

***ECUMENISM  
IN  
DANGER***

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Edited by  
**GEEVARGHESE CHEDIATH**  
and  
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1986

# Ecumenism in Danger

Edited by  
Geevarghese Chediath  
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Thomas Vellilamthadam



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Editors: Dr. Geevarghese Chediath  
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Dr. Thomas Vellilamthadam

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## PREFACE

At the gathering of the Catholic Bishops' Conference of India held at Tiruchirappilly in 1982, the CBCI Commission for Ecumenism was suppressed. That was an indication as to how little attention was paid for Ecumenism and dialogue with the non-Catholics in India. Many questioned this suppression and pointed out the manipulation of some people behind it. In the CBCI meeting at Goa in 1986 this commission was reconstituted. Eventhough a new arrangement was made officially for ecumenical discussion in India, many feel that Ecumenism is not taken seriously; nay in India Ecumenism is in great danger.

His Holiness Pope John XXIII of happy memory and the Second Vatican Council showed great openness towards the non-Catholics, non-Christians, and even non-believers. Beautiful documents were prepared and official position of the Catholic Church was made very clear. Rome has constituted a Secretariat for Christian Unity and it is continuing its dialogue with the various Christian Churches and ecclesial denominations throughout the world.

But in India very little has so far been done; the attitudes, statements, Memoranda and activities of the Latin Prelates were and are hindering ecumenism in India.

The Latin Roman Catholic Church which is a missionary Church in India began to introduce multijurisdiction in India. It tried to make the Church of the Thomas Christians part of the missionary Church. The over-zealous missionaries from Europe seized control of the Church, restricted its sphere of activity, imposed Western medieval piety, appointed Latin bishops who knew nothing about Oriental heritage. They controlled the seminary training, and subjugated the Oriental Church to the

Latin Church. As a result, the St. Thomas Christian community which was one, was divided into two: one group opposing the Latin Roman Catholic Church and another group still keeping communion with it.

The leaders of these two groups and the people at large tried every possible means to reestablish the lost communion. But everytime the Latin Roman Catholic missionaries from Western Europe systematically hindered the reunion. If the two groups of the Thomas Christians are reunited and become one body. They thought, then Orientals will have their own bishops and Western colonial powers will not have anything to do with this Church. Among the many instances to prove it, we have the famous incident of Mar Joseph Cariattil and Paremakkal. The Western missionaries were wrongly informing the Western Latin authorities regarding the actual situation here and their voice was often heard. It is this unchristian and colonialistic attitude which is chiefly responsible for the still existing division in the Church in India. Had they showed some kindness and generosity, the group which broke away would have come back and reunited. But for some Westerners their imperialistic and colonial interest were more important than the reunion of the two groups here.

The same thing is happening today. History is full of contradictions and history repeats itself. Vast territories in India are kept under the Latin bishops for years with no apostolic and missionary activity. And as things stand, they may not be able even to go there in the next fifty years. They affirm that "India is a Latin territory" and it is their right to preach the Gospel there; and they will not permit the indigenous Apostolic Church to preach the Gospel in these regions. It is antichristian, and contrary to the very Gospel of Jesus Christ. Even if the Gospel message is not proclaimed in the vast Indian subcontinent, they contend, the ancient Apostolic Indian Church of the Thomas Christians should not be permitted to do that. No amount of dialogue will be of any use unless there is a metanoia, openness to things Oriental and real understanding of the teachings of the Second Vatican Council. The order from the highest authority may be the only language they may

understand. But just as under the colonial hegemony, even today the voice of the Latins is well received in the high ecclesiastical circles. In order to be optimistic, we must hope against hope. It is really a pity that the Oriental point of view is not headed.

The non-Catholics in India are closely observing this antiecumenical stand of the Latin hierarchy in India. In the Catholic communion, if the Oriental Catholic churches are considered by the Latin church as unavoidable evil, less equal churches, churches to be tolerated, churches not having the possibility to grow organically and bear witness to Jesus Christ and his Gospel, which Oriental non-Catholic Church will think of an ecumenism with this church? The anti-Oriental Catholicism of the Latins in India, therefore, created an ecumenical scandal. Even if there is no ecumenical activity in India, and even if the whole world is scandalised by what the Indian Latins say and act against the Oriental Catholics in India, they do least care for public opinion. In the Synod of Bishops of 1985 the problem was raised and world catholic and non-catholic leaders came to know about the *unjust* situation existing in India. Still the Latin bishops in India sent a fifth Memorandum after that to the Pope against the Oriental Churches in India; and the catch word of the Latins always is "one territory, one bishop, one jurisdiction"!

All those concerned should remember that we are living in the post Vatican era; we are entering into the new century. If the Latin church has not yet learned to be Catholic in the last two thousand years, when are they going to learn it? What is the meaning of the expression "the Catholic Church"?

It may take perhaps another century to teach the Latins in India the ecclesiology of the Second Vatican Council. It may be an impossibility to implement the decree on the Eastern Churches in India, after teaching and convincing all the Indian latin bishops and theologians. It appears that they do not want to accept the continued existence of the Apostolic Church in India. The maximum they may concede is to tolerate the Oriental Catholic Churches in Kerala for the time

being. Slowly they should also be absorbed in the world wide Latin Church-this seems to be their wish.

It is good to remember that the colonial powers have tried to absorb this Apostolic Church into the Latin Church. They made use of all their imperialistic and colonial power for 400 years, but they did not succeed. The Oriental church resisted till the end. It may be a fallacy to think that in the free India, the Latins can impose their colonial ambition on the Orientals, Blind, indeed, are those who cannot see the signs of the time and who would not learn from history.





## I. UNITY VERSUS UNIFORMITY: AN ECUMENICAL QUESTION\*

(G. Chediath)

The Church of Christ is a Communion of Individual Churches. In order to maintain a correct and balanced ecclesiology two things have to be kept: they are, "individuality" and "communion". Individuality is a basic characteristic of the particular churches (Rites). Each Church is authentic in its existence and mission. But an exaggerated individuality can lead to separatism and groupism, which is sinful. Individuality is relevant only in the context of communion. Individual Churches are not independent and autonomous bodies. Church is basically a Communion.<sup>1</sup> But when the communion aspect is exaggerated one will fall into the error of uniformity, conformity and loss of identity. It can result in slavish borrowings from other churches, so as to be detrimental to the organic growth and authentic existence of the Individual Churches. Individual Churches must project the image of communion within themselves and among themselves - they must have the legitimate autonomy that will enable them to express their life of faith and worship within their specific human context - they must have the opportunity to share their faith-experience with their Christian

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\* First published in *Christian Orient* 2, 4 (1981) pp. 141-64.

1. Recapitulating the doctrine of Vatican II, His Holiness Pope Paul VI spoke to the French Bishops of the South Eastern region during their 'ad limina' visit in April 1977, "The Church is a communion." Cf. *Jeevadhara* vol. VII, no. 40. (1977): the whole issue is on "Catholic Church, communion of Churches." cf. also *Jeevadhara* Vol. VIII, no. 46 (1978).

fellowmen; they must feel the corporate responsibility towards the whole Church.<sup>2</sup>

One of the achievements of Vatican II was the rediscovery of the importance of Individual Churches in the Catholic Communion.<sup>3</sup> The Oriental Catholic Churches contributed substantially to the rediscovery of this basic idea. Although the idea was in the tradition and ecclesiology of the Church, it was diminished, and until very recently a faulty idea spread around regarding the nature of the Church. The Church of Christ was often thought of as a pyramidal structure, the Individual Churches (Rites) as mere administrative units; some tended to think of them as similar to the religious orders in the Church. Communion aspect was overstressed by many and unity was confused with uniformity. The Vatican Council made it absolutely clear that the communion aspect is to be brought to the forefront, especially in view of the Catholic Church's relation with the non-Catholics. The Council says, "That Church, holy and catholic which is the mystical body of Christ, is made up of the faithful who are organically united in the Holy Spirit through the same faith, the same sacraments and the same government and who combining into various groups held together by a hierarchy form separate churches or rites. Between

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2. Letter of the participants of Bishops' Institute for Missionary Apostolate (BIMA II) organized by the mission office of F. A. B. C. at Trivandrum, India, in November 20-30, 1980, to the Bishops of Pakistan, Bangladesh, Sri Lanka and India (= *BIMA II*)

3. During the visit of His Holiness Abuna Tekle Haimanot, the Patriarch of the Ethiopian Orthodox Church to his Holiness Pope John Paul II at Castel Gandolfo, on October 17, 1981, the Pope summing up the teachings of Vatican II on Ecumenism addressed the following: "The heritage handed down by the Apostles has been lived by our Churches in different forms and ways, and it has had a varied development in accordance with the natural gifts and circumstances of life proper to each (Ecum. 14). This has also led to different liturgical disciplinary and theological expressions; in themselves, as long as this variety is complementary rather than contradictory, these different expressions are an enrichment for the life and the mission of the Church among all nations (Ecum. 14-17). Hence unity of faith can be clothed with the particular cultural and spiritual contribution of each people and of each local Church" (*L'osservatore Romano* n. 43 (707) 26 October, 1981, P. 9).

these churches there flourishes, such an admirable brotherhood, that this variety within the church in no way harms her unity, but rather manifests it. For it is the mind of the Catholic Church that each individual Church or rite retains its traditions whole and entire, while adjusting its way of life to the various needs of time and place."<sup>4</sup> There are, in fact, strong ties of unity among the Individual Churches, such as faith, the sacraments, the divinely instituted hierarchy etc. The feeling of oneness was seen from the very beginning in the life of the Church. Here is an attempt to make a brief historical analysis, with special emphasis on the Indian context, the development of the idea of 'unity and uniformity as an ecumenical question.'

### Birth and Growth of Diversity

In fact, in the strict sense, there is no concrete existence of a Universal Church outside these Individual Churches. The mystery of Christ's Church is fully realized in each of the Individual Churches; but no Individual Church exhausts the whole mystery of the Church. The Christ - experience which the Apostles proclaimed through the Word, in the power of the Holy Spirit, is the decisive element which makes a Church Individual. The Christ - experience of the twelve was not uniform and identical. They received the salvific message and assimilated it in each one's status as an individual and in accordance with the grace each one received. We have the explicit example in the formation of

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4. Vatican II: Decree on the Eastern Catholic Churches, art. 2; Constitution on the Church, 13. 23; Decree on Ecumenism, art. 14-17; cf. M. Vellanickal "Biblical Theology of the Individual Churches," *Christian Orient* 1 (1980), p. 5ff. (= Biblical Theology); idem. "Individual Churches: The Biblical Perspective", *Jeevadhara* vol. 8. no. 46 (1978). p. 274-289; X. Koodapuzha, "The Indian Church of the Thomas Christians", *Christian Orient* 1, 1 (1980) P. 20ff. [= *Indian Church*]; idem, "Ecclesiology of the Thomas Christians of India", *Jeevadhara* vol. 8, no. 46 (1978), p. 290-308; idem, "Evangelization and the Individuality of Eastern Christianity in India", *Orientation Paper 1. Consultation on Evangelization and Oriental Churches in India* Kottayam, 1-3, December 1973, p. 16-24 [= *Evangelization and Individuality*]

the four Gospels.<sup>5</sup> Even in the Jerusalem Church at Pentecost one finds this diversity (Acts, 2:5-12). When the Apostles encountered the world with a diversified culture and tradition, the Christ-experience took further diversified shapes. The Apostles went to different places and founded Christian communities from which emerged different Individual Churches. These Churches were called the Church of God. They were generally known after the name of the place or of the inhabitants. Thus every Church was the concrete manifestation of the Church of Christ which is fully realised in a local context. These different Churches which came into being in their own socio-cultural contexts reveal the realization of the Christ-event. The Risen Lord is present among them through His Spirit.

The Spirit of the Lord Himself is the basic principle of unity and diversity.<sup>6</sup> The Spirit creates different expressions of the Christ-experience in terms of the life, theology, liturgy and discipline. He calls men of all languages and cultures into the unity without destroying their individuality. The Spirit gives them unity, Which can absorb differences.<sup>7</sup>

The different Individual Churches which exist today have handed down to us the expression of the Christ-experience which they have inherited from the original testimony of the Apostles.

The Vatican II is very clear on this point. It affirms that the Church in her origin and growth is diversified.<sup>8</sup>

5. cf. John Berchmans, "Unity of the Church in the New Testament", *Jeevadhare* vol. 7, no. 40 (1977), p. 234ff. M. Vellanickal, *Individual Churches* p. 274ff.

6. M. Vellanickal, *Biblical Theology* p. 16: "The Spirit is the essential animator of the Church. It is when the relation of the Church to the Spirit is forgotten that unity is replaced by uniformity."

7. M. Vellanickal, *Individual Churches*, p. 284-285.

8. Constitution on the Church, art. 23; Ecumenism, 14-15; Eastern Catholic Churches, 17; cf. X. Koodapuzha, *Evangelization and Individuality* p. 17.

### Uniformity and Plurality

From the seventh century onwards the Western Church under the Frankish Emperors tended to uniformity. Under Charlemagne and others there was effected in the West a unification policy in the life of the Church. With the Crusades, the Western Church came to be established also among the Easterners.<sup>9</sup> Thus we find Latin Patriarchates in Constantinople, Antioch, Alexandria and Jerusalem. This act from the part of the Latin Church aggravated the already tense ecclesiastical situation between the East and West.<sup>10</sup> Latin Church began to be extended among the Easterners; some of the overzealous missionaries compelled the Orientals to latinization: "A good catholic must be a Latin" was their catchword. When the explorers from Europe 'discovered' 'the new worlds' in America, Asia, Africa and Oceania, the religion which accompanied them was Latin Christianity. With the Padroado, extended by the Popes of the 15th and 16th centuries,<sup>11</sup> the whole world was divided among the Portuguese and the

9. The fourth Lateran Council in 1215 wanted to enforce the unity of jurisdiction' in a given territory or diocese (canon 9). i. e., one bishop only, whatever be its rite. In fact, owing to the mentality of the time, it meant that wherever Latin jurisdiction had extended over territories normally covered by already existing Oriental hierarchy, the latter lost its status and got submitted to latin bishops. It led to the conviction both in the East and in the West that the Christian West was superior to the Christian East and therefore that the Latin Rite was superior to any other Eastern Rite. Even two decades after the Vatican II one can hear such Medieval unbalanced sentiments perhaps in a still cruder form from some of the latin dignitaries. In the above mentioned conference, (BIMA II) one was heard saying, "After all the Catholic Church is the Latin Church and we tolerate the Orientals; now you make your ecclesiology by saying that the Catholic Church is the communion of Churches."

10. It was only in 1964 that the papal decree abolished these Latin "Patriarchates" of Alexandria, Antioch, and Constantinople. The Latin Patriarchate of Jerusalem, once suppressed, was reconstituted on July 23, 1847 by Pius IX.

11. Pope Nicolas V's bull, "Romanus Pontifex", of January 8, 1455 is the foundation of the Padroado: "All lands and seas that have been discovered or will be discovered belong for ever to the king of Portugal." The subsequent Popes confirmed it and further clarified it between the Spaniards and the Portuguese.

Spaniards of the Latin tradition. Thus, the Western Church extended territorially to the whole world. Even where there was already an Eastern Church and hierarchy, the Latin Church came to be established.<sup>12</sup> Thus, it was the Latin Church which introduced multijurisdiction among the Easterners. So, on the one hand we find a tendency towards uniformity, and on the other, a tendency towards plurality both in the worship and jurisdiction, both sponsored by the Latin Church.

### Eastern Catholic Churches

After the divisions in Christendom, there were several attempts for the reunion of the divided Christians.<sup>13</sup> One can find partial success every now and then. Generally speaking in those days it meant joining the 'Roman System', i.e., the type of Papacy as developed in the West during the Middle Ages. Thus there arose the united Eastern Catholic Churches known as Uniates.<sup>14</sup> Most of the Uniate Churches found themselves estranged in the vast Latin majority, and

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12. In India among the Easterners, the Thomas Christians, the Latin missionaries introduced double jurisdiction: the bishop of the Thomas Christians was "Metropolitan of all India." His jurisdiction was slowly restricted; the Latin missionaries themselves became the bishops of these Oriental Christians and the Latin Church was established everywhere in India. cf. T. Vellilamthadam, "Jerusalem or Rome? Towards an interpretation of the historical imbroglio of Christianity", *Jeevadhara*, vol. 10, 58 (1980), p. 302-315; cf. G. Chediath, *The Christology of Mar Babai the Great*, Kottayam, 1982, p. 198.

13. "It is evidently forgotten by Latin Christians that it was precisely these various 'reunions' which restored 'universal character, to the See of Rome." John J. Mowatt, "The Courage to be Ourselves" *The Future of the Oriental Catholic Churches* ed. by J. Madey, S. T. Erackal, Tiruvalla, 1979 [= *The Future*] p. 7.

14. Uniatism comes from the word 'Unia' (Polish) adapted from 'Unio' (Latin). It was adopted first by the Russians. The Orthodox used it to designate the Orthodox who came to communion with the Roman Catholic Church. This word had from the very beginning a pejorative meaning; an inferior status and the latinizing attitude. It presupposes suppression of genuinely 'eastern' and absorption into the Latin way of life. Uniatism could be spoken as the latinized outlook generally prevailing among many of the Eastern Catholics; it indicates a psychological behaviour which creates an inferiority complex towards most Oriental ways, and a constant tendency towards Latin ways; it expresses itself in the following way; things Western

isolated among their own Eastern brethren.<sup>15</sup> Because of the pressure from the Western missionaries and owing to the formation of the Eastern Rite clergy by the Latin "formatores" the Eastern Catholic Churches tended to adopt Latin ways of religious life and thinking. Their 'forma mentis' became increasingly Latin and outlook 'Western'. Slowly these Eastern Catholic Churches became 'parts' of the Western Patriarchate; they were treated not as Individual Churches but part of the Latin Church. Many of the Latins could not understand at all that there is a basic meaning for the authenticity of the Eastern Churches in front of the Orthodox World. They could not see the particular oriental vocation of the Easterners and found no difference between the Latin authenticity and Oriental authenticity. "Despite the fact that the Roman Church has made efforts to maintain the Oriental Rites, some of its representatives are diligently working to deprive the Eastern Churches of their own inheritance in different ways. This is a great sin against the Catholicity of the Church. The Latin West is in need of a conversion to Catholicism and to the universality of the heritage of Christ."<sup>16</sup> From the part of the Uniates themselves, they have adopted the Latin administrative system, and their theology and spirituality became

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(Latin) stand for civilization and progress; they enjoy greater influence and prestige; they are more practical and convenient. Uniates want to be different from the Orthodox, in most cases leading to latinization. They give up the basic outlook of the Christian East; introduce Western devotions of a deviated piety; they try to adorn themselves with Western dignities such as Monsignori etc. A crude juridical outlook at Christian life is the worst effect of uniatism. Because of their Latin-oriented education they are brain-washed and consciously or unconsciously will accept the verdict of the 'superior' Western Church. They have the inferior feeling that 'Vatican is always right'. The folly of this erroneous thinking is all too evident today in the mass-confusion which we see battering the Church on all sides. (On this point I am indebted to Rev. Fr. E. Hambye S. J.).

15. In the recent years, the Melkites have shown increasingly what a genuine Eastern Church should be within Catholic Unity. The voice of Patriarch Maximos IV was the voice of authentic Eastern mind.

16. M. Vellanickal, *Biblical Theology* p. 17.

Latin.<sup>17</sup> These Eastern Rite Catholics have forgotten that they have a great obligation towards the Latins and the Orthodox; that their vocation is unique. In their desire to be united with the Latin Church, which is genuine and legitimate, they lost sight of their ecclesial identity which is as vital as the communion aspect. Vatican II had to tell the Easterners to be aware of their identity,<sup>18</sup> but even after that they cannot see it because they live in the Latin world of ideas. The various kinds of religious orders working among the Oriental Catholics spread their own peculiar mode of piety at the risk of genuine Eastern liturgical tradition; thus there grew hybridism and amalgamation and not organic growth; it was neither Eastern nor Western but a mixture. Together with that the Western Canon Law was imposed upon the Easterners in one way or other. As a result, in most cases a hostile attitude is seen between the Uniates and the non-Catholic Eastern Churches.

### World - Wide Latin Hierarchy

After the Second World War and with the growth of technology the modern world became closer and closer. People of any nation are found any where in the world. No one can live in complete isolation; people of all cultures and religions move faster than before.

Today we find the world-wide Latin hierarchy and non-Catholic Eastern Rite hierarchies. But even though one finds Eastern Rite Catholics throughout the world, one will be surprised to find that territorial restrictions are imposed on them. The Oriental Catholic hierarchies in most cases are canonically prohibited to go beyond the territories

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17. Even in the post-conciliar meeting in Bangalore in 1969 (The Church in India Today Seminar) some of the latinized Orientals argued together with the Latins against the expressed teaching of Vatican II, for "one bishop one territory". Even though it was against any sound ecclesiology, the latinizers called it, "the Seminar's most magnificent moment"—an expression of neo-colonialism! (cf. V. Pathikulangara, "The Chaldeo-Indian Church", *Christian Orient* vol. II, I. p. 5ff.)

18. Decree on the Eastern Catholic Churches, art. 6.



assigned to them by the Western Church.<sup>19</sup> The territorial division originated with the pagan emperor Diocletian (284-305). The Church adopted this imperial division. Ever since, the West is standing for jurisdiction based on territory, while the Easterners argue for personal jurisdiction.

In practice, even today many of the Latin ecclesiastical authorities stand for one bishop and one territory, and according to them that should be the Latin rite and its bishop. They can understand the Church of Christ only in terms of jurisdiction and territory. Often their argument takes this shape: The Catholic Church (= Latin Rite) is spread everywhere. Why multiply other Rites? As a Catholic it is enough to follow any Rite. For such people, rite is like an overcoat which could be changed at will. But according to the genuine Eastern traditional perspective, the Church is essentially a worshipping community, centered around the Eucharist.<sup>20</sup>

#### Equality of Rites an eschatological reality?

Vatican II solemnly taught the equality of all Rites and the obligation to take care of the faithful of every Rite in its own liturgical tradition. It proclaimed that wherever necessary Eastern Catholic hierarchies should be established.<sup>21</sup> Now it is high time to put into practice the decisions of Vatican II. The Melkites and the Maronites have succeeded to implement this decision to some extent. Regarding the other Eastern Rite Catholic Churches, as far as it could be ascertained, no serious effort has so far been made for a healthy implementation of this decree. There are several disastrous consequences because of this grave negligence.

The Eastern Rite Catholic Churches are not seen today operating as a bridge between Orthodoxy and Catholicism. The Orthodox see them as so many communities tolerated by the vast Latin world in certain restricted areas. The Eastern Rite Catholics in the 'diaspora' are in a bad predicament.

19. The Melkites, the Maronites and the Ukrainians have a few parishes outside 'their territories'.

20. V. Pathikulangara, *art. cit.*, p. 22.

21. Decree on Eastern Catholic Churches, art. 4.

In the diaspora they have no facility to take part in their own liturgical services and they cannot live in their ecclesial spirit, rather they are alienated and estranged in Christian life. They are in danger of losing their faith, contact with the Mother Church and its traditions and as a result lost entirely to the Catholic Church.

### Evangelization-duty of the whole church

Evangelization is the basic mission of the church. Church is by nature missionary. Vatican II<sup>22</sup> and Pope Paul VI have clearly taught it. His Holiness Pope Paul says, "Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize."<sup>23</sup> This proclamation is to be done not in the air but concretely in the life of the Church, through the ecclesial structures. Evangelization is undertaken by Individual Churches. Word of God is proclaimed with the power of the Spirit in a variety of ways.

The growth of a church depends on her missionary activity. Only a living organism can grow; that alone has dynamism. The missionary element is inherent in the very nature of the church. It is also an inalienable and unquestionable right of all the Individual Churches. We may here refer to a few points indicated in the Consultation on Evangelization in 1973:<sup>24</sup>

1. The relation between the Individual Churches should be one of mutual openness, love and fellowship. Her authenticity and individuality depend on her own ecclesial awareness and the genuine openness towards the other churches.

2. Openness and authenticity of a Church do not mean the giving up of one's own responsibility to another church ...If one Church leaves the essential obligation of evangelization to another rite, the former will be lacking something

22. Decree on Evangelization, art. 2.

23. *Evangelii Nuntiandi*, 14

24. X. Koodapuzha, *Evangelization and Individuality*, p. 22-24, Cfr. also *idem*, "The church as essentially missionary", in *Jeevadhara*, 2. 10 (1972), p. 299ff.

which constitutes her own being. Every Individual Church should allow the other churches to be authentic to their own mission.

3. The churches are expected to help each other, maintaining their own identity. The assistance of one church should not lead to social and religious dependence. The genuine Christian assistance is not to make others surrender their rights but to help them grow and to have their fulfilment. The growth of the different Individual Churches with their own heritage should be the aim of this assistance.

4. The right to preach the Good News is the Christ-given mission of every Church. Therefore, it should not be considered a concession from one Individual Church to another.

5. The special obligation of an Apostolic Individual Church should not be confused with that of a parish or a diocese. The parishes and dioceses belong to an Individual Church. The Individual Church has its own Apostolic heritage.

Any attempt to ignore this basic structure of the Catholic Church will produce a strange ecclesiology. It is clear that evangelization is the obligation also of the Eastern Rite Catholics. But the present day arrangement in the Catholic Church is against the very nature of the Church. Today after the colonial predominance, evangelization in the Catholic Church is understood in practice to be evangelization to the Latin Church. Even if the Oriental Catholic Churches are taking part in this proclamation of the Word, it has to be done in the Latin Church and conversion must be done in the Latin Church and to the Latin Church. This is the situation one finds in more than one place. Even in one's own mother country the Orientals are denied the basic Christian right. Here we find that one Church is standing in the way of another with outdated imperialistic claims on territory. The idea that the Church is primarily a liturgical community of the people of God is forgotten, and a faulty picture of the church is presented as one entertaining territorial and jurisdictional expansionism. "After all the territory belongs to the mother country, and not to any Church".<sup>25</sup>

25. X. Koodapuzha. *Indian Church* p. 54

Again, the non Christians are deprived of the opportunity to come into contact with the various traditions (in certain cases richer) of the Church. They have no choice but to become Latin. The non-Catholics in the diaspora on becoming catholic, cannot follow their own rite there.

### Eastern Catholic Churches Individual ?

Today most of the Eastern Catholic Churches function like Latin Rite dioceses, as part of the Western Church, not as Individual Churches. "As far as rites, traditions, disciplines and institutions of the various Oriental Rite Catholic Churches are concerned, they have not been properly safeguarded and honoured...on the contrary, they have been constantly judged, doctored and changed to suit Western and Latin mentality. Contrary to all the bi-lateral agreements made at the time of the various 'unions' and contrary to the spirit and written decree of Vatican Council II, the Oriental Catholic Churches have been made the victims of a type of Caesaropapism hitherto unknown. History is the best recorder of events in time and it also has a habit of repeating itself. The present is no exception."<sup>26</sup>

Some of the Oriental Churches do not have a ritual head a Patriarch, or Catholicos, or Major Archbishop and consequently no permanent synod. Their bishops are appointed by the bishop of Rome, their dioceses are divided at the will of the Roman Curia, as they do with the Latin dioceses. Although Vatican II undoubtedly proclaimed the equality of Rites, in the day to day life, one is prone to doubt about the meaning of the statements. One becomes more and more sceptical and critical. An Easterner cannot digest all these latinisms, happening in the name of universality and catholicity. "This is not generosity nor real catholicity, but a remote preparation for suicide".<sup>27</sup> Openness and Catholicity would mean for many the adoption of the Latin Rite and the giving up of the Eastern traditions. The latinized Orientals

26. John J. Mowatt, *art. cit.*, p. 26.

27. Placid J. Podipara, *The Rise and Decline of the Indian Church of the Thomas Christians*, Kottayam 1979, p. 47.

are made to think that it is narrow-mindedness to think of one's own Church and its heritage.<sup>28</sup>

### Uniatism

The Eastern Rite non-Catholic Churches are fast throwing away the aloofness which they kept as a reaction to Latinism, and are prepared to have a bilateral discussion based on mutual respect. These Easterners are judging everything Christian according to Eastern standards. The Latins are prepared to accept them on equal footing. But regarding the Uniates, the West is still showing a paternalistic attitude and they are judged according to the Western standards. Some of the Uniates themselves are incapable of having an Eastern vision in theology, spirituality, and Christian life.<sup>29</sup>

Among the Orientals the latinized Orientals are the worst anti-Oriental: these Uniates hate all that is Eastern and stand fully for the Latin type of Christianity; they work in the Latin dioceses for the growth of the Latin Church, forgetting all that is of their own church and traditions. A classical example is the Church of the Thomas Christians in India.<sup>30</sup> Some of the closed uniate communities feel the need of becoming more open and more universal and the way they seek is latinization. Such latinized communities are the least suited for practising today's ecumenism. Such Christians feel more at ease with the Latins than with the other Oriental Catholics and non-Catholics.

28. cf. X. Koodapuzha, *Indian Church*, P. 42.

29. In some cases the Uniates feel obliged to give guarantee that they were 'good catholics', meaning sufficiently assimilated to the Latin ways. They were in some cases almost morally obliged to do so in order to be palatable to either an already existing latinized majority of Oriental Catholics or to the latins themselves.

30. "A particular ritual Church has been made and has become the servile feeder of another particular ritual church. Will a particular rite which is conscious of its identity and mission in the Catholic Church slavishly make of itself the vocation market for all sorts of persons and religious institutes of another rite?.....It is strange to see in India mission dioceses some of which are Syro-Malabarian in rite with Syro-Malabarian bishops while some are latin in rite with bishops who are Syro-Malabarians by origin, but who follow the latin rite" (Placid J. Podipara, *The Rise and Decline*, P. 47)

In spite of its latinization, the Eastern Catholicism bears witness to the universality of the Church, which is still overwhelmingly Latin and Western in mentality. In some cases the Easterners were able to challenge the exclusive Roman type of administration and missionary system. They thus help to keep the pluralism in the Catholic Church. They helped the Latin Church to restore the character of its universality, which it lost during the past centuries, when it was busy with the affairs of the Western Patriarchate alone. After a survey of the present Eastern Catholic Churches, John J. Mowatt says, "Eastern Rite Catholicism is by no means small or mediocre. The various 'unions' and 'reunions' have not only complemented the Apostolic See of Rome, but have also enhanced the position of the Pope as 'successor of St Peter' and as 'supreme pontiff.' As Chief Pastor of all catholics, Eastern and Western, he is truly the visible head of a Universal Church and not merely of a Western (Roman) patriarchate".<sup>31</sup>

### Orientalism and Catholicism

Returning to the sources is the solution for any relevant existence for the Eastern Rite Catholics, and to bear witness to the double reality confronting them, namely Orientalism and Catholicism. They have a double allegiance; it is a painful task but it is the thing which makes their existence relevant. Their future consists in restoring the authenticity of both these realities. They must bear witness to the pluralistic Christianity within Catholicism and be prepared to take the measures necessary for their implementation. It is not enough that they realize it, they must be prepared to act according to their convictions. Their vocation is not the same as that of the Latins. Latins on the other hand should not close their eyes to this basic reality and ask the Orientals to be like them in their existence and mission.<sup>32</sup>

31. John J. Mowatt, *art. cit.* P. 24.

32. "Eastern Christianity has a view of God, of man, of the church, of dogma, of Scripture, of tradition, of spirituality, which frequently seems very close to catholicism in its expressions, but which is experienced in an utterly different manner" (D. Attwater, *Christian Churches of the East*, II, p, 282).

### Unity vs. Uniformity

If we consider the Church of Christ in the context of the mystery of the Most Holy Trinity, mystery of Jesus Christ, and the mystery of the Holy Spirit, we will truly understand the nature of the Church and then we will realize the difference between unity and uniformity. There is one God in three persons, there is one Jesus Christ, with His humanity and His divinity, there is one Spirit of God but the manifestations of the one Spirit are different. Unity is deep and includes plurality: "Variety within the Church is not an unavoidable evil. God himself is not an inflexible monotone unit, but the living Trinity... In the Church there is one Spirit, but many gifts; one Word of God, but many languages, one body but many members, one people of God but many nations, one faith but many theologies, one worship in Spirit and Truth, but many liturgies, one law of love but many disciplines, one life in the Spirit but many spiritualities, Variety in the Church is a gift of God."<sup>33</sup>

"The genuine Christian concept of unity includes legitimate diversity. The Catholic unity does not demand a concentration of everything into the centre. The diversity of the Church is not a mere superficial difference. It includes the areas of spiritual, liturgical, theological, canonical and pastoral fields, It is in these fields that each Eastern Church manifests its own identity."<sup>34</sup>

Even in the divided Christianity there are several points of agreement between Christians. Unity has not been completely lost. The perfect unity can be realized with the unity of faith, and plurality of expression, with communion in the one Eucharist in an organic body with various types of organization.

Uniformity is superficial, not deep and spiritual. It can put on the mask of a spirituality. It can apparently appear as Catholic. It was perhaps suited to the colonial period.

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33. M. Vellanickal, *Biblical Theology*, p. 17; cf. V. Puthikulangara, *art. cit.* P. 6ff. Decree on Ecumenism, art. 14.

34. Koodapuzha, *Evangelization and the Individuality*, p. 19.

But it cannot maintain the unity envisaged by Christ. Before the division in the 16th century the Western Church was uniformly structured but it could not avoid the division. Uniformity cannot command the attention of the Oriental non Catholics. They stand for plurality and diversity. Hence ecumenism can take place only on the basis of the principle: "unity in essentials and diversity in all the rest." That is fortunately the official attitude of the leading ecumenists, Catholic as well as non-Catholic. A balanced ecclesiology which keeps the balance between unity and diversity should be developed. That will be an organic ecclesiology. Then we will realize that Christian liberty is the basis for diversity and pluralism. There legalism will have only a second place, and theology will become more a contemplation than a mere science. A readiness from all quarters to accept the diverse realities within the Church is a must. Above all it presupposes openness, trust and desire. Openness means openness to truth and to the teachings of the Church. Trust can be had only through justice and love. When one feels that he is denied the basic rights, it is difficult to command trust. Desire is necessary to know the other realities in the Church which are different from ours. That will be helpful for a psychological change of heart and mind. No ecumenism will thrive in the colonial, unjust and overlording life-situation. Sooner or later it is condemned to failure because it is not based on evangelical values. But let us hope for the opposite.

### Indian Situation

In India there are three Catholic Individual Churches (Rites): the Syro-Malabar Church, from the Apostolic times, the Latin Church, from the 16th century, and the Syro-Malankara Church, from 1930. At present there is a growing tendency towards destroying the Individuality of these church in the name of Indianization and adaptation. Therefore the Individual Churches of India seem to be heading towards becoming a colourless and compromising community rather than organically grown genuine Indian Churches.<sup>35</sup>

35. M. Vellanicaki, *Understanding of Evangelization in the Context of Present-day India* (C. B. C. I. General Meeting, Calcutta, 6-14 Jan. 1974), (= *Understanding of Evangelization*), p. 26.



The Latin Church in India is spread all over India while the other two Oriental Churches are restricted to a very tiny tip of land in South India. After the independence, the political colonial situation changed, but the ecclesiastical colonialism continues. Everybody expected a change with Vatican II. But even after two decades the situation remains as it was before. Here is a situation where we find the conflict between the official teaching of Church and the inability of the ecclesiastical leaders to implement it; it is the crisis facing the Oriental Churches in India today.<sup>36</sup>

After the independence of India the Eastern Rite Catholics migrated to the different parts of India and outside India; i. e., many began to live outside the territory of the Eastern bishops in India. So far no effective step is taken for the spiritual care of these Eastern Rite Catholics in the diaspora. The Eastern Rite Catholic hierarchies cannot go beyond the canonical limits drawn for them by the Western Church. In 1973 "The Consultation on Evangelization and Oriental Churches in India" under the auspices of the Commission for Evangelization of the Syro-Malabar Bishops' Conference, held at Kottayam, 1-3 December, strongly recommended the following:<sup>37</sup>

"As tens of thousands of our people living in various cities and industrial areas in other parts of India are cut off from their parent communities and deprived of facilities to foster their spiritual heritage and to evolve themselves into a living community fruitful in vocations and capable of evangelization, we request that the Oriental Hierarchies be given freedom to appoint pastors of their own Church through dioceses erected for the purpose".

But there was no effect ! This consultation was not greater than the Ecumenical Council !

Recently a one-member commission made a fact finding study and it had to meet the opposition of the Latins and the latinized Easterners. Even after 16 years the Vatican II teaching regarding the Orientals has not come into effect in the Indian situation. On the other hand the Syrian Orthodox, Syrian

36. X. Koodapuzha, *Indian Church*, p. 36.

37. *Consultation on Evangelization and Oriental Churches in India* p.94

Jacobite and the Marthomite Churches—three Oriental non-Catholic Churches in India—have parishes and bishops wherever they wanted in the whole world. The discrimination towards the Oriental Catholic Churches in India is not at all an optimistic picture for a fruitful ecumenism. I do not find any reason why our Latin Catholic brethren oppose us, the Orientals.

Secondly, the question of Evangelization: In India the two Oriental Catholic Churches are forbidden to do mission work.<sup>38</sup> If the Orientals want to do mission work, they have to do it in the Latin Rite. They have to leave behind the Oriental Catholic Rite and tradition and become Latin Catholic in practice and work for the Latin Church. It is the case in almost all the Latin dioceses in India. The Oriental Catholics are denied the right to undertake missionary activities maintaining their own ecclesial traditions while a Latin Catholic has no such restriction imposed on him. One Individual Church is denied its fundamental right for evangelization and is encouraged to be a constant and ready feeder of another Individual Church. The above mentioned consultation passed the following Recommendation in 1973:<sup>39</sup>

“The Individuality of a Church grows in as much as it deepens its Christ-experience and shares it with others which is the very process of evangelization. The genuine growth of an Individual Church and evangelization go together. Therefore evangelization is enhanced by the autonomy, i. e., freedom for organic growth of the Individual Churches.”

“The Syro-Malabar and Malankara Churches which trace back their origin to St Thomas the apostle are Individual Churches. Since evangelization is the sharing of the Christ—experience embodied in an Individual Church, a genuine growth of these Churches will ensure the legitimate fulfilment of their missionary responsibility.”

“While we acknowledge that the process of evangelization in Kerala itself is to be continued, the responsibility of our Churches to preach Christ, especially to the responsive groups

38. The Syro-Malabar Church is given seven exarchates, mostly in Madhya Pradesh.

39. *Consultation*, p. 88-89.

in other parts of India is urgent. Hence we consider it our imperative duty to preach the Gospel to our countrymen all over India."

"Since all the Individual Churches have the same dignity and rights and responsibilities the Malabar and the Malankara Churches have every right and responsibility to share their Christian heritage with their countrymen (cf OE. 3)." But there was no effect and no effort was made to implement it. In the C.B.C.I. General Meeting on 6-14 January 1974, there was an appeal to implement the conciliar decree:<sup>40</sup> "India being a land of different established Individual Churches namely, Latin, Malabar and Malankara Churches, this context also is to be taken into account in our understanding of evangelization in the present day India". "India is a land of different non-Catholic Christian Churches and therefore evangelization in India should take into consideration also the context of ecumenism in India". "Since the Christ-experience as expressed in the Church of India is handed down to us through the three Individual Churches (Latin, Malabar and Malankara) a genuine concern for evangelization in India should impel all these Individual Churches to help each other to preserve their authenticity and grow in their Individuality. Thus all of them will be better equipped to share their Christ-experience with their fellowmen in the country. For fulfilling this task of evangelizing our country an authentic growth of these Individual Churches is indispensable. Therefore, optimum conditions should be maintained for the proper and organic growth of all the three Individual Churches in India by making the best use of their personnel and resources." "The context of the cultural and ecclesial pluralism in India demands a better understanding of the relationship between the process of evangelization and process of authentic growth of Individual and Particular Churches and a better organization of the work of evangelization." As usual, nothing happened. The sentiments of the Easterners received a very unsympathetic response from the part of the Latins and the latinizers.

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<sup>40</sup>40. *Understanding of Evangelization*, p. 27, 44-45, 47-48

Six years later in 1930, the participants of Bima II at Trivandrum expressed the very same sentiments with deeper concern. Some of the participants of the conference from Pakistan and Sri Lanka were shocked by the present day painful situation in India. In their letter to the Bishops of Pakistan, Bangladesh, Sri Lanka, Burma and India they wrote<sup>41</sup>, "In order to evangelize, the churches need to be authentic in their very existence. This puts before us the reality of the local and Individual Churches of South Asia as the concrete realization of the mystery of the church of Christ in our region... The existence in India of three Individual Churches, the Latin, the Syro-Malabar and the Syro-Malankara, is a manifestation of the richness of the mystery of the Church. Fostering communion among them through mutual acceptance and acknowledgement is felt by us as an essential requirement for fulfilling our common evangelizing mission.... The essential missionary character of the Church leads us to reflect on the peculiar condition in which the Individual Churches find themselves in India. *We are painfully aware of a situation in which the Oriental Churches feel unable to exercise their evangelizing activity as Churches in proportion to their missionary potential. We would hope that the authorities of the three Individual Churches of India will face the problem in full sincerity and mutual openness and devise adequate solutions, having for their paramount concern the common evangelizing task of the three churches.*"

Nowhere else in the history of the Christian church will we find such a situation as we find in India. Even the Latin church in all its missionary activities was working for the Latin church, even in Oriental regions among the Orientals.<sup>42</sup> Can we present it as a good picture before the Eastern Rite non-Catholics who require no such permission from anybody to preach the Word of God and to

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41. *Letter BIMA II*, para 3. 5. 10

42. "It is doubtful whether we can find anywhere else in history a parallel to this bitter experience of paying the loss of one's own identity in Apostolic Christ-experience, as the cost of preaching the Gospel in one's own mother land". (V. Pathikulangara, *art. cit.* p. 19).

bear witness to Christ in their own life-style and liturgical tradition? From the point of ecumenism it will definitely make the Easterners suspicious. The attitude of the latinized orientals too is anti-ecumenical. It is not catholicity but a false sense of universalism in order to limit the Eastern Rite Catholic Churches.<sup>43</sup>

Thirdly, the Eastern Rite Catholics in India cannot present to the Eastern Orthodox an ideal picture of a governmental system. The Orthodox and Jacobites have a catholicos each. The Marthomites have a Metropolitan as head. The Syro-Malabar and the Syro-Malankara churches do not have proper hierarchical heads. Their heads are like the latin Archbishops. The Orthodox and the Jacobites have permanent synods, the Marthomites also have a synod. The Catholics have nothing of this sort. They have conveniently the ruling system of the Roman Church. This situation is to be changed very soon. The Vatican II made provision for it, but the administrative bureaucracy is not prepared for any change in the existing order, and that is detrimental to the growth of the Eastern Catholic Churches.

### One Rite Movement in India

There is a movement in India sponsored by some latin catholics and latinized Orientals to have a merging of the three existing Individual Churches in India into a uniform one; it may be the Latin Rite or a modified form of the Latin Rite or something else.<sup>44</sup> The very idea of one Rite for the whole of India is colonialistic, uniformistic, anti-ecumenical and against the very nature of the church and foreign

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43. "The exodus into latin rite for the sake of undertaking missionary activities can never be called a sign of Catholicity and healthy development.....How can it be called a sign of openness, equality and catholicity when there is a claim for territorial monopoly at the expense of the Oriental Churches in India? A false sense of universalism and catholicity is being spread by which the latinized Orientals are made to think that it is narrow-mindedness to think of one's own Church and its heritage". (X. Koodapuzha, *art. cit.* p. 41-42).

44. Cf. Guru Yohend, "The Doors are closed again and against on the Future of the Chaldeo-Malabar Church". *The Future*, p. 251,

to the ecclesiastical teachings. The agents of the one rite movement make a very systematic propaganda both in and outside India, and they can very easily convince the latinized Easterners since they are already alienated and estranged from their ecclesial life.

This one-rite movement will do and is doing great harm to ecumenism and the openness exhibited in Vat. II. It is an attempt to undo the conciliar decree on ecumenism and on Eastern Rite Catholic Churches. Since it is against the very nature of the Church, to propagate it is heretical. It creates suspicion.

Let us preach ecumenism at home, then we will be able to preach it to non-catholics. The United Eastern Rite Churches are test cases for the Orthodox. "As long as the conditions laid down for Oriental Catholics disappoint the Orthodox, accordingly, the unity of the churches will remain out of reach. The conclusion that must be drawn from the present situation in the united Eastern Churches is that in the opinion of those who are not favourable towards them, it had been possible and even better if in the past these Churches had not been inaugurated. But since they exist and are a fact which one is not able to ignore, it would not be the disbanding of these churches which would contribute more to the unity of Orthodox and Catholics, but rather the concession of a satisfactory statute which would reassure the Orthodox concerning the intentions of the Catholic Church towards Christians of the Eastern tradition in the future. For an attempt which has the validity of a test to end in failure, not to speak of betrayal, means, not to give guarantee for a more agreeable union to be concluded in the future, but not to leave any hope of it at all".<sup>45</sup> Let us be open to accept a plurality of traditions within the catholic communion instead of trying to crush legitimate ecclesial traditions. If the one-rite movement is against the official teaching of the church

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45. Antonios Vakondios, "Our Double Vocation; Testimony and Reminder. The Hellenic Catholic Church in Greece," *The Future*, p. 215-216.

why is it that it is not disowned by the authorities concerned? Is their silence a sign of its approval?

Now the questions one may be prone to ask are the following:

1) Should the Oriental Catholic Churches in India continue or not?

2) Should these Oriental Catholic churches in India be limited as antiquities in a tiny part of India or should they be permitted to grow organically?

3) Do all concerned mean and foster seriously the teaching of Vatican II regarding the Eastern Rite Catholics?

4) Are we sincere in our ecumenical discussions?

5) Are we standing for unity or uniformity?

6) Are we prepared for plurality in the life of the Church?

7) Are we motivated by the evangelical ideal and the teachings of Christ when we oppose the genuine and legitimate growth of the Eastern Catholic Churches in India?

8) Is it not some kind of false fear that compels us to act in a manner detrimental to the growth of the Eastern Catholic Churches in India?

When one sees the miserable predicament of the Eastern Rite Catholic Churches in India, one is reminded of the prophetic words of one of the Prior Generals of the CMI, Fr. Alexander Kattakayam—Valiachandiachan—a century ago. He wrote to the Propaganda Fide on May 16, 1877:<sup>46</sup>

“Est hac natio nostra antiquissima ritus syriaci;  
nihil habemus quod ad ritum pertinet;  
multi sunt ritus in Ecclesia;  
nullus praeter nostrum est adeo miserabilis.”

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46. Quoted by V. Pathikulangara, “Liturgical Reforms in the Chaldeo-Indian Church”, *Diakonia*, 16, 2 (1981), p. 151.

"The historical past has not been kind, nor has it been just, to the Catholic Eastern Churches and we seriously question if the present ecumenical trend will make things any different for future attempts at reunion. As long as attitudes in the West remain as they are, especially in the understanding of what the Church is, then it can be said with almost absolute certitude that there never will be any true or lasting union between East and West."<sup>47</sup>

### Conclusion

All the Catholics in India must be prepared to understand the new ecclesiology of Vatican II; this demands an experience of agony within a process of self-discovery and renewal. Confusion in thinking and self understanding of the church is but a natural consequence of change of old ways and habits. Many in the past were taught to think of the Church of Christ as identified with the Latin church and the Oriental Individual Churches as rites in this one unified whole as there are religious orders in the Latin Church. In view of wider ecumenism, the 'communion aspect' and its ecclesiology must come to the forefront. But even today many think in the old fashion.

Let us be prepared to be ourselves. Let us be frank in the mystical body of Christ. Let us be prepared to accept historical realities as they are; let us not be hypocrites; East is East and West is West; the role of the Easterner is unique and in fulfilling his task he finds his authenticity. Let us not be silent nor be affected by fear, nor be moved by flattery. Frankness and self acceptance are necessary for any lasting union between the Churches, for any fruitful ecumenism.

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47. John J. Mowatt, *art. cit.* p. 27-23.



## 2. ONE TERRITORY, ONE BISHOP, ONE JURISDICTION. SOLUTION TO THE PROBLEMS?\*

(G. Chediath and T. Vellilamthadam)

Today some people in India argue that there should be only one bishop in a given territory in India. They appear to be standing for the principle, "one territory, one jurisdiction, one bishop."<sup>1</sup> These people do not seem to realize that if this principle was constantly followed in the Indian ecclesiastical life, the Latin jurisdiction would never have come to India. They do not give due weight to those teachings of the Universal Church, on which the Orientals' position is based. We, therefore propose to analyse here, (i) the history of multiple jurisdiction in the Indian Church, (ii) the documents of the Church dealing with the rights and obligations of the Oriental Churches, and (iii) the present day Indian situation. Only in the light of history and the *integral teaching* of the Universal Church can one hope to answer the questions concerning multiple jurisdiction in India.

In this part we divide the Indian ecclesiastical history into four stages examining the question of Latin-Oriental relationship and of multiple jurisdiction in India.

\* First published in *Christian Orient* 4, 1 (1983), pp. 12-30

1. Henry D'Souza, "Latin Oriental Relationship in the Church in India", *Christian Orient* (=CO), 3, 1-2 (1982) (= *Latin Oriental Relationship*), p. 36-49. *Idem*, "The Dialogue of Rites", *The New Leader*, 73, 1 (1983), p. 10 ff. (= *The Dialogue*) Editorial: "Inter-Ritual Dialogue", *The New Leader*, vol. 73, n. 4 (1983); F. Wilfred, "Church founded by an Apostle or on the Apostles?", *Vidyajyothi*, 46. 7 (1982), p. 314-326; *Idem*, "CBCI and the Problem of Rites", *The New Leader*, vol. 73, 1 (1983), p. 5. 8. 10. Editorial: "Rites Quarrel" *ibid.* p. 2. The monthly, *Vaidikamitram* stands for this idea from the very beginning. It was started by some Latins and latinized Orientals.

### I. The First Stage (1498-1599)

This stage begins with the arrival of the Portuguese. Before their arrival there was only one Apostolic Church in India—the Church of the St. Thomas Christians<sup>1a</sup>. There was only one Christian community and one single jurisdiction, that of the bishops<sup>2</sup> of these Christians. Vasco da Gama and the Portuguese missionaries were cordially greeted by them. It speaks well of the genuine Christian charity of these Christians and their bishops—Mar Jacob Abuna (1501-52), Mar Joseph (1556-69), and Mar Abraham (1563-1597)—that they gladly welcomed the Westerners who had great missionary potential.

After establishing themselves politically in India, the Portuguese power began to establish Latin parishes and dioceses in India, where there was already an Oriental jurisdiction. Thus in 1514 Funchal, the first Padroado<sup>3</sup> Latin diocese was erected. This was followed by the erection of the Padroado Latin diocese of Goa in 1534. In 1557 Goa was raised to an Archdiocese. In 1558 Cochin was erected as a padroado Latin diocese, suffragan to Goa. Let the unbiased historian say who introduced multiple jurisdiction in India.

1a. John Catalani of Severac is spoken of as the founder of the Latin missions in India. In 1320 he embarked for Quilon, but could not reach. After doing some missionary work in the Bombay region, he returned to Europe. John XXII (1316-34) appointed Jordan as the first bishop of Quilon. But he could not take possession of the Church (cfr. H. C. Perumalil & E. R. Hambye, *Christianity in India*, Alleppey, 1972 p. 40-45; G. M. Moraes, *A History of Christianity in India*, vol. I, Bombay 1964, p. 98, ff. X. Koodapuzha, *Bharathasabhacharithram* (Malayalam) Kottayam 1980, p.498.

2. The bishop of the Thomas Christians was called "Metropolitan of All India". Their Archdeacon who looked after the temporal administration was called "Archdeacon of All India".

3. "Padroado" is a Portuguese word; it means "Patronage". It is a privilege which is given to the king of Portugal over the mission territories. Pope Nicholas V's Bull "Romanus Pontifex" of January 7, 1455 is the foundation of the Padroado: "All lands and seas that have been discovered or will be discovered belong for ever to the king of Portugal". Pope Alexander VI in 1500 (March 26), Pope Leo X in 1514 (June 7) confirmed this decree. They further clarified it between the Spaniards and the Portuguese: cfr. Perumalil-Hambye, op. cit. p. 49-53. G. Chediath, "Einheit im Widerspruch zur Einformigkeit: Ein ökumenisches Problem aus indisch-orientalischer Sicht", *Der christliche Osten*, 37, 3-4 (1982), p. 102.

In the meantime, the Portuguese missionaries began to move more and more freely and closely among the Thomas Christians. In 1540 these missionaries established a Seminary at Cranganore. There were four Goan Synods,<sup>4</sup> and Mar Abraham, the Metropolitan of the Thomas Christians also took part in the Synod of 1585 — the first CBCI<sup>5</sup> — at the assurance of safety by the Pope.<sup>6</sup> In these Synods, especially in the Synod of 1585, laws were enacted regarding liturgical matters pertaining to the Thomas Christians. One of the main aims of these Synods was the latinization of the Thomas Christians. Since the Portuguese had a very powerful military, the protest of Mar Abraham against latinization was of no avail. The decisions were forced upon him and the Thomas Christians. In 1583/7 Francis Roz S. J., the Rector of the Seminary at Cranganore wrote a small article<sup>7</sup> showing the "Nestorian errors" contained in the liturgical books of the Thomas Christians.

When Mar Abraham died in 1597, the Portuguese grabbed control of the Oriental Church in India. They ordained men in several places and with the help of these latinized priests, the missionaries tried to bring this ancient Apostolic Church under the Latin rule. With a view to taking the complete control of this Oriental Church, in 1599 Dom Menezes, the Archbishop of Goa, convened a "Synod" (now officially considered invalid) at Diamper (Udayamperur) in Kerala.<sup>8</sup> After Diamper, notwithstanding continuous

4. in 1567, 1575, 1585 and 1592.

5. Catholic Bishops' Conference of India, was formed as a voluntary association of the Catholic Bishops of India both, of the Latin and the Oriental Churches in India.

6. Mar Abraham argued that since Angamaly Archdiocese was not under the Goan Padroado Latin Province, there was no need for him to take part in the Goan Synods. Moreover, he was twice imprisoned by the Portuguese. It was in this background that Pope Gregory XIII (1572-1585) assured him that he would not be ill-treated. In his letter Pope gives further reasons why Mar Abraham should take part in the Goan Synods (X. Koodapuzha, *Bharathasabhacharitam*, Kottayam 1980, p.194-197)

7. "De erroribus nestorianorum qui in hac India orientali versantur", ed. & tr. by P. J. Castes, *Orientalia Christiana* XI, n. 40, Rome 1928, p. 5-35.

8. Cfr. J. Thaliath, *The Synod of Diamper*, Rome 1958.

protests, bishops of the Latin rite were imposed on the Thomas Christians for three centuries (1599-1896)<sup>9</sup> In 1599 Roz S.J. became the first Latin bishop of the Orientals in India. He was followed by a series of Latin bishops.

From the brief analysis of this period we find how Latin jurisdiction was dragged into an Oriental territory—a flagrant violation of the ninth canon of the fourth Lateran Council (1215) It was an intrusion from the part of the Latin Church. From the documents of history, it is already ascertained that purposefully and deliberately these Latin missionaries wanted latinization of the Oriental Church in India.<sup>9a</sup> And they adopted means conducive to it. Their attempt was for the total assimilation of the Oriental Church in India to the Latin Church.

## 2. The Second Stage (1599-1653)

Now we pass on to the second stage of Latin-Oriental relationship in India. i. e., the period between the "Synod" of Diamper (1599) and the Coonan Cross Oath (1653). After the "Synod" of Diamper, practically the Eastern Catholic Church of the Thomas Christians was treated by the Portuguese missionaries as part of the Latin Church. The first thing they did after the "Synod" of Diamper was to reduce the Metropolitan See of Angamaly to a simple diocese; and in December 1599 it was made suffragan to the Portuguese Padroado Latin diocese of Goa.<sup>10</sup> On August 4, 1600, the Portuguese Padroado was extended over Angamaly and thus it became a Padroado See. But because of the continuous protests of the Thomas Christians, Angamaly was restored as a Metropolitan See on Dec. 22, 1608.<sup>11</sup> However, on Dec. 3, 1609, the See of Angamaly was transferred to Cranganore.

The Latin missionaries, with their strong Western mentality and colonial complex were little prepared to understand

9. Varkey J. Vithayathil, *The Origin and Progress of the Syro-Malabar Hierarchy*, Kottayam 1980; Placid J. Podipara, *The Hierarchy of the Syro-Malabar Church*, Alleppey 1976.

9a. X. Koodapuzha *op. cit.* p. 210-1.

10. *Ibid.* p. 116-117.

11. *Ibid.* p. 118.

and much less prepared to appreciate the genuine Oriental character of the Church of the Thomas Christians. For most of these missionaries, what was not Latin, was heretical. In their misguided zeal, these missionaries brought about rigorous latinization of the Orientals in India. Furthermore, India was territorially divided among the Padroado Latin bishops of Goa, Cochin, Mangalore and Cranganore.<sup>12</sup>

The Thomas Christians were divided between the Sees of Cochin and Cranganore, under which there were also latins. Cochin was predominantly Latin, while Cranganore was predominantly Syrian. The jurisdiction of Cranganore was confined to a part of Malabar, to some isolated churches and to some other places outside Malabar. The Oriental faithful outside these areas were to depend on the local Latin prelate. Thus the "All India jurisdiction" of the Metropolitan of the Thomas Christians was *de facto* and *de jure* abolished. We note here three-stages in the evolution of ecclesiastical jurisdiction in India: first there was only one jurisdiction—the Oriental jurisdiction; then the Latins came and introduced double jurisdiction; finally they suppressed the Oriental jurisdiction.

All the first three Latin bishops over the Orientals—Bishop Roz S. J. (1599-1624), Stephen Britto S. J. (1624-41), and Garcia S. J. (1641-59)<sup>13</sup> were strong latinizers. However both Roz and Britto made use of the title "Metropolitan of India" and "Archbishop of India" respectively although their jurisdiction was very limited. These three latin bishops tried their level best to assimilate the Thomas Christians into the Latin community. They latinized the Oriental Church" deformed it and hybridised it. Consequently great changes took place in the canonical, liturgical and social rites of this church.

The Thomas Christians were extremely indignant at all these events. But they were powerless; missionaries had

12. *Ibid.* p. 119; T. Vellilamthadam, *The Spectre of Being-A Short Note on the Planetarian Domination*, Kottayam 1982, p. 34: a territorial possession leads to territorial domination and universal domination.

13. Thekkedathu, *The Troubled Days of Francis Garcia S. J. Archbishop of Cranganore, (1641-1659)* Rome 1972.

political support of the Western powers and they became masters of the Church. As a result in 1653 there occurred the "Coonan Cross Oath": an oath of the Thomas Christians that they would no more remain under the Jesuits.<sup>14</sup> Thus half a century domination of the Western Church over the Orientals climaxed in the protest of the Coonan Cross which eventually led to the most lamentable division of the ancient apostolic Church of the Thomas Christians.

### 3. The Third Stage (1653-1887)

In this stage one finds mutual distrust, outbursts of anger, domination, divisions and subdivisions. It was during these long years under the latins that the Thomas Christians lost even the very sense of their identity and individuality; they became a church neither Oriental nor Occidental, a church with no organic growth, but with plenty of additions and monstrous latinizations. It was in this period that they witnessed divisions after divisions in the one Apostolic Church in India. It was a period when they tried to regain their independence from the Latins. It was a period when they-both the Catholic and non-Catholic Thomas Christians-were trying to reunite the divided Thomas Christians. It was in this period that they witnessed, how the missionaries were working against the reunion attempts of the Christians here. The very thought of this period would make one sad and angry. Even with all good will, these Christians can think of this period only with bitterness.<sup>15</sup>

A rapid glance at the history of divisions and tension created by the wrong-doings of the latinizing missionaries is to the point. After the Coonan Cross Oath, some returned and continued to be under the Portuguese Padroado jurisdiction,

14. In 1653, almost all the Thomas Christians took a solemn Oath at Mattancherry, Cochin (Kerala), that they will never submit themselves again to the Jesuit fathers, who were then called "Sampalur Pathirimar" (St. Paul's Priests, the name coming from the house where they were staying). The Oath is known as "Coonan Cross Oath". Even today it is said that some of the Jesuits especially of Malayalee (Kerala) origin are strongly anti-Oriental.

15. Cf. Paremmakal Thommen Cathanar, *The Varthamanapustakam*, tr. into English by Placid J. Podipara, Rome 1971.

while others refused to come back. For the latter, Rome established the Vicariate Apostolic with Sebastiani, a Carmelite (OCD) under the Propaganda. This Vicariate was known as Vicariate Apostolic of Verapoly, because the Vicar Apostolic resided at Verapoly. Later the Vicar Apostolic had jurisdiction where the padroado Latin bishops of Cochin and Cranganore could not exercise their jurisdiction because of the Dutch. The Thomas Christians were free to choose between the Propaganda jurisdiction of the Vicar Apostolic of Verapoly and the Padroado jurisdiction of Cranganore and Cochin. Whether Propaganda or Padroado, the bishops were all Latins, Europeans of the Jesuit, the Carmelite or other religious orders.<sup>16</sup> The other section of the Thomas Christians, who did not accept the Latin domination came under the influence of the Jacobite Patriarch and were known as Puthenkuttukar.<sup>17</sup> Eventually they were also divided into Jacobite, CMS, Marthomite, Thozhiyoor, Syro-Malankara Catholic Church, Orthodox and St. Thomas Evangelical Church.

During the period under discussion, one finds a very strained relationship between the Latins and the Orientals in India. Replacing the Eastern liturgical traditions and spirituality, the Western missionaries introduced all kinds of Western medieval pious practices of the various religious orders and communities.<sup>18</sup> These Eastern Catholics were Orientals only in name. In the whole ecclesial life, this Oriental Church became so Latin that an outsider could see hardly any difference between the Latins and the Orientals. In other words, this ancient apostolic Church was thoroughly latinized. They lost their Oriental way of life. Their clergy became completely Latin and Western in formation.

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16. T. Pallipurathukunnel, *A Double Regime in the Malabar Church (1663-1716)*, Alwaye 1982.

17. Puthenkuttukar means people with new allegiance. The Catholic Thomas Christians are known as Pazhekuttukar, who continued to use the latinized Chaldean liturgy and traditions of Bishop Roz.

18. The Thomas Christians are still under the influence of these pietistic formation. Although the Vatican Council has given clear directives, those who are responsible for reformation are still hesitant and appear to be timid.

#### 4. The Fourth Stage (1887-1986)

In 1896 the Thomas Christians got their own native bishops and in 1923 their own hierarchy. During this period, Rome realized more and more that ritual and jurisdictional separation between the Latins and the Orientals is a must in the ecclesial life. It took 300 years for Rome to realise the gravity of the Indian ecclesial situation. Rome was thus convinced that subjection of the Oriental Church in India to the Latin Church would ultimately do much harm to the Oriental Church and consequently also to the Universal Church. By this time, Rome became less restricted by the colonial powers. In spite of this, a grave anomaly prevailed. In 1887 the jurisdiction of the Oriental Church was limited to a very tiny part of India contrary to what it had, before the arrival of the Portuguese. On the other hand, the Latin Church, which had a beginning only in the 16th century in India, got jurisdiction all over India. This gravely anomalous situation was brought about by the inconsistent actions of Rome. *This is the anomaly which should be rectified in India, in the interest of the Latin as well as the Oriental Churches.*

The Oriental Catholics outside the restricted territorial limits are now asking that they should be liturgically and hierarchically under their own proper ecclesiastical head; that they cannot be under the local Latin bishops; that the territorial restrictions imposed upon this ancient Apostolic Church should be removed and it must be free to exercise its basic ecclesial rights.

But some of the Latin ecclesiastical leaders in India are arguing that they can assimilate the Orientals in the Latin community. For the Orientals, it is an impossibility and a flouting of the teachings of Vatican II. Though the Orientals are a minority at the national level, they know well that all the evidence of history is in their favour. They also know that their position is strongly supported by the current documents of the Church, especially those of Vatican II and afterwards. What the Latin missionaries tried under colonialistic umbrella for 300 years and proved to be a failure



cannot in the free world of today be achieved simply because of the fact that the Latins have a majority in the assemblies. It may take some more time for them to realise their folly. Any open-minded person can easily see the Oriental view point.<sup>19</sup>

## II

In this second part, there is an attempt to examine a few of the documents of the church, dealing with the rights and obligations of the Oriental churches. We do not examine the teachings of Vatican II exhaustively since it has been already done in several articles.<sup>20</sup> We analyse a few of the post Conciliar documents, and show how today's church is different in outlook in Latin-Oriental relationship. This will take us back to the church of the middle ages, where there was the Roman Centralization and overemphasis for "unified unity" and "not for diversified unity." The insistence was for uniformity than for plurality.

### I "Varietas mater est et initium discordiae"

In the Patristic Church there was legitimate diversity and growth in plurality. During the middle ages there was isolated, one-sided and unbalanced growth in ecclesiology especially in the Western Church. It was considered the ideal picture of the church by the Western canonists and theologians and they wanted that all Easterners should accept these uncritical sentiments.

Humbert de Romanis (1194-1277), the fifth Master General of the Dominicans (O.P.) was a leading theologian of the Council of Lyons in 1274. He propagated the idea,

19. There are some people in India who are incredibly blind to the Oriental point of view. They do not want to admit the *permanent* existence of the Oriental Catholic Church in this country; They systematically and constantly call Oriental Churches "rites" and not "churches". It is a typical Latin way of speaking. It means that there is only a difference of "externals", "rites", etc. between the Individual Churches.

20. Cfr, G. Chediath, *art. cit.*; X. Koodapuzha & M. Vellanickal, "Theological Evaluation of certain Points...", *CO*, 3, 1-2 (1982), p. 60-70; *Documentation*, prepared by the Syro-Malabar Bishops' Conference Secretariate, for the CBCI in 1982 at Tiruchirappally, Kottayam 1982.

'variety is the mother and beginning of discord'. In the 13th century, for many in the Western Patriarchate, unity, meant uniformity. Both were synonyms, just as Catholic meant Latin. The history of Lyons II clearly bears witness to it.

In a letter to His Eminence Cardinal Willebrands, Pope Paul VI explains the reasons for the failure of Lyons II:

'Even the peace restored between the Latin and the Greek Churches rested on uncertain and shifting foundations. The reconciliation between the two churches was brought about by the Supreme authorities, It was ratified by the Emperor Michael VIII Palaeologus without giving the possibility to the Greek Church of expressing itself freely in this matter. On the other hand, the Latins chose texts and formulae expressing an ecclesiology that had been conceived and developed in the west. These were proposed to the Emperor and the Greek Church, to be accepted without discussion...A unity achieved in his way could not be accepted completely by the mentality of the Eastern Christians, and therefore, when the first difficulties arose, it was unhappily broken away.'<sup>21</sup>

Today everybody in the Roman circles regrets what happened in Lyons II. It was dominated by men like Humbert who held an utterly false and one sided ecclesiology, because of alienation from the East and growth in isolation. The statements of Vatican II and of the recent Popes have abrogated this principle and they have come forward to formulate that variety is in accordance with the spirit and nature and essence of the Catholic Church.

## **2. The Fourth Lateran Council of 1215 and Single Jurisdiction**

Today some people in India are firmly holding that the 9th canon of the fourth Lateran is still valid and on the basis of that they can hinder the growth of the Orientals in India.

Canon IX of the Lateran IV wanted to enforce 'single jurisdiction' in a given territory. The canon reads,

21. *Information Service*, 27, 2 (1975), p. 6.

"Since people of different languages having one faith, but different rites and customs are living intermingled in different parts of the same city and same dioceses, we strictly order that ordinaries of these cities or of these dioceses provide with suitable men, who according to different rites and languages may celebrate divine offices for these people, and may administer the sacraments, instructing them through word and example. However, we strictly prohibit, the presence in the same city or diocese, different ordinaries as one body having different heads like a monster; but if due to particular causes, urgent necessity demands, let the ordinary of the place constitute after mature deliberations, a catholic minister conformable to those people; he would be a vicar in the said places and should in all things be obedient and subject to the ordinary; hence if anyone behaves differently,—let him know that he will be hit by the blow of excommunication; and if he does not mind it let him be deposed from all the ecclesiastical ministry; if needed the help of the civil authorities may be sought to restrain that man of extreme arrogance."<sup>22</sup>

It was with the Crusades that the church of the Western Patriarchate spread among the other Patriarchates: Jerusalem, Antioch and Constantinople. People of Eastern Rites also joined the Latin Church and some wanted to remain as Eastern at least in appearance. The canon is speaking of this situation created by the Latin Church in the Eastern Patriarchates.

Even if this principle of "one territory, one bishop, one jurisdiction" is granted, which is the jurisdiction which should prevail in that territory—an ancient and centuries old jurisdiction or the jurisdiction of an intruder?

Interpreting this canon to their own advantage, the latin Church invaded the Oriental territories and subjugated the Orientals who were already there. This development led to the conviction both in the East and in the West that the Latin Rite is superior to the Eastern Rites. A good Catholic must be a latin!

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22. *Conciliarum Oecumenicorum Decreta*, Freiburg, 1926, p. 215.

In the light of these developments we can understand the strange view of Prosper Lambertini that the holy Roman Church is the Mother and Teacher of all Churches and that the Latin Rite is superior to all other Rites.<sup>23</sup> In 1930, the canonist Alexius Petrani held this false view. According to these people Latin Rite is more equal than the other Rites<sup>24</sup>. It is queer that some people in India even now uphold this long outdated and utterly unchristian view of Lambertini and Petrani.

When one analyses the period after Lateran IV, one notices that canon IX was not at all strictly observed. Pope Gregory IX (1227-1241) abandoned this principle shortly after Lateran IV. In 1239 he conceded complete independence to the Catholic Armenian Patriarch from Patriarch of Antioch. "Departure from this principle is even more evident in Pope Innocent IV (1243-54) who, admitted along with a Latin hierarchy in the territory of Antioch a Greek Melkite Patriarch (in 1247), as well as an Oriental hierarchy on the island of Cyprus (in 1250) that was directly dependent upon Rome".<sup>25</sup>

The Second Vatican Council solemnly abrogated this canon:

"Therefore attention should *every where* be given to the preservation and growth of each individual Church. For this purpose, *parishes and a special hierarchy should be established* where the spiritual good of the faithful so demands." (OE. art. 4).

This text, "It appears, is the first text of an Ecumenical Council which expressly abrogates any of the ancient canons (canon of the Lateran IV included) which required an exclusive

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23. J. Madey, "The Syro-Malankara Church (1930-1980) - Towards a Synodal Structure", *CO*, 1, 2 (1981), p. 160; V. J. Pospishil, *Ex Occidente Lex*, Caisteret (N. J.), 1979, p III ff.

24. *Ibid.*

25. I Zuzek, The "Authority of Patriarchs outside the Patriarchal Territory". *Vidyajyotii*, 45, 1 (1981), p. 160.

jurisdiction in one territory, although the earlier customs of this millenium could also be considered as abrogatory of the ancient canons."<sup>26</sup>

One cannot validly uphold the 9th canon of Lateran IV to hinder the legitimate growth of the Orientals in India!

### 3. Unity, versus Uniformity

There is room for legitimate diversity in the life of the Church. It is clear from the nature of the Church. No single ecclesial tradition can completely and exhaustively fathom the depth of the mystery of Christ, and Church, the body of Christ. When all the traditions are put together, they show forth the wealth of our faith, which is great. Hence it will be a mistake to crush a tradition developed in the life of the church for the sake of uniformity.

All the three Individual Churches belong equally and fully to the Catholic Communion.<sup>26a</sup> Hence they should be designated as 'Latin Catholic Church', 'Malankara Catholic Church' and Malabar Catholic Church. And one will be in grave error if one identifies the Catholic Church with the Latin Church (rite). Such error still exists among some of the Latins in India and it must be corrected.

Another basic principle which must be accepted wholeheartedly is: 'unity does not mean uniformity'. Often the common man and people like Humbert de Romanis have such queer ideas. Such people have to be taught that diversity in the life of the church is normal. Diversity is of the very nature of the church. According to the mind of the Church, nobody can hold that uniformity is the legitimate basis for unity. On the contrary, such ideas are really detrimental to real and genuine unity.<sup>27</sup>

### 4. Differentiating Unity

All meaningful unions should preserve what is genuine and characteristic of the uniting elements and enhance and enable

26. *Ibid.*, p. 165.

26a. X. Koodapuzha, "The Ecclesiology of the Thomas Christians of India", *Jeevadhara*, vol. 8, no. 46 (1978), p. 290-308.

27. G. Chediath, *art. cit.*

them. Such unions help the uniting elements to attain proper growth. Teilhard de Chardin calls this union differentiating union. "In such a union the members do not lose an iota of what is best in them. What is best in them is bettered."<sup>28</sup>

Teilhard says,

"In any domain-whether it be the cells of a body, the members of a society or the elements of a spiritual synthesis-*union differentiates*. In every organised whole, the parts perfect themselves and fulfil themselves."<sup>29</sup>

This very same principle is clearly seen in nature. Water is made up of Hydrogen ( $H^2$ ) and Oxygen(O). In this union without losing their individuality, the elements produce water, a third substance. Each element separately has certain qualities which they do not exhibit in the union. Both Hydrogen and Oxygen could be regenerated from water.

The same principle is seen in the Supernatural realm also. Oneness in the Divinity does not take away the Trinity. God is absolute Oneness, but at the same time God is Trinity.

The same is the case with Christ. The oneness of Christ does not annul the duality of natures in Him. He is one person and the union is ever-lasting, most intimate and never breakable from the very moment of annunciation of Gabriel to the blessed Virgin Mary. This close union does not destroy the characteristics of each nature and there is no mixing or confusion of the natures, or division or separation.

The same is true regarding us Christians. We are one, but we are many. There are very strong ties of unity among all Catholics. Whether Western or Eastern, all are brethren, sons of the Mother Church. In the faith we profess, in the crucified and risen Lord, we are one. We all share the abundance of one Spirit; we all call in one voice, "Abba",

28. Paul Maroky, *Convergence*, Kottayam 1981, p. 18.

29. Pieare Teilhard de Chardin, *The Phenomenon of Man*, Middlesex (Fontana Books), 1955, p. 288.

Father, and we proclaim the Glory of Him Who has called us, from darkness to His glorious light (1 Pt. 2:9.) Our common faith, our common witness, our common Father and Head, our common table and our common catholic life and our common end unite us. We are strongly one, because we are grafted to the True Vine by the working of the Holy Spirit in the waters of the Living Jordan. We are united in the life of the Trinity, and after the model of the Trinity.

At the same time this unity and oneness does not take away our differences and multiplicity of various kinds. St. Paul is very clear on this point: "For, just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ... For the body does not consist of one member but of many... Now you are the body of Christ and individually members of it. And God has appointed in the church first Apostles, second Prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues (1 Cor. 12:12-27).

No one need take scandal at the folly of diversity, which is God's own making. The mysteries of Christianity cannot be fathomed by human intellect. The Church in its origin, and in its growth remains a mystery and one should not take scandal at it. Accept the Church, the bride of Christ, as she is. We must take into serious account the historical past, our individual differences and all the elements which make us diverse. Unity and oneness do not mean that we lose our differences; unity does not mean that I cease to be what I am. When I am united, I do not mean that I cease to exist as an individual, as a member of my family, my church and my country. Others have to accept me as I am. Historically and temporally I am what I am. I cannot take it away from me and my Latin or Eastern brethren have no right to dictate to me, not to be what I am. In order to be true to myself I have to be what I ought to be. In other words, for the maintenance of the genuine unity, my being and my self has to be accepted by others. From my part,

I ought to accept others just as they are. This is the *meaningful acceptance* which is necessary in the interecclesial life, and not colonial dominance and dictation. *Meaningful acceptance involves knowing acceptance.* The various Individual Churches can accept each other only when they know each other and know each others' history, background and traditions etc.

One can cite an example from the history of the Malankara Catholic Church. The Malankara Orthodox Church was not in full communion with the Church of Rome for the last three centuries. In 1930 the Malankara Orthodox Church entered formally and officially into Catholic communion, as they were. This community was not asked to take any of the Latin practices; on the contrary, the Holy Father asked this church one single thing: acceptance of the bishop of Rome as the successor of St. Peter. Now suddenly no one can tell these people to do away with all they have and all they are and become Latins. The Malankara Catholics are liturgically and traditionally more at home with the Orthodox, the Jacobite and the Marthomite communities than with the Latins! Although these communities are not in full communion with the Malankara Catholics at present, the latter cannot forget the strong ties of oneness they have with the former. A Latin Catholic may not at all see this aspect and feel it. Malabar Catholics also may not at present see it, since they have lost much of their ancient heritage owing to the latinization by the Western missionaries. In faith the Malankara Catholics are one with the Latins. But in the particular tradition pertaining to worship and daily life, the Malankara Catholics are one with all the Thomas Christians. That makes them what they are and that makes them unique and different from the other catholics!

That differentiating characteristic cannot be removed, and no one has the least right to ask the Malankara people not to worship God in their own proper way, and to ask them to be under the Latin bishop and that they have no right to be under their own liturgical head, since they happened to be in the diaspora, But some responsible persons



in the Indian Church are asserting that the Malankara Catholics in the diaspora need not to be under their own liturgical head for ecclesial life. This, we consider, is totally against the very nature of the church.

### 5. Unity and Dialogue

True unity can be attained only in an atmosphere of loving dialogue. Dialogue does not involve hiding the truth; on the contrary, in a dialogue with brotherly charity, one must be ready to speak the truth frankly, avoiding all unworthy compromise.<sup>30</sup> What we need badly is a *uniting dialogue*. A uniting dialogue requires mutual acceptance, total openness, and sincere readiness to investigate the truth in the full evangelical and Christian sense. It does not mean that the Churches should maintain dialogue at the expense of any truth. That is to say, no Church should adopt expressions reflecting past unwholesome traditions<sup>31</sup>; no church should repeat the mistakes of the past and impose the ideas of a dark middle age, where there were superior and inferior feelings and inquisition. In dialogues equality must be maintained.

In the Indian ecclesiastical circles in recent years there is always a call for dialogue. What sort of dialogue is meant is not clear.<sup>32</sup> We had in the last couple of years several inter-ritual dialogues in India<sup>33</sup>. The reason for the almost total fruitlessness of these dialogues is not far to seek. The majority of

30. R. L. Stewart, "I want to serve Unity-Pope John Paul II and Ecumenism", *One in Christ*, vol. 17, 3 (1981), p. 281.

31. Even today most of the Orientals in India consider the resolution on Rites in the "Church in India Seminar 1969" (National Seminar) as anticonciliar. Even the resolution of the latest CBCI on inter-ritual questions is thoroughly unsatisfactory from the Oriental point of view. This interim agreement is theologically and ecclesiologically unsound. (Cfr. "Notes and Comments: Three Rites in India": *The Examiner*, vol. 134, n. 3 (1983), p. 3).

32. Henry D'Souza, "Latin-Oriental Relationships", p. 38.

33. There were subcommittees before the CBCI at Tiruchirappally in 1982; there were discussions at the CBCI in 1982, again there was subcommittee and discussions in the CBCI standing committee and again in Bombay CBCI in 1983, and now there is another subcommittee (Cf. *The New Leader*, vol. 73 (January 23, 1983) "Latin-Orientals Come to Interim agreement", *The Examiner*, vol. 134,3 (1983), p. 35; "Three Rites in

the participants do not want to learn from the history and are bent upon explaining away the teachings of the Universal Church.

Unless and until the teaching of Vatican II and the recent Popes and the constant tradition of the Universal Church is put into effect for the Orientals in India, there is going to be no effect for all these discussions. The discussions will remain fruitless until the Latins try to understand the painful past history of the Orientals. It is good to remember that India was under the Latin jurisdiction since the 16th century. Some of the Latin dioceses in India are greater than the whole of Kerala State<sup>34</sup>, with a handful of Catholics. While appreciating the great services the genuine missionaries are doing in the mission fields, we cannot find a legitimate justification for the hindrance from the part of the Latin Church against the oriental Churches in the mission fields. There must be unity of action, no doubt about it. But *is it correct not to permit the Orientals to do mission work in their own way. Is it also correct to ask the Orientals to adopt the Latin rite in order to do mission work, even in their own mother country.* As members of one Church all have the obligation to other needy churches. But *is it an*

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India"). When one sees all these subcommittees and unproductive discussions, one is reminded of a statement of St. Gregory Nazianzen in 382: "For my part, if I am to write the truth, my inclination is to avoid all assemblies of Bishops because I have never seen any council come to a good end, nor turn out to be a solution of evils. On the contrary, it usually increases them. You always find there love of contention and love of power..." (J. Stevenson, *Creeds Councils and Controversies*, London 1966, p. 150). Let us hope and pray that the members of the latest subcommittee would find a proper solution to the question or doing justice to the Orientals in accordance with the teaching of Vatican II.

34. Diocese	Catholic Population	area in sq. km.
Cuttack-Bhubaneswar	22,392	32,440
Varanasi	11,620	40,316
Delhi	26,395	15,400
Ajmer-Jaipur	24,188	378,961
Agra	5,123	103,600
Meerut	14,451	28,337
Nellore	33,053	30,678
Silchar	14,659	46,636
Kerala	3,600,000	38,864

*obligation to do away with one's own rite and put on the Latin garb in order to do mission work in one's own country. If the Latins want to maintain that 'status quo', it is useless to discuss and it is meaningless to dialogue.*

#### 6. Some recent ecclesial Pronouncements

In recent years the Catholic Church is very conscious of the fact of diversity in the life of the Church. We shall examine some of the relevant documents related to the topic. All the ecumenical discussions after Vatican II are based on this principle, namely, "unity in diversity". The Catholic Church is prepared to accept the non-Catholic churches as they are Vatican II clearly teaches it and this is the constant teaching of the recent Popes. The decree on Ecumenism says, (art. 14):

"This council gladly reminds everyone of one highly significant fact among others; in the East there flourish many particular local churches...From their very origins the churches of the East have had of treasury from which the church of the West has drawn largely for its liturgy, spiritual traditions and jurisprudence.. However, the heritage handed down by the Apostles was received differently and in different forms, so that from the very beginning of the church its development varied from region to region and also because of differing mentalities and ways of life. These reasons plus external causes, as well as the lack of charity and mutual understanding left the way open to division...For this reason, the Council urges all...to give due consideration to these special aspects of the origin and growth of the churches of the East, and to the character of the relations which obtained between them and the Roman See before the separation..."

His Holiness Pope Paul VI, preaching at the Malankara Catholic *Qurbana* on Dec. 4, 1964 at Bombay said among several other things, "The plurality of the three traditions is a living witness to the catholicity of the church of Christ...In recognizing this truth, we acknowledge the obligations it places upon us. The first of these is that we acknowledge the necessity for a deep, fraternal cooperation among those who share different liturgical traditions...Perhaps in the past the idea of legitimate plurality joined with mutual cooperation may have obscured at times. But today there must be a new dedication to this idea...There is another obligation...to remain faithful to

your traditions: as you strive to remain faithful to your traditions, you strive to adapt yourselves to the needs of the present age. Fidelity to your tradition will help to maintain many ties with what is good and genuine in the past...In a spirit of fidelity and charity...you can contribute greatly to the building up of unity among Christians who live and work together side by side. This must be joined with a living adaptation to the needs of your people".<sup>35</sup>

On another occasion Pope Paul VI said, "While unity of faith is required for full communion, diversity of usages is not an obstacle to it- on the contrary! Did not St. Irenaeus who 'bore his name well, since he was a pacifier both in name and by his activities' say that diversity of usages 'confirms the accord of faith'? And as the great doctor of the African Church Augustine looked upon diversity of usage as one of the reasons for the beauty of the church of Christ."<sup>36</sup>

In 1973, in its General Report the Secretariat for Christian Unity says, "True unity diversifies. Diversity forms part of the richness of the faith. Plurality is licit within the necessary unity." The report further says, "The plurality discussed in this report, far from being simply multiplicity is organic; it is the diversity of a unity, and remains within that unity...In this perspective there appears the role of the universal ministry of unity. This is one of the basic aspects of the apostolic ministry of the successor of Peter: *The Holy Father not only has the task of safeguarding unity, but also that of maintaining legitimate differences within this unity...*At the level of the universal ministry of unity, *the church is only just beginning to be aware of these legitimate diversities in the different situations that present themselves. True unity is at the heart of diversity; True diversity is only justifiable within a unity that is communicable in a certain sense to all men.*"<sup>37</sup>

In his speech to a Coptic delegation, Pope John Paul II said, "Fundamental to this dialogue is the recognition that

35. *L'Osservatore Romano*, 4th Dec. 1964, quoted in Placid J. Podipara. *The Malabar Christians*, Alleppey 1972, p. 72.

36. *Information Service*, 23, 1 (1974), p. 8.

37. *Ibid.* p. 10. 12.

the richness of this unity in faith and spiritual life has to be expressed in diversity of forms. *Unity-whether on the universal level or the local level does not mean uniformity or absorption of one group by another.*"<sup>38</sup>

Again the Pope said, "For full unity we must all accustom ourselves to having a mentality mutually open to the Eastern tradition and to the Western one...One cannot breathe as a Christian, indeed. I would say as a Catholic, with only one lung; you need to have two lungs, the Eastern and the Western... the differences of traditions and culture will prove, the mutual completion of a common witness... Oneness in faith lies at the roots and fertilizes Christian life. Given that, there can be rich variety in growth."<sup>39</sup>

The recent Popes have done a great service to the cause of Christian unity by emphatically upholding the principle of *diversifying unity*. They did so by bringing to light the long forgotten teachings of Irenaeus, Augustine and the other great Fathers of the Church. Anybody who has the cause of Christian unity at heart will accept whole heartedly these papal pronouncements about differentiating unity. Not so, it seems, some of our Latin brethren in India.

### III

In this part there is an attempt to examine a few of the arguments of the Latins in India against permitting the Orientals to be under their own liturgical and ecclesiastical head, and doing missionary work in one's own rite.<sup>40</sup> We do not mean that all the Latins are against the Orientals.

38. R. L. Stewart, *art. cit.* p. 283.

39. *Ibid.*

40. See n. 1 above: The following are some of the comments of Archbishop Henry D'Souza of Cuttack- Bhubaneswar regarding the Orientals: "The Syrian Individual Churches are ethnic reality. They belong to Kerala... The care of the Orientals need not require personal jurisdiction but must be such that their ritual traditions are preserved. The one single issue which agitates the mind of Latin bishops is the principle: 'one territory, one bishop, one jurisdiction'... We are convinced that double jurisdiction would hurt deeply the unity of the church... It is not possible to agree that pastoral care meant the introduction of multiple jurisdiction or of different ecclesial heads within the same territory... There is very

No! Far from it! There are some, especially from certain regions in India who are very antagonistic to the Oriental Church in India. There are also some "religious leaders" who dream of dominating this church. First of all, it must be made clear that the Orientals do not ask the Latins, that the Latins should be under the Oriental bishops. *The Latins by not permitting the Orientals to be under their own bishops are demanding that the Orientals should be under them.* Secondly the Orientals are asking what the Latins are already enjoying-freedom to preach the Word of God every where in India. Thirdly, the Orientals are not asking something to be additionally granted. They are asking the legitimate authorities to take away the restrictions imposed on them unjustly.

The Latin bishops seem to ignore the fact that after the World Wars and the recent wars and population explosion, people of all cultures have migrated everywhere, and people of any church could be found anywhere. They are still under the spirit of Lateran IV, Lyons II and Trent. They crusade for medieval outdated principles.<sup>41</sup> They are not even prepared to do for the Eastern Catholics what the Holy Father is prepared to do for the non-Catholics. They seem to think that the Pope is not sufficiently catholic.<sup>42</sup>

The Latin bishops from certain areas are determined not to remove the unjust restrictions imposed on the Oriental

little missionary evidence of the Oriental Churches. The Greeks and the Armenians etc...have looked after their own communities— On the contrary, the Latin tradition has always been missionary, evident even in the Protestant branches of that tradition... The Latin bishops realise the potential of the Oriental Churches in India... The local people in some responsive areas can only be confused with the multiplicity of jurisdiction... In fact, the tradition of the Oriental Churches is not missionary. The Oriental tradition has not been missionary...Double jurisdiction is seen to give rise to divided loyalties, unhealthy competitions..." Already in 1966, October 20, Archbishop Joseph Parecattil spoke at the CBCI meeting in Delhi as if clarifying some of these above mentioned points: (*Historical Documents* (105): "Double Jurisdiction" *Ernakulam Missam*, vol. 53, no. 3 (1983), p. 50-54)

41. Cfr, *Ibid* p. 51.

42. *Ibid* p. 50: "I may point out that we should not be more Catholic than the Pope or the II Vatican Council".

Churches in India. Their remarks about the Orientals are unfair and self-contradictory.<sup>43</sup> In a previous article, some of their arguments were critically examined.<sup>44</sup> From the arguments of the Latins it is quite clear that they stand for single jurisdiction in a given area, and are strongly opposed to multiple jurisdiction. They openly stand for uniformity and not for diversifying unity. According to them variety causes tension and problems and confusion and is against the mission and salvation of souls. The Orientals may grow, they assert, but not at the expense of introducing double jurisdiction in the "Latin territories". They are now asking the Orientals to show their identity and individuality before appointing pastors under the Latin bishops, as temporarily arranged by the latest CBCI.

For its proper growth, the Indian Catholic Church has to solve very urgent problems in three different fields. They are a) pastoral b) missionary c) ecumenical. People may be ignorant of some of the historical facts and out of their ignorance may assert what they feel true. But when they find the truth, they must be prepared to change their views. We wish that all get the mentality of the late secretary of the S. C. for the Oriental Churches His Eminence Eugene Cardinal Tisserant of happy memory, who once said to the Thomas Christians, "I love your Church because I know your history". We earnestly request the proper ecclesiastical authorities to take prompt action in matters which demand immediate action.

#### a) Pastoral Field

First of all, the Orientals in India should have the opportunity to observe their own rites and liturgy under their own ecclesiastical heads. Here, the Orientals are not asking a concession from the Latins. The main hindrance comes from the part of the Latin Church in India.<sup>45</sup> They do want

43. See above n. 40.

44. X. Koodapuzha & M. Vellanickal, *art. cit.*

45. In the First Plenary Council of India held at Bangalore, in 1950 a decision was taken that in all parishes outside the jurisdiction of the Syro-Malabar rite, the names of all Oriental Catholics with the necessary details should be noted down as a separate section in the 'liber status animorum'. How far is it implemented by the Latins? (Cfr, *Historical Documents, cit. p. 51*).

to rule over the Orientals in the diaspora, as they ruled over the Orientals in Kerala for three centuries. Although they publicly say that the Orientals are not missionary minded they want to have vocations from the Oriental Church. Thus they want to continue the status quo-make the Oriental Church a supplier of vocations for the Latin Church. The Latins are afraid that the prosperous growth of the Orientals may hinder their own growth. The Orientals do not want to be bishops of the Latins. But the Orientals can never accept the Latin bishops as their liturgical heads. If the present day anomalous situation is going to be continued in India, what happened in Kerala between 1599 and 1896 is likely to be repeated. Let it be noted that the Orientals are asking not for any privilege or favour. They only want to be treated as they truly deserve. Has not history something to tell us? Do we want to repeat it, especially when we have learnt bitter lessons from it? We earnestly wish the contrary!

#### b) Mission Field

The missionary obligation of the Orientals is the next major problem. At present the Latins in India want, it seems, to continue the exclusive monopoly of the vast territories with some tiny exceptions. If the Orientals want to do mission work in India, to preach Christ according to their baptismal vocation and constitutional liberty the only possibility is to do it in the Latin Rite. Historically the Latins happened to be "possessing" vast territories since the 16th Century. They could not do serious evangelical work in several areas. The Orientals are now asking only what the Latin Church enjoyed for centuries-the right to freely evangelise. The Orientals do not understand why the Latins want to keep vast unevangelised territories. It is unchristian for one section of the Catholic Church to hinder the mission work of another section of the very same church. It is equally unchristian to ask one Church to be the servile feeder of vocations for another church. It is utterly unchristian to impose restrictions on the mission work of two Oriental Catholic Churches,



The third Epistle of John has something relevant for the Indian missiological context. We find a parallel situation in the Asiatic Churches at the time of the Apostle St. John<sup>46</sup>.

There was a man named Diotrephes. He seems to be the elder of a community in a region in Asia Minor. He was entrusted with a part of the people of God. He was a man who claimed exclusive territorial claims. Although there was a church, there were still non-Christians in the area, as one can imagine. In those days there were itinerant missionaries going around, and preaching the Word of God. St John, the true Apostle of Christ, encourages such missionaries. Such missionaries happen to preach also in the area of Diotrephes. Since he claimed exclusive monopoly of these areas, he did not like the presence of those missionaries. So he refused hospitality to them. But a certain Gaius, a layman, received these missionaries with true charity and when John the disciple of Christ came to know about it, he praised Gaius for his noble act. John presents Gaius as a model to be imitated and rebukes Diotrephes because the latter was motivated by pride.

John's solution is simple. Such missionaries should be encouraged and well-received by all. As long as the Gospel message has not reached the hearts and minds of all men, no one can claim exclusive territorial monopoly. Even in the area of one, another may do a fruitful apostolate. What the Orientals in India demand is just this.

It is in accordance with the Scriptures, to remove the barriers imposed on the Eastern Churches in India regarding mission work. How can any individual act against the explicit command of Christ, "Go and make disciples of all nations" (Mt. 28:19). And why do the latins want to hinder a right which is granted by the Indian constitution? Did Christ tell the disciples to convert all Jews and then go to the world? Some of the Latin bishops may be teaching a new lesson which our Lord did not do!

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46. T. Kayalappampil, *Bibilinu Oru Leghubhashyam*, (Malayalam), Kottayam 1983 p. 669-672.

### c) Ecumenical Field

The possessing and pontificating attitude of the Latins towards the Orientals has created a grave ecumenical problem in India. The non-Catholics (Eastern and Western) in India are watching what the Latins are doing to the Oriental Catholics. If two Oriental Catholic Churches in India are treated by some of the Latins as unavoidable evil, just tolerated as second class churches, appendices to the Latin Church, how can they dialogue with the Latin Church? When they find that the Eastern Churches in India in communion with Rome cannot administer the essential pastoral care for their own faithful outside the narrow restricted territories, and are unjustly hindered from organic growth, suppressed and subjugated by the Latins, will they even think of a union with a Latin dominated Catholic Church? When they see that a church with 2,500,000 (Malabar Catholics) and another with 290,000 (Malankara Catholics) faithful are simply ignored and disregarded by the Latins, how can ecumenical work progress in India? When they find that the Malabar Catholic Church which gives 70% of the missionaries in India is told by the Latins that the Orientals are not missionary oriented and that they have no right to evangelize but in the Latin Rite, when this Church is asked to prove that it is missionary by converting the remaining non-Catholics in Kerala,<sup>47</sup> how can the non-Catholics trust the Latins? Those who circulate such sentiments are doing great harm to the ecumenical activity of the Catholic Church, and are counter witnessing to the openness exhibited by the Second Vatican Council and the recent Popes.

### Conclusions

The problems discussed here are likely to remain unsolved as long as the structure of the CBCI remains what it is. A thorough restructuring of the CBCI is a crying need. A conference of the representatives of all Oriental Catholics

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47. Henry D'Souza, "Latin-Oriental Relationship", p. 43: "The Syro-Malabar Church is in Kerala where 85 % of the people are non-Catholic after 2000 years of Christianity. It is free to do mission work there."

will also go a long way to the solutions to our inter ritual problems.

### I. Restructuring of the CBCI and the FABC

The Catholic Bishops' Conference of India (CBCI) should be a body representing the three Individual Churches in India. It should not be an aggregate of bishops. Since India is vast and there are three Individual Churches here, there should be three National Bishops' Conferences for India.

The new Latin Canon Law seems to give directives in this direction. The Sacred Congregation for the Oriental Churches gave to the President of the CBCI directives in this line (Prot. N. 301/60 dated 26-4-1978). The essentially relevant part of this document was conveniently left out in the CBCI version of it. As President of the Syro-Malabar Bishops' Conference, His Eminence Joseph Cardinal Parecattile made it clear in his letter to the President of the CBCI:

"In this context, we are sorry to note that the text of the recommendations from the Oriental Congregation Prot. N. 301/60 dated 26-4-78 was published as appendix II in the report of the Delhi Standing Committee Meeting of November 1981 omitting the substantial and operative clauses 4,5,6, which read as follows:" 4.-Art. 6: The list of component organs should comprise also the *Oriental Rite Bishops' Conferences* "saving their autonomy", this would allow for linkage with possibility of mutual communication of principal initiatives. 5.-Art. 35: In the preparation of lists of candidates for Commissions and Committees, the Oriental Rite Episcopal Conferences should be given the right to submit names of Oriental Rite candidates considered competent to serve as members of the various Commissions. 6.-Art.40: Considering the number of Oriental Rite Catholics, the General Secretariate should always comprise an Oriental Rite member. The same is to be said of the presence of Oriental Rite members in the Commissions and other organs of the conference (Art. 44-47). This point applies particularly to the following Commissions:

- 1) "Church Extension", which studies Evangelization and which should be entrusted also to the Oriental Rite Catholics (Cfr, *Orientalium Ecclesiarum*, n. 3).

2) "Ecumenism", this being a field in which Oriental Rite Catholics have a particular contribution to make, especially in relations with Oriental Rite separated brethren etc."<sup>48</sup>

His Eminence Joseph Cardinal Parecattil concludes his letter. "Hence the CBCI office-bearers are requested that all correspondence affecting the Oriental Rites to and from Rome be communicated to us in full and in due time."

"We hope that the CBCI would be restructured according to the norms indicated by the Holy See and views expressed by our Conference for cordial mutual relations among the rites and fruitful coordinated apostolate in our dear country."<sup>49</sup>

We know that originally the CBCI was a voluntary association. Now an attempt is being made for a definitive revision of its statutes in the light of Vatican II, the new Cod of Canon Law and the directives of the Holy See in recent years. The CBCI as an inter-ritual conference can only be a voluntary association, without juridical powers on the component units.<sup>50</sup>

In the same way the Federation of the Asian Bishops' Conferences (FABC) also should be restructured. Now the FABC does not represent all the Asiatic Churches. It is at present a Federation of South East Asian Latin Churches. It does not have adequate representation of the two Oriental Churches in India. In the above mentioned letter, His Eminence Joseph Cardinal Parecattil mentions this fact also and he says "The National Bishops' Conferences of each Rite severally or the CBCI as the Inter-ritual Conference of India jointly may send representatives to the Asian Bishop's Conference formed according to Christus Dominus n. 38. part. 2".<sup>51</sup>

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48. Cfr. The Letter of His Eminence Joseph Cardinal Parecattil on Dec. 7, 1982 to his Grace Most Rev. Simon Pimenta, President of the CBCI: Letter No. C9/S22/BP 64/82, P. 4-5.

49. *Ibid.*

50. *Ibid.* p. 4

51. *Ibid.*

The FABC at present does not represent many of the Asiatic Churches, especially the Churches, mostly Oriental, in the West Asian Countries.

## 2 A Pan-Oriental Catholic Conference

In order to discuss the common problems and concerns of the Oriental Catholic Churches, it is desirable to convene a conference of all the Oriental Catholic Churches. All those who desire the growth of the Catholic Church will wholeheartedly support such an idea. This conference will be an occasion for Catholic Orientals all over the world to become aware of their position in the Catholic Communion. Such a conference would not separate the East from the West. Far from it. This conference, if duly conducted, will teach the Orientals and the Occidentals how they need each other. This conference will also strengthen the ties binding the Orientals together and with the Universal Church. Since the Malabar Catholic Church is the biggest Oriental Catholic Church in the free world, it should take the leadership in this matter. If that Church is not coming forward, let any other Oriental Church, capable of doing so take up the responsibility of convening it.

There should be continuous internal dialogue among the churches: between Rome and the Individual Church and among the churches themselves. Many of the Oriental Catholic Churches came into existence because of their dialogue with Rome. This dialogue must continue in order to have a healthy and honourable existence in the Catholic communion and an effective service and witness to the world around us.

Those Oriental Catholic Churches which are still hierarchically imperfect, should think about having a head and a synod. Under the Bishop of Rome, these Churches can develop according to the genius of each church. And all these Oriental Catholic Churches should jointly ask the bishop of Rome to take into serious consideration the grievances of the Orientals, such as one now sees in India.<sup>52</sup>

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52. P. Pierre Rai, "Ramus dans les eglises orientales des Indes", *Le Lien*, 1982 n. 3, p. 40-45.

What is at stake is not the mere preservation of some external rituals and practices of some communities. What is really at stake is the tremendous pastoral, missionary and ecumenical interest of the Indian and therefore also of the Universal Church. The problems we have raised and discussed need very urgent solution.



### 3. CALL OF THE LORD TO UNITY \*

(G. Panicker)

Here in India, the Government, the People and especially the Catholics are preparing to welcome His Holiness Pope John Paul II, when he makes his Pastoral visit in February 1986. The theme adopted by the Catholic Bishop's Conference of India for this preparation of the visit is: "Call of the Lord to Unity". India is a country which blends in its ethos diversity of cultures, diversity of religions and diversity of Christian denominations. The Catholic Church in India whose head the Holy Father is, itself is a combine (should we say a communion!) of three individual Churches or rites. In this context "Call of the Lord to Unity" is relevant and if listened to by the faithful, the clergy and the Bishops individually and as community, would result in the renewal of individuals and renewal of the three individual Churches. Then the radiance of the Church's countenance will shine brightly. But will this happen? We wish it did, and we do pray that this happen. But humanly speaking we have our apprehensions, because of the ecclesial situation existing in the Catholic church in India.

The promotion of unity belongs to the innermost nature of the church since she is, "by her relationship with Christ, both a sacramental sign and an instrument of intimate union with God, and of the unity of all mankind, (L. G. 1.). Such a mission of unification "requires in the first place that we foster within the church herself mutual esteem, reverence and harmony, through the full recognition of lawful diversity" (G. S. 92). But sad to say that such "mutual esteem, reverence and harmony, through the full recognition of lawful diversity are

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\* First Published in *Christian Orient* 6, 4 (1984), pp. 145-148.

not fostered" in India, "within the church herself". Clamor for "one territory, one jurisdiction, one Bishop", for the Kenosis of the two Indian oriental catholic churches, for the convergence of rites" into the Latin (or shall I say "an Indian") rite and the denial to the two catholic oriental Churches of their right and duty of evangelization and pastoral work in most parts of India, all of which are manifested in the various "memoranda" sent to the Holy See by some Bishops and in the discussions and deliberations of the CBCI show that the church in India not only do not foster and promote within herself mutual esteem, reverence and harmony, but breed mutual suspicion, disregard and discord through the deliberate refusal to recognize the existing lawful diversity in the Church. One is forced to wonder for whom is meant the "Call of the Lord to Unity".

"Every renewal of the Church essentially consists in an increase of fidelity to her own calling. Undoubtedly this explains the dynamism of the movement toward unity" (UR. 6). One wonders whether the "dynamism of the movement toward Unity" is visible at all in the Catholic Church of India. In order to have this "dynamism of the movement toward unity", in order to have "concern for restoring unity" the Second Vatican council says "a change of heart (a conversion) is needed even among those raised to sacred orders" (UR. 7). The Council adds:

For it is from newness of attitudes  
(Cf. Eph 4: 23) from self-denial and  
unstinted love, that yearnings for unity take  
their rise and grow toward maturity (UR 7).

The Council continues:

Let all Christ's faithful remember that  
the more purely they strive to live  
according to the gospel, the more they  
are fostering and even practising Christian  
Unity. For they can achieve depth and ease  
in strengthening mutual brotherhood to the  
degree that they enjoy profound communion  
with the Father, the Word, and the Spirit. (UR 2)



In this context and in the context of the teaching of Vatican II viz., that the catholic church is a communion of churches the theme the "Call of the Lord to Unity" proposed by the CBCI sounds ironical in the perspective of its refusal to recognize the relevance of the theological principles of *Communion Ecclesiology* to the Indian reality. To declare itself the monarch of all it surveys, to assume exclusive jurisdiction for the whole of India and for all its peoples, even people who belong to different individual churches, to declare the whole of the Indian subcontinent as the exclusive territory of the Latin Church for evangelisation, to arrogate to itself the authority to allow or not to allow any other Church, to fulfil its natural tasks and obligations as a church even to its own children, and own its own soil as is being done by the Latin Church of India at present, are these ways of responding to the "call of the Lord to unity". If so one can only say : *O Tempora ! O Mores !*

If the words of praise with which the particular Churches of the East are mentioned and the profession (in Article 14, of the decree on Eccumenism) of the high regard in which the heritage and tradition of the Eastern churches are held are not to be compliments which commit no one, then not only must these assurances be given serious attention in concrete terms, but steps should be taken to foster the development of the Malabar Church and the Malankara Church. Vatican Council II does not consider the oriental churches an obstacle to the Church's Unity, on the contrary the Council says:

Far from being an obstacle to the Church's Unity, such diversity of customs and observances only add to her comeliness and contributes greatly to carrying out her mission as has already been recalled.

(U.R. 16)

This variety (of rites and particular Churches) Within the church in no way harms her Unity, but rather manifests it.

(OE 2)

If the Oriental Churches in India are considered to be obstacles to the Church's Unity and if their diversity are considered as not contributing to her comeliness and mission and if their variety within the Church are considered as harming unity instead of manifesting it, the fault must be sought in the deformed ideas about the mystery of the unity of the Church and in the poor ecclesiology of those who nourish such ideas. They need "conversion". Here we will find relevant the words of Pius XI, spoken in May 1934 to some newly ordained priests of the Eastern rites: "We lay a special injunction upon you: Convert the Latins". Some Bishops in India seem to remain with an inveterate urge for uniformity and convergence, with a consciousness of superiority arising from ignoring the evident truth, viz, that "to demand a unification of jurisdiction would be to block every path of the ecumenical movement, to shut oneself off in a Fatal Isolation and to form a real obstacle to unity for the whole church" (Council speeches of Vatican II, edited by Couger, et alii, p. 196) It is a pity that "the myopic and negative policies of the Latin hierarchy in India and their inability to practise ecumenism even within the communion of the catholic Church is doing "much damage to the prospects of ecumenism. "How can leaders in the Catholic Church speak about the theme "call of the Lord to Unity" except with some kind of mental reservations about the words used in the theme.

Authenticity and genuineness demand the ecclesiastical leaders act according to the following teaching of the Second Vatican Council.

- 1) The visible unity of the Church allows, desires, and even requires pluralism. Unity is not uniformity." Variety within the Church in no way harms her unity but rather manifests it". (OE 2)
- 2) Catholicity, Apostolicity and the mission the Church promote Pluralism. (LG 23, UR 4; 16; 17)
- 3) The Pluralism is manifested in the diversity of rites in their various forms of spiritual life and of discipline and in the theological formulation of revealed truth. (UR 4, 15, 17; OE 2; 6, SC 4; 37, OE 5)

- 4) The Principle of "Unity in Communion" (LG. 15) of "Fellowship in unity" (UR 2) makes possible a better understanding of the theology of the particular or individual Churches. The one and only catholic Church comes into being "in and from the individual Churches"(LG 23).

The necessary but difficult harmony between the local communions will be the result more of the special action of the Holy Spirit than of legislation based on the sociological and juridical way of conceiving the Church. "For the catholic who is a real catholic-theological not merely in a sociological sense one element of the catholic faith is the living conviction that if at sometime or other there is to be a single Christian church in our present era, it will be in a theological sense of Catholic...The church will very clearly be the *communio* of the Churches which in the light of their own historical origin and presuppositions it will bring and incorporate into this one Church all that God has given them in the way of positive Christian Faith" (Karl Rahner, THEOLOGICAL INVESTIGATIONS, XVII; pp 195—196).

If the Church leaders remain insensitive to the above teaching, one can say "*the pope will come and go, but the CBCI will remain as before*" and "*the call of the Lord to Unity,, will be a voice crying out in the wilderness.*"

Contrasting the promises of Popes to respect and foster the rites of the eastern Churches with the relentless and adverse attitude of Roman Curia some years ago a Russian orthodox writer remarked: "The Pope passes, the Roman Curia remains". *Mutatis Mutandis* We can say "*the Pope will come and go but the Church leadership and the CBCI will remain as before.*"

On the occasion of the visit of the Holy Father it is reported that the Bishops of the orthodox Churches are going to meet him. I hope they will come to understand that the unity and the communion of the Churches do not consist merely in sharing the same faith, the same Eucharist, the same structure, nor yet in the mere absence of hostilities between Churches. In addition, a living visible centre of communion which guarantees the unity of faith, the unity of mission and

the common task of the Church is necessary. It is here that the primacy of the Bishop of Rome becomes relevant. It is for the Catholics to show our orthodox brethren that *primacy is not supremacy in the imperialistic or authoritarian sense. The Bishop of Rome is the Centre of unity and servant of communion.* One certainly will have to distinguish between the authority which properly belongs to the specific function within the universal communion of church and claims of supremacy produced by confusion between the several primacies enjoyed and exercised by the Roman See in the course of history.

It is true that the primacy of the Bishop of Rome is not that of a Bishop set over the heads of other Bishops, although in the course of history the administrative centralisation of the Roman Church developed somewhat in this manner. Actually the primacy derives from the privileged position of one local Church, that of Rome. It is this tradition which should be clarified to improve the relation between the Syrian Orthodox Churches and the Catholic Church (which is predominantly Latin).

While we are preparing to welcome Pope John Paul II, let every Christian let every priest, let every Bishop be able to realise the "mystery of unity" in themselves, the unity of communion with God the Father and with the brethren for which Jesus Christ prayed in his high priestly prayer. May each of us become faithful to the God given Mission to see that the Universal Church, God's gift to man, is a unity in communion, is a 'harbour of unity', "House of salvation" in which, all, in the fullness of their variety are true and equal brothers.

May Jesus Christ, the unity of the Church help us to bring reconciliation instead of destruction, unity in communion instead of absorption, service instead of domination. May all especially the priests and Bishops be enabled to work as Apostles of unity in communion and not of discord and thus let us all answer "THE CALL OF THE LORD TO UNITY" and thus prepare to welcome the Pope who is the Centre and servant of the *Communio*.



#### 4. UNJUST TERRITORIAL RESTRICTIONS<sup>1</sup>

(Benedict Mar Gregorios)<sup>2</sup>

Erection of parishes and proper hierarchy of the Malankara Rite is altogether necessary where the number of the faithful is sufficiently large. The reasons for it are the following:-

a) *It is necessary from the point of view of justice.* We speak of the religious liberty of all the children of God. If so, why should we deny to the Catholics of the Oriental churches the right of practising their rite and preserving their patrimony? We vindicate and rightly too the rights of the Jews and the Muslims. If so, why should Christians of the Orientals rites be in a worse condition?

b) *It is necessary for the existence of the Oriental churches.* As has been noted, the Oriental churches in the present circumstances are subject to various limitations especially with regard to the number of the faithful. If those Orientals who live outside their proper territory, with the steady increase of their number from day to day do not have their own proper organizations they will in course of time be alienated from their own rite.

c) *It is necessary to restore the union of the separated brethren.* May I be permitted to state with regret that the conflicts (division) in the church in India arises first and foremost from

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1. Speech made in the Second Vatican Council: Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani Secundi, Vol. III, Part V, Vatican: 1975, pp. 258-9. The English translation first published in Christian Orient 6. 2 (1982), pp. 73-4.

2. H. B. Benedict Mar Gregorios is the Archbishop of Trivandrum and Metropolitan of all the Malankare Catholics of the See of St. Thomas.

the undue zeal for *latinization* The separated Christian brethren enjoy full liberty to erect their own parishes and hierarchies wherever they wish. Today in India, outside the so-called "Oriental territory" there are a large number of Oriental Christians, with nearly seventy parishes and two hierarchies. These separated brethren seldom attend the ceremonies of the Latin rite, because the Latin rite is altogether foreign to them. But quite willingly would they attend the Catholic ceremonies of their own rite. Therefore it follows that without the erection of parishes and eparchies any kind of dialogue between the Catholic Church and the separated brethren is impossible.

d) *It is necessary in order to announce the good news of salvation.* Among the teeming millions of India that constitute about one-sixth of the world population, 98% of them are strangers to Christ, though in fact they are deeply religious.

The structure of the Catholic Church in India at the present day is far from being realistic, nor does it in any way help the preaching of the Good News. The entire territory of India is divided into the various jurisdictions of the Latin rite. Dioceses and Archdioceses are erected with very extensive territory where sometimes it so happens that there are not more than 2000 Catholics and the number is often less than a thousandth part of the local population. This kind of division should be considered arbitrary rather than realistic.

On the contrary the Catholics of the Oriental rites, who once had the *sole jurisdiction in the whole of India*, are now very strictly confined to a very narrow territory. Outside this territory even in big cities like Bombay where the oriental Catholics are so numerous, not even a priest of their own rite they are permitted to have. The large number of vocations to the priesthood in the Oriental churches are constrained to embrace Latin rite if they wish to work in the other dioceses of India or they have to leave India.

The best solution will be to erect parishes and eparchies of the Oriental rite wherever the faithful belonging to that rite are numerous as also to concede to the Orientals ecclesiastical territories (provinces) of their rite.

Most beloved Fathers, we now stand before the dawn of a new age of apostolic life and history of salvation. It behoves us to make Christ and His Church present everywhere. Through this great and historic Council, the Church of Christ will appear anew, as in the early days, truly catholic, universal, not tied down to any particular form or culture but assimilating all cultures and gathering all strength. Before that admirable fruitfulness of God's Gospel let us not be timid or men of little faith. Let us endeavour to see the Church as a treasure which are found the new and the old, as a Community in which there are different rites, different languages and different styles of life. Let us not tie down the Word of God to any one culture, however excellent it may be. Then Christ, the Word of God, may speak to all men, to each in his own language and idiom. Then there will be a New Pentecost and the message of God will spread far and wide.



## 5. TWENTY YEARS AFTER <sup>1</sup>

(Benedict Mar Gregorios)

Most Holy Father, my dear Fathers, brothers and sisters, I speak in the name of the Malankara Church.

The Malankara Church belongs to the very ancient Christian Community in India. A part of this community separated from the Catholic Church in the 17th century, returned to the communion of the universal church after three centuries, about 50 years back. It was a very happy experience for me to participate fully in the II Vat. Council. From the beginning the Council aroused great hopes in us and in fact it has produced abundant fruits regarding the christian life of families, education of youth, active liturgical life, vocation to religious life, and service of brethren, specially the poor.

And yet our Church has suffered great loss, because for many of us who are scattered in the different cities of India, there was no faculty for pastoral service according to our proper ecclesial tradition. The people desired earnestly to have their proper liturgy, specially because for us liturgy is the source of the whole religious life.

We are glad that after the Vatican Council the ecumenical spirit has prevailed and our orthodox brethren will be freely accepted and faculty is given to them everywhere in Catholic Churches for celebrating liturgy. If only the same consideration was shown to the catholics of the Syro-Malankara church

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1. Speech made in the Extraordinary Synod of Bishops (1985). Cf. *Christian Orient* 7. 1-2 (1986), pp. 43-4. His Beatitude laments that even twenty years after the Council, the situation remains the same in India.



from the part of our latin brethren! In this matter, I subscribe to those things which the oriental fathers, specially those from India have said in this synod.

A member of the Synod, Very dear Brother Henry D'Souza was vehemently sustaining the axiom: one territory, one jurisdiction. His Eminence Cardinal Lourdasamy, Prefect of the Sacred Congregation for the Oriental Churches explained here yesterday many things well. I would like only to refer to a few facts.

I do not wish to continue a controversy. Just a few facts to set the record straight.

Archbishop Henry said: 1) one city, one bishop. I am Archbishop in Trivandrum. Five years after our See was established, a new Latin Bishop was appointed in the same city. No questions were asked, no objection was made. My brother Latin Bishop Jacob and myself go on with the best of relations. The same happened in Ernakulam and in Kottayam. The new dioceses were of the Latin Rite!

2) The Archbishop said: One Territory, One jurisdiction. He quoted ancient ecumenical Councils. Surely it was after these Councils that Latin jurisdiction was introduced into India! Now Latin jurisdiction has been extended all over the world. I ask: "If all are equal, how can some be more equal?"

3) It was alleged that Thomas Christians were not missionary. Actually they were, from early days. Monuments of their immense missionary activities are still available, in N. India, in Sri Lanka, in Central Asia upto China.

The Archbishop spoke about the need of further study on jurisdiction. What is really needed is a careful reading of Vatican Documents, also by Bishops. Why such objections only in India? Before, the missionaries came from Europe, we Catholic Orientals lived in India in peace and perfect freedom for a millenium and a half. We Orientals are part and parcel of India, with our spiritual and religious traditions.

Our national leaders, Hindus and Muslims have consistently stated this publicly.

For the early missionaries, in spite of all their goodwill, all that was not Latin was heresy. They made a bonfire of our liturgical texts. Two million Thomas Christians today live separated from the Catholic Church, primarily due to the unwise policies of these Latin missionaries! Letters are available here in the Jesuit Curia, in which the great St. Francis Xavier compares the lives of Thomas Christians with the lives of his own country-men of the Latin Church in India.



## 6. PASTORAL CARE OF THE EMIGRANTS <sup>1</sup>

(Mar Antony Padiyara)

According to the teaching of the Second Vatican Council the Catholic Church is a Communion of Individual Churches, which have equal dignity, rights and obligations (LG 23; OE 2&3). However, the Syro-Malabar and Syro-Malankara Churches in India are being obstructed from exercising these basic rights and obligations. The members of these two Oriental Churches are found in large numbers in all the major cities of India.

These Oriental Catholics are denied the right to have pastoral care in their own Rite, because the Latin Church claims to have exclusive jurisdiction in most part of the Indian territory.

This unjust situation was already brought to the attention of the Council Fathers of Vatican II and the art. 3 of the decree on the Oriental Churches was formulated to eradicate this strange situation. The commentators of the Documents of Vatican II have already observed this fact, we give below references to their observations:

1. H. Vorgrimler, Documents of Vatican II, Vol. I, London, 1967, p. 315.

2. Waltaer M. Abbott, The Documents of Vatican II, London, 1966, p. 375, foot-note no. 7.

3. Victor J. Pospishill, *Orientalium Ecclesiarum*, New York, 1965, pp. 13-14.

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1. Speech made by His Grace Mar Antony Padiyara, Archbishop of Ernakulam, in the Extraordinary Synod of Bishops in Rome (1985): Cf. *Christian Orient*, 7, 1-2 (1986), pp. 35-6.

We find it our duty to bring to the kind attention of the Holy See the strange situation which our Oriental Churches are facing today in India, because of the unjust territorial restrictions imposed on them from the time of western colonialism. Despite the explicit statements of Vatican II even now they are unable to extend their Pastoral care to the sons and daughters of their churches. We remember here with gratitude that the Holy See had appointed Metropolitan Antony Padiyara as Apostolic Visitator to implement the teachings of Vatican II and the directives of the Holy See regarding the Syro-Malabarians outside Kerala. The Apostolic Visitator studied the situation in India and submitted his report to His Holiness, the Pope, in January 1980. For the last five years the Oriental Churches have been anxiously waiting for the necessary action from the Holy See. We know that justice delayed is equal to justice denied. This is the tragic situation which exists in India.

After 1980, Dialogues were held among the members of the Catholic Bishops' Conference of India (CBCI) regarding this issue. But they were stalled by an intransigent position taken by some members of the Latin hierarchy against multiple jurisdiction in one and the same territory.

The Latin hierarchy's opposition to extending the jurisdiction of the Oriental Churches of India is clearly against the decrees of Vatican II, and against the practice in most countries of the world.

I am submitting these facts to the Fathers of the Synod to show that, even after twenty years since Vatican II, substantial part of its decrees regarding equal rights and obligations of the Individual Churches in pastoral and missionary spheres could not be put into practice in the Indian context solely because of concreted opposition from the part of the Latin Church in India. May I, in the name of our Oriental Churches in India, request the Fathers of the Synod to suggest ways and means to rectify this unjust situation.

Adequate provisions may be made for the pastoral care of our Oriental Emigrants in their own Oriental Rites. The Syro-Malabarian emigrants now living outside the limited territory

of their Church do care for pastoral ministry in their own Rite which they are used to from childhood. They would be most happy to relate to a Syro-Malabarian priest, while they find it difficult for them to relate to a quite different ecclesial style of the Latin priests in general. Hence, many an emigrant now simply slips away into ecclesial anonymity. Many even lose their Catholic faith.

The Orientals are not asking for a favour or concession. They are demanding their just rights recognised by the decrees of Vatican II, the new Code of Canon Law, and the directives of the Holy See, which are in practice in the rest of the world.

We are confident that His Holiness, the Supreme Pastor will put an end to this unjust situation and give concrete directions to enforce the teachings of Vatican II and the directives of the Holy See:



## 7. THE SECOND VATICAN COUNCIL AND THE SYRO-MALABAR CHURCH<sup>1</sup>

(Mar Joseph Powathil)

This Extraordinary Synod of Bishops convened to evaluate the follow up of the Second Vatican Council in the Church is certainly decisive for the future of all the Churches in the Catholic Communion. A Critical evaluation of the implementation of the teachings of Vatican II will enable us to formulate certain guidelines for the life and activity of the Church in the future. With this hope may I present the following for the reflection of the Fathers assembled here.

### 1. Communion Ecclesiology

The emphasis on the nature of the Church as a Communion of Churches is one of the greatest contributions of the Second Vatican Council. The Decree on Oriental Churches clearly states in Paragraph 2: "The holy Catholic Church which is the mystical body of Christ, is made up of the faithful who are organically united in the Holy Spirit by the same faith, the same sacraments and the same government. They combine into different groups which are held together by their hierarchy, and so form particular Churches or Rites".

### Teaching and Theologizing in the Church

This nature of the Church has its implications for the life and activity of the Church. The teaching of the Catholic Church should reflect this 'Communion Ecclesiology'.

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1. Speech made by His Grace Mar Joseph Powathil, Archbishop of Changanacherry in the Extraordinary Synod of Bishops in Rome (1985). Cf. *Christian Orient*, 7, 1-2 (1986), pp. 37-40.

Theological reflections should be drawn from the one single sacred deposit of the Word of God made up of the Sacred Tradition and Sacred Scripture (DV 10).

### **Sacred Tradition - Pluralistic**

The Sacred Tradition is pluralistic namely handed over through the different ecclesial traditions, both western and eastern. This is clearly stated in para 1 of the Decree on the Catholic Eastern Churches: "The Catholic Church values highly the institutions of the Eastern Churches, their liturgical rites, ecclesiastical traditions and their ordering of christian life. For in those Churches, which are distinguished by their venerable antiquity, there is clearly evident the tradition which has come from the Apostles through the Fathers, and which is part of the divinely revealed, undivided heritage of the universal Church."

### **Representative Bodies**

Though this is clearly stated in the Council Documents, the different policy making and decision taking bodies in the Catholic Church are at present functioning at the level of regional, national and international interests rather than on a representative ecclesial level. The bodies like Bishop's Conferences and Theological Commissions generally do not represent the different ecclesial traditions.

It is good to remember here that most of the Ecumenical Councils in the first millennium were held in the East with equally shared participation of all the Churches, both Eastern and Western, while there was a shift to the West in the second millennium.

The second Vatican Council with its 'Communion Ecclesiology' calls for a reorganization of the teaching and theologizing bodies in the Catholic Church, giving adequate representation to the different ecclesial traditions in the Catholic Communion. This still remains to be implemented.

## **II. An Integrated Vision of the Teachings of Vatican II**

From the past experience of studies and discussions on the various documents of the Second Vatican Council in

connection with the pastoral and missionary problems in the Church, we feel that there is a lack of an integrated vision of the teachings of Vatican II. For example, in the context of the inter-ritual dialogue held between the Latins and the Orientals in India on the question of the pastoral care of the emigrants and the evangelizing ministry of the Syro-Malabar Church, some of the statements in the Decree on the Pastoral Office of Bishops (*Christus Dominus*) were used by the Latins to deny the validity of certain statements in the Decree on the Oriental Churches (*Orientalium Ecclesiarum*) (Cf. *The Inter-ritual Dialogue 1983-1984*, Delhi pp. 19-94).

Perhaps the time gap between the formulation of one decree and the other may have left room for such disharmony. It may be also due to the lack of an official interpretation of the documents of the Council and the absence of an integral vision of the Church.

The documents have to be taken together and as a whole. It is desirable, therefore, to have an official interpretation giving an integrated view of the teachings contained in the different documents of vatican II. This will be of great help to have an authentic explanation of the Documents of Vatican II and will facilitate proper execution of the directives of the Council.

### III. Evangelizing Ministry

An issue of vital importance, which is connected with the above observations concerns the Evangelizing ministry of the Oriental Churches.

The Decree on the Church's missionary activity (*Ad Gentes*) says that the Church on earth is by its very nature missionary since according to the plan of the Father, it has its origin in the mission of the Son and the Holy Spirit (AG 2). She exists in order to evangelize (*Evangeliu Nutiandi* 14). As regards the missionary obligation of the Individual Churches, the Council says: "They have the same rights and are under the same obligation even with regard to preaching the Gospel to the whole world" (OE 3).

The Oriental Churches which are the legitimate heirs of the venerable heritage of the Catholic Church have the



obligation to be the authentic witnesses of their divine patrimony. And it is fundamental obligation of a Church to propagate its faith. Our Oriental Churches in India are being obstructed to exercise this basic missionary right and obligation.

For the past several decads these Oriental Churches were blessed with numerous missionary, priestly and religious vocation. But in order to follow the Lord's call, young men and women were forced to leave their original Churches, adopt the Latin Rite and become missionaries of the Latin Church. It is estimated that there are some 2000 priests and 8000 religious sisters of the Syro-Malabar Church who are working in Latin dioceses outside Kerala accepting the Latin Rite. This is the only instance in the whole of history where to preach the Gospel to the Non-Christians one has to abandon one's own Church. Sad it is that through such denial of equal oppurtunities for evangelization in one's own Rite the great missionary potentials of the two Oriental Churches in India are stifled and wasted to a great extent.

Here we are not closing our eyes to the missionary opportunities given to the Syro-Malabar Church by giving Exarchates and later dioceses outside Kerala. In fact the 8 dioceses given to the Syro-Malabar Church is a sign that the Holy See recognises the missionary resources and prospects of this Church. However, the fact remains that these dioceses are territorially based and the bishops are suffragans to the Latin Archbishops. Besides this touches only the fringe of the problem. There are vast areas where the Church has not been planted, and which remain under the control of the Latin Church. Hence this provision does not implement the directives laid down by the decrees of Vatican II. Moreover it does not recognise the equality in missionary rights and obligations between the Churches in Catholic communion.

This strange situation is all the more disconcerting when we take into account the fact that this Oriental Church is as old as Christianity itself on the Indian soil, and it provides nearly 70% of the missionary personnel of India.

The large size of the missionary personnel of the Syro-Malabar Church already in the field, who are being reinforced

every year by over two thousand young men and young women who respond to the call of the Lord, will be able to make the Evangelical Good News heard in every nook and corner of vast Indian subcontinent, if only they are given the freedom to exercise the evangelizing ministry according to their own ecclesial tradition. The Indian population, which has in its social fabric various sorts of pluralism, will be most open to respect and accept the ecclesial pluralism based on the various Rites in the Catholic Church. Hence prompt measures to rectify the unjust situation must be taken to ensure spiritual progress and peace among the Catholics of India.

#### IV. Ecumenism

The guidelines of "UNITATIS REDINTEGRATIO" have been really a great incentive for fostering ecumenical relationships. The separated brethren have come closer to us owing to the world-wide ecumenical Movement.

However there still remain fears and prejudices and real obstacles is the path of genuine ecumenism. One of the major obstacles in the attitude of some of the Latin hierarchs towards the Oriental in the Catholic Communion. A few of their recent assertions are disturbing to the separated brethren. They call India, for instance, a 'Latin territory'. They stand for uniformity of jurisdiction and hinder the Orientals from fulfilling their pastoral and missionary obligations.

As far as the Orientals are concerned, India is a test case. The Orthodox Thomas Christians have their bishops in Delhi, Madras, Bombay and other places and enjoy All-India jurisdiction. They are watching the treatment the Catholic Orientals are receiving in the Catholic Communion. Naturally they feel apprehensive of what would happen to them in an eventual reunion with the Catholic Church. Will they have to subject themselves to the jurisdiction of the Latin Bishops outside Kerala? Will they be allowed to carry on their missionary work remaining faithful to their traditions and their Church? They would ask themselves: Are the Catholics sincere in their protestations and declarations?

For a genuine ecumenism in India much remains to be done. The separated brethren should feel confident that in the Catholic Communion they will not be losers but can find real enrichment and perfection. This can be achieved only through recognising practically the legitimate rights of the Oriental Churches in Communion.

### Conclusion

The teachings of the Second Vatican Council have been the source of a re-awakening within our Church. But much remains to be done. The recognition of the 'Communion Ecelesiology' with its practical implications in the life and activity of the Church is basic to the pastoral, missionary and ecumenical dimensions of the Catholic Church. We look forward with confidence that the discussions and deliberations of this Synod will make the necessary provisions for all the Churches in the Catholic Communion to live their life in its fulness.



## 8. NO REASON TO BE AFRAID<sup>1</sup>

(Myroslav J. Cardinal Lubachivsky)

The Prefect of the Sacred Congregation for the Oriental Churches in his intervention had much praise for its work and added that although much has been done, there still remains more to be accomplished.

At the very outset of the Second Vatican Council the strong advice given was that "The love of Christ compels us to love and help our neighbours in their material and spiritual needs." Saint John likewise exhorts: "He who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him? My dear children, let us not love in word, neither with the tongue, but in deed and in truth" (1 Jo. 3, 17-18).

The Council Fathers knew what these words meant. They were to study the needs of the struggling people, to encourage their faithful in spiritual living, and to assist them all to live a rewarding life with dignity. We are gathered here at this post-Vatican II Synod in order to consider how the faithful could introduce these Synodal decisions into practice.

But, sad to say, we ourselves, the Bishops, seem not to understand the decisions of Vatican II. We should be like unto Christ, our Divine Saviour. We should be men of deep faith, hope and love—the love of our needy people. Saint Matthew tells us that Christ "came not to be served, but to serve" (Mt. 20, 28). For this reason, even the Church has been established—

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1. Speech made by His Beatitude Myroslav J. Card. Lubachivsky, supreme Head of all the Ukrainian Catholic Church. Cf. *Christian Orient*, 7, 1-2 (1986), pp. 49-50

to serve with love, not to rule over the brethren with many laws. With Saint John we can recall that "This has taught us love-He gave up His life for us and we, too, ought to give up our lives for our brethren" (1 Jo. 3, 16).

I have in mind, as one example, the sad case of the Indian Church of the Eastern; the Malankara and Malabar Rites. Although most have been latinized through western missionaries, some still exist. These Easterners are asking for their own priests to serve them spiritually. About four years ago I have heard of a legal difficulty in India among the Catholics. Here at the Council we have heard their Bishops on November 28th requesting Eastern Rite priests for their migrating people, If we remember correctly, one of our own Brother Bishops strongly disagreed, on the basis that there is a law which says "In one location there cannot be two jurisdictions, only one, and that must be the one established first".

When Christ stood before Pilate, He also heard the people claim: "We have a law, and according to that law He must die" (Jo. 19. 7). Brothers, we must help these Eastern Rite Indians to live. They must be allowed to have their own spiritual leaders and their own mission for their people. We cannot allow religious suppression in the Church. The law needs to be changed for India.

There is no reason to be afraid. We have had very successful results trying various jurisdictions. The Church has permitted this in some areas and the system is working very well, thanks to our good Brother Bishops. As examples I can present:

- 1) Lviv, Ukraine, where there were 3 Metropolitans of 3 Rites:
  - a) Ukrainian Byzantine
  - b) Polish Latin
  - c) Armenian
- 2) Winnipeg, Canada, where there are now 3 Metropolitans
  - a) Ukrainian Byzantine
  - b) English Latin
  - c) French Latin

3) Most larger cities of USA and Canada, where both Latin and Byzantine Catholics live amidst 2 or 3 jurisdictions:

- a) Philadelphia
- b) Chicago
- c) Cleveland
- d) Toronto

There are no problems among these dioceses and the faithful praise God in any one of these various Rites without insult to any Bishop's jurisdiction.

There is only one more point I want to mention here, one concerning the Rite of the children of mixed-Rite marriages. The old Code simply said that the child follows the Rite of the father if he is Catholic, the Rite of the mother if he is not. The new Latin Code says that the parents may decide to which Rite the child should belong. Here we can be somewhat afraid of the future position of the Eastern Rites. Why? Most parents will decide on the Western Rite for the child's social benefit. His Catholic friends will be western, his church attendance western, and his education possibly at a church school. So in order that the child feel safe and suffer no unpleasanties as the parents did, the child will be registered as of Western or Latin Rite. I hope I am wrong. I hope this will not happen. But I am afraid for the future.

Brothers, I am sincerely hoping that too much pressure of the law will not be used by the Fathers who will advise us on the resolutions of Vatican II.



## 9. ECUMENISM IN DANGER\*

(Cyril Mar Baselios)

Ours is an ecumenical era and there is no church that escapes the penetrating influence of the ecumenical movement. Craving for Christ and unity is everywhere felt and is acknowledged as a clear sign of the Holy Spirit working among us to fulfill a specific need of the Church of Christ.

Students of Church History know that in almost all the ancient apostolic Churches division and schismatic separation took place and everyone of them succeeded to restore communion with the Holy See of Rome, at least through a small section of them. These communities, restoring and retaining their ecclesial identity, are known as the Catholic Eastern Churches. Now that they have regained communion with the Holy See of Peter, they are eager to point out that they represent the true, orthodox and ancient apostolic Churches. They have their own spiritual patrimony and liturgical heritage and have their hierarchies restored to their fulness, even with proper Patriarchates. Yet their orthodox counterparts, which are still the bulk of these church communities, are entertaining fear and apprehensions that they would, in the event<sup>t</sup> of regaining communion with Rome, lose their autonomy, freedom and individuality. Carefully they are observing what happens to the so-called "Reunited Churches". Undoubtedly they remain a "test dose" for the treatment they would expect from the Roman Church. As everywhere in the world,

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\* First published in *Christan Orient*, vol. 3/1-2 (1982), 31-32. Cyril Mar Baselios is the Malankara Catholic Metropolitan of Sultan Battery Kerala, India.

the treatment meted out to the Oriental Churches in India is not going to be left unobserved.

In the face of the actual freedom the Malankara Orthodox, Jacobite and Mar Thomite Churches enjoy as autonomous Individual Churches, the juridical restrictions and chains that tie down the Malankara Catholic Church would loom large, and the credibility of the ecumenical movement, and for that matter, even the possibility of a united Christian Church can only be considerably dim.

Hence the relationship of the Latin - Oriental Churches in India is not a matter of secret talks for the ecclesiastics of India alone, but a matter of supreme importance for the Universal Church affecting the whole of Christianity and its meaning for mankind.

Because of some said results of the misguided activities, misunderstanding and false course of apparent apostolic activities of a few ecclesiastics, which we condemn as "Rite rivalries" we cannot pull down the true image of the Church, destroying its identity and mission, as a Universal Church, truly Catholic, both extensively and intensively, capable of being present in every Individual Church as it is built upon the foundation of the Apostles whose cornerstone is Jesus Christ Himself.





## 10. MANIPULATION: A SIN AGAINST THE DIGNITY OF THE PERSON \*

(W. Ukken)

### I. Introduction

Vatican II, in GS art. 57, spoke about the obligation of Christians to work with all men in constructing a more human world. They are asked to involve themselves creatively in the progress of the world. Man involves himself by mastering his environment.<sup>1</sup> But man's mastery of his environment should not destroy the authentic nature of the different components of his environments. Man should so master them that he and they are ennobled and ameliorated.<sup>2</sup> Our fellowmen are the most significant and precious components of our environment.

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\* First Published in *Christian Orient* 5, 1-2 (1984), pp 55-61

1. Mastery does not mean domination. According to R. Tagore, the western system of education overemphasizes the distinction between man and nature. Domination, then, becomes a need. But, Tagore "believes that nature is to be *tamed and befriended*". (Cf. G. Sukumaran Nair, "Pierre Teilhard de Chardin and Rabindranath Tagore", in Paul Maroky (ed), *Convergence* (Kottayam: 1981) p. 106, note 15) Mastery in the true sense, then, means discovering the mysteries of nature and using them according to the divine plan. Cf. *GS art.* 34; *Ps.* 8:7

2. The progress achieved makes man independent of nature. But the more independent man is from nature, the more dependent he is on his fellowmen. Cf. Paul Maroky, "Teilhardian Weltanschauung", Paul Maroky, *op. cit.*, p. 17- Genuine progress enables man to respect every being and discover the role each one has in this universe. This is possible only for those with faith and wisdom. Only such people are capable of humanizing the discoveries. The statement of the Council Fathers "for the future of the world stands in peril unless wiser men are forthcoming" (*GS art.* 15) points to the importance every progress has.

But our effort to master our environment may go to the extent of dehumanizing our fellowmen. When this happens human freedom is considerably reduced. Man is made to *behave* rather than *act* responsibly. Many people are not aware of the manipulation they are subjected to and its evil effects on man and society. This essay is a brief analysis on the concept of manipulation and its influence on human life in general, and ecclesial life in particular. This essay will also highlight the prophetic role of the Church in a world which is being increasingly vitiated by man's manipulation of man.

## 2. Meaning of Manipulation

Etymologically, it is a combination of two words: *Manus* means hand, and *pellere* to push, or *plere* to fill. To manipulate, therefore, means "to get things into one's hands" or "to push things around with one's hands". "To bring under hand", "to control", are also implied. Control what? To control an object. According to the nature of the control and of the object, manipulation takes various shades of meaning.<sup>3</sup>

Originally the word manipulation was used in metallurgy, medico-surgical practice, physics and chemistry.<sup>4</sup> Contemporary writers use it with different shades of meaning. In the most general sense, manipulation can be defined as any human intervention into nature-Nature at large, or living beings, humans included. Manipulation in a pejorative sense is used today to indicate the exploitation of human persons. The agent of manipulation can be a person or group of persons.<sup>5</sup> About the moral content of the term, Haering has the following to say: "It can indicate the most beneficial achievements of man's skill and power over things; but it can also indicate the use of the most *debasing and insidious* means for the *degradation* of life and the overpowering of one's fellowmen".<sup>6</sup>

3. Cf. Bernard Haering, *Manipulation: Ethical boundaries of medical, behavioral and genetic manipulation* (Slough, England: St. Paul Publications, 1975) pp. 2-3.

4. Cf. Heinz Otto Luthé, "What is Manipulation"?, *Concilium*, 5, 7 (1971) p. 13.

5. Cf. Paul Koola, *Population and Manipulation* (Bangalore: Asian Trading Corporation, 1979) p. 119. We can see one nation manipulating another nation, or a group of nations jointly manipulating another group.

6. Haering, *Manipulation*, p. 3, Emphasis added.

### 3. Agent of Manipulation

Manipulation properly understood is not merely a work of hand but a planned operation of human mind to achieve a specific aim. As in the past, now also man is typically a manipulator. But the modern man unlike the primitive man has a much wider field of manipulation. The behavioural scientists advocate theories of systematic manipulation of human behaviour. They reduce man to a sum total of behavior patterns. In general, the agents could be philosophers, scientists, historians, theologians; or those in authority such as politicians; rulers, or group of persons: nation or group of nations; etc.<sup>7</sup>

Manipulation is conditioned and governed by various ideologies of its agents. Thus it could be either totally destructive of human freedom and dignity as in Marxist or other totalitarian ideologies; or acceptable and useful to effect changes conducive to greater freedom for humanity.<sup>8</sup> Authority, power, position, wealth, etc. are some of the tools for manipulation. Ultimately it is human intelligence that works behind manipulation.<sup>9</sup> The inordinate use of these tools makes it immoral. "Manipulation does not mean influence and the exertion of power as such, but a quite specific, irrational form of the exertion of influence and power. It is the exerting of power without legitimation, without authority."<sup>10</sup>

### 4. Object of Manipulation

In the beginning of human history the object or victim of manipulation was mainly the inanimate nature. Later it extended to plants and animals. Now, man himself has become the most fascinating object of manipulation. Man is *reified*, treated merely as a *thing*. He becomes the object of experiment, of

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7. There are many examples for this. When Mahatma Gandhi *guided* Indians in a peaceful manner to gain their libertaion, Hitler *used* his people to invade others aggressively.

8. This second type is not manipulation proper, since manipulation takes always a pejorative meaning.

9. Koola, *Population and Manipulation*, p. 121

10. Luthe, *art. cit.*, p. 15

exploitation, and of oppression.<sup>11</sup> The great truth that man is a *person*, sacred and unique before God<sup>12</sup> is discarded.

### 5. Causes and Areas of Manipulation

Any keen observer can easily find the cause of manipulation. "Manipulation must primarily be seen as an extreme form, an exceptional manifestation, of errant behavior"<sup>13</sup>. The deepest source of all manipulation is the lust for power<sup>14</sup>-power over the forces of nature, power over man. It betrays man's desire to be the lord of the universe, to deny his creaturehood.<sup>15</sup>

Man uses his authority, power, money, etc. to manipulate mass media and achieve his aim "The mass media are so visible and so public that we credit them with vast power"<sup>16</sup>. There are several factors that influence our perceptions, evaluations and decisions. The press, the TV, public squares, etc. are only some of the means which

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11. This article does not treat the vast area of biological manipulation; it is limited more to the manipulation of the mind. The modern medicine literally *uses* human persons to experiment the new medicines. In the making of *test-tube-babies* lives are destroyed! Those in power do not tolerate the existence of opposition and find means to eliminate them. It is a vicious circle!

12. Pope John Paul II strongly defends the uniqueness and sacredness of every human person. In his Christmas message, *Urbi et Orbi*, of Dec. 25, 1978, the Pope emphasized the uniqueness and inviolability of human person. Cf. *L'Osservatore Romano*, English Edition. (Jan. 1, 1979) p. 1. See also Wilson Ukken, *Turn to the subject: A Study of the Formation of the Christian Moral Person in the Writings of James M. Gustafson* (Kottayam: 1981) pp. 41ff. S. Scripture emphasizes the sacredness in man. Cf. Gen 1: 26; Wisd 2: 23; Sir 17:3-10. Everyone is another Christ Cf. Mt 25:40.

13. Luthe, *art cit.*, p. 16

14. Haering, *op. cit.*, p. 23

15. God has commanded man to "subdue and control" the universe (Cf. Gen 1:28, GS art 34). So it is man's primary right and duty to work for the betterment of the universe. However, he should do it only according to the designs and laws (cf. GS art. 36. para 2) God has implanted in the very nature. Manipulation destroys God's designs and laws.

16. Thomas M. Garrett, "Manipulation and Mass Media", *Concilium*, 5,7 (1971) p.55

communicate and influence public opinion. Through them the agent manipulates the information, the education, and the formation of the people. The effects vary according to the sophistication of the audience, the context of reception and the whole personality structure of the reader, listener or viewer. The media influence value judgments.<sup>17</sup>

The immediate aim of mass media is to impart information and thus influence decision-making. If that machinery is manipulated, the public could easily be enslaved by the manipulator. Every man has a right to obtain sincere, honest, true and objective information. The informer is duty-bound to communicate *only the truth* and the *whole truth*. The nature and content of information, its openness to the whole truth reveal the aim of the informer. The Christian informers have a grave duty to see that nothing contrary to truth is communicated.<sup>18</sup> Those who communicate false information, withhold or arbitrarily and intentionally select information omitting the relevant ones have an immoral aim. It blocks the disclosure of truth.<sup>19</sup> Giving a lot of information through seminars, discussions, memoranda, literature, etc. can be manipulative as well if meant to conceal the truth. Thereby the public is confused. They become unable to decide for themselves, and are made victims of the mind-managers.<sup>20</sup>

Education is another field of possible manipulation. Since it is the most effective means of formation to maturity, it is also an equally effective means of manipulation. Entertainments communicate, apparently in an innocent manner, world-views, suggestions about behavior and life style,

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17. Garrett, *art. cit.*, p. 59. As an example for the influence of Media on value judgments we can refer to the propaganda in USA for abortion. It is one-sided; it speaks only of the right of the mother and neglects the father and child. The emphasis is on short-range goods; the long-range goods such as the duty to protect the value of life is neglected.

18. Cf. Josepe Endres, *L'Uomo Manipolatore* (Roma: Edizione Paoline, 1974) pp. 104-109

19. Cf. Haering, *op. cit.*, p. 22

20. Cf. *Ibid*, Are not the various Churches in India engaged in a propaganda campaign to justify each one's position? It is not very difficult to decide who manipulates the information. Where truth, justice and faithfulness to the Magisterium are neglected, there is manipulation.

moralties, etc. They can become tools of manipulation and indoctrination. Opinion polls have become a common tool for an easy and quick manipulation. The survey conducted by Kinsey<sup>21</sup>, for example, influenced greatly the sexual behavior in many countries. Consequent studies have proved his poll as manipulative! The selection of problems, formulation of questions, selection of the public, the final tabulation and conclusions—all these could very easily reveal the manipulative intent of the agent of the poll.<sup>22</sup>

The ultimate cause of all forms of manipulation is selfishness and the lust for power.<sup>23</sup> Man uses money and authority to manipulate the whole media of communication and thus come to power. The socio-political manoeuvres in national and international levels reflect our corrupt society. "When people renounce the desire to domineer over others, they can join with the conscience of all who sincerely search for truth and for truthful solutions to the problems that arise in society".<sup>24</sup>

#### 6. Morality of Manipulation<sup>25</sup>

The criterion of the moral evaluation of manipulation could be this: How far is the agent conscious of his mani-

21. Cf. Alfred C. Kinsey *et al.* *Sexual Behavior in the Human Male* (Philadelphia: W. B. Saunders, 1948).

22. According to Haering, the biased polls occur not only in politics but even in religious matters! The formulation suggests a certain response and it is manipulation. Poll is to reveal people's thinking and not to change their attitudes. The non manipulative results could be used to change the attitudes through dialogues and other legitimate means. Cf. Haering, *op. cit.* pp. 42-43

23. "The evil of degrading manipulation originates in the lust for power, in man's desire to domineer over others, to possess and to use them". Haering, *op. cit.*, p. 30

24. *Ibid.*, pp. 31-32. Cf. *GS, art.*, 16. Unfortunately what we see today is dominatoin and exploitation. The common man is convinced that the two super-powers manipulate other nations to serve their interest. It is alleged that the Soviet Union supports the so-called 'Peace and Green Movements' in USA and Western Europe.

25 Cf. Haering, *op. cit.*, pp. 44-84.

ulating act? How far is the object or victim<sup>26</sup> conscious of being manipulated? What are the ways and means used to manipulate? How far do truth and justice suffer? Generally speaking, the agent is conscious of his actions; the victim is not. The victims passively suffer or accept the manipulating process. Both are against sound morality. Some groups that hitherto passively suffered manipulation in the hands of the mighty are now becoming sensitive to and conscious of the problems.<sup>27</sup>

Manipulation of whatever nature is a sin wherever it unnecessarily or unjustly jeopardizes, limits or destroys human freedom. "Wherever man is manipulated, he may still persist physically, but in the long term and without realizing it, he destroys his physical and social environment and thereby deprives himself of his basic existential principle. At the end of this process of self-destruction there is first psychic and then, finally, physical death"<sup>28</sup>.

### 6. 1. Reification of Person

Every human being is *person*, and not a *thing*. He is created in the image and likeness of God (Gen 1:27). He should grow in that likeness and become a mature person<sup>29</sup>. He should gain inner freedom to be, to love, and to adore. He should not allow anyone to manipulate him in his inner san-

26. The objects become slaves in the hands of the manipulators and so we call them "victims" of manipulation.

27. The various liberation movements in Africa, Southern and Central America and some Socialist countries reflect this trend. There is a new awareness among the Oriental Christians in India of their basic right to exist and grow.

28. Luthe, *art. cit.*, p. 17. Unless the Orientals in India regain consciousness of their identity and resist all forms of manipulation, they may slowly end in self-destruction!

29. Cf. Ukken, *op. cit.* This book analyses from a Christian perspective the various elements and stages in the formation of a person to maturity. Cf. also GS, articles 23-32; *Christus Dominus*, art. 12. In GS, art. 35, we read "when a man works he not only alters things and society, he develops himself as well... A man is precious for what he is than for what he has .

ctuary, his conscience.<sup>30</sup> He should respect his own personality and the personality of the other, however deformed it may be. One, who is unable to esteem his *own* personality and identity, will fail in esteeming the personality and identity of the other. He will manipulate the other. In this process of manipulation it is not only the victim that is dehumanized but also the manipulator himself. Because without respecting the other, one cannot respect oneself; without allowing the other to grow to maturity, one cannot and does not become mature. True maturity implies: power to *esteem oneself* for what one is, esteem the *other* for what the other is; power not to manipulate the other as a *means*, as a *thing*. True maturity implies also an inclination to identify with the other through giving and taking. The other is not a *thing* to be used and controlled, but a *person to be respected*<sup>31</sup>.

## 6. 2. The one-dimensional man

Marcuse speaks of one-dimensional man.<sup>32</sup> The one-dimensional man is one who knows only the single dimension and such a person is unredeemed. He manipulates all else in his favour. Such a vision leads to the denial of other entities, other persons-their existence, dignity, capacity to grow in freedom and enjoy their rights, etc. We live in a period of sepcialiaz-

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30. Cf. Haering, *op. cit.*, p. 50. The One-Rite movement that was dominant some years back in India and which appears in a different form now aims at crushing the basic freedom of each church to *exist* and *grow* (See Note 40) Both the manipulator and those who allow to be manipulated commit a grave sin!

31. Cf. De Martini, *Personalita e Sesso* (Roma: Paoline, 1973), p.90. Vat II strongly argues in favour of respect and dignity of the person. "Everyone must consider his every neighbour *without exception* as another self" (GS: art. 27. Emphasis added). As a person is not allowed to use the other person, so no Church is allowed to use the other Church as a slave to serve its aim: The Latin Church in India seems to be using the personnel of Oriental Churches to ethical Tolerance", *Christian Orient*, 6, 4 (1984) p. 171-75.

32. Cf. Herbhrt Marcuse, *One-dimensional Man: Studies Ideology of Advanced Idustrial Society* (Boston; Beacon Press, 1964) of also T. Vellilamthadam, *Tomorrow's Society*, Kottayam 1973.



ation. Every science has its own specific field of research and it facilitates, to a certain extent, scientific progress. True-spirit of specialization, however, is not any denial of the other fields of specialization, but respect for them; not domination or manipulation, but mutual collaboration.<sup>33</sup>

About the morality of manipulation involving human person we can say that "if a concrete form of manipulation violates the basic values of respect for human freedom and dignity, or other equally high values, then the hoped-for consequences cannot justify the means"<sup>34</sup> The end and the means are to be considered. Haering sees in such cases the domination of an individualistic, hedonistic, utilitarian, and even materialistic vision of both end and means.<sup>35</sup> As far as human behavior is concerned it is evident that in the long term the manipulated man is no longer capable of normal, rational actions, and increasingly inclines towards neurotic and psychotic reactions".<sup>36</sup>

### 7. Concluding Reflections

The nature, agents, objects or victims, areas, and morality of manipulation have been sketched out. We may now briefly see how those things bear on the life of the Church. Is the Church free from all strings of manipulation? The Church of Christ is commissioned both to safeguard and to communicate the truth. She cannot choose against it. It is immoral to bury the truth and communicate lies and half-truths to personal advantages. If such attempts come from any group within the Church of Christ, she will thereby be losing her credibility of witnessing to truth. Ecumenical

33. Cf. Thomas Vellilamthadam, *The Spectre of Being: A Short Note on the Planetarian Domination* (Kottayam: 1982). This book analyses various models of domination and exploitation. This can be applied to ecclesiology. As there is no human person in abstract, so there is no Church in abstract. The Latin Church, the Byzantine Church, the Syro-Malabar Church, the Syro-Malankara Church, etc. are all manifestations and concretizations of the "universal Church" of Christ. All have equal and inalienable right to exist and evangelize. No Church should dominate over the other in whatever manner.

34. Haering. *op. cit.*, pp. 72-73.

35. Cf. *ibid.*

36. Luthe, *art. cit.*, p. 24

dialogues should aim at searching for embracing, and communicating truth. Are all our Christian Churches scrupulously faithful to it?

The Church exists within manipulations and manipulating structures. Her vocation is to liberate man from all manipulations. She should be an effective *sign* and *school* of liberty. First of all, she herself should be free from manipulation and thus stand against all forms of manipulations. Haering complains that the Church was "skillfully used as a shield and protector of the establishment. She has also, by identifying herself with Latin or other occidental cultures, *sinned* by her cultural invasion of people belonging to quite different cultures".<sup>37</sup>

Respect for oneself and for the other is the antidote to manipulation. This "oneself" or the "other" could be persons or Individual Churches or communities within the Churches. Each Church is unique and irrepeatable.<sup>38</sup> Without respecting one's own Church, one cannot respect other Churches. Those, who consider other Churches as *things* to be *used* and *controlled*<sup>39</sup>, do not and cannot have the spirit of Christ. As a person matures only by self-respect, by respecting the other, and opening oneself to the other so also every Church finds its true and Christ-given self *only* by finding its proper place in the other

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37. Haering, *op. cit.* p. 34. The Oriental Church in India fell victim to such an invasion and manipulation and the slavery still continues in several respects.

38. Vatican II, *OE art. 4* affirms that *every* Church should be respected and *Preserved*. *OE, art. 3* boldly affirms the equality of the Churches and invites all concerned to respect it. This article was formulated particularly in view of the unchristian context that existed in India. The Oriental Church in India was manipulated denying it the basic right to exist and preach the gospel. See Johanaes Hoeck, *Documents of Vatican II* ed. by Herbert Vorgrimler, Vol 1 (London: Burns & Oates, 1967) 315; Victor Pospishil, *Orientalium Ecclesiarum* (New York, 1965) 13-14; W. M. Abbott, *The Documents of Vatican II* (London: Geoffrey Champman, 1966) 374, foot note 7, Xavier Koodapuzha has discussed this problem in his book *Faith and Communion of the Indian Church of the Saint Thomas Christians* (Kottayam, 1982) 163-66.

39. See Note 31, Man is called to communion with others by self-gift and respect for the other (*GS, art...24*). Domination is nothing but selfishness and manipulation.

Churches, in an open dialogue and co-existence with, and respect for, the other Churches<sup>40</sup>. Those, who confine themselves only to their own Churches and deny the rightful existence and growth of other Churches, tend to develop various kinds of ecclesio-spiritual illnesses<sup>41</sup>. Domination and exploitation are forms of manipulation and they result from a sense of insecurity. Wherever justice is denied, truth rejected, authority disobeyed there is manipulation! It is indeed the modern sin of oppression!

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40. Geevarghese Chediath, "Unity vs Uniformity: An Ecumenical question", *Christian Orient*, 2,4(1981) pp. 141-164. See also Yves Congar, *Diversites et Communion* (Paris: Cerf, 1982). Without the gift of the Holy Spirit man fails both to understand and respect the dignity of the Churches (Cf. GS, art. 15)

41. Cf. Haering, *op, cit*, p. 56

