MEMORANDUM

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TO

THE HON: PRIME MINISTER OF INDIA

BY

NAVAJEEVA PARISHATH, PALAI.

MEMORANDUM

Submitted by Navajeeva Parishath
To
The Hon. Prime Minister of India

Honourable Prime Minister,

Navajeeva Parishath is a cultural organisation set up at Palai, Kerala State, to promote the interests of the 'Nasranis' who are the St.Thomas Christians of India* This ancient Christian community of Apostolic origin, with a history, traditions, achievements and aspirations of its own, has sustained aggression, assault and suppression from the missionary leaders and ecclesiastical heads of the Catholic Roman Church, and has been deprived of a guidance and hierarchical leadership for the last many hundred years (Appendix II i). Our ecclesial set-up and discipline and cultural heritage in general are long discarded; holy places, sites and monuments of historical importance neglected; our youth abandoned; our community exploited and misguided; and our misfortune of not having a leadership perpetuated. Under these circumstances Navajeeva Parishath seeks to remedy these evils and get justice done and thus rectify the situation. The Supreme Pastors of the Church have often spoken out in our defence and proposed remedies but the measures endorsed for our protection and progress did not and could not work out owing to the underhand dealings of Roman agencies who have always acted as our adversaries, for reasons 'political'. In our own time the Ecumenical Council of Vatican II of the Catholic Church, has adopted liberal measures for the all-round correction, renewal, and progress of the Church. This occasion was well utilized to procure documents on the Eastern Churches too. The Council passed by overwhelming majority (2110x39) the Decree by name Orientalium Ecclesiarum, the provisions of which are quite sufficient to undo the wrongs of the westerners toward the Church of India; viz. the right (1) to announce the Gospel everywhere (till now the Roman Church alone had that right), (2) to have churches and bishops wherever needed (3) to have a patriarchal

* Nasranis are also called Syrian Christians in contradistinction to the Latin Christians.

head for this Church (4) to have Oriental houses and provinces of the religious Orders of the Western Church, (5) to have communion with the dissident Eastern Churches, (6) to self-government according to our own disciplines and (7) to return to our ancestral traditions (Appendix II 2.)

2. These provisions of the Ecumenical Council, which have the force of law since January 22nd 1965, have not been implemeted for us. The reasons are in the least religious, but ecclesio-political, we have to say. We therefore beg to submit the following for your sympathetic consideration and prompt disposal:-

a) The Catholic Roman Church and her propaganda machinery were forced upon India by the Portuguese during their colonial sway, and later by the central missionary department of that Church. It was perhaps a need of the times in view of the European settlers and servicemen, but since Independence (1947) there is no justification for them to continue here. Their territorial dioceses are now mere shadows, without Catholic population and without priests to serve. Their statistics are often spurious, the majority of priests in their service are of the Nasrani community, and in many of these dioceses Nasranis exceed the Latin Christians in number. (Appendix IV,9.)Hence (1) there is no need for these sixtyeight Roman(Latin) dioceses, (2) nor are they able to maintain them and (3) there is actual need of pastoral care and the appointment of bishops for the Nasranis settled there. Most of these Latin Bishops, their Cardinal and the Vatican Representative in India, are all anti-Nasrani-minded, and use all their influence to oppose the creation of dioceses and constitutional hierarchy for the Church of India. The territorial Church division of Europe was copied here under the impression that India was added to their Christendom. The abolition therefore of the territorial dioceses will put an end to all irregularities and abuses. Let pastors be appointed by the Churches, with personal responsibility for their respective people.

b) Further it is unbecoming that a Cardinal (Senator) of the Roman Church should be in India. He should either resign the post or fix his residence elsewhere. Likewise the diplomatic representative of Vatican in India to be a prelate ill-becomes a secular State; it also creates many problems. But the fact that these two ecclesiastics exert undue influence against the Church of India (Appendix III, 3) is sufficient reason that the Government of India should interfere and see to the exclusion of ecclesiastics from the Vatican Embassy, and of the Cardinal from our country.

c) It is reliably learnt that the Preparatory Commission of Vatican II Council had expressly proposed the status of Patriachal Church for India but this plan was set at naught because of the Latin opposition. Now the prelates, priests and religious institutes in India do not seem to have been impressed by the resolutions, directives and even the decrees of the ecumenical council. On the contrary they disregard them and work in the opposite direction employing unchristian and aggressive methods. The One Rite Movement best illustrates it.

3. The Nasrani community is a Church-oriented one, and hence on the security and freedom of the Church depends its well being. The last four centuries present a chaotic history which had for its cause the hostile attitude of the western Church and her missionaries. Toward the close of the 19th century many of the groups were independently established, and the Catholic section also managed to have own pastors with limited autonomy. In course of time the Oriental Department was established in Rome to help the Eastern Churches reestablish themselves on solid ground. Voluntary service-societies both religious and secular, and educational institutions, publications etc. etc. also came to exist. We regret to point out that each and every one of these organs for self–help, has become by now an instrument of the missionary agencies to bring about a thorough latinization of the Church of India. The secular organisation, the All Kerala Catholic Congress, has become the chief agency for the One Rite Movement. It was at its 1967 annual session that the resolution was passed to do way with the 2000 year old liturgical heritage, and a youth-wing created especially for this purpose. The well-organised C. M. I. Order of priests, which all through its history had been a bulwark of Church and socity, and had given efficient leadership, and the daily paper Nasrani Deepika,* have to some extent deflected from their course. Strange, that the Council Decree on the Eastern Catholic Churches, was shelved for these four years! Most of all, the seminary where the future leader-ship of the Church, rests, is still under the control of foreign missionaries, and naturally the bishops are figure heads and in effect become betrayers of their Church. What better proof than the events of the last four years! (Appendix IV). Thus each of these. 1) the hierarchy, 2) the Oriental Department in Rome 3) Vatican Embassy in India 4) Latin bishops 5) Religious Orders 6) Seminaries and other educational institutions 7) the All Kerala Catholic Congress and 8) the press–each a tentacle of the foreign Octopus which is squeezing the Church of India to death. It is to be noted in all seriousness that it is after Vatican II Council and in the name of Renewal that these highly objectionable processes are being engineered.

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* A Malayalam Daily Published from Kottayam (Kerala)

4. By the Decree Orientalium Ecclesiarum the Catholic Church re-emphasizes her position that the western impositions are objectionable as being extraneous intrusion. The implementation of the guidelines is entrusted to the supreme legislative body of each Eastern Church the Synods and to the Holy See. Here in India as the Church is devoid of a hierarchical head or a legislative body, the situation is worsened. Neither has the Holy See taken any step. Against such desperate conditions we have the backing of law both civil and ecclesiastical, but for a Catholic to rely on law will be courting danger; he will be simply excommunicated. Hence we have no other alternative but to approach the Government of India for the basic civic right of survival, that the Government should make use of our diplomatic relations with the Holy See to ensure the freedom of this Church of India.

Each Church should be competent to manage its own affairs, and the Church Universal through the Council, has asked for that, and it is now ripe time for the Church of India to enjoy the fruits of the freedom of the Children of God, for renewal, reunion, and all forms of apostolic service. The world is hungry for the Gospel of Jesus, the people thirst for that Good News of Salvation, but they are given the petrified ideas of the West, the dead christian formulas as a substitute. Our need is to know the message of Jesus which is very precious, pleasing and ennobling. Its richness must be mined by Indians themselves.

To the degree that the Church is Roman it ceases to be Catholic. Though this is more and more recognized in the theoretical order, its consequences in the practical order have been much more slowly accepted. Theologians and missionaries have simply taken for granted that the prevailing institutions of their own particular societies represent the most appropriate and authentic form of human practices. Through culture-blindness the Roman Church tends to regard its own practices as standards. The latinization attempts were not onlyin the far off sixteenth century, but right in this post-Vatican II era, in this current year 1969. There is not a single phrase in the documents of the Vatican Council that suggests that the way to unity is the absorption of one Church into another. The central problem of the council is the renewal of the Church by the renewal in liturgy, constitutions, understanding of herself, and encounter with the other Churches. Criticism of the fallible and questionable aspects of the Church seems to be good thing says Card. Koenig (Toranto 1967.)

In the harmony of differences the Church is to give the world its religious unity. Christianity always remains greater than any one of its expressions; it has never accepted to become the exclusive monopoly of any one race or nation. Human legacies have been and are infused by the message and religion of Jesus. 'Catholic missionaries even after Vatican II are not yet generally ecumenically minded' (Clergy Monthly Jan. 1969.) If there is any threat to the future of Christianity in India it stems from the Church's own stand. The Church of India prelates are irresponsibly negligent, and the Church of Rome unnecessarily and unjustly inteferes and makes hindrances. We pray the Government of India to extend to us an arm of protection in these circumstances.

1. The One Rite Movement sponsored by the missionaries, should be kept in check, and their publication Vaidikamitram (Pattanakad Shertallai, Alleppey Dist.) censured or stopped.

2. The so-called all India Seminar in Bangalore, next May, be prohibited. It is going to be convened with ulterior motives and without the necessary preparations and precautions.

3. The Government should utilize the services of our diplomatic Minister at Vatican for the creation of a Patriarchate for the Church of India.

No other people has had to live all its days with a mark of interrogation hanging over its survival. A right if it is not to be meaningless, must be operative even at some inconvenience to others. Our constitution (Article 26. 29, 30) guarantees complete freedom for our Church. In spite of our constitution we are not allowed by the foreign missionary agencies, to have our own way of worship. The Decree on the Oriental Catholic Churches of Vatican II is the Magna Carta for the freedom of our Church. We have the claim to these rights and we pray the Government of India to make the neessary arrangements against the missionaries and to protect our Church from foreign aggression and domination.

We believe that the difficulties we experience in this free and secular State regarding our religious worship and association, caused by foreign dominated Latin Church authorities both in India and outside, will be felt and remedied by the steps pointed out above being promptly taken by the Government of India.

We remain

The Secretary, for Navajeeva Parishath.

Palai,
5-3-1969.

Presented by N. Govinda Menon,
Advocate for the Navajeeva Parishath.

APPENDIX 1 CHURCH CATHOLIC

1. The One Church

The unity of the Church is not a natural dimension, it is naturalistically misunderstood if it is switched wholly to externals (law, language, administration). The unity of the Church is primarily a **spiritual dimension.** It develops out of the means and gifts of Salvation which God utilizes in Jesus Christ, through the Holy Spirit, out of the one Word and Sacrament effecting unity, the one office protecting and fostering unity, the one charism animating and nourishing it. This is how the unity of the Church proves to be a unity that is concrete and historical, and not merely an ideal.....

It is fitting that the inner unity be manifested outwardly. A manifestation of this kind is not sheer externalisation.....The **sign of unity** could then become the **principle of unity.** There is even the danger of a type of naturalism, and stress is laid on too many external signs of unity as though the unity of the Church depended on them.

2. We are Separately Together

One and the same Good News is reported by four evangelists in different ways; one and the same Lord is described in very different terms.....; the words of Institution of one and the same Eucharist are given in very different ways. In the centuries immediately following the New Testament, there were often very different forms of confession, of faith in the different communities, but all were accorded recognition, ...no one formula could suffice to account for the whole fullness of the Faith....., difference in formula did not necessarily involve a difference in faith.

Behind the different formulations of faith stand different physiological, aesthetic, linguistic, logical, ethnological, historical, ideological, philosophical, religious presuppositions, different individual and collective experiences, languages and ideas about the world, different factors of environment and conceptions of man, different traditions held by individual nations, schools of theology.....

The very fact that we speak of the 'Whole Church' without taking into account the diversity which is very much part of the real Universal Church, indicates that we lack the breadth of view with regard to Catholicity..... If we were to impose upon all these christians Western Catholicism, as we have developed it, as the only true Catholicism, we would then bar the way to the true Church of God necessary for salvation (W. de Vries).

The Catholic manifoldness is not only a gift of God but it is also the task of the Church. The pluralism is something to which we should aspire. The legitimate and necessary pluralism in the Church is not only a pluralism of individual members but also of the larger groups of the local Churches (Rahner & Ratzinger.)

None in 1054 nor in the four centuries that followed, would have dared to speak of an Orthodox Church and a Catholic Church. The Church was one and indivisible in the image of its source and model the Holy Trinity. It was only later under the pressure of polemics and through mutual ignorance together with a certain Catholic theology which drew more heavily upon a notion of society than on an idea of communion that present sociological concepts finally became widespread. Our unity is not uniformity.....(Corbon of Beirut)

3. Freedom in the Church

The Church which proclaims the Gospel of Jesus is meant to bring men freedom, true freedom. This freedom in the Church is not just an empty assertion, not a mere theory, or a beautiful ideal. It is .....a reality.....Freedom in the Church has always to be won over and over again. The realization of freedom in the Church is an extraordinarily difficult task.

The very same institutions and constitutions, ministries and ordinances which according to their nature are meant to serve the freedom of the children of God, can against their nature, through the failures and sinfulness of men be misused to bring about servitude.....Authoritarianism and clericalism in fact would not strenthen but weaken the ministry.....

"Maximum freedom with minimum constraint" is the Christian ideal. This is simply another way of formulating the principle of subsidiarity developed by Pius XI and of which Pius XII said that it applied..... to the Church herself. What the individual.....can do out of his own resources should not be done by the community or a superior authority. The latter should act only in a subsidiary supporting way.....

The realization of freedom within the Catholic Church will mean not only freedom of individual Christians, but also as freedom of individual Churches. The individual Churches are the Church..... (Hans Kuing)

4. Not Unitary But Federal Government

For a thousand years and more until the complete estrangement between the Christian East and West. the One Church was organized on a sort of federal basis. She was made up of five distinct parts each with a bishop called the Patriarch at its head.

It was recognized that the Patriarch of the West as successor of Peter was the chief of the Patriarchs and that one of his functions was everywhere to arbitrate decisively in ecclesiastical disputes whether doctrinal or personal. But each of the five patriarchates was administratively independent: it appointed its own hierarchy, legislated for itself and had its own liturgy of worship; Accordingly it was not tolerated that a patriarch should interevene uninvited in the internal affairs of another patriarchate. The bishops are not merely responsible for their own dioceses. In union with their head the Roman Pontiff they are responsible also in a collegial way for the Church of their country and even for the Universal Church.

On the basis that might is right the Crusaders were responsible for the establishment of foreign hierarchies replacing the local hierarchy. (The Eastern Churches and Catholic Unity).

The Latin Church too was governed under the Patriarchal system for more than a thousand years; it too was quite a particular Church (Abp. Tauril).

APPENDIX II THE CHURCH OF INDIA

1. An Apostolic Church

Having heard the Good news of the Gospel announced by the Apostle Thomas, people in India were evangelized, and their Church is known in history under such names as Malankara, Hendo and the Thomite sheepfold. It was run on Hindu traditions, their liturgy was that of the Apostles, their scriptures most original, and the administration based on Mosaic model. For the last nineteen hundred years it has remained a creditable institution and a cultural monument of India. At the arrival of the Europeans in the sixteenth century and long afterwards, the Nasranis (the St. Thomas Christians) could not be distinguished from the rest of the population; they were identical even in religious affairs and institutions that the Portuguese often mistook the temples for churches.

With the Portuguese came the missionaries from the west, who slowly began to influence and then control the Church of India. It was finally subdued at the notorious Synod of Diamper. Besides subduing it they have also corrupted it, for they came from corrupt societies.

The Catholic, the Orthodox and the Reformed are the three major devisions among the Nasranis besides a few splinter groups. Irrespective of their confessional differences, all are known after their Apostle's name.

1. Catholic - 15 lakhs : seven dioceses in two provinces
2. Orthodx - 8 lakhs : The Catholicos with ten suffragans
3. Reformed 3½ lakhs : Metropolitan with four ,,
4. Minor groups.

    1) Catholics of Antiochian rite
    2) Malabar Independent Church
    3) The Chaldeans
    4) The Anglicans
    5) The Evangelicals

To have suceeded in keeping them divied, was perhaps the great achievement of four centuries of missionary enterprise.

2. Emancipation

The Catholic section was of necessity under the control of the missionaries for long centuries. Towards the close of the

nineteenth century they were emancipated and limited autonomy granted. But both the clergy and laity trained in western type institutions were unequal to the situation. Authorities in Rome were patiently undertaking the restoration. The Ecumenical council of Vatican II has dealt with all the problems so thoroughly that all Eastern Churches are enabled to enjoy their right. The Decree on the Pastoral Office of Bishops (No. 23) lays down:-

"Where there are faithful of a different Rite the diocesan bishop should provide for their spiritual needs either through priests or parishes of that Rite or through an episcopal vicar endowed with the necessary faculties .....If these prescriptions are not applicable in the judgment of the Apostolic see, then, a proper Hierarchy for the different Rites is to be established".

The Decree on Ecumenism No. 4 wants that Catholics must be concerned for their separated brothren, praying for them, keeping them informed about the Church, making the first approaches to them. But their primary duty is to make a careful and honest appraisal of whatever needs to be renewed and done in the Catholic household itself in order that its life may bear witness more clearly and faithfully to the teachings and institutions which have been handed down from Christ through the Apostles. The council recommends this work to the bishops everywhere. No. 16. declares that far from being an obstacle to the Church's unity, such diversity of customs and observances only adds to her comeliness, and contributes greatly to carrying out her mission. To remove all shadow of doubt then, this Holy Synod solemnly declares that the Churches of the East.....have the power to govern themselves according to their own disciplines; perfect observance of this traditional principle is a pre-requisite for any restoration of union.

DECREE ON THE ORIENTAL CHURCHES

1. The institutions of the Oriental Churches, their liturgical rites, ecclesiastical traditions, and discipline of Christian life, are held in high esteem by the Catholic Church. In them shines the apostolic tradition which has been handed down by the fathers, and is part of the divinely revealed and undivided patrimony of the Universal Church.

2. The Catholic Church indeed means to keep intact the traditions of each Particular Church.

3. All have the same dignity, all have the same rights and the same obligations also as regards the preaching of the Gospel in the whole world.

4. Everywhere therefore care must be taken to preserve and develop all particular Churches; where the spiritual good of the faithful requires it, parishes and their own hierarchy should be established. All clerics and candidates for Sacred Orders must be well instructed in what concerns the Rites.

The laity too in their catechetical instruction must be taught about the Rites and their regulations.

5. It (the council) therefore solemnly declares that the Churches of the East, like these of the West, have the right and the duty to govern themselves according to their own disciplines.

6. Let all Orientals **know and be sure** that they may and must always keep their legitimate liturgical rites and their disciplines. When they have unduly deviated from them owing to circumstances of times or persons, they must endeavour to return to the ancestral traditions.

Religious institutes and associations of the Latin Rite who work in Oriental countries or among Oriental Christians, are urged.....to establish houses or even provinces of the Oriental Rite wherever possible.

11. .....the Eumenical Council wishes that, where it is necessary, new patriarchates be created (right reserved to the ecumenical council or to the Roman Pontiff.)

27. It is allowed to confer the sacraments of Penance, of the Eucharist and the Anointing of the sick of Orientals in good faith separated from the Catholic Church if they ask for them. Catholics also may ask for these sacraments from non-Catholic ministers whose Church possesses valid sacraments whenever necessity or a real spiritual utility calls for it, or physically or normally impossible to approach a Catholic priest.

3. The Worship of the Church of the East.

This liturgy is the simplest, the most archaic known to traditional Christianity. It was evolved in an area beyond the Roman world and its civilization. It is a liturgy of mediation, of listening to the word, of quietness and simplicity. More than any other the East Syrian liturgy

is directed towards the last things, intent on the Perousia the Second coming which is already with us through the sacraments.

The Eucharistic celebration signifies and makes operative the whole economy of salvation in which the whole Trinity is involved and the mysterious property proper to each of the persons is explicitly involved.

Preparation of the Assembly always includes two associated elements: 1) Prayers and chants, and 2) a censing of the church. These are in their unspoiled early simplicity.

In the Church of the East only one priest should celebrate (Concelebration is Byzantine); communion is under both species, received standing (Dipping in the chalice is also Byzantine).

The two most important times of prayer are twilight and dawn, substituting for the sacrifices at Evening and Morning prescribed by Moses. Ramsa recalls the taking down of the body from the cross and burial for the Sabath rest with which death associates every christian. Praise at Sunrise celebrates the Resurrection.

Hallowing the Day by the daily prayers.
,, Week .... Sabbath observance.
,, Year .... Psachal celebration.

The Church is the fellowship of charity, the cross opens the way to a transfiguration analogous to the one on the Tabor. He who wears the christian name should be the witness to God's presence among men, a witness of the world to come.

Syriac is the liturgical language; it was the medium for the Gospel Revelation, for the Gospel preaching; it was sanctified by the touch of the God-Man Jesus. (Hebrew was the language borrowed by the Jews from their neighbours; but it was through this medium that God spoke to their fathers, and so they stick to it. Sanskrit too is kept up as the medium of the ancient heritage).

A message loses in purity what it gains in its ability to reach a wider audience. Hence by hellanization and latinization great loss has been incurred by the Churches; but the apostolic purity and integrity kept up without loss, through the very same medium of the Messiah's speech.

4. Submitted to H. H. the Pope in 1964

The Syro-Malabar dioceses are well-rooted, flourshing, and blessed with vast missionary potential and zeal, but unhappily confined within the limits of Kerala.

1. Our people are living in the various parts of the Republic in large numbers (e.g. 25000 in Bombay) especially in the great cities, industrial, commercial and business centres, military stations and universities. There they are destitute of the services of their Church. In similar cases non-catholics are looked after by their pastors at home in Kerala. Our pastors are incapble and helpless in this respect, and the authorities of the Latin dioceses have not been reasonably inclined with regard to this matter. We most humbly and earnestly ask for the appointment of an Ordinary for our people in each of the administrative zones roughly corresponding with the great cities of Madras, Bombay, Delhi and Calcutta.

Because we had no mission field to work in, our men and women have been absorbed into the Latin Missions, and religious congergations have a good proportion of our people. This sounds as the denial of opportunity to us, and "the propagation and proselytizing of the Western Church" is not at all looked upon favourably by the national leaders. Hence regions destitute of Christians be entrusted to us for missionary work.

3. The Syro-Malabar dioceses themselves are in good condition but they are like water-tight compartments. The lack of a central authority, and the need for a good leadership is keenly felt. We beg therefore, most humbly for the appointment of a Patriarch, or at least a Major Metropolitan, to preside over our Church, to be a source responsible for the well-being of the Church as such. When formation of national conferences of bishops, is being considered, we would suggest that such a move here without a hierarchical head' would be ominous. If the ancient pattern of the Metropolitan-cum-Archdeacon could be restored, that would be most opportune and useful.

5. Submitted to H. E. Card. P. G. Aggagianian, Perfect, Congr. Propagation of faith in New Delhi

May It please your Eminence

We the undersigned who are permanent residents of Delhi would like to take the liberty of placing before your Eminence on behalf of the Kerala Syrian Catholics of Delhi the following appeal for your Eminence's sympathetic consideration and appropriate action.

1. At present, there are over two hundred families in Delhi who belong either to the Syro-Malabar Rite or the Syro-Malankara Rite. Of these about eighty percent are members of the Syro-Malabar Rite while the rest belong to the Syro-Malankara Rite.

Apart from these families there is a large number of individuals belonging to either of these Rites engaged in various professions and who are more or less permanently residing in Delhi. Their number is approximately 500.

2. In view of this already fairly large size of the Kerala Syrian Catholics in India's Capital and also in view of the steady increase which they will have in years to come we humbly request your Eminence to take necessary measures towards the establishment of a Syrian Catholic parish in Delhi for satisfying our spiritual needs in an atmosphere of our own social and cultural heritage.

3. In this connection it might be of considerable interest to your Eminence that the non-catholic Syrian Christians in Delhi have already established their own separate parishes and are in the process of consolidating and establishing their position by building new churches and appointing permanent priests The Jacobites of Delhi have a parish priest of their own and have started negotiations to purchase a plot of land for constructing a church. Their total number is estimated to be between 400 and 500 of which there are some 200 families. The Marthomites who claim to have a total strength of over 500 including about 250 families have already purchased a plot of land to build a church for themselves.

4. Taking the total strength of these three communities alone (there are also other sections of unattached Syrian Christians from Kerala who reside in Delhi and whose number is estimated to be around 300) it would become clear to your Eminence that their number would exceed the total number of the faithful in several of even the dioceses in northern India.

This is particularly significant in view of the fact that the Syrian Christians outside Kerala as a whole display and maintain a unity and fraternity to the extent unnoticed in Kerala in their social and cultural life and even in celebrating occasions like the day of St. Thomas the Apostle in whom they have all a common origin and a common patron. Scattered and disorganized as they are outside Kerala, our brothers, the

non-catholic Syrian Christians will eagerly find their way in the bossom of the Syrian Catholic Church if only we make favourable physical conditions for them to do so. It is next to impossible for any of them to join a Latin Church as they consider such action tantamount to their severing, once for all, their centurdies-old ties of oriental backgroud. The essential remedy for a situation of this nature is the immediate establishment of a Syrian Catholic parish which can attract, reunite and thus regain those whose forefathers were once with us in the same universal Church

5. Apart from the above reasons, we venture to point out that even from the point of view of Christianity itself it is imperative to establish here parishes of an oriental Church. Your Eminence may perhaps be aware of a growing and presistant anti-Christian movement all over northern India in general but in and around Delhi in particular. Some of the militant Hindu groups and organisations are leading this movement. Because of the intimate relations which Christians of northern India maintained with the British during their rule of the country, because of the existence of the Ecclesiastical Department under the personal jurisdiction of the Governor-General to establish and maintain Churches (Anglican) in India and also because the English language has been the mother tongue of most of the Christians in northern India, rightly or wrongly, Christianity became to most of these people an instrument of western domination and exploitation and a Symbol of occidental culture. Since Independence in 1947 the wave of Hindu revivalism which has gathered great momentum is steadily spreading the length and breadth of the country with a two-fold objective, namely, to destroy the influence of Christianity in India and to cut down the use of the English language to the minimum.

6. The antichristian activities of these elements have found expression among other things in recent times through the forums provided by popular representative institutions such as the Parliament of India and the State Legislatures. Of particular importance are the questions, resolutions and discussions dealing with foreign missionary activities in India raised very often on the floor of Parliament and the introduction of legislative measures such as the Orphanages Bill, Conversions Bill, Catholic Church Premises prohibitions Bill, and the persistant demand for enquiries into the income of missionaries etc. Every occasion that presents itself in Parliament is made use of by anti-christians to pour vituperation and ridicule on the Church as an unwanted foreign element in India.

7. The present leadership of the ruling party has generally been following a rather sympathetic policy towards members of the Christian

Community. But we should neither rule out a change of government nor a change of leadership in the Congress Party which will adversely affect the interests of Christians. The central point we want to emphasize in this context is that much of the antichristian feeling and attitude that prevail among many sections of the people of this predominently Hindu India spring from the mistaken notion that Christianity in this country is a vestige of western imperialism and colonialism and is therefore alien to its soil. We should dispel this wrong notion. Among the several methods of action that we should adopt for this purpose the establishment of an oriental Church in India's capital has in our humble opinion, a pre-eminent place.

8. A Syrian Catholic parish in Delhi can indeed become a centre for the propagation of the idea among the non-christian population of northern India that Christanity is one of the oldest religions of India, almost a thousand years older than, Islam, in India, with its roots deep in the soil of the country. The fact that an influential section of the people of the south-West part of India with identical customs, manners, language, culture etc., but following a different faith from the rest of the community and in harmony for many centuries prior to European penetration of India is one which should prove in positive terms how Christian religion can become a faith acceptable to the millions of India. Perhaps there is no better way open to us to demonstrate this fact.

9. The nineteenth Centuary celebrations in Delhi in 1953 commemorating the arrival of St. Thomas in India, with the President and the Prime Minister participating in them, were a landmark in the growth of Christianity in India. That one occasion alone must have removed many misconceptions from the minds of millions about Christianity in India. But during the last seven years following the centenary celebrations, we could celebrate St. Thomas day in the Capital only twice, whereas it is an annual feature in every parish in Kerala. With the establishment of a Syrian Catholic Parish in Delhi, St. Thomas Day celebrations on a grand scale can become a regular annual feature in the Capital. They can be better organized with the united and whole-hearted support of Syrian Christians Catholic and non-Catholic, to the obvious advantage of all sections of Christianity in India.

10. In the absence of a Syrian Catholic parish there is even a danger of the Church losing some of its faithful to the Jacobite or the Marthomite Churches. Living far away from home under the influence of modern ideas

on marriage, unmarried Syrian Catholic young men and women are sometimes led into marital ties with members of non–Catholic Syrian Churches and in the process leave the Church. With the establishment of regular Jacobite and Marthomite parishes here this danger will become real in the future.

11. The tendency to encourage the preservation of ancient religious customs, traditions and culture of a people to prevent them from being swept away by currents of modernism, is a practice now widespread in use and an idea welcome almost anywhere. We understand that our Supreme Pontiff and the Sacred Congregations are only too eager to render every possible help in this direction. We feel that this is one of the ways which will assist many to remain one with the Church. The Syrian Catholics of Delhi humbly beg of your Eminence only to extend to them such a privilege which the Church has been graciously extending to many peoples and in many parts of the world. We are fully confident that we will be granted our prayer.

12. We feel it appropriate to mention here that we are deeply grateful to His Grace the Archbishop of Delhi who has always been a source of inspiration to us. In fact His Grace has been taking great interest in the Kerala Christians and helping them in all possible ways. He has been the patron of the Kerala Catholic Society for the last three years of its life. For all these we are indebted to him. We feel however that our intimate association with him, and our filial devotion to him should not prevent us from requesting your Eminence the establishment of a Syrian Catholic parish in Delhi, as we are convinced that the case of such a parish stands on solid foundations of its own.

We are sending to your Eminence under separate cover a detailed list of Signatures to this humble prayer of ours.

(Signed by 50 people)

New Delhi,
29th September, 1960.

To

His Eminence, Cardinal Peter Gregory Agagianian, New Delhi.

5. Consultors to the Oriental Congregation 1968

Cardinals:

1. Furstenberg
2. Tisserant
3. Testa
4. Mazella
5. Fernando
6. Chicognani
7. Meuchi (Patr)
8. Sidarouse (Patr)
9. Agagianian
10. Gilroy
11. Camera
12. Henrique
13. Frings
14. Cajjano
15. Gracias
16. Globe
17. Confalonieri
18. Doffner
19. Tralia
20. Alfrink
21. Ildebrando
22. Slipij
23. Curray
24. Garrone
25. Dino
26. Krol
27. Bengsch
28. Karl
29. Samore
30. Delaqua
31. Larraona
31. Bea.

Patriarchs:

1. Maximos V
2. Gori
3. Cheikho
4. Batanian.

Bishops:

1. Parekattil–Ernakulam
2. Yemmern-Addis Abbaba
3. Varthalitis-Corfu
4. Cristia Basilo–Lebedo (titular)
5. Kocisko–Pittsburgh
6. Rusnak-Zerinico (Titular)
7. Duas-Hagdudorog (Eparch)

Officials:

Secretary: Mario Brini
Assistant Sec: Amerigo jovanelli

Consultors:

19 Bishops
9 Monsigors
18 Priests.

(Permanent officials: 7 (Rizi, Macartty)

APPENDIX III CRUSADING MISSIONARIES

1. Christian Mission.

Religion represents man's feeble inadequate but praise-worthy attempt to reach God: and as every religion is as good as it goes, and no religion possesses the monopoly of truth; all religions are imperfect, relative and all have to be respected: all can be perfected.

Supernal revelation is possible. To different persons at diffenent times in history God has revealed Himself. Jesus is the great revelation of God, God Himself. His redeeming message of the Gospel has to be proposed to humanity. What the missionary has to communicate is a life and not just a doctrine. The vital needs and the secret aspirations of men have to be studied, have to be satisfied; trust in god, purity of life may be all that they want. That is missionary work.

Every culture is the coherent expression of a certain ideology, a way of looking at life, a religion .. ....A supernatural religion can support a variety of cultures. Such a religion does not change but perfects the respective religions. This is exemplified in the case of the Greek and Roman religions which became purified and curiched by the acceptance of the religion of the Gospel preached to them. The unsoiled form of Hinduism which is perhaps the best of all natural and emotional religions, was infused with the Gospel Message as it was brought here in the first century of the Christian era. It was very palatable since its essence is love, service and sacrifice. Thus was born the Church of India, Hendo.

Being a member of the Church means a changed relationship to God, a new quality to life. The Church is a fraternity of believers, a community of faith and love in freedom. The Church is a mystery which means that she is a reality saturated with the presence of God. As opposed to responsible evangelical witness, teaching and service, proselytism is a caricature of it, it is an unchristian use of force unsuited to the gospel of love.

"In spreading religious faith and in introducing religious practices every one ought at all times to refrain from any manner of action which might seem to carry a hint of coersion or of a kind of persuasion that would be dishonourable or unworthy..... ....(vatican II. Declaration on religious freedom.)

The proclamation of the gospel and the presence of the christian community should offer a new spiritual experience new dimensions of life, new ideals for the individuals and society. As these new attitudes and hopes spread, a net-work of services and institutions develop which carries the revolution forward at a lively pace.....The institutional form of the Church should point authentically to God's reshaping of human life through religion.....

2. The Church of Rome is still in her infancy

Like a babe whose umbilical chord is still imperfectly severed, it is linked to the environment of the Mediterranean shore where it was born. Since then it has expressed itself in the concepts of Western civilization .....It acts something like an emotionally disturbed who fears independence and clings desperately to positions 700 years old.

".....you go on for ever and ever serving up the same soup" exclaims Giovanni Papini addressing the theologians. "You have not got out of your petrified rut, your repetitions, your mechanical syllogisms....."

Like a child the church fears the wind of the open sea. It shields itself behind a shell or interdicts and constantly falls back on authority and rules.....It fears unknown lands and new faces.....Like a child the church loves pomp uniforms fanfare ceremonies baroque bad taste..... It returns blow for blow; it lets itself be drawn into useless quarrels.....

The Church is much more interested in the morality of the Ten Commandments than in that of the Beatitudes which require greater spritual maturity. It is still frightened of the explosive force of the Gospel. It compromises with the powers that be. It has more faith in the vitrues of diplomacy than in those of detachment.

Perhaps for the first time in history a Pope called a Council which was not directed against any one except the Church's own demons whose names are pride, sloth, routine, varity authoritarianism contempt for non-Catholics, and the love for money honours and temporal power.

(Henri Fesquet)

A BURDEN!

Our heritage is also our burden. Our religious life has become so intertwined with our political institutions our western maore and culture. In a very deep sense Christianity has been spoiled. It has been spoiled

by its privileged position in the West.....It has been spoiled by its relative security so that it is hesitant to raise a prophetic voice when it would jeopardize its community standing. It has been spoiled by its institutinal solidarity.....to day.....old illusions are passing, it is beginning to understand its faliures. (Daniel Callahan)

3. Missionary activities with ulterior motives

From the sixteenth century India became the experimenting ground for the western missionaries. It is an anomaly that they concentrated their efforts among a christian people (on the Malabar coast) and did nothing among non-christians. The truth is that they were agents of political adventurers. From out-right persecution, wanton destruction and forced conformity to western ways to total subjection ranged their achievement, and when after three centuries, Church order was restored, it ended up in a diarchy, besides the many divisions that came to exist-All because of the missionaries.

Nobody could even complain to Rome except throuh the missionaries. Any violation of this was declared a reserved sin (cfr. report of Mgr. Agliardi, Delegate Ap. to Rome file No. 1878-89, page 143.) For the same reason seven members of Syrian Carmalite order were expelled. After the establishment of the Syrian dioceses of Eranakulam, Kottayam and Trivandrum, Latin Prelates were fixed in these very same towns. Through a memorandum (1954) Latin Christians of Verapoly asked H. H. the Pope that Latin rite alone be made the rite of Malabar as it is of the rest of India. Through another document (1965) published from Rome by Verapoly agency, they asked Rome to expel all Syrian students from the educational institutions in Rome. A missionary by name Plattner wrote his book 'Catholic India' just to ridicule the Church of India. He was not certain whether the communities founded by St. Thomas still exist or not, while he was 'quite sure that the Syrian Christians are the descendants of the third-century Syrian refugees and the later converts from low castes. Such highly offending inalice is indeed their mission, and black ingratitude for the generosity shown to them. On what right are the Roman Catholic missionaries and their prelates here? How can the Church expect to draw other Christians together when she cannot defend her own people who have the misfortune of not being of a certain rite? Love is not liking nor condescension, it is the desire to do good for god's sake. In today's world, doing good to a man or to a community is to treat him or it with equality. It alone can make the church relevant to our time.

Besides the unofficial and indirect aggression, there has appeared subversion from Church officials. The Vatican Embassy in New Delhi is a hotbed of espionage.

For the simple fact that Navajeeva Prishath had submitted a memorandum to the Vatican Council, it was subjected to witchhunt, and since laymen could not be caught, the 'Sin' was imputed to a religious priest and had him punished. These are the words of Mgr. James Robert Knox, Internuncio, New Delhi, 12th October 1965.

"In his publication forwarded to the foreign Ministry he appeals to the secular State to provide for the fundamental rights. Hereby he denies the foundation of the Church as a perfect society founded by Jesus Christ and he even denies the very foundation of the Church, the divinity of its founder, in appealing to the secular State for securing the fundamental rights. Hence he is not aChristian or his act such. Hence he should write and say:

'I request and declare that the passages containing the above ideas are deleted and withdrawn by me from the statement made by me'. Coming to know of such high-handed and inhuman measures H. H. the Pope had him dismissed from office and even from diplomatic circles, and had him packed to his home town in Australia in 1968. Since such measures are extraordinary, and correct information hardly reaches the highest authority, the State alone can protect its citizens.

MISSION DIOCESE

"According to official statistics available to the public the Catholic population of the diocese is around 75,000. With due respects we challenge the authorities of the diocese to show even a third of this number..... All new converts .....not properly instructed or trained either before or after baptism.....They are just bought for a pittance.....most important of all, their photos taken for purposes of propaganda also.....This inhuman Policy.....has accelerated the movemet back to Hinduism.....

"There is also a comic side to the picture of this so-called Latin diocese. Go to any church.....you will find the entire congregation consists of Syrians.....Last but not least, the over-whelming number of nuns and over sixty percent of the Indian priests.....are Syrians....."

This report of a Latin Priest is typical of most of the Latin dioceses.

Robert de Nobili spoke of the Portuguese missions:

"This mission station was not really in India at all. It was an out-post of Portugal, and the converts who had attached themselves to it had really been lifted out of India and put down inside the Portuguese compound wall to become imitation Portuguese. There was no hope whatever that the cultured Brahmin be given a chance to hear the Gospel".

APPENDIX IV
THE SHEEP FOLD OPENED TO THE WOLVES?

1. The C. B. C. I. 1966 New Delhi

New Indian Mass Rite discussed:

A plea for a new Mass rite in Indian style that would express the temperament and culture of the people was made.

The proposal evoked conflicting views from many bishops.

"The Liturgical commission of the C. B. C. I. would note these opinions of the bishops on the rites question" stated the president V. Card Graceas.

(New Leader 30th Oct. '66)

2. One Rite Movement for Kerala: 19th July 1967

Which the sponsors claim to be the mind of the Church. Supporting this movement Rev. Francis of Kurisumala had writtten a series of articles in their organ 'Vaidikamitram'

All Kerala Catholic Congress had passed in 1967 a resolution for the the introduction of an Indian Rite. Earlier (1965) they had in a resolution protested against 'Hendo' pamphlets.

3. The Syrian Bishops Themselves Act Against the Spirit of Restoration.

A. New Directives of 1962 [joint pastoral)

No. 7 Taking into consideration the prevailing circumstances, for the sake of uniformity the following directions are to be observed:

i Not to use incense for ordinary Mass

ii It is enough to prepare the Bread and Wine on the right side of the altar.

iii The use of unleavened bread to be continued.

iv Communion under the species of Bread alone will suffice.

v On special occasions as Ordination, Wedding etc. it is good that the bread be dipped in the chalice and given.

B. On 11th Feb. 1964 the hierarchs introduced new alterations (as approved by Rome) in Mass.

C. Prayers latinized—By letter of 1-5-'65 the hierarchs in union with the Latin bishops, issued the latinized form of prayers.

D. New Model Lent. By the circular of 23-3-1966, the days of fast were fixed as Ash Wednesday and Good Friday, all Latin norms of fast also approved.

E. The Syrian Bishops had introduced latinized form of prayers (1–5–65) fast observance etc; they also have introduced novelties in the liturgy (15th Aug. 1968)

Signed by all the seven bishops of the Syro–Malabar Church (the Church of India)

1. Joseph Parecattil Archbishop of Ernakulam
2. Mathew Kavukatt ,, Changanacherry
3. George Alappatt Bishop of Trichur
4. Thomas Tharayil ,, Kottayam
5. Sebastian Vayalil ,, Palai
6. Sebastian Valloppally ,, Tellicherry
7. Mathew Pothanammuzhy Bishop of Kothamangalam.

4. Patriarch for India

The Preparatory Commission (of Vatican II council) had already expressly proposed this (status of patriarchal Churches) for Malabar (in India), for the Ukranians (in exile) and for the Ethiopians. But because of the concrete difficulties entailed in the fulfilment of such wishes only a general recommendation was made"

(Commentary on he Documents of Vatican II Vol. One, Page 321, 22)

What might be these concrete difficulties? Definitely these are nothing but the opposition from the Latin hierarchy in India, missionary agencies, the Propaganda Department and so on.

The Ukranian demand for a Patriarchate, during the second session of vatican council, went unheeded, but later the Holy Father personally took up the matter, and had the Ukranian Archbishop raised to the status of the Major Metropolitan (Major Archbishop) with all patriarchal rights.

For the Church of India there was no spokesman. Some of their prelates were (for selfish motives) opposed to the idea, some ignorant, some indifferent and unconcerned and the Latin opposition was very strong. Later approaches to the Holy Father through high dignitaries, also failed. The consultors of the Oriental congregation, are unsympathetic Latin leaders (Most of all cardinal Valerian Gracias of Bombay)!

5. REPORT .....the saddest news of the year in fact for me is that about the conference of the Indian bishops held at Delhi and their imprudent and non-Catholic decision to do away with the difference of Rite.....why are your bishops so silent? 3-11-66.

".....told me of streamings in some Roman dicasteries to neutralize the effects to be found in the Council Documents.....Unitl now His Holiness refused to accept such a proposal.....26–6–66.

(from our European Correspondent)

6. Letter of Prior General

After having studied the data that have been collected after my Circular No. 1 dated 29th March, 1966, I have come to the conclusion that you have been involved in the publication that appeared on 16th October, 1964 under the title "Hendo", while you have had nothing to do with what have been called "Hendo No. II" and "Hendo No. III".

An Academy under the name "Nazarani Navajeeva Parishath" was started on November 21, 1962, to promote the social and cultural interests of the Nazarani Society. Of this Parishath you were a member.

Although you had no official capacity in the Parishath, you were in fact its moving spirit. You were practically the editor of the Publication called "Nazrani", the Annual of the Parishath. It is also a fact that you had been asked to sever connection with the Parishath by Very Rev. Fr. Maurus, the then Prior General, when your name appeared as a member of that association in the "Nazrani" of November 21, 1962, as I have learned form Fr. Maurus himself while discussing the matter with him at a joint meeting of the Very Rev. Definitors and Provincials.

I take notice of the fact that it was when Vatican II was in session that Parishath prepared the booklet called "Hendo" in the form of a memorandum to the Fathers of the Council. You have accepted responsibility for the first draft of that booklet. You have told me that when that draft of yours was passed on for opinions, the members of the Parishath suggested the addition of certain ideas to which you could not agree and that, all the same, the opinion of the other members having prevailed, the booklet was printed including those ideas.

Although you seem to have disapproved and discouraged the final draft of the 'Hendo', it is a fact that you did despatch the copies of it to different persons. Before one of our fathers you did even assert that you could be considered the author of that publication which is not only against the spirit of ecumenism and dialogue which the Church in Coucil was then pointing out as the correct attitude of a Catholic in his dealings even with the separated brethren and the non-Christians, but even to the spirit of charity and due obedience to the constituted Superiors in the Church and, in so far as it appears to the civil authority in ecclesiastical matters, against the very Constitution of the Church.

This attitude of yours which is quite contrary to the spirit of our Founder, has been the cause of great scandal to men of good will. The spreading of this booklet has given occasion to other literature sowing more seeds of dissension within the Catholic community and could have and has indeed wounded the feelings of many persons whose names are sacred to us both by reason of the high offices they hold in the Church of God and by reason of their holy lives.

This being the case, I will be failing in my duty towards our Congregation and the Church in general, if I were to allow this unhealthy attitude of yours to remain unpunished. I, therefore, decalre that you are forbidden to exercise any part of the sacred ministry outside the strict cloister of our houses for three months from the day you receive this letter. You shall, moreover, sever all connections with the Nazrani Navajeeva Parishath.

May I avail myself of this occasion to exhort you to work with renewed vigour for the edification of the body ofChrist as directed by your Superiors and not to involve yourself any more in any activity that tends to destroy the solidarity of the Catholic Community.

7. Reply to the Prior General in Council

On Thursday 5th January 1967 I received the printed letter No 347/66 of 21st December 1966, of our V. Rev. Fr. Prior General. I was surprised to find it to be a punitive document; the more surprising it was since no trial, not even a questioning had been made about the case. To avoid all mistakes of haste and heat I waited for full one month. Now I should place before our Venerable Definitory what I have to say. It is also my duty to expose facts as far as I can, to do away with the scandal that has been caused by the said letter of our Fr. Prior General.

The first time Fr. General spoke to me on the subject was on 26th December while he had already taken the decision against me on or before Dec. 21st. because the letter bears the date Dec. 21st. Without hearing a word from the supposed culprit no-where in the world is a judgment pronounced. The letter has become the more serious since Fr. General has made Fr. Maurus his predecessor an object of ridicule. He has published this document depicting me in caricatures and denouncing me on unfounded charges—which charges I do not at all deserve. I repudiate the charges entirely; they are baseless. All his "facts" are fictitious. And the pity is that he has not tried to understand the case; nor was I given the chance to reply.

By his circular No. 1 of March 29, 1966, Fr. General had sought information on "the unauthorized publication of a series under the title 'Hendo'. By now it has become known that the above said unauthorized publication of Hendo series was the work of a certain Latin priest of Vijayapuram diocese. Indeed it was treacherous on his part to have published it in the name of Navajeeva Parishad, Ernakulam. In Eranakulam there was no office of the Parishad at that time (1965). It was closed down on account of the harassment from the Latin Christians. And this fact helped to find out the culprit. Further, Fr. General has used in his letter such misleading terms as "Hendo II" and "Hendo III". It is not known how many numbers of that unauthorized publication exsit, but they are in no way related to the memorandum 'Hendo, the Church of India" To Fr. General the memorandum to the Council and the spurious publication are of equal value!

It is a fact that our Fr. General did not at all ask of me or of anybody else through his circular, about 'Hendo, the Church of India'. If he had done so he could have saved himself from committing this injustice and from doing so much harm to so many persons and institutions and most of all to our own congregation. Any way this scandal could have been avoided. "Hendo the Church of India" was the memorandum submitted on Oct. 18th, 1954, by the Secretary for Navajeeva Parishad to the Fathers of the Ecumenical Council Vatican II, the highest authority in the Church the Supreme Assembly. Anybody-individuals as well as societies has the right for it; nobody can question that right. But what escapes my understanding is his argument for associating my name with it, and for taking this disciplinary measure against me, and that on an issue that is out of question.

Now coming to the accusations,

1) I was not a member of the Navajeeva Parishad. No one is admitted to the Parishad without paying the entrance fee of Re. 1/- As a well wisher and when invited I have attended their meetings, and that with due permission each time.

2) There is no Annual for the Parishad, nor was I its editor. Nasrani is not a publication, but M S printed for members and well wishers, all responsibility being with the secretary.

3) My name appeared in the Nasrani of 1962 along with the other well-wishers, to convene the Parishad. Nothing objectionable about it was noticed at that time from any quarters. Only with express permission did I subscribe my name to that proposal.

4) I was not asked by the then Prior General to sever connections with the Parishad, because I had no connection with it to be severed. Why then the name of Fr. Maurus is dragged in? It deserves explanation; it has a world of meaning about it.

This is a retaliation from the authors of the notorious "Kalamassery Memorandum" who (members of our congregation) were being sought out and questioned at that time as they were acting against the express orders of the Holy See. Now that Fr. Maurus is out of office, they employ my name to attack him and vilify his name, the suggestion being that he was the prime mover. To say thar I was asked by Fr. Maurus the then General to sever connections with Navajeeva Parishad. and that I refused to do that, and still I was kept on the mission staff and in special charge of the Apostolic School, is tantamount to charging him criminal henous crime indeed! No wonder, from the rotten swamps of monasteries worse things will happen. Most lamentable indeed that Fr. General has become a pawn in the hands of these men!! It is to be noted in particular that Fr. Maurus during his tenure of office of Prior General, was never asked about any of these things by the higher authorities. How now then after two years after 1964, these fables are being fabricated?

5) Fr. General is insisting on the words 'booklet' and 'publication'. No booklet by name 'Hendo' was prepared or published; but the memorandum 'Hendo the Church of India' was printed and copies despatched by post to the fathers in session of Vatican II by the office-bearers of Navajeeva Parishad. They had their office in Ernakulam (2000 copies for 2000 fathers perhaps). There was no distribution. It was the 'Kerala Times' Press, Ernakulam, that had reprinted the same memorandum with neither the permission nor even the consent of the Parishad, and had distributed its copies in large numbers both in and outside India. They are responsible for its publication.

6) I never hesitated to admit what I have done. As required by my friends I prepared a short draft about which I have given information to H. E. the Internuncio New Delhi. He did not question me further. If there was anything about it further H. Excellency would have asked me. Fr. General says, the draft was passed on for opinion and I was among the members to discuss; he cites my testimony for that: Most emphatically I assert that such a thing did never happen. How he got the information I wonder. Lawyers and scholars of the Parishad need not rely on me to

come to their own conclusions. The memorandum when printed, was changed in form, size and content; it was entirely their own.

7) The memorandum Hendo is not at all against the spirit of ecumenism and dialogue. The basic condition of ecumenism is to admit all Christian communities as Churches. Watering down of principles is no ecumenism, and will not create ecumenical attitude. Hendo points out the ways to remove inequalities and injustices that stand in the way of ecumenism. Inpartial people are found to congratulate the Parishad for the preparation and presentation of the memorandum. To those who criticized, Parishad had thrown a challenge to disprose any of the statements, every statement is well-documented they claim. But it is all their business; my interest is only in so far as they stand for the welfare of the Church.

8) It is also false to say that the memorandum appeals to the civil authority in ecclesiastical matters. The memorandum was submitted to the authority of the Church in Council. Had they meant otherwise, they would have gone direct to the Government. They petitioned the Council to have the disabilities redressed, and the Council indeed has removed all the disabilities and inequalities of the Orientals by appropriate legislation, particularly through the Decree on the Oriental Churches. Secular Governments are for the protection and support of the citizens, and in fact Christians have sought and got support from governments even against ecclesiastics.

9) The letter emphasizes on 'this attitude of yours''. My attitude is that of a religious, ie. of an earnest, enthusiastic and sacrificing Christian, or at least I hope to be like that. That was also the spirit of our founders. Never without permission and blessing from superiors have I undertaken anything so far. It is yet to be proved that I 'have engaged' myself in any 'such activity'. Responsible people will never rely on hearsay to make assertions and take steps.

The Latins used to impute to the Syrians all sorts of fanaticism, and recently also the authorship of Hendo Series. On knowing that the mischief was done from their part Latins were put to shame. Now to save their position they have managed to have a Syrian priest condemned and punished by the Syrian authorities themselves and the news publicized. Our Fr. General is a tool in their hands! Otherwise what justification is there in sending Fr. General's letter to all bishops throughout India; in imposing three months' rigorous imprisonment for unproved charges?

Whatever might be the crisis to face or pressure to endure, no parent worthy of the name will abandon his child. It is most unfortunate that this letter highly offensive and most defamatory to myself, to Fr. Maurus and to our congregation, has been issued and publicized by our Fr. Prior General. I should denounce it and vehemently protest against it. If I remain silent my behaviour will be looked upon as cowardly as Fr. General's. Copies of this letter are sent to all who received Fr. General's letter.

8. Philippines To Restrict Entry of Missionaries

Manila

A formal proposal has been made in the foreign office here calling for a crack-down on the unrestricted entry into the country of 'religious missionaries'.

The proposal states: 'After four centuries of christianization the Philippines cannot forever be a proving ground for campeting religious beliefs.....'

But more sinister than this 'sehizophrenic attitude', it said, are the implications of admitting in increasing numbers so called religious missionaries of beliefs 'as dubious as the 'faiths' being peddled by our own countrymen'.

The memorandum called attention to the 'perils to our security, economy and social values posed by the presence in our midst, of aliens parading under the guise of religion'.

Because there is no way of checking on the background of missionaries who usually are of various nationalities, educational orientation and beliefs 'we may be unwittingly admitting aliens with beliefs or faiths incompatible with our democratic institutions' the proposal warned. That a large majority of such missionaries, on reaching here ended up as researchers teachers, deans, directors or even nurses and hospital administrators.....to the prejudice of qualified Filippinos.....that such missionaries are given tax exemption privileges.....'A religious missionary should not only have proper educational training but also maturity of judgment acquired through experience' that unless there is proof of previous missionary experience elsewhere the missionary entrant should not be issued a visa as pre-arranged employe as is the current practice. The Immigration Act allows the entry of such employees only if their skill may not be supplied by Filipine nationals.

9. The Constitution of India

Art. 26. 'Every religious denomination or any section thereof shall have the right (a) to establish and maintain institutions for religious and charitable purposes'.

Art. 29. "Any section of citizens in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same'.

Art: 30. "All minorities whether based on religion or language shall have the right to establish and administer educational institutions of their choice.

"All persons are equally entitled to freedom of conscience and the right to profess, practice and propagate religion".

10. India: Catholic (Latin) Dioceses (1967)

	Diocese	*Catholic Population*		*Diocese*	*Catholic Population*
1	Agra	4,589	36	Kottar	204,559
2	Ahemedabad	39,886	37	Krishnagar	11,008
3	Ajmer	12,093	38	Kumbakonam	120,368
4	Allahabad	7,767	39	Lucknow	5,217
5	Alleppey	74,235	40	Madras-Mylapore	101,336
6	Amravati	16,517	41	Madurai	231,826
7	Benares-Gorakhpur	7,934	42	Mangalore	191,861
8	Banglore	110,782	43	Meerut	11,623
9	Baroda	7,000	44	Mysore	29,977
10	Belgaum	55,000	45	Nagpur	14,806
11	Bellary	7,854	46	Nellore	56,540
12	Bhagalpur	9,767	47	Oottachmund	40,709
13	Bhopal	2,673	48	Patna	32,243
14	Bombay	350,004	49	Pondicherry Cuddalore	173,791
15	Calcutta	70,884			
16	Calicut	27,474	50	Poona	87,300
17	Chikmagalur	31,063	51	Quilon	134,002
18	Cochin	114,916	52	Raigarh-Ambikapur	113,493
19	Coimbatore	74,390			
20	Cuttack	33,467	53	Raipur	9,177
21	Darjeeling	180,010	54	Ranchi	275,471
22	Delhi	13,385	55	Salem	50,291
23	Dibrugarh	44,000	56	Sambalpur	98,675
24	Dumka	33,491	57	Simla	3,070
25	Goa	230,997	58	Tanjore	106,300
26	Guntur	58,000	59	Tezpur	47,400
27	Haflong	6,290	60	Tiruchirapalli	145,340
28	Hyderabad	27,858	61	Tuticorin	153,050
29	Indore	25,000	62	Vellore	43,181
30	Jabalpur	10,432	63	Verapoly	181,090
31	Jalpaiguri	35,400	64	Vijayapuram	71,678
32	Jamshedpur	17,000	65	Vijayawada	100,785
33	Jhansi	3,850	66	Visakhapatanam	50,234
34	Jullundur	11,888	67	Warangal	41,800
35	Kashmir-Jammu	1,722			