members from the backward or "harijan" classes. The first converts by Roman missionaries were from the Parava and Mukuva communities. They are fishers by trade and their employment keeps them separated from other Church groups. Because of this these people do not become involved in the rivalries that afflict relations between other communities. Most of the trouble is centred in the Pulagas, Parayas and related sub-castes. Until 1855 these backward peoples had been in bondage to the higher castes. To this day relations between them and members from higher social groups have been embittered by deep hostility and suspicion on both sides.

Until recently the Pulagas and Parayas were untouchables and other communities have found the Harijan demand for recognition and equality very hard to comply with - even though it is a demand being made all over the sub-continent. Backward class Christians claim that persecution takes place on all levels of Church life. It is present in personal relationships, in Church administration and appointments and in the general socio-economic outlook. The Syrian Christians, in reply, say that, unlike the Nadars, these Pulagas and Parayas have been slow or even unwilling to take up the opportunities which have been offered to them. Kerala C.S.I. also has tribal Christians in its membership. These have proved to be a real asset to the church. Their isolation from the rest of C.S.I. has meant that, like the Paravas and Mukuvas they do not become involved in caste and communal strife.

In South Kerala Diocese conflict exists between the Nadar Christians and the backward class Christians. The South Kerala Church was already torn by factionalism in 1947. Congregational hesitancy regarding bishops in particular and union in general added complexity to an already tense situation. The Harijan communities which formed an important and vocal minority on L.M.S. Councils opposed the Scheme and campaigned actively against its implementation, D. Devasahayam (Member of the S.I.U.C. Church Union Committee until 1947), leading the opposition. Harijan Christians, who entered the Church later than other converts, felt they were being discriminated against by the Nadar community. Accordingly they asked for L.M.S. money to be channelled directly to their own officers. This was agreed. They also got permission to set up their own governing council and district. Union was not popular amongst this group for several reasons. Episcopacy seemed to perpetuate the condition of the backward classes and more importantly, union would mean that the link between themselves and L.M.S. Board (which by now supported the Scheme) would be weakened. Despite

this opposition the South Kerala S.I.U.C. came into the union in 1947 as the Diocese of South Travancore. The anti-C.S.I. party remained firm and C.S.I. was at first antagonistic towards the separatists who issued numerous writs against C.S.I. and caused several churches to be closed. Recently however C.S.I. leaders have attempted reconciliation. In September 1969 it was noted that anti-C.S.I. agitation had largely disappeared after court decisions had moved against the dissenters. Some of the separatists have joined the United Church.

C.S.I. in Madhya Kerala has an almost equal number of Syrian and lower caste Christians. Once again it was the lower social groups that came later into the Church. There has been a tale of conflict from the time of their conversion. In 1960, the Rev. V. J. Stephen (C.S.I. presbyter) founded a "Separate Administration Movement" in retaliation for Syrian discrimination against backward class communities. The Diocesan authorities banned the Movement. This step might have been justified if the Diocese had taken sufficient action to correct matters for the backward members. In the delicate situation that had been allowed to develop action was necessary that was not only fair but that was clearly seen to be fair. In fact the Diocese did all too little. Five years later, the Rev. Stephen, separated from C.S.I. and with some two thousand followers "ordained" twenty four ministers most of whom were retired lay workers of the Diocese. The other eleven Harijan ministers did not follow suit. With American help the separatist group has remained independent of C.S.I. though some members have rejoined the United Church. C.S.I. synod had set up a rather ineffectual committee before 1965, but after the rift had occurred C.S.I. leaders acted with more positive results.⁽⁶⁹⁾ An assistant bishop from the backward classes was appointed and the Diocese has done its best, with a small purse, to improve the lot of Harijan members. Thirty churches have been dedicated in backward stations and women and

youth groups have worked actively towards integrating the various communities. Not surprisingly relations between C.S.I. and "bishop" Stephen's self-styled "Anglican Church of Travancore and Cochin" have been strained. The diocese has rejected pleas, made from responsible sources in C.S.I.⁽⁷⁰⁾ to allow the dissenters the use of churches for services and burials upon request.

In C.S.I. in Kerala there have been two sincere yet conflicting attempts to settle communal factions in the church. The first approach has sought to deny the force of casteism and to act irrespective of communal distinctions. Conflicts are avoided by sweeping prospective trouble under the carpet. Neutral officers, such as missionaries, have been nominated for the episcopacy to avoid casteism at elections. The hope is that by this attitude caste rivalries will eventually disappear in the church just as they are becoming slowly less important in society throughout India. The second attitude takes casteism more seriously, admits its inevitability and seeks to set up ecclesiastical structures that will ensure that all groups are represented. In so doing communal distinctions are maintained and even respected. Each group finds that it is in its interest to preserve its identity in order to maintain its nominee in ecclesiastical office. Dr. A. J. George (C.S.I. layman in Neyyur) writing in 1966 presented a forceful case for weighting episcopal constitutions in accordance with caste grouping. These constituents would exist within a framework of fewer and larger C.S.I. dioceses as is the method adopted in the Mar Thoma Church. Dr. George maintained that caste should be accepted and that it was not necessarily wrong because it was Indian and not Western. Social distinctions that hinder marriages occur in Western Europe. In a rather severe article he said that episcopacy had been but a mixed blessing in caste struggles. Without providing any evidence he said that bishops gave patronage to their own caste or played off one caste

against another. He went on to note that although most members of C.S.I. Dioceses in Kerala and Tamil Nad were of Harijan or Nadar origin only a very few bishops had come from these groups. Dr. George's solution was not to eliminate the episcopate but to model it on the lines suggested above. In "Kerala Diocese", for instance, which would include all three of the present dioceses in Kerala State, there would be a Nadar, an Ezhava, a Pulaya and a Syrian bishop.⁽⁷¹⁾ Dr. George has touched on some important ideas. Our own study has given grounds to suggest that the present system is unsatisfactory and that diocesan leaders fail to act when they should. They prefer at times to bury their heads in the sand. It may be that the Synod should be able to act with greater freedom. Bishop Newbigin, in a more general context, has suggested that the Dioceses have too much autonomy.⁽⁷²⁾ This must certainly be the case if they fail to support the underprivileged communities leaving them insecure and dominated by the more powerful and better educated members.

The Kerala Church is alive and strong despite its communal factions but a chain is only as strong as its weakest link. In the case of Kerala it is casteism which forever threatens to break the chain. The problem must be tackled on three planes. Spiritually individuals have to be brought to repentance over their caste attitudes. Members need to be reminded that in Christ there is neither Syrian nor Nadar, neither Ezhava nor Pulaya. Any church that acquiesces in an assumption of superiority of one community over another, repudiates the Gospel. On another plane the psychological attitudes of superiority and inferiority must be rooted out. Children, especially, need to be taught the positive worth of each tradition and the need of each community for the other. Thirdly the problem of caste in C.S.I. must be tackled on a socio-economic level. The Indian government has been working for the uplift of Harijan Indians for years but the Church has been slow to follow the

lead given by the state. As far as resources and machinery will permit dioceses must initiate and further projects for the economic uplift of their backward members. To some extent this was done in the 1960s but there is still far more to do. (73)

NOTES - CHAPTER IV

- (1) eg. S.I.C., November 1967 Page 6 "C.S.I. Twenty years after" by an unidentified writer
- (2) R. D. Paul "The First Decade" Page 4
- (3) The figures are for 1950 when Coimbatore Diocese joined C.S.I.
- (4) Renewal and Advance Page 132. Bishop Newbigin wrote in a letter dated 19th June 1972 that in his experience members refrained from referring to themselves as C.M.S. or whatever almost from the beginning of C.S.I. A few members however have remained very conscious of their tradition. In a bitter letter, addressed to Bishop M. S. Sargent of Bangalore, S. R. Ponaiya attacked the Mysore Diocesan authorities for continual discrimination against the strong Anglican tradition in the diocese. (11.20.1970)
- (5) Bishop J. E. L. Newbigin "A South Indian Diary" Page 73f
- (6) eg. The beautiful prayer that immediately follows the Offertory. cf. T. S. Garrett "Worship in C.S.I." (Lutterworth 1958 - revised 1965)
- (7) Newbigin. The letter of 19th June 1972 believed that in Kanyakumari Diocese the Bishop hardly ever confirms. This is unusual
- (8) cf. C.S.I. "Life" No. 15 1970 Garrett (Worship in C.S.I. Page 23) did not believe that the alternatives had led to confusion.
- (9) Newbigin "A South Indian Diary" Page 85f
- (10) E. Priestly "C.S.I. - An Adventure in Union"
- (11) Constitution p. 88
- (12) The Brotherhood broke from S.P.G. in 1947 and threw in their lot with C.S.I.
- (13) S.I.C. October 1965 Page 9f "Our Church's Need For a Catholic Revival"
- (14) S.I.C. September 1963 Page 8 "Impressions of C.S.I."

- (15) Report of the Delegation sent to U.S.I. by General Convention of the Episcopal Church Page 39 (Joint Commission on Ecumenical Relations New York 1957)
- (16) S.I.C. May 1964 Page 1 "E.B.C.S.I."
- (17) S.I.C. October 1963 Page 13
- (18) A. J. Appasamy "A Bishop's Story" (S.L.S. 1969) Page 134
- (19) Newsheet of U.S.I. Council of G.B. No. 39 December 1962
- (20) Paul - "The First Decade" Page 185f Also later S.I.C. June 1966 and February 1967
- (21) S.I.C. February 1969 Page 7 "The Bishop's Office"
- (22) P. Y. Luke and J. B. Carman "Rural Churches in South India - Village Christians and Hindu Culture" Pages 74f, 112ff (Lutterworth 1968)
- (23) Renewal and Advance. Recommendation No. 69 Page 190
- (24) cf. News sheet No. 43 April 1964
- (25) Twelfth Synod, Proceedings Page 36f and 77f (Diocesan Press, Madras)
- (26) S.I.C. November 1964 Page 12
- (27) S.I.C. April 1965 Page 13. The point had in fact not been forgotten in U.S.I. cf. The Theological Commission's Report to the 1964 Synod
- (28) Renewal and Advance Page 132
- (29) Newbigin Letter dated 19th June 1971
- (30) Paul "The First Decade" Page 161
- (31) S.I.C. September 1964 Page 4f "The work of a Bishop in U.S.I."
- (32) S.I.C. February 1969 Page 7f "The Bishop's Office"
- (33) Priestly "Adventure in Union" Page 5
- (34) cf. note 31. The point had previously been made by an unidentified observer in S.I.C. December 1961
- (35) Appasamy op.cit. Page 125ff
- (36) Newbigin "A South India Diary" Page 43

- (37) cf. note 25
- (38) Proposed Constitution of C.C.S.I. Page 24
- (39) C. Page 37f
- (40) cf. "Faith and Unity" November 1965 Page 2 "Growing Together"
- (41) cf. note 31
- (42) C. Page 42f
- (43) S.I.C. May 1963 Page 3 "The Diaconate in C.S.I."
- (44) cf. S.I.C. February 1964 Page 14 "C.S.I. Synod Theological Commission"
- (45) Theological Commission
- (46) Eleventh Synod Proceedings Page 141f
- (47) Proposed Constitution of C.C.S.I. Page 19
- (48) S.I.C. June 1971 Page 11 "Extracts from the Minutes of the C.S.I. Synod Theological Commission"
- (49) Luke "Rural Churches in S.I." Page 71 and 203ff
- (50) Newbigin "A South India Diary" Page 53f
- (51) Renewal and Advance Page 43
- (52) Sister C. Graham "The Church of South India: A Further Stage in Development" Page 30 (Published on behalf of the Appeal Committee for Women's work" 1956)
- (53) *ibid.* Page 17
- (54) Twelfth Synod, Proceedings Page 41 and 75
- (55) Luke "Rural Churches in S.I." Page 91f On page 207 Luke records an incident in which the young men of Govilpalli Village reprimanded their elders for giving the Hindu name to Government officials which had the effect of disguising their Christian faith. This they did so as to procure State benefits which were sometimes refused to Harijan Christians
- (56) Twelfth Synod Proceedings Page 81. The Commission clearly uses the word "participation" to mean membership on committees, despite

the reference to "witness and service" in the text.

- (57) For this Chapter division of Luke "Rural Churches in S.I." and S.I.C.
September 1969
- (58) News Sheet No. 28 March 1959
- (59) *ibid.* November 1961
- (60) Renewal and Advance Page 50
- (61) Newbegin "A South India Diary" Page 107f
- (62) Luke "Rural Churches in S.I." Page 77ff
- (63) Renewal and Advance Page 51
- (64) *ibid*
- (65) S.I.C. January 1969 Page 15 A Review of a new book by N. Koshy by
M. Kurien
- (66) Communalism is not however manifest at Synod Level, but rather in
the congregations of C.S.I.
- (67) News Sheet 12th Anniversary Celebrations in London No. 30 November
1955
- (68) cf. especially S.I.C. August 1970 Page 11f "A Mass Movement in the
"Mass Movement" Area"
- (69) The Archbishop of Canterbury wrote to V. J. Stephen asking for his
help in reconciling the parties concerned
- (70) eg. Bishop Sargant of Mysore
- (71) S.I.C. February 1966 Page 13ff
- (72) Letter dated 19th June 1971
- (73) For S.I.C. articles on Kerala factions cf February 1966

June 1966

July 1966

August 1966

September 1966

November 1966

January 1969

September 1969

Chapter V - Missionary Practice and Outlook of The Church of South India

It has been said that evangelism is essentially something done locally.⁽¹⁾ This is evidently true of C.S.I. and the following account concentrates upon congregational and inter-pastorate or diocesan evangelistic activity. For the sake of completeness a final chapter division studies the more important decisions taken by the Synod on this subject in the 1960s.

C.S.I., in common with most other churches, has had to re-examine her understanding of Mission. The ensuing debate, in the United Church, has naturally not been conclusive but a wider understanding of Mission has emerged. Something of this understanding will become clear as the chapter proceeds.

The words, "Mission" and "evangelism" have become debased in recent years so that their use can become too inclusive or variable to be meaningful. However, with the possible exception of the word "witness", there are no substitutes and both terms will be used in the following account. They are sometimes used interchangeably,⁽²⁾ but "evangelism" will usually refer more particularly to the setting-forth of the Kerygma - an activity within the context of Mission. Kerygmatic proclamation has been understood as the chief component of Mission. Such an assumption has been widely questioned in recent years, but the practical missionary endeavour of C.S.I. in the 1960s continued to reflect this traditional understanding and so the emphasis in this chapter is appropriate.

The account is sub-divided according to missionary method. The subject might have been approached in other ways. A description of evangelistic activity presented on a diocese by diocese basis might have given a tidier result, but such an approach would have been extremely difficult since dioceses differ so much in administrative efficiency.

A discouraging account of mission from one particular diocese may reflect poor diocesan communications rather than a dearth of evangelical zeal in the congregations.

Missionary methods may be regarded as either traditional or less traditional and some of the newer techniques employed in C.S.I. evangelism serve to throw light on the church's wider understanding of Mission.

Pastoral Visitation (and Personal Witness)

As a result of faithful and diligent pastoral care by members of C.S.I. many converts are baptized into the church each year. Pastors, Bible-women, honorary and paid church workers combine to form a mighty missionary army as they severally pass from home to home, and village to village, instructing enquirers, caring for the elderly, the sick and the destitute and performing diverse services. Such pastoral concern may have no specifically evangelistic intent, but by God's grace the work continues, and perhaps at last a single member of the family or village asks for baptism. This example may encourage other members of the family or community to follow suit.

As a method of evangelism pastoral visitation can work only slowly and without the spectacular results associated with other missionary methods but personal testimony and especially as manifested through home visitation must be C.S.I.'s most important witness. This is so whether the Church's Mission is judged by the number of adults baptized or by the effectiveness of its diakonia.⁽³⁾ A contributor to the 1963 S.I.C. believed that the biblical imagery associated with sheep and shepherds applied as much to evangelists as to pastors. Whoever turned his face towards Christ still needed a friendly and compassionate concern before a permanent committal to His person could follow. The article was significantly enough entitled "Pastoral Evangelism".⁽⁴⁾

Members of C.S.I. who are unable to proclaim the gospel in any

other way, often have sufficient confidence to visit a non-Christian home either in their own village or in the neighbourhood. At a time when C.S.I. is anxious to stress the role of the laity, particularly as applied to Mission, home visiting and individual witness must be regarded as especially important.

- In 1955 ninety Madigas were baptised in Nagaiahpalli, a village in Dornakal Diocese. Two years previously a local presbyter had preached in Nagaiahpalli and this had been followed by regular visits to the village. Members of the Madiga community then asked for instruction and this was given by a young teacher who came to live among the enquirers. (5)
- Forty-one adults were baptised in a village which lies a few miles from Nirmal in Medak Diocese. The conversions, which took place in 1960, had arisen as a result of faithful pastoral visiting by an evangelist who lived in a neighbouring village. (6)
- Coimbatore Diocese made an appeal for more church workers in 1963 on the ground that travelling conditions were very poor and regular visiting was necessary in view of the fact that many enquirers were slow to learn and quick to forget the words of the preacher. (7)
- Women have played a particularly important part in pastoral visitation. Their work is frequently commended and especially in connection with Muslim homes and in rural areas. Particular instances of such commendation apply to Rayalaseema Diocese (1963) and Tamilnad State (1965). (8)
- In 1965 the Madura City Mission was especially concerned with a lapsed Christian community in Madura Diocese and as a result a young college office worker and his friends undertook to visit the village. This they did, teaching and preaching, "regularly and faithfully". The office worker would remain into the evenings conducting prayer and evangelistic meetings. The lapsed community

returned to the Church.⁽⁹⁾

- Different missionary methods are often combined. An evangelistic convention in 1966, in Palem, Dornakal Diocese was the result of diligent visiting by a "semi-literate Christian", Sadhu Prakesh. He would walk several miles, to Palem from his own village, meet the people in their homes, gather them into groups and there proclaim the Gospel.⁽¹⁰⁾

- Bishop H. D. L. Abraham of Medak Diocese cited another instance of pastoral evangelism in 1970 and this may serve as the last example in the present series. The Pardan tribe inhabit small and remote hamlets in hills and forests. "For the last seven or eight years a voluntary local preacher and his wife Mr. and Mrs. Yesudas have been preaching the Gospel among the Pardans, and kept in close touch with the community..... As a result of their ministry a couple of hundred of the Pardans have altogether left off the worship of the traditional gods and have accepted Jesus Christ as their Lord and Master."⁽¹¹⁾

Personal Witness within a Community

It has been suggested that acceptance of the gospel by one member of a community may lead to others following suit. Individuals concerned may or may not be influential members of the community. In the large-scale or "mass-movement" baptisms of previous decades it was sometimes the case that a leading member of a village received baptisms and that the rest of his community followed as a matter of course. This is less likely to be the case today even though communal baptisms are still conducted. At times individual conversions take place, and baptism is conducted in defiance of the village headman or chief land-owner. The brave stand made by these people serves to throw the dynamic of the gospel into relief and so bring others to Christ. But such instances

remain comparatively rare. In 1965 Mr. I. F. Kerr compared the Mission field as found in the East with that of the West. In India it is often more appropriate to direct evangelism towards a group rather than towards individuals. It is difficult to persuade a member to leave his or her community, which in the East is likely to be the outcome of conversion and especially if the convert decides to opt out of religious rites. (12)

- In March 1962 Bishop G. Devadoss of Madura Diocese baptised two groups of converts in the Oddanchattram Pastorate. The groups had been brought to Christ through the witness of a single member of the community. The individuals concerned had been baptised in another place and had returned to preach the gospel. In the second village visited by Bishop G. Devadoss the convert had returned and worked to provide education for the children. (13)

- In Medak Diocese a man was converted at an annual festival. He returned to his village and offered himself for voluntary workers' training. In due course he received a bishop's licence. For two years he witnessed for Christ and as a result, eighty members of his community were baptised in 1965. A neighbouring village, inspired by the example asked for instruction at the same time. (14)

- The Rev. P. Y. Luke recorded several instances of the kind described above. A particularly remarkable community decision was taken in 1960 at Mallupalle - a small hamlet in Medak diocese. Mallupalle is in the Jangarai Section of the Wadiaram Pastorate - the area surveyed by the Rev. P. Y. Luke as noted in Chapter 4. Baptism did not take place until 1962. The long time that was allowed to elapse between the decision to become Christians and baptism was the result of poor pastoral oversight and obstruction by Hindu leaders particularly with regard to land registration. The Rev. P. Y. Luke records the events which lead up to and which followed

baptism but our concern here is with the period that preceded the community's decision for Christ.

An evangelist, temporarily dismissed from service, earned his living by instructing a road gang to read. The text book used was the Bible, and so it was that one of the men, a Madiga from Mallupalle became a Christian. He took the name of "Yohan"; and his immediate family were the only Christians in the village. In 1959 he was asked by his relations to pay his share towards the shrine of the village goddess. Yohan refused. His brothers were furious and denied him use of the fire and well. Further misunderstandings arose and Yohan's stand became more and more unpopular. Finally he was told that he and his family must either worship the village deity or leave the village without delay. Yohan sought help from a neighbouring Christian village and a meeting was arranged between Madiga representatives of those who were persecuting Yohan and representatives of the church within Wadiaram Pastorate. The Madiga Hindus insisted that, Yohan, Christian or not, was obliged to fulfil the duties of his caste. They were prepared to put up with his strange ways and ideas but only if he accepted his collective obligations. For him to do otherwise would be unfair and might anger the village goddess (Poshamma). Yohan stood firm and the situation seemed hopeless. The Christians then came up with a proposal suggested by P. Y. Luke. Yohan would contribute to the renovation of Poshamma's shrine, if the Madigas would then help build a prayer hall for the "Lord Jesus". Yohan's social associates asked leave to consider this unexpected proposal. They returned after lunch and said that they had reached their decision. Their decision may be recorded verbatim. "Either Yohan must become like the rest of us and worship the village goddess or we must become like him and worship Jesus Christ. Since we

cannot persuade him to fulfil his obligations to Poshamma, we shall have to become Christians!"⁽¹⁵⁾

The mission of C.S.I. must stand or fall on the willingness of its members to witness for Christ in personal testimony. The account, so far, will have given a false impression if it has suggested that all C.S.I. members work for the proclamation of the gospel. The Rev. P. Y. Luke has written of a paradox, by which, he says, the Gospel is spread in Medak Diocese "without evangelism". He compared the "official" diocesan line with its emphasis upon evangelistic duty with the interest in evangelism shown by individuals. Members of the Church in the area surveyed acted as though the missionary responsibility of a congregation rested upon evangelists and presbyters. Even more significantly, Mr. Luke concluded that Christians in the villages were little concerned with whether a member of the community was a Christian or not.

Diakonia and Evangelism

The Church has continually to rethink both the aims and the means of Mission. It has already been suggested that C.S.I. has played her part in the worldwide debate. There can be no doubt that successive Synods and Diocesan directives have progressively worked to integrate the theory of Mission with service. It is perhaps possible to advance this integration too far but it is equally possible to divorce the two in such a way that the gospel is brought into disrepute. Renewal and Advance has been criticised for its narrow understanding of evangelism. It is claimed that the Report places the ultimate test of Mission in terms of conversions whereas the need is to conceive the Mission of the Church in other terms. But it cannot be said that "service" and "Mission" are synonymous. In Nagpur, 1970, one of the speakers at a study-project reminded his listeners of the part service must play in evangelism, but he also said that important as social service was, it could not be a

substitute for proclamation. At some moment non-Christians needed to know what motive power lay behind Christian social service.⁽¹⁶⁾ This chapter is primarily about that "moment".

It was reported from Dornakal Diocese that at least ninety five percent of converts made their first contact with the Christian faith through being advised to pray for help, especially in connection with illness. God's initiative on behalf of mankind - whether through the Church's structures or without the Church - works in men's hearts to turn them to faith in Himself. Enough has already been said in this study of the church's institutional social programmes. Visions and remarkable healings attributed to "Lord Jesus" by non-Christians which bring about their conversion sometimes work quite apart from any initiative taken by the Church and can hardly be included in a discussion of C.S.I. evangelism - except in so far as the very presence of the Church provides a visible expression of the faith to which the subject may turn.⁽¹⁷⁾ In the following examples the church's diakonia has clearly served to proclaim the gospel in South India:-

- Many of the church's permanent missions are centred upon medical or other community work. Nirmal Mission operates in Medak Diocese. The work of this Mission is essentially pastoral but educational facilities are also provided. Both Harijan and Caste converts are added to the church year by year as a result of the Mission's work.
- The Parkal Mission, in Dornakal runs a small dispensary in its community house or "ashram". Members of the ashram (an outpost of Bethel Ashram in Madhya Kerala) undertake additional social work and at the same time proclaim the gospel.
- "The Nilgiri Mission as a result of its medical and evangelistic work in Velliangadu village has reaped a harvest of five adults, brought into the church by baptism - immersion on June 25th, a wet and cold day." Coimbatore: 1961.⁽¹⁸⁾

- Reference was made in Chapter three to the conversion of a lad at Neyyoor Hospital in 1965
- A missionary's wife in 1967 undertook welfare work amongst children in the area covered by the Nirmal Mission. Gradually she won the confidence of parents and other members of the community. Consequently they asked for instruction. This was given and they were then baptised. A similar case was reported in 1968 in which a missionary's wife undertook medical work and so became a "real means" of witness to women in the area.
- In 1971 a C.S.I. presbyter provided a plot of land to members of a leper community which were then living in slum conditions beneath a large road bridge. A scheme to provide the community with an independent livelihood was evolved by dialogue between themselves and Bishop L. Newbigin. The scheme is now in operation and working well. The bishop said that C.S.I. put no pressure on the people to become Christians, but that as a matter of fact they became more and more attracted to the Christian faith. "The way they talk and enjoy coming to prayer and bible study makes me sure the time will come when they will make their own decision."⁽¹⁹⁾

Annual and Occasional Programmes

Most dioceses organise periodic evangelistic campaigns. The programme may include open-air preaching, films, singing, processions and distribution of Christian literature. In the northern dioceses these campaigns are usually referred to as "Weeks of Witness". The Weeks of Witness in the Telugu area were initiated by Bishop V. S. Azariah at a time when union negotiations were flagging. Although is undecided as to the value of occasional programmes, all C.S.I. membership are agreed that very careful follow up work after the campaign must go hand in hand with extensive preparation, if there are to be permanent results. Renewal and Advance favoured evangelistic

campaigns. In recommendation No. 55 the report advocated "a simultaneous evangelistic campaign or a week of witness" which "should be arranged at least once a year for the whole diocese in which every congregation and every member of the church who can should participate." The value and effectiveness of evangelistic camps which operate in rural areas were also stressed. It will be noted that the Report's idea of an annual campaign in which the whole diocese and every congregation within the diocese would be involved exceeds the normal scale of evangelistic weeks. Perhaps it was this larger idea that the Synod Board of Mission and Evangelism had in mind when, in 1966, it referred to the Week of Witness as an important means for making C.S.I. members aware that the primary task of the Church is evangelism.⁽²⁰⁾

Other commentators have been more cautious. Bishop A. J. Appasamy in 1965 wrote of the people in his diocese who thought that evangelistic appeals associated with annual campaigns failed to help in any way. The bishop, himself, thought that one or two campaigns were frequently insufficient, but that a further campaign was sometimes found to be the one necessary to win a member for Christ.⁽²¹⁾

A Week of Witness cannot be considered enough in itself. It has frequently been stressed in C.S.I. that something more is needed if the Gospel is to be integrated into the lives and needs of the people. And on another level it may be added that converts, especially if they are illiterate need careful instruction before they may receive baptism and perhaps confirmation. A lone evangelistic campaign may have the unfortunate result of reducing the remainder of the year to weeks of inactivity.

A missionary campaign may well be linked to a Hindu festival and may indeed occur regularly so as to coincide with the festival. Whether this is so or not congregations have been quick to take advantage of the numerous visitors who attend the shrines on special occasions and have

been particularly successful in distributing tracts and gospel portions. For the most part such evangelism is done "unobtrusively".

Also included under the heading of "occasional campaigns" are the revivalist meetings led by free-lance evangelists who move from area to area preaching to the people. These evangelists may be wandering, perhaps uneducated, prophetic figures who walk from village to village, eating and sleeping where they can. Their teaching may not be orthodox, but they are certainly not to be despised since they stand in ancient tradition in the line of wandering Indian sadhus and Brahmin priests. Their existence helps to relieve the Christian faith of its alien connotations. But more frequently, today, the free-lance evangelist follows in the American tradition according to which the revivalist is heralded with massive publicity and the campaign marked by loudspeakers photographs and similar trappings. In Chapter four reference was made to Bishop A. J. Appasamy's warning that C.S.I. tended to rely too much on outside campaigners.

- Madura is known as the "Temple City of the South" and every year thousands of people attend the Chitrai Festival celebrated in the city. In 1961 the Committee on City Evangelism organised a full programme of witness during the festival. Booths were erected, Christian lyrics sung, films shown and literature distributed. A similar programme has been repeated in other years. At the 1961 festival the bishop guided the campaign and he was helped by pastors, the Women's Fellowship and by other voluntary workers. Soon after the 1963 festival the temple underwent a ritual cleansing following renovation. Two thousand seven hundred Gospels were sold on this occasion. (22)

- Coimbatore is one diocese which continues to receive its share of revivalist speakers. Two of the more effective campaigners in the

1960s were Mr. V. Bhagavathar and his son - two extremely gifted musicians - who held mixed audiences captive for periods up to a fortnight. Their programme has been particularly important as it has helped establish good Christian music in Indian lyrical style.

- In 1963 three Hindu festivals were visited by C.S.I. missionaries in Mysore Diocese. They were the Dasara Festival in Mysore, the Siddagonga Jatra near Tumkur and the Bannerghatta Festival near Bangalore. Similar campaigns took place in other years during the 1960s.
- The Week of Witness in Dornakal took on a new impetus during the early 1960s. As a result new enquirers came forward. The Week of Witness in C.S.I. dioceses has become increasingly ecumenical. In 1970 the Synod Board listed three dioceses as working with other churches in annual campaigning. Two years later the Dioceses of Kerala State worked with Mar Thoma and Salvation Army volunteers at the Onam Festival.
- Annual campaigns are sometimes undertaken on an inter-pastorate level. This was the case of a mission in Madras Diocese in 1964. Under the leadership of two pastors, the missionaries spread out from Vedal village and travelled into the surrounding countryside. For two days they distributed literature and met with a good response. (23)
- Christian festivals, as well as Hindu festivals, provide an opportunity for witness. Bishop E. Priestly reported on a particularly successful "Jatra" at Sangareddy, Medak, in 1964. Two thousand five hundred people attended the main rally and over one hundred were baptised. The Nirmal Mission also holds an annual Jatra. The speakers in 1967 were the Rev. P. Y. Luke and the Rev. B. J. Samuel (C.S.I. presbyter in Medak). A large number of

non-Christians attended the festival.⁽²⁴⁾

— The 1970 Synod was presented with a number of statistics relating to a Week of Witness in Madhya Kerala. The figures are impressive.

Non Christian homes visited: 5079 Gospel Portions sold: 6330

Tracts distributed: 50,866 Number of Volunteers: 5415

Open-air meetings: 344 Enquiries: 1041 (25)

Continuous and Weekly Programmes

"More encouraging still than the revival of an annual effort, is the number of regular monthly efforts which are being made all over the diocese to reach non-Christians."⁽²⁶⁾ The earlier account of personal witness in C.S.I. and especially as effected by regular pastoral concern is now developed to include regular evangelistic programmes organised collectively.

In 1966, thirteen dioceses supported Home Missions. Most dioceses have more than one Mission and nearly forty were listed in 1970. In at least three instances the Missions operate outside the boundaries of the supporting dioceses. Home Missions are full-time activities supported by the diocese (in a few cases by more than one diocese), and which operate away from established congregations. Naturally they take on a very wide variety of style. Some, for example, are much more obviously evangelical than others. But the Home Missions as a group have tended to concentrate on long term results, working to integrate the Gospel with the lives and work of the people whom they serve. They work to convert the whole of life and to build up a permanent congregation in each place. The importance of Home Missions in fulfilling the Church's missionary task, is therefore considerable. Their value lies in the inclusive nature of the work they do and their care for the whole man both before and after the Gospel has been proclaimed. It has been proved time and time again in India that to proclaim the kerygma without proper follow-up has very little value.

The Hindu mind is all too willing to revere or even worship the god "Lord Jesus" and to incorporate Christian rites into the village festivities. The number of "back sliding" congregations testifies to the importance of proper pastoral care and the tragedy of its absence.

Gospel Bands are mobile Home Missions supported by a diocese or by a group of pastorates. They fill a useful place between permanent Home Missions and short term revivalist campaigns. Some operate for only part of the year but others are continuous and have authority to witness whenever and wherever they can. These Bands may stay for several weeks in an area and are able to return to the same area at short notice. There is usually a capable director set over the Band and he is helped by paid and unpaid church workers who are most effective if they come from local congregations. Converts made as a result of a campaign are handed over to the care of the nearest church-group - unless a new congregation can be formed. They have proved particularly effective in re-establishing lapsed congregations in rural areas. (27)

Society activities can also have an important evangelistic impact. This is especially so amongst young people.

Some Mission work sponsored by C.S.I. dioceses has taken on a wider significance than that normally attributed to Home Missions. The S.I.U.C. used to send a missionary to Papua before union. C.S.I. continued the work but has transferred the field of operation to Thailand. The Rev. and Mrs. P. Manikam (C.S.I. Missionaries in Thailand) undertake literature work, bible training, pastoral and evangelistic tours and also teach at the Thailand Theological Seminary. Much of their work is with lepers and during the 1960s the Rev. P. Manikam was pastor of twelve congregations composed of lepers. In addition to its work in Thailand the Overseas Mission provides for the training of a Papuan evangelistic worker when the opportunity arises. Other important missions -working within India

and listed in 1962 as being "as active as ever"⁽²⁸⁾ include:- The Nirmal Mission of Medak, The Central Travancore Mission of Parkal and the Indian Missionary Society of Tirunelveli. The Indian Missionary Society was founded in 1903 and is the father of all indigenous Indian missionary societies. In 1970 the Mission undertook special work amongst the "Lambadi" or gypsy peoples. The Overseas Mission and those listed above are supported by C.S.I. as a whole (although they are based in specific dioceses) and so are particularly important to a young church trying to establish its unity.

Home Missions

- One of the most active missionary dioceses is Madura-Ramnad. In 1963 its Home Mission comprised six or seven villages in a backward area near Dindigul. Most of the villagers were illiterate and there were naturally no places of worship. The diocese stationed a pastor in the area for mission work and he has been responsible for building several churches. "Many families have accepted Jesus as their personal saviour."⁽²⁹⁾ After due preparation converts are baptised and admitted to Holy Communion.
- The Madras and Avadi Missions were also established by the early 1960s and have performed faithful and diligent witness amongst the immigrant workers who come to settle in the expanding suburbs of Madras. Until recently the missions have concentrated on pastoral work amongst the Christian immigrants and by 1966 the Madras Mission had gathered some seven hundred Christians into fourteen congregations. More recently the missions have endeavoured to make an impact amongst workers of other faiths. To this end industrial seminars have been organised and members of the teams have become involved in trade union activities. Industrial evangelism is examined later in the chapter.
- It has already been explained how the Madura City Mission helped

restore a Christian community to the faith in 1965.

- In response to Renewal and Advance the Jaffna Diocese has expanded its missionary work in recent years. The Jaffna Island Mission is responsible for five small islands and also runs hand-work centres in the Kudathanai area. Though work in the 1960s was mainly directed towards Tamil immigrants from the mainland, mission in this area is in the context of Buddhist Ceylon in contrast to Hindu India.
- Four new missions were begun in the Madras Diocese in the biennium 1968 to 1970. These were set up as a result of a survey undertaken by the diocese to determine the missionary opportunities in its area. This is a procedure which the Synod has repeatedly advocated.
- In Tirunelveli Diocese, thirty five of the Central and Southern pastorates have adopted an equal number of northern pastorates. In this way the stronger congregations have an opportunity to support the weaker and so enable them eventually to make their own missionary impact upon the surrounding villages.⁽³⁰⁾

Gospel Bands

- One of the first named Gospel Bands was organised in Madura Diocese. Its work was recorded in S.I.C., October 1963. "Under the effective leadership of an able superintendent, five evangelists are working in various places. In times of need they can be shifted to other various places, or all come to a particular centre for evangelistic campaigns. By their effective and intensive work many are being prepared for baptism and for confirmation and in some places there is a mass movement."⁽³¹⁾
- In the same month evangelistic work in Mysore Diocese was reported. One Band accompanied the carts leaving market on their way home. Unfortunately only one group was able to preach on the route as heavy rain prevented further work

- The Gospel Band in South Kerala in 1970 was considered to have been "a vital force for mission in the diocese". The South Kerala Band plans a lively and full programme of work for every month of the year.
- Trichy-Tanjore Diocese has three Gospel Bands. The Mysore Gospel Band was awarded state recognition of its service to the community in 1969

Society Activities

- There are a number of weekly or monthly societies which involve members of C.S.I. and which are inter-denominational. These include Youth for Christ, Sunday School Movement activities and other less centralised prayer and bible study groups. Youth for Christ is especially important in Coimbatore Diocese.
- The weekly market is visited by a local preaching team in Tumkur, Mysore Diocese. Similar instances occur throughout South India. In some cases there are prayer cells in support of the preaching team.

Some Additional Missionary Methods

Government investment in education over the last decade has meant that a higher proportion of Indian people are literate than was the case in 1947. Consequently literary evangelism has become increasingly important: and will become even more important in the future. Since inauguration C.S.I. has distributed Gospel portions and tract material. Today the United Church issues a wide variety of specialist material in addition to traditional publications. Bible correspondence courses are run from a number of centres: the clients of these courses comprise a high proportion of non-Christian students. Special tracts are issued for Muslims and publications on evangelism are distributed for use amongst missionary groups.

- In 1963 Renewal and Advance stated that one hundred and twenty thousand students used the Bible Correspondence Course from Vellore, Madras Diocese.
- The Nirmal Missionary Society in 1967 reported that it had made Christian literature available in Telugu, Marathi, Urdu and Hindi.
- The 1970 Synod recommended that C.S.I. explore the possibility of publishing Christian articles in secular journals - a procedure advocated by Renewal and Advance.

The rise of Industrial India has meant that the Church must become involved in the working lives of the people if it is not to lose contact with the most rapidly growing sector of society. In so doing the Church can best express its belief that in service lies mission; for men and women uprooted from traditional family life (where work and home go hand in hand) undergo considerable mental stress as they are almost bound to feel disorientated in a strange culture, and sometimes experience physical hardship in the suburbs which expand far faster than do amenities and employment opportunities. This study cannot examine the theology of industrial mission - a subject discussed in every industrial Christian country today. The issue was nicely summed up by the Rev. A. H. Batchelor (Member of the Industrial Service Team: Bangalore) in 1971 when he entitled an article to S.I.C.; "Missioners in Industry! A Special Team or Christian Workers in Industry?" Mr. Batchelor considered that the question implied an antithesis which did not exist. (32) Nevertheless a special team in industry does need justification in so far as that team is apart from the sum total of Christian employees and employers in an industrial estate or complex.

It may be unequivocally said that the industrial missions of C.S.I. have more than justified their existence. The work has been done with

integrity and with foresight and the teams are respected by men of all faiths - both managerial and labour.

S.I.C. October 1965 - "Under the leadership of Miss D. M. Leith the staffs of the (Madras) City and Avadi Missions are planning to meet the needs of the swiftly emerging industrial society on four fronts - workers' education, workers' fellowship groups, seminars and family problems."

In 1968 the Committee on Industrial Missions made some interesting suggestions to the Synod when listing the part teams could play in Modern India. Some of the suggestions were already operative in 1968.

1. There should be pastoral care of people in new areas.
(Should we begin by building churches with a presbyter or a community centre with a social worker?)
2. The laity should be equipped for significant participation in trade unions and management associations.
3. Teams should encourage the rethinking of patterns of worship (e.g. thanksgiving)
4. Teams should help clergy to make their preaching and ministry more relevant to the lives of industrialised people.
5. Theological students should be equipped for industrial ministry
6. Conferences should be provided for labour and management to help build up improved relations and productivity.
7. There should be open training institutes for young men in new areas.
8. There should be trained personnel available for industrial disputes.
9. The teams should challenge students of commerce and social

science to see their Christian commitment in secular jobs and to work in industrial service projects.

Religious drama also serves to proclaim the gospel in South India. Musical and lyrical plays⁽³³⁾ are especially appropriate in the east for they are rooted in oriental culture and provide an opportunity for proclaiming the fulness of salvation history. This is especially important in India where the tendency is to include the gospel in the wider context of Hinduism. In C.S.I. Christian drama has been especially encouraged by Miss J. Peel a missionary based in Madras. Ashrams, previously referred to in connection with welfare work, also express an Indian pattern of commitment. A new Ashram has recently been set up on the Medak-Dornakal border. Specialist educational institutes, of North India as the Henry Martyn School of Islamics, continue to fulfil their part in the church's mission. Some missions are directed towards particular groups in society:- Muslims, Hindu intelligentsia, college students, young people, hospital patients, lepers, seamen and state prisoners.

The Synod and Mission (and a statistical survey)

In 1963 Bishop N. D. A. Samuel of Kristna-Godavari spoke of the evangelical calling of the Church: "Evangelism is the Church's concern for those outside that they may be brought into the fellowship of Jesus Christ. When the Church forgets or ignores this missionary calling it loses its distinctiveness, its power and its vitality. I feel this is essential to remember in the midst of so much planning for evangelism through committees, seminars and institutes. I do not say that they are of no value, but sometimes we are caught up with the idea that unless we have a committee we cannot go forward in evangelism. This is wide off the mark."⁽³⁴⁾

The opening sentence of the quotation above may be taken as the definition of evangelism as understood in this chapter. The commentary

has deliberately moved into the mission field and away from the articles and debates explaining, underlining and criticising the evangelical calling of God's Church.

The most important missionary and evangelistic duties of the Synod are performed through its Board of Mission and Evangelism^(34a) which was formed in 1958 as "The Board of Mission". It was given its longer title in 1964. The Board has had three principal tasks namely: to supervise the Overseas Mission and especially the finances relating to the same, to present a biennial report of evangelism in C.S.I., and to encourage missionary work in the dioceses and amongst members without adversely prejudicing local effort. The dioceses remain autonomous in their Mission and the Board's duties have been in an advisory capacity.

Renewal and Advance was critical of the Board's failure to stimulate local evangelism. Accordingly the 1964 Synod passed resolutions aimed at making the Board more effective in this respect. The Synod resolved that the dioceses present an annual report of all evangelistic work undertaken in the year and that in addition they draw up (on this occasion only) a detailed scheme of missionary opportunities. The Board could then present a full statement of "the total missionary and evangelistic task" of C.S.I. The Synod also resolved that the Board help develop special missions to industry and to non-Christian intelligentsia. Two requests were made to the dioceses: that they use rural community centres as an aid to Mission and that regional conferences be set up which could arrange for the training of full time personnel engaged in the publication of missionary literature.⁽³⁵⁾

Two years later the Board of Mission and Evangelism still came under criticism. There had previously been complaints that its biennial report was weighted too heavily in favour of the finances of the Overseas Mission. But in 1966, Mr. R. D. Paul, while commending the report as "a good summary of what was being done" thought that it was too general and read as

though Bishop G. Devadoss (Madura-Ramnad) was reporting only on his own diocese. (36) The Mission Report as printed in the Minutes and Proceedings of the Eleventh Synod is entirely concerned with Overseas finance but the report to the 1970 Synod runs to fourteen printed pages and gives a clear, detailed account of work undertaken in 1968 to 1970. The Synods have worked hard to encourage evangelism quite apart from the Board (of Mission and Evangelism). If Bishop Samuel's broad definition of evangelism as given in 1970 (in contrast to that of 1963 as quoted above) be accepted, then it can be said to have been the theme of almost every Synod since 1947. In 1970 Bishop Samuel defined evangelism as "the entire life and witness, worship and service of the Church". (37)

The Synod most obviously missionary orientated was the Kottayam Synod of 1966. At the Synod Bishop R. Lipp (formerly Bishop in North Kerala) read a paper entitled "The Biblical Basis and Urge for the Missionary and Evangelistic Task of the Church". He said that evangelists should aim to convert and not only to permeate. Christianity implies a break with the past - a break that leads to something far more than a sympathetic attitude towards the personality of Jesus Christ. Just as the Christian faith demands the biblical reality of God in Jesus Christ, so too does the Christian ethic. C.S.I. must confront the peoples of India with this Biblical reality.

Bishop H. Sumitra began his address at the 1966 Synod ("The Total Missionary and Evangelical Task of C.S.I., Relevant to the Present Situation in India") by emphasising the Church's worldwide missionary calling in accordance with Matthew 28 and Luke 24. C.S.I.'s testimony should be carried to all nations. If every communicant member of C.S.I. paid 50 n.p. (four pence) a year, then the United Church could send twelve missionaries abroad instead of the one family sent to Thailand. Nevertheless C.S.I. had a special responsibility to the ninety million people of South India. The Bishop went on to list some of the

characteristics of present day India that evangelists would do well to recognise. There was a desire for happiness as achieved by a higher standard of living. God delights that men should enjoy His gifts, but God created man in His own image and supreme happiness is to know God and to live in fellowship with Him. Secondly, India had enjoyed a revival of Hinduism. It was necessary to show respect and understanding towards this ancient faith. The evangelist should be aware that Christian institutions could be a stumbling block for the sincere enquirer. He had also to contend with a rise of secularism in India - a secularism that rejected all forms of religious belief. The evangelist however could also rely upon various built-in aids in modern Indian society. The Indian Constitution (which is avowedly secular in contrast to the Buddhist lands) gives every man freedom to profess, practice and propagate his faith. Christians comprised the second largest minority in India. Secondly the evangelist could rely on a higher rate of literacy. Each year the Bible Society distributed a larger number of bibles and bible portions. Then, too, there were a large number of non-Christians who had received an education in Christian schools and colleges and who wished their children to do the same. Evangelists could also draw on the good will generated by churchmen who worked to eradicate poverty and serve those in need. C.S.I. would do well to follow certain procedures in its missionary work. Without a biblical understanding of God's revelation, renewal and witness could not take place yet the present generation, even within the Church were poorly versed in scripture. C.S.I. therefore should ensure that its members had every opportunity to study God's Word. The task of the clergy was to train and equip the congregations to bear witness. It was the Church's responsibility not to shirk the suffering and loss involved in witnessing for Christ. Committees were not enough. Members of C.S.I. must go out into the streets, and there call the poor, the sick, the

lame, the blind, the orphan and the widow.⁽³⁸⁾

C.S.I. baptises between seven thousand and eight thousand five hundred ⁽³⁹⁾ adults each biennium. The baptismal statistics for individual dioceses vary considerably. In the Board's report to the 1966 Synod, five dioceses were reported as having baptised over a thousand adults: Dornakal, Kanyakumari, Krishna-Godavari, Madras and Medak. Two dioceses Jaffna and North Kerala had baptised less than one hundred adults. The percentage of adults baptised in any one period, set against the total number of Christians at the beginning of the period has been defined as the "evangelistic index". During the 1950s and early 1960s the index for C.S.I. stood at 0.87 on average. For the biennium 1968 to 1970, however, the index was 0.65. Again individual dioceses vary. Dr. S. P. Raju (Engineer: Honorary Consultant to United Bible Society for World Survey and Research) in the mid-1960s calculated that whereas Madras' evangelistic index for the ten year period 1952-1962 was sixteen per cent, Madhya Kerala's index stood at only two point two per cent.

Dr. Raju when presenting his thesis to the 1966 Synod concluded that C.S.I. had remained static⁽⁴⁰⁾ in the years 1952 to 1962. The growth of C.S.I. had only just kept pace with the increase in population. Since there had been several thousand adult baptisms each year there must have been a corresponding loss of membership in other quarters;⁽⁴¹⁾ due, presumably to inadequate pastoral care. This, Dr. Raju considered a crisis and he noted that the crisis was far more severe in some dioceses than on others. Trichy-Tanjore was the most seriously affected. The number lost in these dioceses (one must suppose to other faiths, denominations or to an absence of any faith⁽⁴²⁾) far exceeded evangelistic gains. In some dioceses and especially in the Telugu dioceses of Andhra Pradesh, the C.S.I. community remained static,

while in others and especially in Madras there were substantial gains in the community over and above the natural birth-rate. Dr. Raju was particularly disturbed that members seemed so unconcerned about the crisis which faced the church. This unconcern he found more alarming than the crisis itself.

Yet this chapter has deliberately adopted a positive approach and it would be wrong to conclude on such a gloomy note. Dr. Raju's statistics did not pass quite unchallenged, although his findings were respected and generally accepted. In particular it should be noted that Christianity is not inherited and that any adult convert or baptism is an addition to the Church whatever the background of the candidate. Furthermore there has been considerable attention paid in the last decade towards the pastoral oversight of church groups.⁽⁴³⁾ It can be expected that the fruits of this attention has served, since 1962, to help restore lapsed members and prevent further occurrences on quite the same scale. The Rt. Rev. E. Priestly paid tribute to C.S.I. in 1970. So few of its members, he said, had relapsed into Hinduism and she was able to win a steady if comparatively small number of converts each year - this at a time when evangelism is as difficult as ever. The number of converts in 1968 to 1970 showed a slight decline on 1966 to 1968 but the number of new catechumens had risen and stood at seventeen thousand nine hundred and forty one in 1970.⁽⁴⁴⁾

NOTES - CHAPTER V

- (1) G. Paul "The C.S.I. Experience" (C.M.S. Pamphlet 1966)
- (2) Since the traditional distinction is no longer acceptable. The word "Mission" used to refer more specifically to witness in an area previously unevangelised, while "evangelism" referred rather to witness in an area where the gospel had already been proclaimed and a church established
- (3) Despite the impression given to the contrary there is nothing new in the idea that evangelism should be linked to diakonia. Missionaries have undertaken service and all manner of welfare work for over a hundred years
- (4) S.I.C. October 1963 page 3
- (5) S.I.C. February 1955 page 10 "Diocesan Notes"
- (6) S.I.C. October 1965 page 7 "Nirmal Mission 1915-1965. In Chapter three the point was made that "evangelist" in C.S.I. could refer to a paid lay worker in Pastoral work. This is the case here.
- (7) S.I.C. October 1963 page 16 "Diocesan Notes" (and hereafter unless otherwise indicated)
- (8) eg. S.I.C. April 1965 page 4 "Random Reflections"
- (9) S.I.C. May 1965 page 14
- (10) S.I.C. March 1964 page 14
- (11) S.I.C. June 1970 page 13 "Door Opens into Pardan Tribe"
- (12) S.I.C. December 1965 page 8 "Madras Central Area Study"
- (13) S.I.C. May 1965 page 13
- (14) S.I.C. February 1965 page 17
- (15) P. Y. Luke "Village Christians and Hindu Culture" Chapter 7 (Lutterworth 1968)
- (16) S.I.C. May 1970 page 2 "Evangelism in a secular age"
- (17) Luke gives several interesting examples of conversion in which the convert attributes his faith to a vision or to healing. Devotion

to "Lord Jesus" also follows on from child birth and Hindu mothers will sometimes ask that their child be baptised in recognition of the part played by Jesus in its birth.

- (18) S.I.C. August 1961 page 11
- (19) Church Times - London September 15: 1972
- (20) The Board's report to the Synod
- (21) S.I.C. February 1965 Page 5 "Renewal in Coimbatore Diocese"
- (22) S.I.C. October 1963 page 14
- (23) S.I.C. February 1964 page 16
- (24) S.I.C. June 1967 page 6 "South India Missionary Society: Nirmal Mission"
- (25) Synod Proceedings page 113
- (26) S.I.C. November 1963 page 13
- (27) Renewal and Advance recommended (No. 58 and 59) that every diocese have at least one Gospel Band in itinerant evangelistic work. It recommended that the Band stay three weeks in any one area - as a minimum
- (28) as 20
- (29) S.I.C. October 1963 page 14
- (30) Here as elsewhere examples relating to the period 1968 to 1970 are taken for the most part from the Board's report to the Synod of 1970
- (31) as 29
- (32) S.I.C. March 1971 page 5
- (33) Luke cites a case in Medak in which a village team of young men bound by an oath devoted themselves to the production of a particular Hindu Drama. It happened that three of the men were baptised in the course of their training and as a result refused to continue in the production. The group refused to let them go but the three men persisted. Eventually the team decided to stage a Christian production and this, of course the men agreed to. They went

- enthusiastically to work adapting Christian dramatic sequences to Indian lyrical tradition. The case is very similar in principle to that cited earlier in connection with the village of Mallupalle
- (34) Source of quotation misplaced
- (34)a Hereafter referred to as the "Board"
- (35) Resolution of the Ninth Synod (Printed in Tambaram 1964)
- (36) S.I.C. March 1966 page 7 "The Synod: January 1966"
- (37) S.I.C. May 1970 page 10 "Evangelism and the Church" The "contrast" is of date not point of view - though the two articles do reflect a shift of emphasis
- (38) Bishop Sumitra 1966 Synod: paper 3
- (39) As reported to the Synods. The figure is difficult to interpret. Dr. S. P. Raju worked on the assumption that there were 8000 adult converts a year (87,900 over a ten year period) but his study was of the decade 1952 to 1962. The 1968 and 1970 Synod statistics specifically state that the figure refers to adult converts from other faiths. Raju specifically states that the figure refers to all adult converts whether of a Christian background or not. This is probably meant by the Synod statement and in any case would not account for the annual/biennial discrepancy
- (40) Calculated by the use of a "Church Growth Index". This is defined as the excess of church growth percentage in 10 years over and above the population growth of the geographical area of which it forms part, in the same period.
- (41) Since "adult baptisms" reflect evangelistic gains. (Growth which can be expected as a result of the natural birth rate, over death, is reflected in infant baptismal returns) If a Church is making adult converts and yet not growing in relation to society, then it is losing members somewhere else.
- (42) Not migration: unless Christians show a greater propensity to migrate than non-Christians.

- (43) As instanced by the New Pattern referred to in Chapter three
- (44) Bishop E. Priestly "Adventure in Union" Page 28 (C.S.I. Council in G.B. 1970)

Chapter VI - Ecumenical Outlook and Practice

C.S.I. was founded on the understanding that wider union would follow. Chapter Two explained that one of the motivating impulses which led to union was the hope that eventually all Christians in India would be, and would be seen to be, members of the one Body. This chapter considers the steps taken by members of the United Church, in the 1960s to achieve this end.

It will become clear that progress towards further organic union has been slow and that despite some initial signs of early success, and great effort on the part of many people, no major churches in South India have come together since 1947. Nevertheless there have been several highpoints in the South Indian ecumenical scene and these have served to convince advocates that God's Spirit is at work and that the cause should not be forsaken. The most encouraging results have been between C.S.I. and the Lutheran Churches and C.S.I. and the Mar Thoma Church, but even here the outcome remains uncertain.

It is important to distinguish between the fact of inter-church relations on the one hand and progress towards either federal or organic union on the other. Both movements are related, and certainly affect each other, but they are not identical and will not be treated as such in this chapter. The emphasis is upon progress made towards union rather than upon the defining (and re-defining) of inter-church relations. Such an emphasis is appropriate since improvements in church relations and especially those which encourage intercommunion can lead to apathy or even obstruction in the path to unity and in any case provide no final solution.

The material for the following account is mainly taken from the reports of Synod commissions set up to negotiate union with neighbouring churches. It is not forgotten that progress towards union at Synod

level must go hand in hand with local ecumenical activity, but instances of fellowship between congregations have generally been too isolated to serve as the chief content of this chapter. This is in marked contrast to C.S.I. missionary endeavour.

The account may suggest that C.S.I. has taken the initiative in South Indian ecumenism. This is partly true but the impression so gained needs further qualification. A successfully United Church such as C.S.I. has a clear advantage when in dialogue with, or in negotiations with, representatives of a federation which merely speaks for its members in so far as they permit. Constituent churches may be firmly behind the federation to which they belong, and may give its representatives a clear mandate to speak on their behalf. Alternatively member churches may keep the federation at arms length regarding it as little more than a club to which they belong, but towards which they have little allegiance. The Lutherans and Baptists in South India, themselves members of a federation, are therefore at a disadvantage in this respect. C.S.I. also enjoys an advantage over those churches which have a degree of control imposed upon them from without. Such control may be defined and material as with the Roman Catholics in South India, or it may be intangible or psychological as perhaps with the Orthodox Church and some of the evangelical missions. This applies in part to C.S.I., which, quite correctly has continued to respect, and remain voluntarily bound by guidelines (historic and contemporary) advanced by her parent churches abroad. A second built in negotiating advantage relates to the very being of C.S.I. Her existence, and thus her Constitution, depend upon the ecumenical outlook of twentieth century Christendom. C.S.I. has never regarded her present position as an end in itself, and most members genuinely look forward to further union as a result. It is not always possible to determine the extent to which the actual formation of C.S.I. has contributed towards further ecumenical activity in South India or abroad. The entente between South Indian churches is, in part,

attributable not to the 1947 Union but to the world wide ecumenical movement. It was this ecumenical spirit which led to C.S.I. and which has continued to spur the churches on towards visible unity. The same spirit helped to guide Vatican II (The Second Vatican Council of 1963 to 1965) the results of which were quickly felt in India at least in some circles.

C.S.I. - Catholic Relations

Three important events in the first half of the decade helped further C.S.I.-Catholic understanding. In 1964 the Moderator, the Most Rev. B. H. Legg, visited Rome as an observer to Vatican II. In the following year the deputy Moderator, the Rt. Rev. A. G. Jeberaj was present at the Eucharistic Conference in Bombay which was attended by Pope Paul. These two visits by their leaders helped open C.S.I. member's eyes to the possibility of renewed fellowship with Rome. It is, however, the wider ecumenical spirit shown by Indian Catholics following on from Vatican II, that has done most to promote closer fellowship between the two communions.

Members of the churches had met on occasions before 1964. The Benedictine Community and the Franciscans in Bangalore had both enjoyed very cordial relations with the United Theological College, in which C.S.I. composes an important part of the membership. Very early in the decade, in Tirunelveli, a small group of C.S.I. and Catholic priests had met to study together. After reading a common litany in English the group offered prayer and a paper was read entitled "One Fold". There ensued a hearty discussion after which the group decided to meet again. (1) A year or two later, Mr. M. Gibbard attended another study group, this time in Jaffna Diocese, at which two well known English books - *Honest to God* and *Soundings* - were discussed. (2) In mid-1964 a seminar was held in Mangalore as part of a wider scheme designed to promote closer fellowship between Roman and non-Roman churches. Members of this seminar were

able to agree on several important points of doctrine. The seminar closed with some practical suggestions for closer fellowship between the churches. (3)

All this may seem fairly commonplace especially if viewed from another vantage point. The importance of these and other local groups, lies in the interest and excitement engendered at the time of, and consequent to meeting. While the subject matter is important, in the long run, the very fact of meeting may prove to be equally significant.

Joint conferences were also organised at diocesan level during the 1960s.

In July 1962 the incumbents of the two Calicut Cathedrals (Catholic and C.S.I.: ex-Basel Mission) organised a series of joint public meetings at which several topics were discussed:- The Second Vatican Council, the Bible and the Church. The Inter Nuncio Apostolate to India attended the joint venture and spoke of the Pope's interest in the meetings and hoped that the day would come when non-Christians could say of the Church "Behold how these Christians love one another." C.S.I. members were critical of the systematic teaching evident from the Catholic papers but this did not prevent a spirit of love and fellowship prevailing at the meetings. C.S.I. members were surprised to learn how divergent was the approach to certain questions within the Catholic Church. (4)

C.S.I.-Catholic entente has provoked both sympathetic and unsympathetic reaction from members of the United Church. Chapter four explained how this was so with regard to the Moderator's visit to Rome. Favourable reaction to the visit should not be taken to imply acquiescence in Catholic doctrine or practice. Bishop Priestly, who supported the visit, wrote an article in 1967, in which he criticised both the Catholic Church and C.S.I. He believed that although the United Church stood with Luther this did not mean that the Catholic Church should be spurned. It was true that some of the faults in that church which Luther has

rightly attacked were still there (the church's extravagant claims to authority, unscriptural dogma and superstitions, and its use of indulgences) and that it continued to proselytise C.S.I. members and build churches and schools near C.S.I. compounds. But for all that the church had moved since Luther's time and this should now be taken into account. Its bishops and clergy were men worthy of their calling and had taken a lively part in world Mission - not least in India. Nor was C.S.I. free of similar faults. There were Achans, even ordained Achans, in C.S.I., and far too much time was taken up with mercenary and property interests. (5)

Mary Kirby (of the Sevanandra Ashram) strongly supported further C.S.I.-Catholic entente. She had been disappointed by a previous editorial of Bishop Priestly, in which he had spoken of the need to repudiate Catholic dogmas. She believed that C.S.I. need not reject Catholic dogma since the C.S.I. liturgy could be read as including them. The B.C.W. reference to a "lively sacrifice" came near to the idea of perpetual sacrifice, while the so-called doctrine of transubstantiation was not interpreted as literally in the Catholic Church as many supposed. She had spoken to a Catholic priest of the United Church's understanding of the Real Presence (at least as her tradition within the church understood it) and had shown the priest the prayer, "Be present, be present, O Jesus, thou good High Priest, as thou wast in the midst of thy disciples and make thyself known to us in the breaking of bread" the Prayer of Humble Access, the Prayer of Consecration (not so named in B.C.W.) and the exhortation, "The Mystery is this: that Christ truly gives unto us His Body and Blood" The priest had replied, "You believe that? so do we!" (6)

The two churches have not conversed at Synod level and union remains far away at the moment. C.S.I. Theological Commission in the biennium 1966 to 1967 gave "some thought to the situation that had arisen as a

result of the growth of the ecumenical spirit in the Roman Catholic Church". The Commission welcomed improved fellowship but agreed that a study must be undertaken of the developments to date. The study should be "objective" for there was danger that either false optimism or false fears might develop in the United Church and these should be guarded against.⁽⁷⁾ Informal study groups should also be encouraged. In 1968 the Synod resolved to give its support to such local ventures as could be arranged. A Roman Catholic visitor was present at this Synod but not the Synod of 1970.

C.S.I. - Mar Thoma Relations

The Mar Thoma Church of Malabar was in occasional intercommunion with the Anglican Church in India before 1947. Since inauguration there has existed a relationship between the Mar Thoma Church and C.S.I., very similar to that existing between the Church of England and C.S.I. The two communions have enjoyed economic and occasional intercommunion in practice with mutual recognition of ministries.

In 1958 the Mar Thoma Church decided to establish limited intercommunion with C.S.I. providing that both churches could agree to certain terms:-

Recognition that the other church holds the essential faith and is part of the Universal Church

Mutual reception of members from the other communion at the eucharist.

Recognition that intercommunion does not imply acceptance of either doctrine or practice of one church by another

Recognition that full intercommunion cannot operate until both churches enjoy a fully integrated episcopal ministry.⁽⁸⁾

It is probable that the Mar Thoma Church felt able to offer fellowship to C.S.I. on much the same basis as High Church Anglicans had felt free to enter the union in 1947, namely, that although the ministry,

only partially episcopally ordained, was something of an anomaly, it was corrected by intention.

C.S.I. Executive agreed to these terms but despite these and similar moves by Synod to promote fellowship, there has only been a limited response from the pastorates and congregations. The Theological Commission in 1969 appealed for more co-operation between the two communions in theological training, youth and clergy associations, social action and worship. Previously an appeal had been issued in the S.I.C. to the congregations to issue regular invitations to ministers in the Mar Thoma Church so that they might celebrate the eucharist in C.S.I. churches. It was thought that such regular invitations would do far more to promote C.S.I. - Mar Thoma fellowship than the present occasional intercommunions at diocesan or Synod level.⁽⁹⁾ Certainly there has been some co-operation between C.S.I. and Mar Thoma congregations. In 1962, in Madras Diocese, sixty Tamils requested baptism into the Mar Thoma Church. This church, however, did not feel that its pastoral arrangements were sufficient to provide adequate ministrations. Accordingly, the converts were asked to join the United Church, and were enrolled into C.S.I.⁽⁹⁾

The chapter division is chiefly concerned with initiatives designed to promote, not just fellowship, but actual union between the two churches. In 1952 the Mar Thoma Metropolitan listed some of the principles, which, he said, would have to be preserved in any reunion involving the Mar Thomite Church. The sixty six books of scripture would need to be recognised as the doctrinal authority of the Church, but doctrinal emphasis could be allowed to vary "within limits". The historic episcopate and dominical sacraments would have to be preserved but this would not imply adverse judgement upon non-Episcopal churches blessed by God. The church would confess the Nicene Creed as witnessing to various (listed) truths, and would regard itself as the Body of

Christ working to promote the Kingdom of God. A reunion scheme would also have to include provision for an indigenous liturgy for use amongst the congregations. (10)

Almost a decade later the Mar Thoma Church appointed a committee to confer with C.S.I. on the possibility of closer relations. C.S.I. was very slow to respond to Mar Thoma initiative and had made no move by the 1962 Synod. Voices were raised in protest against such inactivity from within the United Church and one such voice was that of the Rev. M. A. Thomas (presbyter in Madras) who hoped that serious negotiations between the two churches could even lead to organic union. The practice of "inter-consecration", after the example of the Mar Thoma-Anglican Churches should be followed and members of the two communions could intercommunicate as members of the One Body. He asked whether the considerable agreement that had already been attained between the two churches could not be followed up by talks actually leading to union; possibly with the Lutherans participating as well. In the event of reunion the name of "St. Thomas" could be retained by arranging the Malayalam speaking dioceses of the new church into one Province, under a central Synod of the united body. Provision would have to be made to include the Mar Thomite liturgy and its tradition of celibate bishops. The leaders of that church needed to display some of their old ability to make courageous decisions. A United Church in South India in full communion with a United Church in North India would be a mighty proclamation. (11)

Serious conversations, in the event, were not commenced until April 1969, arrangements having been made at the 1968 Synod of C.S.I. The Negotiating Committee appointed by C.S.I. for the purpose recommended mutual participation in episcopal consecrations; and also that Mar Thoma clergy be invited to celebrate the Eucharist according to either liturgy in C.S.I. churches. The Committee made other practical

suggestions and in 1970 the Synod expressed the hope that conversations would lead to organic union in the future. Two years later, at the 1972 Synod, it was understood that C.S.I.-Mar Thoma conversations were in advance of even Lutheran-C.S.I. negotiations. If this is so, progress must indeed have been rapid in view of the fact that C.S.I.-Lutheran conversations have been in progress almost since the first Synod of the United Church.

Mr. M. M. Thomas (Director of the Christian Institute for the Study of Religion and Society) has underlined the issues obstructing C.S.I.-Mar Thoma union. The most important theological factor has been the C.S.I. ministry which Mar Thoma members do not consider to be sufficiently integrated to express the full ministry and continuity of the church. The church however exists in history and members of the Thomite church may do well to realise that the full unity of the church will only exist when the churches are united and that this will not occur without temporary inconsistencies. The Mar Thoma Church has also to consider her relations with the other Syrian churches in South India. Her close fellowship with the Anglican and C.S.I. communions remains something of an anomaly while she is still so far from union with her parent church. Non-theological factors also continue to obstruct C.S.I.-Mar Thoma union. If the churches come together, members of the Mar Thoma Church will almost certainly become even more estranged from the remainder of Kerala's Syrian community. Many Mar Thoma churchmen would find this hard to accept in view of the close historical and social ties which exist amongst the Syrian Christians of South India. (12)

There is little to report on C.S.I.-Orthodox Church relations. At the time of reunion negotiations between Anglican and Orthodox representatives had reached a position of stalemate and Anglican union with non-episcopal churches made further hope of closer ties even more remote. This position has remained unchanged at least at Synod.level.

It has, however, been pointed out that intermarriages between C.S.I. and Mar Thoma or Orthodox Christians frequently occur and these seem to raise no difficulties for the ecclesiastical authorities. Ordinands from the Syrian churches are sometimes sent to the United Theological College, Bangalore, for their ministerial and theological training.

It remains to consider the relationship of C.S.I. with regard to the new and schismatic "St. Thomas Evangelical Church of India". The group broke away from the Mar Thoma Church in the first two years of the decade under review. In 1962 the Moderator, the Most Rev. H. Sumitra, noted "with great surprise and sorrow" the division that had occurred in the Mar Thoma Church.⁽¹³⁾ The new group quickly found support from Dr. McIntyre's International Council of Christian Churches: a body which is in avowed opposition to the World Council of Churches. Despite a nominal episcopacy, the new church cannot be said to have incorporated the historic episcopate.

The guidelines issued by C.S.I. leadership with regard to the St. Thomas Evangelical Church are important since they indicate the type of authority C.S.I. leaders expect to exercise over the members and the maturity, wisdom and sensitivity with which the United Church can approach an extremely difficult and delicate situation. The executive had to consider several groups of interested parties when issuing their guidelines: C.S.I. members (both laity and clergy to whom the directives were actually addressed), the Mar Thoma Church (presumably in firm opposition to the break-away group), and individuals involved in the schism (or sympathetic to it) some of whom would be conscientious and responsible persons. Account had also to be taken of the World Council of Churches of which C.S.I. is a member, and the International Council of Christian Churches.

In October 1962 the C.S.I. Synod executive issued a statement deploring the breach in Mar Thoma membership and praying that the

"bitterness, if not the formal separation be speedily healed". The executive went on to explain why a direction was necessary in this instance:-

"It is no duty of C.S.I. to sit in judgement upon disputes that arise in a sister church or to apportion blame for them. But in view of the cordial relations, practical co-operation and considerable degree of intercommunion existing between C.S.I. and Mar Thoma Church and since the present tensions give rise to practical problems of relationship ... it is necessary to give guidance to our clergy and people as to the attitude to be adopted towards the new church."

The Statement deplored the personal attacks made upon Mar Thoma leaders, and upon the World Council of Churches; and also its association with the International Council of Christian Churches. The C.S.I. did not wish to deny fellowship to sincere individuals with differing views and so directed its members thus:-

They should not invite members of the new church to officiate at C.S.I. services or meetings and C.S.I. clergy in turn should not accept invitations to officiate in St. Thomas Evangelical churches.

C.S.I. premises should not be lent to the new church for services or meetings, but could be hired out for social purposes to individual members of that church.

There would be restricted or economic intercommunion. St. Thomas Evangelical members should be allowed to communicate in the Eucharist of C.S.I., if there were no St. Thomas churches in the area.

Intermarriage may be permitted.

In the case of interdenominational gatherings, the presence of St. Thomas church members need not be a ground for C.S.I. members withdrawing. (14)

C.S.I.-Lutheran Relations

In 1959 representatives of five Lutheran churches and of C.S.I.

issued the following declaration, "Having arrived at an agreed statement on the Church and the Ministry, this Joint-Commission regards its work as finished and resolves to reiterate its former judgement⁽¹⁵⁾ that the degree of doctrinal agreement is such as to warrant a closer fellowship than now exists between our churches. We therefore earnestly urge the churches to take action as to secure such closer fellowship in practice."

The meeting in which the above declaration was issued was the last of six meetings of the joint C.S.I.-Lutheran Commission. This Commission had been established to work out the theological and doctrinal issues involved in uniting the two traditions represented. As early as December 1948, only a year after union, there had been exploratory talks between C.S.I. and Lutheran Churches. As a consequence of these talks a joint Commission had been set up and this Commission set throughout the 1950s to produce six agreed Statements as well as other material, the content of which will be outlined later in this section.

During the 1960s C.S.I.-Lutheran conversations were at a stage that may well prove to be the midway point between separation and union. The work of the 1950s had been doctrinal and had been concerned with discovering sufficient common ground upon which to base eventual union. The work of the 1960s was practical, exploring rather the mechanics of organic union. The culmination of the decade was the publication of a draft Constitution. The "Inter-Church Commission" of the 1960s met nine times and was able to send out to the churches, at the last meeting, a copy of the draft Constitution of the proposed church and express the hope that it would be speedily considered at the highest legislative levels and be accepted with or without modification. The Commission further hoped that union would follow within five years.

A proposal to set up an Inter-Church Group to discuss moves towards C.S.I.-Lutheran unity was made as early as 1948 at the exploratory talks.

The group did in fact meet - three months after the first meeting of the Joint Theological Commission, and ratified the decisions made at the Theological Commission. The Inter-Church Group does not seem to have met again as an Inter-Church Group. This was perhaps the consequence of Lutheran demands made in November 1951, that doctrinal unity should precede organisational unity; a demand some Lutherans felt constrained to repeat in the 1960s. But although the Inter-Church Group does not seem to have been active in the 1950s the joint Commission asked on several occasions the conversing churches to set up "organs" for mutual consultations on the day to day relations of the two churches. These requests were concerned not only with improving the conditions of immediate fellowship but also with the mechanics of unity. At the last Theological Commission meeting the recommendation for setting up an Inter-Church commission was made even more explicit. The Terms of Reference of such a Commission, had previously been outlined at the 1958 C.S.I. Synod. The terms given to the Inter-Church Commission which first met in August 1961 were as follows:-

To take steps to implement the proposals of the 1955 meeting of the joint Theological Commission (The 1955 Commission had laid down terms for the establishment of Pulpit and Altar fellowship and had urged the churches to establish local organs of fellowship which should include retreats, conferences, evangelistic and social work as well as an exchange of preachers and an invitation to members of the other tradition to participate in the Eucharist on special occasions.)

To prepare a catechism for use in Lutheran and C.S.I. churches

To organise regional conferences for further discussion on the Church and ministry

To draw up a Constitution with a doctrinal statement incorporated on the basis of the work already completed by the joint Theological

Commission.

There are over half a million Lutherans in India and these belong to eleven churches, ten of which are in the Federation of Evangelical Lutheran Churches. Only half the Lutheran Churches occur in the territory covered by C.S.I. The four Lutheran Churches which responded with the two Baptist churches to the initial C.S.I. appeal to non-Roman churches were: The Andhra Evangelical Lutheran Church, the South Andhra Lutheran Church, the Tamil Evangelical Lutheran Church and the Arcot Lutheran Church. From 1951 the Missouri Evangelical Lutheran Mission, not a member of the Federation, also joined the conversations. Members of this church became full participants in the negotiations in 1966 as the India Evangelical Lutheran Church. In the event of union with C.S.I., members of the Lutheran churches would comprise one third of the new church.

Negotiations between C.S.I. and Lutherans have continued with only occasional breaks ever since 1950, and still there has emerged no clear path to unity. This is disappointing in view of the hard work and faith thrown into the task, the fulfilment of which many consider so important. However the conversations have not been without their value even apart from their use as a means to union. The negotiations have made C.S.I. members aware of the extraordinary doctrinal unity existing amongst C.S.I. membership⁽¹⁶⁾ a unity not imposed upon the United Church by lengthy pre-union statements but a discovered unity consequent to an exciting venture in faith. This unity in fact existed, but may not have been discovered were it not for the detailed and heart-searching conversations of the 1950s and 1960s.

Running parallel to and as part of the C.S.I.-Lutheran conversations, were moves proposed and realised, furthering both pulpit and altar fellowship. For the sake of clarity (and brevity) these moves have been excluded, as far as possible, from the following account.

The Inter-Church Commission had been asked to draw up a Constitution for the Proposed Church. The Commission had also to prepare a statement of faith which would be included in the Constitution. Although this chapter division is primarily concerned with this part of the Commission's work, it is necessary first to consider the Agreed Statements drawn up by the Theological Commission in the 1950s. These are to be distinguished from other statements issued by the Theological Commission in the 1950s. They form the declared basis of union negotiations (as opposed to preliminary conversations), as well as the foundation upon which a Doctrinal Statement was constructed. This Doctrinal Statement (variously named as Statement of Faith, the Church's Faith and the Faith of the Church) now comprises Section "A" of Article 11 of the Proposed Constitution of the Church of Christ in South India;⁽¹⁷⁾ and is examined below.

The Agreed Statements together with the Faith of the Church are the most significant documents, theologically speaking, to emerge from the negotiations. Perhaps in no other direction has C.S.I. been able to demonstrate so clearly her doctrinal orthodoxy and theological maturity. Perhaps too it could be equally well said that in demonstrating her orthodoxy and maturity, C.S.I. has also displayed a noticeable lack of originality. This is the more tragic as she is peculiarly well placed to experiment with new forms of doctrinal expression.

The first two Agreed Statements were published as early as September 1949, having been amended by the shortly lived Inter-Church Group meeting in that month. The joint Theological Commission which drew up the Statements comprised C.S.I., Lutheran and Baptist representatives.

The first Statement was entitled "The Relation of Doctrinal and Confessional Statements to the Being of the Church". The document raised ten points:- Christ is the centre of revelation and He is the reality expressed through Creeds and Confessions. Faith, which

apprehends revelation, is to be regarded as self-surrender in love and trust rather than as mere intellectual assent, though it involves the intellect and includes belief in certain historical truths. Human language, which we must inevitably use, is inadequate to express the fullness of revelation. The use of creeds and confessions, which are subordinate to the Word of God, is not contrary to scripture. The Word of God is Christ who is the touchstone of every word in scripture. It is the Spirit who works within us, which enables us to believe in scripture. The bible is the decisive standard of faith and is to be read in the fellowship of the Spirit. This is so, even though, each individual is finally responsible for his own discerning of scripture. The Creeds are not the objects of faith but witness to it and guard against misunderstanding. Despite the Church's responsibility to ensure that its members maintain all essential beliefs the intellect is subordinate to faith in Christ and the Church must remain open to the promptings of the Spirit. Agreement to basic doctrine is a pre-requisite to union, but the basis of union is Christ.

To have published this Statement so soon after commencement of conversations was a remarkable achievement and an important advance. C.S.I. members, and especially those from an Anglican background, have regarded the Lutheran emphasis on verbal doctrine formulae with suspicion. A joint Statement, therefore, on the role of doctrinal formulae must have done much to ease minds in some circles. The second Statement of 1949 on Holy Communion was very short. Another was to follow in 1955 and this will be outlined in due course.

The first C.S.I.-Lutheran joint Theological Commission agreed to prepare papers on six separate themes. Only two had been prepared by both sides for the 1953 meeting. These papers were entitled "The Person and Work of the Holy Spirit" and "The Union of the Church with Christ". In neither case did an Agreed Statement follow, although both sides were

able to agree. In the following year however two more of the themes suggested at the first joint meeting (of 1951) were discussed and Agreed Statements were issued.

In the Statement on the Law and Gospel, the Commission agreed that although God requires holiness, his salvation is offered to us as a free gift. Law and Gospel are not to be held apart for God meets us as both judge and Saviour. The Law is holy, but man is corrupted, and he who lives without faith in Christ and so under the Law is challenged and condemned by the Holy love of God. Jesus was born under the Law and fulfilled the same. He frees us from the bondage in which we find ourselves through disobedience. The freed Christian is an adopted son. However a Christian continues to have some experience of law as condemnation and this should serve to bring him humbly again and again to his Redeemer. The Law has a positive value. It is a sign post which points to the will of God. A Christian needs to avoid legalism on the one hand and antinomianism on the other. The Statement presents a careful account of the law, but has little to say on the Gospel, except in so far as it is shown up in contradistinction with the law.

The second Agreed Statement of 1953 was entitled "The Doctrine of Election" and has ten separate headings. The assumption of Mission, that God's salvation can be brought to man by a chosen body needs justification. God's plan which is both personal and all-embracing involves the redemption of fallen creation and the Church has a central place in this purpose. We understand the purposes of God in the light of Jesus Christ. Election is a calling to be God's child and to share in Christ's life and is to be ensured that salvation depends upon God's grace. It is to take part in the Church's task. Our own response to God's calling is the result of His initiative and we may be ensured that all persons and societies have their task in the purposes of God who calls all his children. The Agreed Statement at this point refers to

the "mystery" as to why some should be called and others apparently passed over. The Statement does not clarify the meaning of "passed over". Previously it has been maintained that all His children are called. The Statement specifically excludes the idea that God chooses men for damnation. Men may serve God unwittingly, though true service is in willing obedience. God's call which is personal, is not only a calling to wear the crown of glory but also a calling to carry the cross. Our task may be in field or office, factory or pulpit. Much is hidden from man, especially the way God deals with men of other faiths. The Statement concludes:- "We are not called to speculation but to obedience, not to seek to probe the reasons for election but to fulfil its purposes made known in Christ. We know that all is in the hands of the God and Father or Our Lord Jesus Christ."

Here are two more carefully worded statements. The Rev. J. R. Chandran (Principal of the Bangalore Theological College), considered the production of these two Statements as particularly significant. The topics considered: Law and Gospel, and Election, were both subjects that raised serious differences between C.S.I. and Lutheran tradition. Many members believed that the churches held mutually incompatible views with regard to both Law and Election. The production of joint Statements proved that this was not the case. The phraseology is unmistakably Lutheran, but C.S.I. members may be assured that it is equally unmistakably scriptural. It is noticeable that the misleading word "predestination" does not occur in either Statement.

In the following year the joint Theological Commission met to discuss the sacraments. The delegates were able to reach sufficient agreement on the Eucharist to issue an Agreed Statement. Although only seven short paragraphs the Statement is nonetheless important for it raises the question of the Real Presence. The 1949 Statement on the Eucharist had begun by boldly maintaining that in the Eucharist "God

Himself comes to meet His people, offering them all the benefits of Christ's Passion". The 1955 Statement is more cautious. Christ gives Himself to His people at the Lord's Supper. When celebrated in accordance with God's Word, Christ is truly and personally present as both the Giver and the Gift. Those who receive in faith receive unto salvation. The Lord's Supper is a mystery and this is especially so of the manner of Christ's presence in the bread and wine. It can be said, though, that the presence is not material and does not depend upon faith. At the Eucharist (referred to throughout as The Lord's Supper) Christ's body and blood are received spiritually in the sense of through the Holy Spirit. The Christ who is given in the sacrament is the same Christ as He who was, and who is, and who is to come. Our own participation in the Lord's Supper must be in the context of the whole Body, of which Christ is the head. The Lutheran understanding of the Eucharist is not compromised in the Statement. But on the other side it may be noticed that speculative details or unnecessary formulae are avoided in this simple and straightforward account. The Commission spent little time on Baptism as it was understood that members were of a common mind with regard to this sacrament. An Agreed Statement on Holy Baptism was not issued.

The years 1956 to 1958 were disappointing as regards conversations. The Lutherans were especially uneasy over C.S.I. attitude to the ministry. The episcopate seemed to raise particular problems. It was not until April 1959 that the joint Theological Commission finally adopted an Agreed Statement on the Church and the Ministry. The production of this Statement marked a breakthrough in C.S.I.-Lutheran relations. The Commission approached the question with courage and skill.

The nature of the Church and her ministry must be seen in the context of salvation history. The Church is a fellowship of the Spirit, of men with God and with one another in Jesus Christ. Because of sin the

Church does not fully manifest the will of God, and has not been obedient to God in any one of its forms. We are not correct if we define the Church in such a way that denominations other than our own are excluded, for there is a fundamental unity in Christ. This is a unity that transcends even those denominations between which there is no fellowship and no move to union. Christian fellowship should cover a wider body than the local congregation. Where the fellowship is united in Word and Sacrament, manifests the Spirit's activity and is an instrument of God's purpose; so it is the Church. The Church is holy, catholic and apostolic as it shares in the Son's ministry; it has both to give and to receive.

All in the Church have their own charisma. There is no reason to believe that one pattern of ministry has an exclusive claim, but Christ wills that some members be set apart to perform functions that are essential if the Church is to be the Church. The preaching of the Word and the administration of the Sacraments are at the heart of the ministry so set apart. This ministry is not to be thought of as possessing an independent relation to Christ, but is rather His gift given to the Church to perform His will.

Former divisions of the Church may have been necessary for the sake of the Gospel, but members, today, are obliged to seek God's reconciliation in the Spirit. Validity of ministry is a valid concept in the sense that any society must have rules, and this applies no less to the Church. We are, however, in error if we identify the rules of our own church with the absolute will of God.

The episcopate of the faithful was early entrusted to one bishop in a particular area and this pattern is still accepted by most Christians. It is not essential to the Church and has at times been gravely misused. The value of non-episcopacy is (nevertheless) manifest. The presence or absence of episcopacy, ought not, by itself, to determine the relation

of one church with another.

The Inter-Church Commission had before it several documents upon which to base a doctrinal statement. Most important were the Agreed Statements which had been published during the 1950s. There were also other statements agreed upon by the joint Theological Commission. In addition to these, the Lutheran Federation had presented a statement to C.S.I. in 1950 and had asked whether it "fairly" corresponded to the doctrinal position of C.S.I. The Theological Commission of C.S.I. had replied that while they gladly recognised the document as an expression of the faith which they held, it could not be accepted as containing the "fulness" of biblical revelation. C.S.I. had its own statement: namely the Basis of Union appended to the Constitution. From the Lutheran view point the core of this was the section headed "The Faith of the Church" - a very short statement written into the Constitution itself. In addition to these documents the Inter-Church Commission was free to incorporate material from any other source, though the terms laid down that the Doctrinal Statement which it was called upon to produce, must be based upon the work already done by the Theological Commission.

The wisdom of drawing up an agreed statement of faith as a basis of union is open to question. To insist on it as a preliminary step before negotiations can begin raises more problems than it solves and in any case hardly conforms to the ethos of C.S.I. The 1951 C.S.I. Theological Commission (quoted in the last paragraph) maintained that great care was needed before a Church could demand particular explanations of faith as a condition of membership. This exactly captures the spirit of union in 1947. And so too does the extremely short statement of faith in C.S.I. Constitution. From the very beginning C.S.I. has made it clear to the Lutherans that it believes unity should be sought in the total witness of the Church to the Gospel rather than in a particular

doctrinal statement of faith. Bishop E. Priestly, in 1969, referred to the "deep theological thinking" of the C.C.S.I.'s Doctrinal Statement which, he said, was in "marked contrast" to the short and simple C.S.I. statement, and which the C.S.I. member would probably prefer.⁽¹⁸⁾

In 1961 the Lutheran delegates replied by maintaining that they required a doctrinal statement only to discover the extent of doctrinal unity that existed between the two traditions. But although supposedly not concerned with a "legally binding statement" they went on to demand that church union be preceded by doctrinal unity. Clearly they thought that it would be necessary for both parties to understand the others position more fully before proceeding towards union, and that this should be given visible expression in a statement of faith. This same emphasis had produced the Agreed Statements of the 1950s. The Inter-Church Commission could now set about the task of drawing up the Statement of Faith for inclusion into the Constitution of C.S.I.

The first Inter-Church Commission applied itself enthusiastically to the task in hand. There was every reason for confidence in view of the agreement reached two years previously in 1959. It was necessary first to establish the nature and general content of a doctrinal statement suitable for C.S.I.-Lutheran unity. Accordingly the Commission decided to produce a short statement for inclusion into the Constitution and a longer statement - presumably as a sort of appendix to the Constitution. This idea was later abandoned. One statement was drawn up and this was unanimously included in the Constitution. The Commission determined that the Doctrinal Statement should contain paragraphs on: unity in Christ, the Triune God, the authority of scripture, the sacraments, the creeds and the confessions, and the Church's ministry.

Less than a year later the first draft had been drawn up and was

approved unanimously by the second Commission, as an adequate expression of the Church's faith. The Statement was to be amended several times before 1969, the final draft, but the framework and much of the content remained unchanged. There was to be only one major addition and that was only finally adopted after the eighth and penultimate Inter-Church Commission by a sub-committee. This was a section on the Last Things and on the hope of the Church.

The 1962 draft opened with a paragraph on Holy Scripture.⁽¹⁹⁾ The Old and New Testament were recognised as the inspired record of God's revelation, bearing witness to Christ, the One who speaks through them. All that is necessary to salvation was contained in scripture and the Church was to remain ready to respond to the scripture as the Spirit guided.

In the second paragraph the Apostles and Nicene Creeds were held up as true witnesses to the Word of God and the Athanasian Creed as giving a true exposition of the Trinitarian faith. Creeds were subordinated to scripture and the following documents were offered as guides to teachers in the Church:- the thirty nine Articles, the Westminster Confession, Luther's Shorter Catechism and the Augsburg Confession.

The statement then gave the meaning of belief in God the Father through Jesus Christ, Jesus Christ our Saviour as Lord and God, God the Holy Spirit as the Lord, the Giver of Life, and the Triune God. The christological core lay in the statement that the Church's knowledge of God in Jesus Christ could not be regarded as a message about God by someone other than God.

The Church was defined as the body of people chosen by God, who confess Jesus Christ as Lord and Saviour. The Church was Christ's Body, Holy, Catholic and Apostolic. The Church's ministry was God's gift to the Church. Every member was called upon to fulfil a priestly

ministry with Christ as the High Priest; but from the beginning, some members had been set apart by the rite of ordination to preach, to declare forgiveness, to shepherd and to feed the flock. In ordination God commissions and empowers men for specific ministries.

The final paragraph was a statement on the sacraments. Baptism and the Lord's Supper had been ordained by Christ. In them the word of God was made operative by means of the outward forms. The statement maintained that since Baptism was God's act, and did not depend upon faith, infant baptism was acceptable and the Church rejected rebaptism. Christ was held to be really present in the Eucharist at which members were given His Body and Blood. Those who received in faith received forgiveness and salvation. At the Lord's supper Christ's death and resurrection were commemorated and proclaimed, the Lord's presence felt and His Second Coming awaited with hope.

This draft was sent to members of the Lutheran and C.S.I. churches and to theologians abroad. The recipients examined the document and sent back criticisms and suggestions for amendment. By 1963 the draft had been translated into the four South Indian languages and distributed accordingly. Regional conferences were held in six areas and these discussed the work of the Inter-Church Commission. The Leipzig Collegium and the Church of Sweden Mission also commented on the draft. Throughout the 1960s the Commission found fault with the Church legislative bodies for their reluctance to act on material presented. By 1965 only C.S.I. had commented on the draft at the highest level giving general approval to the statement. Some of the other churches had considered it in committee:- The South Andhra Church in 1962, the Tamil Evangelical Lutheran Church in 1963, 1964 and 1965. The Arcot, India Evangelical and Andhra Lutheran Churches had responded, at least, by 1966. Those churches that were ready to commit themselves to an opinion also gave

overall approval to the draft.

The speedy and thorough work of the drafting committee was commended by those concerned, but there were criticisms of the draft either on detail, or even on overall content.

Mr. K. Baago thought the statement was far too Western. The draft he said could have been a product of Europe. It had plenty to say to Anglicans and Methodists but not to Hindus and Muslims. The Committee had not shown the same courage as the early Church which had used contemporary modes of expression in its theology. The draft listed five documents, all Western, and in addition that "poor product of Western theology the Athanasian Creed". The draft, Mr. Baago said, was particularly silent on Christianity's confrontation with Hinduism and Islam. Perhaps the committee had been wise not to use, without explanation such expressions as "karma", "avatar" and "moksha", but the document should have shown how the Christian idea of incarnation compared with avatar, of grace with bhakti and of the Trinity with the Muslim understanding of God. But the statement was inadequate in other ways. Errors of commission as well as of omission were included. Article III affirmed that God revealed Himself before Christ in acts of deliverance whereas more accurately it should be said, as in the Nicene Creed, that God revealed Himself through the prophets. Furthermore, it was important to remember that God's preparation for His revelation had not been and was not confined to Israel. He (Mr. Baago) did not want to fall into the trap of Marcionism, but the Church should not seek to introduce a new and Jewish god into India, it should rather declare that the God "they know and yet do not know, has revealed Himself in Christ".⁽²⁰⁾

Representatives of the Tamil Evangelical Lutheran Church agreed that the chief doctrines of Lutherans had a place in the statement. It taught nothing contrary to the faith of the Tamil Evangelical Lutheran

Church. Some phrases, however, were insufficiently guarded against false interpretation. Father M. Gibbard commented on the statement in the light of C.S.I.'s 1964 Synod. He approved the form but noted that the statement failed to include references to the Spirit's work outside the Church and to the Logos' place in creation. (21)

The Inter-Church Commission met in June 1966, its sixth meeting, and considered the point raised by the Tamil Lutherans. They decided to revise the statement accordingly. In 1967 C.S.I. Theological Commission made further detailed suggestions for amending the draft. The Commission had before it the original draft and the revised draft proposed in the light of Tamil Lutheran proposals. With the exception of Article Six (the sacraments) C.S.I. Theological Commission favoured certain amendments in all the other Articles. Some of these proposals were the same as those already made (and in principle accepted) at the 1966 Inter-Church Commission. The final draft is to be summarised below and proposals for amendment made in the period 1962 to 1969 in as much as they were finally adopted will then become clear.

The Inter-Church Commission meeting in 1967 appointed a committee to revise the statement in the light of proposals made and criticisms offered for almost a decade. The committee appointed reported to the next Inter-Church Commission which met in January 1969. The new draft was approved with only a few verbal changes and the Commission asked the churches for their acceptance of the revision. Previous to the 1967 meeting only C.S.I. had commented officially on the 1962 statement or subsequent proposals for amendment. The Commission further resolved to append a section on the Last Things and on The Church's Responsibility to the World, before sending the revised draft to the churches. The draft was sent out together with the Constitution of C.C.S.I. later in 1969 consequent to another meeting of the Inter-Church Commission which met with the sole intention of preparing the draft Constitution for

publication and distribution. This "Proposed Constitution for C.C.S.I." is still under review by the churches at the time of writing, and it remains simply to list some of the points at which the 1969 Statement of Faith differs from the earlier statement previously summarised.

In the first article the following sentence has been added to the 1962 draft: "Jesus speaks to us in the scriptures and gives us His Spirit by whose illumination we receive them as the Word of God". There is, therefore, a new emphasis on the authority of scripture. The revised draft subordinates the creeds and confessions to scripture both in this and in the following article.

In article two, Creeds and Confessions, the documents previously listed by name are in this edition summarised as: "the confessions of the Reformation". A clause is added pronouncing the confessions as: "valuable for interpreting the teaching of scripture on the salvation of man, especially, on his being justified by grace alone". Thus the revised Statement indicates the points at which the Reformation confessions make their most distinctive contribution.

The article entitled "Faith in God" has preserved the original framework of four paragraphs dealing respectively with God the Father, God the Son, God the Holy Spirit and God the Trinity. The phrase which claimed that God did not leave Himself without witness to all men is clarified and the new draft reads: "(God) has been and is ceaselessly at work in creation, history, culture and the conscience of men". The statement that God has revealed Himself in acts of deliverance is maintained but a clause is added: "and who spoke to His people through the prophets". In both these changes Mr. Baago's criticisms of 1962 have been taken into account.

The new Statement makes it clear that creation, as well as man, has been redeemed in Christ. The paragraph entitled "We believe in Jesus Christ" is significantly amended. The bold statement of

1962, "God Himself became man in Jesus Christ" is qualified in the revision to read: "God Himself, the eternal Son of the Father, became man in Jesus Christ." So a rigorous kenotic Christology is possibly excluded. There are other new emphases in the paragraph and especially in a reference to our knowledge of the Word by experience. The statement on the Spirit is also clarified. The Spirit gives to men the "gift of faith" (an expression avoided in 1962) and is the guarantee not of "eternal life hereafter" as previously but of "God's new creation". Again there is this fresh emphasis on the redemption of creation - a movement away from an individualist interpretation of the eschaton. The short paragraph on the Triune God is not significantly changed.

Article four in the first draft, opened with the following definition of the Church: "The Church is the body of those who are chosen by God to be his people, who confess Jesus Christ as Lord and Saviour". The revision defines the church as the "people chosen and called by God to belong to him through faith and baptism, to confess Jesus Christ as Lord and Saviour and to make disciples of all nations." The simplicity of the 1962 statement is attractive and in one respect, namely the inclusion of "Baptism" as a mark of those who belong to Christ, the revision gains little. The last clause of the revised definition is significant. Chapters two, four and five of this study have all included notes on C.S.I.'s concern to fulfil its missionary calling. Accordingly the Constitution of C.C.S.I. and other statements issued at Synod level in the 1960's have stressed the missionary duties of every member of the Church; and, in appropriate cases, have given grounds for so charging the members. This is so in the revised Statement of Faith which is now under review. It is maintained in this article that the Church is the people who make disciples of all nations while in a previous article (article three - Faith in God)

it is said that because we have known light and life in our experience we are called upon to proclaim the Word. This claim was not in the earlier statement.

The revision provides a fuller account of the Church and the Ministry. 1962 did not explain how the people of God achieved fellowship with Christ and with one another. 1969 added that it was achieved through the "Word of God, the Lord's Supper and the common life of prayer, mutual love and service." The revision then takes a surprising turn which is presumably intended as a plea for organic unity. As such there can perhaps be no objection, though its place in a Statement of Faith may be questioned. But to lay down rules for union that suggest a particular ecumenical pattern cannot be justified in this context. Having maintained that the Church is called upon to manifest its God-given unity (as 1962) the revision continues that it is therefore "..... necessary to agree about the true preaching of the Word of God, the right administration of the Sacraments and an accepted ordering of the essentials of the common life of the Church in love." The demand that an agreement be reached on "the true preaching of the Word of God" seems particularly unrealistic.

The revision displays more wisdom in its statement on the Church's Holiness. The following very simple and effective statement is added: "The Church is holy because it belongs to God who is holy". The Church as catholic and apostolic is defined in separate paragraphs in 1969. In the later Statement the church is catholic as it teaches the fullness of God's truth.

Article six on the Church's ministry is only slightly changed but the following important paragraph is added. "The authorisation of this (special) ministry lies in this ordination and not in the person's worthiness But there are times when the regular transmission of authority becomes impossible if the faithful preaching of the Gospel

is to continue. Therefore the presence or absence of an unbroken transmission of ministerial authority cannot of itself determine the relation of churches to one another." This last sentence is almost the same as that encountered in the 1959 Agreed Statement on the Ministry, and which was recorded above. But whereas before, the sentence (relating different ministries to inter-church relations) was a stock tail-piece ("However should not determine relations) it is now fully explained and follows as a natural conclusion to the previous content. (Therefore should not determine relations).

The penultimate article is virtually unchanged, though a statement is added to the effect that those who receive the sacraments without faith, although they too receive the Body and Blood of Christ, receive it to their own judgement. This addition does not indicate a new hard line, (it occurred in the Agreed Statement), but is merely an attempt to present a more complete and balanced statement.

The final article is entirely new. The statement on the church's hope and the grounds for such hope is unexceptional. Speculative eschatology is wisely avoided. God is said to be both Judge and Saviour. The Judgement of God was not brought out in the article relating to Faith in God and so is properly included at this point.

The Inter-Church Commission of the 1960s had also to draw up a Constitution for the proposed Church. This was no easy task. Although the two traditions were similar in some respects and C.S.I. Constitution could be used as a starting point there were many matters of detail and some of principle which the Commission had to resolve. Most important were the articles relating to the Faith of the Church and to the Church's Ministry. Until agreement was reached on the shape of the ministry the Commission could not proceed with the Constitution. The course of union in its early stages also raised serious problems - as

indeed it still does.

Conversations in the late 1950s were held up over the question of the church's ministry. The Agreed Statement of 1959 did not close the debate. The Lutherans were especially anxious that C.S.I. clarify its position with regard to the historic episcopate and the extent to which C.S.I. was bound to the Basis of Union of 1947. This point was again raised in 1963. In reply C.S.I. has always insisted that the historic episcopate be maintained, but that the terms of the thirty year period be regarded as possibly open to alteration. Episcopacy may not be of the esse of the Church but it is of the bene esse and so is not to be discarded. Although one of the Lutheran churches includes bishops in its ordering,⁽²²⁾ the Lutheran tradition in South India has remained suspicious of episcopacy and finds it difficult to understand why C.S.I. should demand episcopacy as a pre-condition of union. On the other side some C.S.I. members are equally suspicious of moves which might prolong or amend the thirty year period. They are especially concerned to preserve the Pledge whereby members are promised the ministry to which they are accustomed and which, they think, will be endangered if the Basis of Union is disregarded.⁽²³⁾

The first Inter-Church Commission could leave an observer in no doubt as to whether organic or federal union was intended. It was to be organic union possibly with an interim period of federal union preceding total unity. The second meeting took no specific steps to draw up a Constitution, but did make it clear that any organisation established to promote fellowship between the two traditions as they were at present, was to be of a temporary character. The Commission remained convinced that something more than fellowship and mutual understanding was intended. At the third meeting a drafting Committee was appointed and was given guide lines as to the structure of the proposed church. It was decided that there would be congregations,

pastorates, areas and dioceses as well as Regional Synods and a Church Assembly. The drafting Committee had also been given to understand that the Regional Synods would be organised on a linguistic basis and dioceses by natural boundaries. The drafting Committee does not seem to have met by the fourth Inter-Church Commission which was held in Bangalore November 1963. The Committee was reformed into two committees, one to draw up a Constitution on the basis of an episcopal ministry and the other to draw up a Constitution on the basis of a ministry partly episcopal and partly non-episcopal. (There were other points about which the Inter-Church Commission had not been able to agree but these were of less importance).

The drafting Committees reported to the Commission in April, 1964. The Rt. Rev. N. D. Samuel (C.S.I. Bishop in Krishna-Godavari) presented the scheme for a fully episcopal church:- The proposed Church would be integrated under a common form of episcopal government from the very beginning. The historic Episcopate would be defined as in C.S.I. Constitution. Bishops were to be regarded as necessary for pastoral work and for mission but that would not imply that they were "essential" for the existence of the Church and it should not determine the relation of one church with another. The proposed Church would expect its bishops who would be elected to function in accordance with the customs of the Church. Continuity with the historic episcopate would be retained with both bishops and pastors performing the laying on of hands at ordinations and consecrations. The three-fold ministry would remain as distinct strands and those holding these offices before union would continue to do so in the United Church. Dr. H. Grafe presented the scheme for a partially episcopal church:- There would be an interim period when the churches grew together and during which time both traditions would retain their organisational structures. The Lutheran churches would form separate dioceses of their own, overseen by either

presidents or bishops. After nine years the United Church would review its diocesan structure and decide whether a common pattern of oversight was desirable. Any minister of the uniting churches would be free to present Word and Sacrament in any church upon invitation. Rules of marriage and discipline would be shared in common and there would also be a common vow of ordination. Rules for election of presidents and bishops would be as in C.S.I. for bishops.⁽²⁴⁾

Both schemes were remarkable achievements in so short a time but the second was found unacceptable amongst C.S.I. membership. The 1966 Synod listed several reasons for their rejection of a scheme only partially episcopal: local unity would not be achieved, the ministry would never become integrated if non-episcopal ordination was allowed to continue, existing fellowship with episcopal churches might be prejudiced and the scheme would be contrary to the Basis of Union on the understanding of which many members entered union in 1947. The Synod repeated its former statement that it did not wish to pass any judgement upon non-episcopal ministries. Other members of C.S.I. also gave their opinion of the schemes. Mr. Paul thought the second scheme "rather futile". The Lutheran Churches were slow to report back on the draft Constitutions. The Andhra Evangelical Lutheran Church, the largest Lutheran Church in South India, decided in favour of a fully episcopal polity. It found no theological objections to either scheme but thought elections would be too frequent in the second and that overlapping dioceses would provide grounds for parochial rivalry. Furthermore there would be little genuine local unity and traditional differences would be perpetuated. On the debit side however, the episcopalian polity would be the more difficult to organise (in the short run) and would be more likely to favour a doctrine of apostolic succession in which episcopacy was considered of the esse of the Church. The Andhra Evangelical Lutheran Church was the only Lutheran church to

have reported by the seventh meeting of the Inter-Church Commission which was held in Nagercoil in July 1967. The Commission asked the Churches to report without delay and by January 1969 all the churches had considered the two schemes and all favoured the fully episcopal polity.

An Anglican layman writing from U.S.A. proposed a further scheme which would have had the effect of uniting the two drafts. His suggestions have not been taken up but are included here as indicative of the world wide interest C.S.I. has aroused and still does arouse in some quarters. He suggested that the two net works of dioceses be retained as this would allow for a period of growing together. But bishops would be appointed to oversee the dioceses with new bishops being consecrated from Lutheran pastors. C.S.I. should set an example by helping in the election of an ex-Lutheran as the first Moderator. The double network of dioceses need not be permanent for adequate provision could be made to integrate the diocese after a number of years. Such a polity would remove objections from those that feared a breakdown of fellowship with other episcopal churches and yet would make the process of union more palatable to those concerned. (25)

The eighth Inter-Church Commission appointed a committee to prepare a draft Constitution on the basis of a fully episcopal polity. As with the first drafting committee it was given certain guide lines by the Commission. Now, however, the guidelines were far more explicit and included detailed data on pastors and pastorates, bishops and dioceses, the General Assembly, Synods and councils and finance. The drafting Committee reported to the next Inter-Church Commission of July 1969. Its findings were accepted and as reported in connection with the Doctrinal Statement, were sent out to the churches for their consideration and with a request that a decision be made by October 1970. The Proposed Constitution is far too long to summarise though this paragraph written by Bishop E. Priestly gives some indication of its content.

"The polity section of the Scheme follows the general framework of C.S.I. providing for Pastorate Committees, Diocesan Councils, a General Assembly and in addition Regional Synods for language or State areas. Within a general ministry to be shared by all members there are to be three ordained offices with special functions: Bishops (chosen by an electoral college with representation from the Dioceses) Pastors and a flexible order of Deacons and Deaconesses (normally for life). As in C.S.I. assenting ministers of the uniting churches are to be accepted as ministers of the C.C.S.I. with freedom to minister and celebrate Holy Communion in any C.C.S.I. congregation if invited by proper authority. The C.S.I. pledge concerning freedom of conscience is included..... There seems to be little if anything to which a sincere C.S.I. member could conscientiously object."⁽²⁶⁾

It is disappointing to note that the close fellowship established between the two traditions for over a decade has lessened the demand for organic unity. The talks have come to a halt and little of importance is going ahead. This is exactly the position that the second Inter-Church Commission had hoped to avoid. It may be the case that the demand (traditionally made by Anglicans) that intercommunion should only follow union is in fact wise - despite the plea made by present day ecumenists to the contrary. However, acts of fellowship as manifested by intercommunion have only been occasional at congregational level and could not of themselves have led to the disappointing inertia of the early 1970s.

The Inter-Church Commission had also been asked to prepare a Catechism. It was hoped that this would be used by pastors as a supplement to the existing catechisms of both traditions. Accordingly a Drafting Committee was appointed and a Catechism published. Whether it was used in the 1960s is hard to say. The Commission in 1969 asked the churches to report on its usage and appointed a Planning

Committee to prepare a teaching manual for the use of instructors. By that date, the Catechism, which had been through several drafts was distributed in English, Tamil and Telugu.⁽²⁷⁾ It comprised some fifty questions grouped under diverse headings. The first three divisions were concerned with God and His dealings with man and creation, the fourth and fifth with the Holy Spirit and Triune God and the final division with eschatology. The remaining questions covered topics relating to the life and work of the Church.⁽²⁸⁾ In asking the Commission to undertake the drawing up of a Catechism the 1958 C.S.I. Synod displayed considerable foresight. The youth of today's denominations comprise the membership of tomorrow's United Church.

Brief notes have already been given with regard to intercommunion and co-operation between the two traditions. On the one hand there has been all too little fellowship and this is especially so in areas where only one tradition occurs. On the other hand, the general acknowledgement of the others place in South India and the feeling of good will of one to another has resulted in a measure of apathy towards efforts made to promote organic unity.

Proposals were made as early as 1954 to promote limited intercommunion. These proposals were not taken up by the churches at that time. Nor was there much practical co-operation between the traditions despite appeals that the churches work together in evangelism and social work. The inertia was so marked in this respect that Regional Inter-Church Committees were appointed in 1962. These were to "promote mutual fellowship, understanding and co-operation" between the churches and were also given specific tasks. They were, for example, asked to eliminate duplication in pastoral and institutional work and in the production of Christian literature. The Committees got off to rather a slow start and do not seem to have been very effective in performing the functions assigned to them.⁽²⁹⁾

C.S.I. leaders have not forgotten that union has to be promoted at all levels of membership. The C.S.I. Executive, for example, in 1962, resolved to ask presbyters to keep their congregations informed and to use the Litany of Unity prepared for C.S.I. The Executive concluded its statement thus: "Union can never be achieved merely by a few people meeting and talking about it once a year. It will come only when local congregations of both churches have already conceived a mutual respect and achieved a measure of fellowship among themselves."⁽³⁰⁾ Two instances of such mutual respect and fellowship may be cited.

In 1962 there occurred in North Kerala a particularly significant Conference for Evangelism. Its occurrence may certainly be attributed to the new spirit engendered by the Lutheran-C.S.I. negotiations. In 1950 the Lutheran Church of America established a Mission in Malabar (with C.S.I. approval). By 1960 the Mission had grown and the missionaries were performing an unrewarding task centred on medical work. For several reasons the Malabar District of North Kerala Diocese (i.e. C.S.I.) did not feel able to assist the American Mission in its difficult task. It was with this background that the Conference for Evangelism assembled in 1962. Naturally the Lutherans took the initiative, for it had been their Mission which had been active in evangelism. C.S.I. members learned for the first time how, with thirteen hundred members in the area, they could contribute to the work previously undertaken alone by members of the Lutheran tradition. It was also noted that the Conference helped promote pulpit fellowship in the surrounding congregations.⁽³¹⁾

In 1964 a group of junior presbyters from C.S.I. and the Tamil Evangelical Lutheran Church met in Erode as part of the Tamilnad In-Service Training project. The participants were able to publish a unanimous statement in which they maintained that non-theological factors played the most important part in keeping the churches apart.

Members, for example, were reluctant to shed financial ties with their parent churches. The presbyters believed that there had been a decrease of interest in C.S.I.-Lutheran unity. The group then made several practical suggestions that would help promote union between the churches. The statement also asked that C.S.I. be prepared to reform its diocesan boundaries so as to conform to natural boundaries and to demand for smaller diocese. This, they believed, would serve to demonstrate the value of unity in C.S.I., for at present the diocesan boundaries conformed rather to old denominational administrations. This statement concluded, "We, Lutheran and C.S.I. ministers, meeting in Erode, earnestly desire more contacts between our two churches so that, if it is God's will and in His own good time, we may come together in one United Church to the glory of His Name and the extension of His Kingdom." (32)

C. S. I. - American South-East Asian Methodists

The Hyderabad and South India Conferences of the Southern Asian Methodist Church were conversing with C.S.I. before 1960 and it seemed likely that further fellowship between the churches would result. But this was not to be the case. The conversations were discontinued and were not taken up again until the final biennium of the decade under review. The S. E. Asian Methodist participation in North India negotiations provided perhaps the chief incentive for the resumption of conversations in the south for in 1968 it seemed very probable that the S.E. Asian Methodist Church would make up a large part of the proposed Church of North India. C.S.I. Synod in 1970 resolved to welcome the initiative taken by the Asian Methodists in India and hoped that conversations in both North and South would continue.

Unfortunately negotiations in North India broke down at the last moment and this has had its effect in the South. However even before

the set back in North India, Asian Methodist participation in South Indian negotiations remained minimal. In the 1960s this Church was also one of the participating bodies in the Rajamundry Theological College. But even here its involvement was nominal rather than actual.

Baptist-C.S.I. Conversations

Two Baptist churches responded to the Synod invitation of 1948. Delegates from these two churches participated in the "talks about talks" of December 1948. A tripartate Theological Commission met in June 1949 and again in November 1950. There were only two Baptist delegates at the November meeting and these arrived on the third day. This was to be the last tripartate encounter because Baptist representatives did not attend future meetings of the joint Theological Commission.⁽³³⁾ Since 1950 C.S.I.-Baptist relations have remained cordial but, ^{there had been no serious attempts to re-open conversations. In 1967} until 1967, the (Canadian) Baptist Church of the Northern Circars appealed to C.S.I. to re-open negotiations. The 1968 Synod resolved to respond to this appeal.

A C.S.I.-Baptist Commission met in November 1969. Baptists from the American Mission were also present.⁽³⁴⁾ Six papers were read based upon the Lutheran-C.S.I. Agreed Statements. Delegates found grounds for agreement and disagreement and decided to continue conversations. The 1970 Synod supported this decision and also the suggestion that the South Andhra, Andhra Evangelical Lutheran Churches, and the Delta Mission (Brethern) in Andhra be invited to join future meetings. Three further meetings were held before the 1972 Synod and a measure of intercommunion has been achieved in that time.

The major difference between the two traditions is that of infant baptism. C.N.I. has made provision for both infant baptism and for infant dedication to be followed by adult baptism. Possibly a similar arrangement can be worked out in South India. The conversations have

revealed that no great theological differences exist between C.S.I. and Baptists on the Church and the Lord's Supper. (35)

(Canadian) Baptist participation has been dominant at the Rajamundry Theological College referred to in connection with the S. E. Asian Methodists. Indeed the College is of Baptist origin and has well fulfilled an exciting task in training pastors of all denominations for work in the Andhra area. Its removal to Hyderabad has already been noted.

C.S.I.-Basel relations

In 1947 there were three District Councils of the United Basel Mission Church in South India. The Malabar Council was incorporated in C.S.I. in 1947 and became part of North Kerala Diocese. In 1954 both the Bombay Karnatak and the South Kanara Districts of the Basel Church agreed in principle to become part of the United Church. The 1956 Synod welcomed this decision and Bombay Karnatak became part of Mysore Diocese in 1958.

The accession of South Kanara District was deferred for some years because of litigation. In 1964 the Moderator, the Most.Rev. H. Legg, hoped that the Council would soon be able to join C.S.I. But it was not until 1968 that South Kanara District became part of Mysore Diocese. This step proved particularly encouraging to C.S.I., for it had been several years since any major group had joined the church. The Basel Mission churches are of the Continental Reformed tradition.

NOTES - CHAPTER VI

- (1) S.I.C January 1962 Page 7 Letters
- (2) M. Gibbard S.S.J.E. "Unity is Not Enough" Page 86ff (Mowbrays 1965)
- (3) S.I.C. July 1964 Page 16 (Diocesan) Notes - The seminar was
"perhaps the first of its kind in the country"
- (4) S.I.C. October 1962 Page 12
- (5) S.I.C. October 1967 Page 1 Editorial
- (6) S.I.C. February 1965 Page 16 Letter
- (7) Synod Proceedings 1968 Page 117
- (8) C.S.I. - A Visitors Guide Page 15 (Madras 1960) cf. also C. P.
Matthew and M. M. Thomas "The Indian Churches of St. Thomas"
Page 112 (I.S.P.C.K. 1967)
- (9) S.I.C. April 1962 Page 5 "Some Thoughts on the Future of the Mar
Thoma Church" M. M. Thomas
- (10) C.P. Matthew op. cit.
- (11) cf note 9
- (12) C.P. Matthew op. cit. Page 152f
- (13) Synod 1962 "Church and Society" Page 8 (C.L.S. 1962)
- (14) S.I.C. November 1962 Page 9 Notes
- (15) First offered in 1953 cf. J. R. Chandran "The C.S.I.-Lutheran
Theological Conversations 1948-1959 (C.L.S. 1964) For much of
the material relating to this section of Chandran op. cit., and
also R. D. Paul and J. Kumaresan "C.S.I.-Lutheran Conversations -
A Historic Sketch" (C.L.S. 1970)
- (16) cf., for example an important statement referred to by Gibbard
op. cit., offered by Bishop H. Hollis. "Unity Hope and Experience"
(Carey Lectures, Bangalore - 1960)
- (17) C.L.S. 1969
- (18) E. Priestly "Adventure in Union" Page 32 (C.S.I. Council in G.B.
1970)

- (19) S.I.C. July 1962 Page 2f The 1962 Draft of the Doctrinal Statement does not occur in either of the booklets listed in note 15
- (20) S.I.C. September 1962 Page 2 "Inter Church Commission"
- (21) Gibbard op. cit.
- (22) i.e. The Tamil Evangelical Lutheran Church
- (23) There has not been, of course, any intention of disregarding the pledge or indeed any of the Basis of Union. 1977 is only significant in that it marks the date when C.S.I. has said it would decide whether non-episcopally ordained men may continue to minister. There has been no declaration that the answer would be "No" even by implication. In this case the intention of C.S.I. remains episcopal, it is merely proposed to extend the period of anomaly due to the occurrence of a new situation i.e. the formation of C.C.S.I. The thirty year time factor was in any case somewhat arbitrary it being the time by which non-episcopally ordained men "might be expected to have disappeared from the scene" (G. Paul "The C.S.I. Experience" (C.M.S. 1966)) i.e. retired or died. Furthermore the Basis of Union makes it quite clear that "Full communion and fellowship with ALL the uniting traditions be retained (Page 93 Constitution). This being the case "anomalies" must continue to exist whatever the decision of Synod in 1977 or at any other time - A reference has already been made to non-Conformist missionaries from abroad. These remarks are correctly reduced to a footnote. The percentage of C.S.I. membership alarmed at the proposal to extend the Thirty Year Period is really very small.
- (24) The preceding paragraph displays the weaknesses characteristic of any summary. However, the text as recorded in the Paul/Kumaresan pamphlet (cf note 15) does raise at least one inconsistency. It is very difficult to see how Bishops can be "needed for the

shepherding and extension of the Church in India" and yet not be "essential for the existence of the Church"

- (25) S.I.C. February 1965 Page 15 Letter
- (26) Priestly op. cit.
- (27) In 1967 it was actually proposed that the draft (or a draft - it is not clear) be actually written in a South Indian language - and then translated into English. It does not seem that the drafting Committee took this important suggestion up.
- (28) These notes are taken from the 7th Inter-Church Commission. There may have been later changes which are here unrecorded. (Doss Press, Nagercoil 1967)
- (29) at that time. Regional activity has become more important in recent years. Proposals to set up regional C.S.I.-Lutheran study groups were made as early as September 1949!
- (30) In addition to instances cited it should be noted that co-operation in Evangelism has not been rare cf. also Renewal and Advance Recommendation 142
- (31) S.I.C. August 1962 Page 13 Notes
- (32) S.I.C. November 1964 Page 9 "Junior Presbyters and C.S.I. Unity
- (33) The Baptist withdrawal at this point may be attributed to theological differences
- (34) i.e. The Samavesan of Telugu Baptist Churches. The two Baptist Church groups conversing in the late 1960s and early 1970s were the same two groups as those in the tripartate conversations of 1948(1949) to 1950
- (35) Nor even indeed on Baptism. And therein lies the tragedy of separation. The C.S.I. Theological Commission in 1968 examined the United Church's understanding of baptism - though not at that time in the context of C.S.I.-Baptist conversations. (Synod Proceedings 1970 Page 80). Nevertheless there continue to be

"differences in thought and practice which are difficult to define."
In 1958 A.D. Dammers wrote of these difficulties which, he thought,
could hardly be a question of scriptural interpretation or doctrine.
"The great majority of the members of C.S.I. are what would be
called "fundamentalists" in the West." (Great Venture page 51)
In the author's own experience many members of Independent evangelical
missions are firmly opposed to C.S.I. and to all schemes which further
union with that church.

Chapter VII - Relations with Founder Bodies and Concluding Notes

C.S.I. and The Church of England

Chapters I and II explained that lay celebration and inter-communion were largely Anglican problems. This is also true of C.S.I. - founder church relations. The position of C.S.I. is quite clear and is set out in the Constitution and Basis of Union. All communicants of the United Church are free to communicate and ministers to celebrate, in any of the churches from which C.S.I. was formed. In order to be accepted into permanent fellowship with a founder church it was further understood by C.S.I. that members would conform to the rules of that church. C.S.I. is equally cordial when receiving members of founder churches as guests of the church. All communicants of founder churches are free to communicate and ministers (upon invitation) to celebrate in any of the churches of C.S.I.⁽¹⁾ It can, therefore, be said that C.S.I. extends full communion to each of the founding churches.

The position has been otherwise from the Anglican point of view. Even while negotiations were taking place, the Lambeth Conference (hence forward referred to as "Lambeth") of 1930 made it clear that there would not be full communion between C.S.I. and the Anglican Church. In other respects the Conference was encouraging and delegates hoped that union in South India would become a reality. Lambeth 1948 agreed that confirmed members of C.S.I. should be free to communicate in Anglican Churches, but underlined fact that non-episcopally ordained ministers of C.S.I. would receive no new status as far as the Anglican Church was concerned. So much had been implied at Lambeth 1930 but in this year (1948) a new and discouraging development took place. The Conference was not able to agree on the validity of C.S.I. orders. Nor could the Convocations of Canterbury and York in 1950. In that year the decision was postponed to 1955 and meanwhile the status of priests and

bishops ordained or consecrated in the area of C.S.I. during or subsequent to inauguration remained uncertain.

The Convocations of 1955 met in the light of eight years of C.S.I. experience, and, as a result, a marked change of attitude from that prevailing in 1950 distinguished the proceedings. Some even hoped that full communion would be extended to C.S.I., though in fact there was never any likelihood that this would be so ⁽²⁾ - chiefly because of the presence in C.S.I. of ministers who had not been ordained by episcopal hands. In 1955 C.S.I. orders were recognised and communicant status was extended to all communicants of C.S.I. whether confirmed or not. Convocation passed other resolutions most of which served to extend intercommunion between the two churches. One clause, however, asked that C.S.I. presbyters celebrating in Anglican churches ⁽³⁾ pledge themselves not to celebrate in churches with which the Anglicans Church is not in full communion.

The resolutions of 1955 continued to apply in the 1960s. The decisions of Convocation had signified rather more than a greater measure of intercommunion between the Church of England and C.S.I. Other provinces of the Anglican Communion followed the example of Canterbury and (even more important from the point of view of C.S.I.) the decisions of 1955 clearly resulted from an appreciation of the United Church based upon observation. On one point, only, was C.S.I. critical of the position adopted by Canterbury: namely the requirement that visiting C.S.I. presbyters confine their ministry to the Church of England if they celebrate the Eucharist within that church. Bishop A. M. Hollis, in 1950 had said that such a demand, if required, would be wholly unacceptable. In 1966 he explained that "to compel ministers of C.S.I. to deny in act the full fellowship which they have enjoyed from the first with other churches, in order to gain a limited fellowship with Anglicans, is in fact to refuse them fellowship".⁽⁴⁾

But some members of C.S.I. have felt able to accept the requirement imposed by the Church of England, recognising that it was a pastoral decision made in the context of England's ecclesiastical position and not that of South India's. Indeed the stance taken by the Church of England could be seen as reinforcing the need for organic union and so respecting the advance already made in South India. C.S.I. would gain nothing by Anglicans acting as though the divisions between them and other churches were no longer there.

Lambeth 1958 reflected the advances towards full communion made in 1955. The Conference was, however, a disappointment from the point of view of C.S.I. in as much as it resolved against repeating the C.S.I. "way" to union. The Conference made it clear that it favoured the Ceylon Scheme whereby unification of the ministries is undertaken from the beginning. Over ten years later Anglicans have similarly responded to the union in North India which incorporated some of the features of the Ceylon Scheme. They have "rushed headlong into outwards unity with that church".⁽⁵⁾ C.S.I. cannot accept that its ministry is divided and some members of the United Church naturally feel that Anglicans are displaying a rather superficial understanding of the church when they pay such attention to an outward act of unification - which, in the case of C.N.I. took place after the inauguration of the United Church.

The position in 1960 then was as follows: there was limited inter-communication between the Church of England and C.S.I.; ministers of C.S.I. who were not episcopally ordained were permitted to preach, but not to celebrate in Anglican churches; ministers episcopally ordained, either before or after 1947 were able both to preach and to celebrate in English churches, subject to the pledge and upon invitation. Bishops and priests of the Church of England could accept invitations to preach and celebrate in C.S.I. Communicants of C.S.I. could communicate in England and Anglican communicants in C.S.I. In the case of C.S.I.

ministers celebrating, and communicants communicating in England, those intending to remain had to agree to conform to the rules and discipline of the Church of England.

This remained the position until 1972 but there were further developments, of an informal nature, in C.S.I.-Church of England relations in the 1960s.

It would be hard to over-estimate the part played by the C.S.I. liturgy in furthering the world wide ecumenical movement in the 1960s. Here is a liturgy known to be the product of a newly united Church, widely respected and frequently used throughout Christendom. The immediate concern of this chapter, however, is with the part played by the liturgy in C.S.I.-Anglican relations.

The 1955 Convocations had given Anglican incumbents permission to lend their churches to ministers of C.S.I. for the celebration of the C.S.I. liturgy. This became a fairly frequent practice in the 1960s and especially (though by no means exclusively) at interdenominational gatherings. The use of the liturgy in England, is especially significant since it serves to further understanding of the union in South India in the parishes and institutions at all levels. One Anglican Theological College used the liturgy daily and many others periodically. In 1963 it was used at the Iona Celebrations and two years later, in July, at the Conference of Anglican Religious Orders.⁽⁶⁾ Also in 1965, Bishop Hollis "celebrated" with the liturgy in England in rather unusual circumstances. He had been invited to celebrate the liturgy by an incumbent of a certain parish, but the Bishop of the diocese asked that it would not be an open communion. He did not object to the use of C.S.I. liturgy but to the fact that the celebration was to be ecumenical. But Bishop Hollis could not agree to celebrate with the liturgy of C.S.I. without welcoming other traditions should they wish to communicate. In view of this he adopted the unusual procedure

of excluding the actual use of bread and wine, while at the same time making only minimum verbal changes.⁽⁷⁾ Later in that year the Rev. A. Wilkinson (Chaplain of St. Catherine's College, Cambridge) expressed the hope that Anglican Bishops would more readily give permission for the use of C.S.I. liturgy by a C.S.I. presbyter to an interdenominational congregation where the use of the liturgy would "genuinely express ecumenical commitment at the local level".⁽⁸⁾

The C.S.I. Ordinal has also been "extravagantly praised"⁽⁹⁾ by members of the Church of England. The Rev. E. C. Ratcliff (Regius Professor of Divinity in Cambridge) after a long and detailed appraisal of the ordinal concluded that it "well fulfilled the Edwardian instruction to compilers that they were to have "as well eye and respect to the most sincere and pure Christian religion as taught by Scripture as to usages of the primitive Church".⁽¹⁰⁾

During the 1960s an increasing number of retired ministers of C.S.I. came to live in England. At least one ex-Methodist minister became an Anglican priest, and, rather more interestingly, there were a number of men, ordained by episcopal hands, working in English Free Churches. C.S.I. bishops have taken part in Anglican consecrations. So much has served to familiarise C.S.I. in England and the understanding so gained by English churchmen has led to increasing respect for the United Church. Appreciation of C.S.I., based upon observance, began in the 1950s, but has continued to the present day. In 1962 the present Archbishop of Canterbury spoke to the Greek Orthodox Church of South India's "wonderful act of unity." The visits by the Bishop of Chichester and by the Bishop Litchenberger (the Protestant Episcopal Church of the United States) in the 1950s had considerable effect, at the time, in furthering fellowship between the C.S.I. and Anglican churches. There were further visits in the 1960s, including that of Fr. M. Gibbard, referred to in previous chapters. The same factors which encouraged

the 1955 resolutions have continued to operate in later years. Anglicans have especially learnt to respect the catholicity of the United Church. The regard paid by members of that church for episcopacy, and the value it has voluntarily placed upon confirmation have been just two marks of her ecclesiastical validity, as seen from the Anglican point of view. Particularly important was the statement of the C.S.I. Theological Commission, quoted in Chapter Four, which declared that C.S.I. not only intended to retain episcopacy but also "commend it to others and to preserve it in any union with other churches".

The plea made by the Rev. A. Wilkinson to Anglican Bishops was accompanied by two further suggestions namely that the pledge asked of visiting C.S.I. presbyters be withdrawn, and that Anglicans rethink their theology of non-episcopal ministries. He believed that Anglicans had learnt to accept a measure of "pastoral confusion" and that the pastoral demands of 1955 were not the same as those prevailing today. It had become increasingly intolerable to bar C.S.I. ministers, who could not accept the pledge, from celebrating in the Anglican Church. The Colonial Clergy Act of 1874 would need to be changed, it is true, but the Anglican-Methodist Scheme (then likely to be realised) would necessitate this in any case. He quoted the Bishop of Exeter who in 1955 had asked that the Anglican Church adopt a more positive approach towards non-episcopally ordained ministers.

Lambeth 1968 echoed these remarks when it recommended that the restriction on visiting C.S.I. presbyters be removed and that the Anglican provinces "re-examine their relations to C.S.I. with a view to entering into full-communication with that church". The 1972 Synod of the Church of England responded to these recommendations by agreeing to withdraw the demand that C.S.I. presbyters celebrating in Anglican Churches undertake not to do so in other churches. The second recommendation of Lambeth 1963 caused some controversy at the Synod.

It was said that the rule of episcopal ordination was not "just a traditional domestic regulation, but enshrined principles of apostolic order". The Synod was able to pass the following resolution:

"That this Synod, recognising that the Church of South India is an episcopally ordered church, and believing it to hold all the essentials of the Christian faith, requests the House of Bishops to consider how the Church of England and C.S.I. can now be joined in a relationship of full communion."

The bishops voted twenty four to eight, the clergy ninety three to seventy five and the laity one hundred and fourteen to sixty.

C.S.I. and the Anglican Communion

The other provinces of the Anglican Communion have generally followed the lead of Canterbury and York. All the provinces agreed in drawing a distinction between C.S.I. ministers episcopally ordained and those not so ordained. In the aftermath of 1955, Anglican churches also agreed upon the validity of C.S.I. ordinations, and so of the orders bestowed thereby. There were, however, some important differences on other matters within the Anglican Church. The Provinces of Wales, Scotland and U.S.A. confined communicant status to those members of the United Church who had been confirmed. Despite the more liberal proposals of a delegation sent by the Episcopalian Church of America in 1956-57, Scotland and U.S.A. further insisted that C.S.I. members communicating in their provinces be subject to the same restrictions as imposed upon visiting celebrants. In the case of U.S.A., however, the restrictions operated on a diocesan basis and not on a national basis as in England.

During the decade under review, the respect paid towards C.S.I., noticeable in England, was also evident elsewhere. This was shown, not in formal edict but in practice and informal fellowship. In the

case of Canada and Japan intercommunion was actually extended in the mid 1960s by Synodical decree.⁽¹¹⁾ Lambeth 1968 met with a favourable response from most Anglican provinces. The 1970 Synod of C.S.I. was able to "thank God for the full communion with the Anglican Provinces of Central Africa and the General Synod of the Church of England in Australia."⁽¹²⁾ In 1971 the C.S.I. Synod working committee passed two important resolutions. It welcomed the decisions of four Anglican provinces to enter into full communion with C.S.I., and of eleven provinces to work towards fuller intercommunion. It also resolved to determine the exact nature of the relationship envisaged, suggesting that if full communion was still not possible, a Concordat should be arranged between C.S.I. and members of the Lambeth Conference similar to that between the Old Catholics and the Anglican Churches.⁽¹³⁾

C.S.I. has long maintained that it "cannot and will not limit or renounce any part of its experience of unity for the sake of fuller recognition by Anglicans, as it firmly believes that it already safeguards all that "is best in the Anglican tradition".⁽¹⁴⁾ Recent moves made by the Anglican churches towards full communion with C.S.I. have been taken without the United Church in any way compromising its relations with other founder churches and C.S.I. has certainly been heartened by further C.S.I.-Anglican fellowship.

C.S.I. and relations with other Founder Churches

Methodist, Presbyterian and Congregationalist Churches have all welcomed members and ministers of C.S.I. into unrestricted participation in their life and worship with the single provision that for permanent membership C.S.I. members agree to conform to the discipline of the church. This provision means that C.S.I. ministers are not necessarily deemed to be ministers of parent churches.

It would not be correct to suggest that there are not difficulties

with regard to intercommunion between C.S.I. and non-episcopal founder churches, but these difficulties are marginal. Bishop Hollis, for instance, has pointed out that while Anglicans (and so supposedly C.S.I.) have always regarded Roman ministers as validly ordained, some other churches of the Reformation have not. More significantly, there have been questions raised as to the long term position of non-episcopally ordained ministers of founder churches in South India. This point has been touched upon more than once in previous chapters. The Basis of Union is quite clear that any minister of the founding churches is free as a visitor to celebrate in any church of the United Church - subject of course to the Pledge. This is certainly the case for thirty years and may continue to be so indefinitely.⁽¹⁵⁾ (The practice of ordaining missionaries who are to work in a pastoral capacity, in an area of C.S.I., has become increasingly popular, and is a mark of the respect extended to C.S.I. by the societies working with that church.) While there are C.S.I. ministers who are not episcopally ordained there can be no question of distinguishing between ministers from non-episcopal founder churches and ministers from the Anglican Church - except in so far as the Pledge applied in any particular case. It seems unlikely that there will ever be a restriction placed upon visiting ministers of founding churches - of whatever tradition. The Constitution would not permit it nor would common sense.

In 1962 the Congregational, Presbyterian and Methodist Churches of Australia resolved to seek a concordat with C.S.I. They were themselves negotiating for union on a C.S.I. pattern - that is to say through a service of mutual ministerial recognition and acceptance without ambiguous ceremonies of "mutual commissioning". The Australian churches when united wished to be identified with the whole Church of God without reference to race, nation and culture. A concordat with C.S.I. "would link us with the only successful episcopal-non-episcopal church union in

history".⁽¹⁶⁾ C.S.I. reply might be considered disappointing from the Australian point of view. It noted that C.S.I. polity could change if further union went ahead in South India, and such a change might effect relations outside India. C.S.I.⁽¹⁷⁾ also wondered whether it was right to reach agreements with churches outside its area when it had to concentrate on "those who are besides us in South India". Chapter two explained why C.S.I. has not attempted union with churches elsewhere. C.S.I. has worked because it is a union "where the people are" - and for the C.S.I. member he or she is in South India. It is only when the membership are used to looking beyond the village or state boundary that union outside South India will become practicable. While sympathising with this understanding it is necessary to sound a note of caution if it is implied that the worldwide fellowship of the church must give way to establishing national churches. Important as it is that C.S.I. is seen to be truly indigenous, it is equally important, anyway in the long run, that she help proclaim the prophetic Word by breaking down language barriers within her bounds and national barriers without. The importance of Jaffna diocese in this context is paramount.⁽¹⁸⁾

C.S.I. - Relations with Supporting Missionary Societies

The eleven Missionary societies at work in C.S.I. are sufficiently distinct from the founding churches, (the degree of distinction varies greatly from one society to another) to warrant a separate section in this chapter. There was little change in the 1960s, by way of formal statement of relationship, between C.S.I. and supporting societies. Devolution of responsibilities had begun well before 1947 but union increased the pace of formal devolution. A new relationship had to be worked out between the United Church and the several missionary societies: most of which were denominational and all of which were traditionally associated with particular areas and institutions within C.S.I. There

were, of course, other factors at work hastening the pace of real autonomy in the Indian churches for this was the time of political independence and with it a determination by Indians to be respected as a self-governing nation. The statements made in the 1950s which set out the relationship between C.S.I. and missionary societies are important, not only because they set out the terms for missionary appointment, employment and transfer and of missionary grants, but also because they mark a new spirit of co-operation between mission and church, in which all work undertaken by the societies is approved by C.S.I. authorities. Renewal and Advance felt bound to set out these agreements made in the previous decade "because some parts of them (had) been forgotten and certain others (had) not yet begun to be acted upon." In the agreements the distinction between mission and church in South India⁽¹⁹⁾ is invalidated. The Missionary is appointed at the invitation of C.S.I. and works under the bishop and in accordance with the discipline of the church. In suitable cases missionaries due to serve as pastors are to be ordained in the area of C.S.I. The agreements have less to say about grants, but here again the emphasis upon consultation with C.S.I. authorities. The late 1960s were years in which the ideals of previous years were becoming a reality and a norm.

Relations between C.S.I. and missionary societies have been good. Whatever may be said in the ensuing discussion that would seem to indicate otherwise should be understood against this background of cordiality. Mr. R. D. Paul, writing in 1960, said of missionaries (which together with grants comprise the chief expression of mission society involvement), that C.S.I. certainly needed help and wanted them to come. "The foreign missionary is the helping arm of the church overseas stretched out to help the Church in India to fulfil its great task."⁽²⁰⁾ Seven years later the Rev. J. R. Chandran in response to newly imposed government restrictions on missionary entry

into India, listed the contribution they made to India, and in the same year Bishop Priestly thought it strange that the government should chose to treat as foreigners the one group of Commonwealth residents who had identified themselves "most closely with the life, progress and aspirations of the Indian people"⁽²¹⁾ In 1968, the Moderator, the Most Rev. P. Solomon, reminded the Synod with obvious appreciation that the societies had been "helping unceasingly with men and money." But nor has goodwill towards missionaries (and their societies) stemmed only from C.S.I. leadership. Many, perhaps most, members of C.S.I. still retain a deep feeling of loyalty and of special kinship towards an overseas body - be it church or mission. This can be harmful and to this we shall shortly return, but it need not be so. Previous chapters have suggested that members' loyalty may be directed towards a particular mission. This is so, but is often extended, more generally towards missionary endeavour as a whole.

The essential ground for continued cordial relations between C.S.I. and missionary societies, from the point of view of C.S.I., is appreciation of work actually accomplished by foreign personnel and grants. In 1960s, for example, societies helped to support medical work, higher education, diocesan administration and elementary education in ten dioceses, and pastoral work in at least eleven. In 1969 the picture was similar though the proportion of support to local contributions was less. In the same year the Church Missionary Society had fifty missionaries and associates in South India and earlier in the decade had given two block grants - in addition to normal supporting grants.- the one for establishing a fund for clergy children and the other for clergy pensions. Numerous related examples could be listed. They show the dedication, perseverance and sense of vision and commitment of societies. These are the attributes that have won the co-operation and amity extended to societies by so many members of the United Church.

But nor have members forgotten the part played by missionary societies in bringing the Gospel to India and then in forwarding both autonomy and union. Perhaps it is particularly appreciated that the societies were prepared to do this when they knew that by so doing their important position with regard to the church must change and the "missionary raj" come to an end. The societies for their part have understood and rejoiced in the determination of C.S.I. - at least its leaders and active members - to stand on their own feet, and have watched with confidence the United Church grow in stature, and become widely respected as a church in its own right and with its own important contribution to make. But having said this it remains true that the special relationship between C.S.I. and supporting societies has undoubtedly raised serious problems - and continued to do so right into the 1960s

So long as missionary societies and the churches from which they stem appear to give more than they receive there is bound to be some feeling of dependence and even of inferiority on the part of the recipient and of patronage on the part of the missionary society. This whole subject has been examined with great feeling and in considerable detail by Bishop Hollis in "Paternalism and the Church" published in 1962.⁽²²⁾ It is perhaps best summed up in the words of a missionary, recorded by Mr. J. Measures (a C.M.S. Missionary in C.S.I. appointed to arrange the transfer of all C.M.S. and C.S.Z.M.S. property to C.S.I.) - "Come on, Matthew, get cracking. This is the C.S.I. - it's your Church; you're not working for the Mission now."⁽²³⁾ For nearly two hundred and fifty years the Mission dominated the ecclesiastical scene in India, and the missionary (variously described as, an autocratic head, one whose word was law, awe-inspiring, respected, envied, used, fatherly and loved), head of the Christian community "dispenser of money, jobs and patronage" had relieved the Indian Christian of responsibilities and of the necessity to realise himself in society.

All this was not to change overnight, with either the granting of independence or with union. The change on the local level has been long and painful. In one important expression - that of Church leadership - there has been clear advance over the years. The number of missionaries has fallen (from 172 in 1958 to 85 in 1970), and this, together with their changed role has meant that leadership of C.S.I. at all levels is quite clearly in the hands of Indian nationals. In 1947, for example there were nine missionary bishops and in 1970 there were only two. (Since that date one has resigned while another two missionaries have been elected - ,in Tirunelveli and Central Mysore). In the 1960s C.S.I. Christians became increasingly aware of the need to reverse what had become to be known as the "mission compound mentality". This is the mentality which looked to the mission compound with its missionary's house and institutions, rather than to the India which lay beyond. If this told against evangelism, perhaps even worse it meant Christians - poor as they were - sought employment, advancement, education and leadership from the mission. While this attitude prevailed the spiritual growth of Indian Christians was inevitably stunted, and anger against the missionary and his mission could follow, for, as Bishop Hollis has said, it is hardly possible to be permanently dependent on anyone without feeling resentment. Although the Indian presbyter has superseded the district missionary, the mission compound mentality so prominent in past decades still lingers on. In 1969 the Rev. A. D. John warned his readers against segregating themselves into areas and communities and so perpetuating the false divisions between Christian and non-Christian peoples.⁽²⁴⁾ But this is only half the story, and previous chapters have outlined C.S.I. efforts in evangelism, welfare work and outreach far removed from the mission compound and introspective outlook characteristic of some of the church in the not too distant past.

Another problem raised by the alliance between C.S.I. and missionary

societies has to do with the witness of the church and the false image it may present. On one level it can be said that anything foreign is suspect and some have maintained that missionaries in India, apart from being a "hindrance to the development of responsibility and independence" in the Church are also a "source of irritation to non-Christians and a ground of suspicion in Government circles."⁽²⁵⁾ There is certainly some truth in this and it has long been recognised that the Church should be and should be seen to be Indian and not British or American or German. In 1966 new regulations were passed by the Government making it more difficult for missionaries to enter India. The restrictions have not been as drastic as was feared, but they have served to hasten the genuine independence of C.S.I. Without doubt financial restrictions would have been imposed were it not for India's need for foreign currency. But economics may not always have precedence over nationalism and so the 1960s witnessed gallant, but by and large unsuccessful attempts to make C.S.I. financially independent.⁽²⁶⁾ It is also felt that continued missionary involvement helps to perpetuate the western presentation of the Gospel. It has been argued that the Missions not only established an ecclesiastical structure unsuitable for an independent national church but also preached a Gospel which failed to take into account the unique Indian religious, philosophical and cultural heritage. Chapter two suggested that one of the motives for union was the hope that it would bring Indianisation to the church were appropriate. It is recognised that there is only one Gospel but unless it is presented in such a way that men may hear and understand, then Christian preaching and presence may be in vain. The Indian Christian, like his western counterpart is a conservative creature, and the western nature of the Church in India is the result of this conservatism, combined with a lack of training and perhaps of imagination; rather than of continued missionary presence. (It is sometimes the case that foreigners are

more concerned - and even better equipped! - to present an indigenous front than national members of C.S.I.). But it remains true, that a western missionary faces special problems as he seeks to confront Hindus and Muslims with the risen Christ or - more relevantly today - as he helps train national ordinands and lay trainees to go themselves and preach the Gospel in their own land.

Indians attach as much importance to money and property as citizens of the materialistic west. Without money one is left dependent on another and this leads to resentment, a loss of self-respect, responsibility and even integrity. The missionary societies and C.S.I. leadership have worked hard to give C.S.I. economic independence. The New Pattern referred to in previous chapters was an attempt to reorganise pastoral facilities so that they could be financed by C.S.I. Renewal and Advance suggested that missionary societies reduce their grants by ten per cent a year.⁽²⁷⁾ The Report made it quite clear that redeployment and reorganisation would be necessary if C.S.I. were to be financially independent. Administrative reform has not been sufficiently radical to permit the cutting back of foreign grants - or even the redeployment of the grants on a large scale - but the reduced real value of incoming funds has forced some self-support onto the congregations where it would otherwise have not existed. In 1964 the secretary of the Methodist Missionary Society told the Synod that attempts made by his society to cut back grants had not worked out as planned. There had resulted little increase in local giving but rather a reduction in activity and an additional burden on poorer congregations and church workers.⁽²⁸⁾ Unless the richer dioceses and congregations in C.S.I. can be persuaded to help it must be hard to take the union seriously. In 1968 the Moderator, Bishop Solomon, proposed that a committee be set up to "study the needs of poorer dioceses and recommend ways and means for an equal distribution of

resources and an expression of concern for one another."⁽²⁹⁾ It is only through this kind of approach that C.S.I. can hope to be in a position to ask missionary societies for a reduction in grants. C.S.I. must face some "hard decisions on priorities"⁽³⁰⁾ if she is ever to become economically independent. Comparing the position of C.S.I. with that of American Negroes before the black power movement, Mrs. M. Somasekhar (Hon. Sec. of C.S.I.) suggested that the United Church should "think rich" and should act and live "big" if it was to "realise its self-hood and potentialities".⁽³¹⁾

Renewal and Advance was realistic in that it realised that C.S.I. would remain partly dependent upon foreign resources for a long time to come. If this is granted the question still remains how missionary resources can be given without demoralising the recipient. This is chiefly solved by the uses to which the missionary personnel and funds are put, and to this question we shall return in the final paragraph. It can also be said that poorer countries receive aid from the richer by right. This being so, the recipient church is only receiving what would be hers anyway in a socially just society. A Christian may add that all things are from God and the gifts He gives are given on trust to use to His glory. It is perhaps the West that should be thankful for "it is better to give than to receive" - it is certainly more enjoyable. But there are certain practical steps that can be taken so as to promote genuine co-operation between equals. It must first be understood that both sides (C.S.I. and the churches from which the supporting societies come) have something to offer - something to contribute to the partnership. It has been suggested on several occasions that C.S.I. send "missionaries" to the west. It would be unrealistic to expect the church to support this ministry but such a practice would be very valuable for mature C.S.I. - Missionary Society co-operation. This suggestion is quite separate from grants of

scholarships by the west to members of C.S.I. to study abroad. The chief difficulty is that C.S.I. needs as many workers in its own area as possible and can afford neither the money or personnel to send missionaries to the west. The Indian church may also make an increasingly important contribution to Christian theology. Theological colleges in South India are already making a significant contribution towards genuine indigenous forms of Christian worship and the work of Indian theologians (for example in Hindu-Christian dialogue) must be of interest to the western churches as they also relate Christianity to faiths other than their own. The importance of C.S.I. as a pioneer in ecumenism has been widely acknowledged. It has also been suggested that C.S.I. is especially well placed to help work out new styles of partnership between founder churches and their missionary societies, and the newly independent churches elsewhere.

The theoretical basis of co-operation between C.S.I. and missionary society has been supported by practical steps. In his 1964 address to the Synod, Mr. D. B. Childe stressed the fact that his society only made grants as a response to C.S.I. estimates.⁽³²⁾ The societies have co-operated with the recommendations of Renewal and Advance and by 1970 in most cases were channelling their grants through the diocesan and Synod authorities. Previously it was claimed that the societies tended to be divisive in that they financed institutions irrespective of their worth and of the needs of C.S.I. as a whole. Actually this was really a C.S.I. problem and not the fault of the societies. Mr. Childe reminded the Synod that it was not the task of the societies to solve the problems of the independent churches. He rather suspected that the Report (Renewal and Advance) handed these problems to the societies. Given the diocesan machinery the societies have shown that they are only too willing to work towards integration. More important the societies have been co-operating with C.S.I. in redeploying resources

away from pastoral, administrative and traditional fields and towards meeting the special needs of the church in modern India. In absolute terms the redeployment was by no means comprehensive in the 1960s. The major proportion still went to traditional uses - but the trend has been to ear-mark funds so as to bring future independence; and missionaries for pioneer work. They are now employed to preach to the Hindu intelligentsia and to Muslims, to rationalise church resources, inaugurate projects for economic uplift, undertake industrial mission, experiment in new evangelistic work, to help in literature work and to plan and undertake the training of paid and honorary church workers. Dr. R. Chandran has summarised the uses to which missionaries are put by listing those which help strengthen the inner life of the church and those which help the Indian peoples irrespective of creed.⁽³³⁾ It is necessary to note that even in these pioneer fields missionaries must work alongside members of C.S.I. for the "pioneer field" of today is the established structure of tomorrow. If it is granted that missionaries are best used in meeting the church's special needs, then they must be ready to move from their present allotted tasks to newer work as the occasion arises.

It has been said that even when C.S.I. has grown into full independence, there will still be a need for missionaries. They come "as a token of the interest of western churches in the C.S.I. and in order to demonstrate that the Christian church is not just a national organisation but a supra-national society". Bishop Priestly expressed the same opinion more eloquently in 1970 when he said of the missionaries that they "were necessary to preserve the experience and witness of the Church universal and for the strengthening of the Indian Church both in its fellowship and in its mission to the nation and to the world".⁽³⁵⁾ But these claims must meet with some scepticism while the church in India receives no missionaries from either Africa or Asia and does

itself not send missionaries to the west so that those churches too, may be "strengthened" and may receive "a token of the interest" of non-western churches in the founding churches.

Concluding Notes

The thesis has sought to determine the nature and guiding impulses of the Church of South India. (Preface) It was expected that an understanding on these lines would emerge from a study of the church's life - its development and form - in the decade 1960 to 1970.

1. Development (and Form)

Progress - "A" (being lines of advance effected previous to 1960 and consolidated in the decade under review)

Union of traditions

Particularly important in this respect has been the mutual recognition of the ministry (Chapters 1 and 2, Chapter 4 "Episcopal Ordinations") The decade opened with a church already denominationally united. (Chapters 2 and 4 "Denominationalism") and it has been shown that divisions in the church have not been on denominational lines, except in so far as these co-incide with other more powerful forces. (Chapter 4 "Caste") The unity within the church has shown itself in Synod debate and in conversations with other churches (chapter 6) It is necessary nevertheless to lay equal stress on the principle of comprehension without absorption. (Chapters 1 and 2). It has been shown that C.S.I. has maintained this principle - most notably in worship. (Chapter 4 "Denominationalism") The various strands have not been incorporated into C.S.I. by the one ignoring the other, but by the one respecting and utilising the other. The principles of episcopacy, democratic government, and the practice of confirmation and presbyterial participation at consecrations are cases in point.

Relations with Founder Churches

The early problems were almost entirely with the Anglican Communion.

The years since union have witnessed increasing fellowship between C.S.I. and Anglicans abroad. A major advance occurred in 1955 and the 1960s built on this advance culminating with Lambeth 1968. (Chapter 7)

Growing in Maturity

The church has continued to grow in stature. Well before 1960, C.S.I. stood with other churches as a partner in Christ - not simply by virtue of the traditions which it represented, but as a "new" body in its own right. The church has established its maturity in a wide range of activities: in Synod debate and committee work (the work of Renewal and Advance and of the Theological Commission are especially important in this respect), inter-church council both in South India and elsewhere, leadership, doctrinal consistency, liturgical advances and in its contribution to the welfare of the Indian nation. The strength of C.S.I. has been further underlined by its ability to contain non-conformity in its ranks, and, to a lesser extent, its response to divisive activity.

Progress - "B" (being lines of advance initiated previous to 1960 but further effected in the decade under review)

Independence with Respect to Missionary Societies

C.S.I. has never been constitutionally bound to a foreign church or society. Nevertheless it had remained, psychologically, over dependent upon missionary societies because of their essential supply of resources - both at diocesan pastorate and institutional level. (Chapter 7 "C.S.I.-Missionary Societies") During the decade, foreign property was formally transferred to the church, foreign personnel became less important absolutely, and foreign finance less important relatively. This is especially so in terms of pastoral provision. Also during the decade, society resources became more realistically under the auspices of C.S.I. authorities.

Integration and Administrative Rationalisation

Administrative unity within the dioceses became the norm in

1960s. Chief contributors on this score were the Renewal and Advance report of 1963 (Chapter 3) and co-operation by the Missionary Societies (Chapter 7). Communication between Synod and dioceses, and Synod and pastorates also improved in the 1960s. Regional conferences (Chapters 3 and 6) have been important in this respect. Most dioceses made improvements in streamlining their administration. Reference may be made to the demand for accurate returns by the Synod. Advance on these lines affected the pastoral field as in the case of a common scale of presbyterial salaries (Chapter 3 "Synod and dioceses") and in C.S.I. institutions as with the reduction of primary schools from 2,700 to 1,900. (Chapter 3 "Educational and Medical Services").

Ecumenical Intent

The inaugural aim (Chapter 2) of union for wider union was not forgotten in the decade under review. The subject has figured towards the end of the list because actual achievement in ecumenical advance was minimal. C.S.I. united with no major church (the Basel Church of South Kanara and Coorg excepted - Chapter 3 "Diocesan Division") during the decade - nor indeed previous to the decade. The resources C.S.I. has set aside to promote further union in South India bear witness to the importance the church attaches to realising this end. (Chapter 6)

Ecumenical Example

On this score too, the expectations of 1947 (Chapter 2) have not been realised. It has nevertheless been claimed that all schemes for union since 1947 have incorporated at least part of the South Indian Scheme. This is certainly so of the C.N.I. Scheme, and those present at the inauguration of the church in 1970 were reminded of the debt it owed to C.S.I. Even here, however, C.N.I. diverged from the South India pattern in what was perhaps its most characteristic feature, namely the extension of parallel ministries in to the years following inauguration. (Chapters 1 and 2 but cf. Chapter 7 "C.S.I.-Anglican

Relations").

2. Form and Development

Practice (in which particular attention is drawn towards certain emphases in the life of the church on the principle that the vanguard movement of today can become the norm of tomorrow.

Faith

Union was regarded as a response to scripture (Chapters 1 and 2). C.S.I. has remained a biblical church despite isolated claims to the contrary. (Chapter 4 - "Churchmanship") Those negotiating for union before 1947, and C.S.I. delegates negotiating for further union subsequent to 1947 have been surprised to find the ease with which uniting traditions were able to reach accord on doctrinal statements. (Chapters 1 and 6) At the level of individual membership C.S.I. has as varied an interpretation of the Christian Faith as any church (Chapter 4 "Churchmanship") but that the church has remained both "catholic" and "reformed" is evidenced by the fact that it has continued to enjoy full fellowship with churches of the continental reformed tradition, and increasing fellowship with churches of the "Catholic" and "Orthodox" tradition. (Chapter 6 C.S.I.-Catholic, C.S.I.-Mar Thoma etc., Chapter 7 C.S.I.-Anglican, C.S.I.-Other founder churches) Two interesting developments have been noted in preceding chapters. In negotiating with the Lutheran churches C.S.I. has had to make explicit, much that was only implicit in the Constitutional statement of Faith. Secondly, within the church, there has been a renewed appreciation of the Priesthood of All Believers. (Chapter 4 "Laity")

Order

Negotiators found agreement on Church order rather more difficult than agreement on doctrine, - though the point was made in Chapter 1 that controversy surrounding church order might reflect doctrinal division below the surface. C.S.I. has continued to maintain

the threefold ordering of bishops, priests and deacons. During the decade under review, the role of a bishop as a pastoral figure continued to be stressed (Chapter 3 "Diocesan Division", Chapter 4 "Bishops") the pastoral position of the presbyter was reviewed (Chapter 3 The Honorary Presbyterate, Chapter 4 Laity and The Rural and Urban Congregations) and the diaconate came under extensive scrutiny, (Chapter 4 "Diaconate"). The principle of comprehension gave rise to the inclusion of episcopacy, the presbytery, and congregationalism in the United Church. At some points this has been achieved negatively in that one diocese or diocesan division maintains firm congregational independency, while another diocese is clearly organised on a District or presbytery form. But in some instances the three elements have been combined rather more satisfactorily - as recorded with regard to church discipline. (Chapter 4 "Denominationalism")

Pastoral Care

C.S.I. has not found it possible to provide adequate pastoral care for all its congregations. This is the case even if it is recognised that the ordained ministry need not be full-time, or even that the ministry need not be ordained. (Chapter 3 "The Honorary Presbyterate" Chapter 4) Initiative to provide adequate pastoral facilities for the church was taken in the 1950s especially in those dioceses adopting the New Pattern. Work on this score went ahead in the 1960s and especially with regard to lay training for pastoral work. The programme to provide full pastoral care, has unfortunately coincided with the equally important movement to become independent of grants from without the diocese, for pastoral work.

Membership

Allusion has been made to a recognition of the part that must be fulfilled by the laity. A logical extension follows from this: namely an emphasis upon certain groups within the laity. Included

here are women, both individually and in societies, youth organisations, professional groups and industrial fellowships.

Worship

Reference was made above to the achievements of the Liturgical Committee. The most important development in the 1960s was the production of a Book of Common Worship and its Supplement and of the services in the vernacular. The services of the B.C.W. remain somewhat unsuitable for use amongst congregations which are only semi-literate and do not lend themselves readily to an indigenous expression. Advances may be made on this score in the following decade. C.S.I. remains a worshipping church. (Chapter 4 "Rural and Urban Congregations") Publications of the Liturgical Committee only express a small proportion of the variety and forms of worship which may be found in the church.

Indigenisation

Here is another attribute of the church to receive increasing emphasis in the 1960s, but chiefly on the theoretical level. The study has shown that with regard to leadership C.S.I. has become indigenous but that the same cannot be said of financial support, theological understanding or of organisational pattern. (Chapter 3 "Education and Medical Services" and cf. also other chapter divisions, Chapter 7 "C.S.I.-Missionary Society Relations") It is very unfortunate that linguistic divisions in the church and the (perhaps inevitable) use of English in debate, have meant that C.S.I. leaders, who by virtue of their education are in any case western in outlook, have to continue to speak and even to think in western categories. Village congregations on the other hand, are in some instances involved with Hinduism to the point of syncretism. (Chapter 4 "Rural and Urban Congregations") In the decade, and previous to the decade certain missionary methods have displayed an appreciation of Indian culture. (Chapter 5 "Some Additional Missionary Methods")

Mission

Union took place so that evangelism might be the more effective.

(Chapters 1 and 2). Despite this and despite, also, frequent Synod exhortations reminding members of their call to mission, C.S.I. has not grown as fast as overall Indian population. (Chapter 5 "A Statistical Survey") Inadequate pastoral care has meant that in some dioceses C.S.I. membership has declined. But this is not to deny the enthusiastic and tireless work undertaken by numerous individuals, in proclaiming the gospel in India. (Chapter 5) The study has shown how a new understanding of mission has emerged and how new missionary methods have been utilised. (Chapter 5)

Problems

A distinction was made in Chapter 4 between forces leading to diversity and forces tending towards divisiveness. Polarities occur in C.S.I. not only because she is a union of distinct ecclesiastical traditions but because the church embraces geographical, cultural and socio-economic variations. Some variety and even non-conformity within the United Church must be welcomed. Not only does it provide the church with a richness and colour welcome for its own sake, it also serves to contain a diversity of membership and a toleration towards churches and other bodies with which it must relate. A church should also provide for a prophetic element within its ranks. (The South Indian Churchman is important in this respect) But when polarities work to divide the church, or to reinforce divisive elements, a way should be found to remove the contributing factor. The study has noted particular instances in Chapter 4.

Guiding any church, if it is part of Christ's Church, is the Holy Spirit of God. Yet just as the Church spiritual finds expression in the Church visible, so does the Holy Spirit direct His activity through visible channels.

It would be invidious to select specific channels within C.S.I.

as especially important for the life of the church. Individuals, groups, institutions and movements have all played their part in building up the one Body. They continue to do so.

The Church believes that the Holy Spirit guides the people of God by all manner of means but especially through scripture and tradition. Both are important in driving the Church of South India. The guiding power of scripture has been noted in the study and so too, the part played by tradition. In South India the past has worked to spur the Church on into the future. The uniting churches have not cut themselves off from the past in uniting and arising up a "new being" but have rather taken into themselves a wider part of the Church's heritage. It is hoped that the preceding pages have served to illustrate the degree to which C.S.I. has fulfilled its task which it holds in common with the whole of God's Church: namely to become One, Holy, Catholic and Apostolic.

NOTES - CHAPTER VII

- (1) Constitution Pages 13f, 92f Provision for the Pledge would be included in the phrase "upon invitation".
- (2) M. Bruce Ecumenical Review October 1956
- (3) The reference here is to Resolution 2d of Convocations rather than 2e which relates to the lending of Anglican churches to members of C.S.I. and which is referred to later in the section

This pledge is to be clearly distinguished from the Pledge which, in accordance with the Constitution, operates within C.S.I. and under quite different circumstances
- (4) Bishop M. Hollis "The Significance of South India" Page 77 (Lutterworth 1966)
- (5) Bishop S. Neill Church of England Newspaper September 1972 "C.S.I. Challenge to the Christian World"
- (6) These and other instances noted in the chapter are recorded by the Rev. A. Wilkinson. Faith and Unity November 1965 "The Convocations and C.S.I."
- (7) S.I.C. March 1965 Page 16
- (8) Wilkinson op. cit.
- (9) Neill op. cit.
- (10) Theology January 1960 "The Ordinal of C.S.I."
- (11) These provinces confirmed that visiting C.S.I. Presbyters were not asked to confine celebration to Anglican Churches
- (12) Proceedings Page 33
- (13) C.S.I. News (G.B. Council) August 1971 Page 1
- (14) Very similar sentiments were expressed by Bishop Hollis in 1948. (Paul: The First Decade Page 197)
- (15) The Constitution Page 91 extends an invitation to visiting presbyters of founder churches without qualification. Page 93 receives "as

ministers of the United Church" all ministers of founder churches - for thirty years. Either the invitation on Page 91 implies the thirty year clause or a distinction is being made between visiting celebrants and celebrants "received as ministers".

- (16) S.I.C. September 1963 Editorial. The union in Australia was to include bishops in C.S.I. succession
- (17) 1964 Synod. Recorded by M. Gibbard "Unity is Not Enough" (Mowbrays 1965)
- (18) The negotiations in Australia made disappointing progress in the years immediately following the appeal to C.S.I.
- (19) Renewal and Advance Pages 96 to 102
- (20) News Sheet November 1960 Page 5
- (21) S.I.C. November 1967 "Government Action Regarding Christian Missionaries" S.I.C. June 1967 Editorial
- (22) O.V.P.
- (23) News Sheet March 1959 Page 4
- (24) S.I.C. October 1969 "The Predicament of a Presbyterian" The writer was protesting against the sale of mission compound house sites to the Christian community.
- (25) Recorded by Bishop E. Priestly "Adventure in Union" Page 30
A view probably held by the Rev. A. D. John (cf. S.I.C. March 1964 Page 11)
- (26) The programme pursued in the 1960s to transfer missionary property to C.S.I. ownership has been very successful - the State governments co-operating.
- (27) Renewal and Advance Page 96. The Report does not include this suggestion in its recommendations, and it is to be seen as an ideal rather than as a suggested possibility.
- (28) S.I.C. June 1964 Page 2 "Missionary Societies and C.S.I."
- (29) 1968 Synod Proceedings Page 66
- (30) Overseas Council of the Church of Scotland 1968

- (31) S.I.C. June 1969 Page 4 "Financial Dependence and Self-Hood of
C.S.I.
- (32) as (28)
- (33) as (21)(a)
- (34) Renewal and Advance Page 103
- (35) Priestly ibid.

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Somersundra, Miss M. R. Anstey, D. Wilcox.



The author was resident in South India from January 1970 to June
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CHURCH of NORTH
INDIA
(indug. 29:11:70).



Predominant Language.

-  Telugu
-  Tamil
-  Kannarese
-  Malayalam

MADRAS Diocese
MADRAS - Diocesan
JAFFNA - Diocesan
Headquarters.