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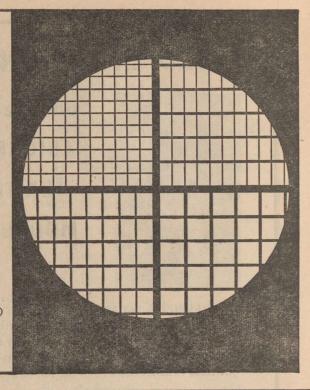
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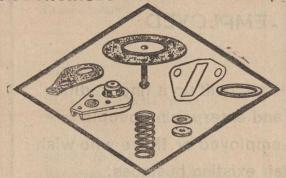
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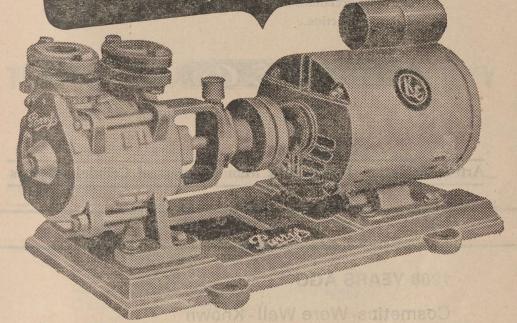
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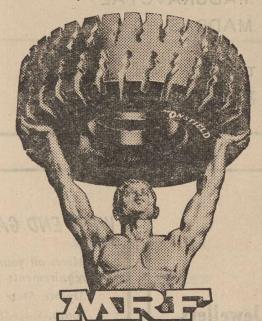
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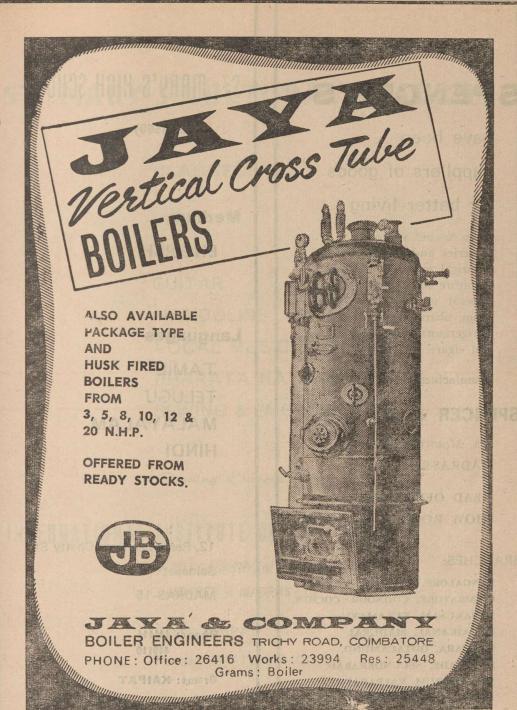
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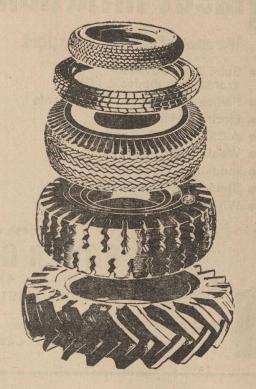
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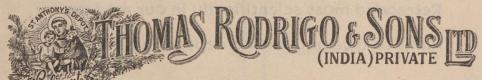
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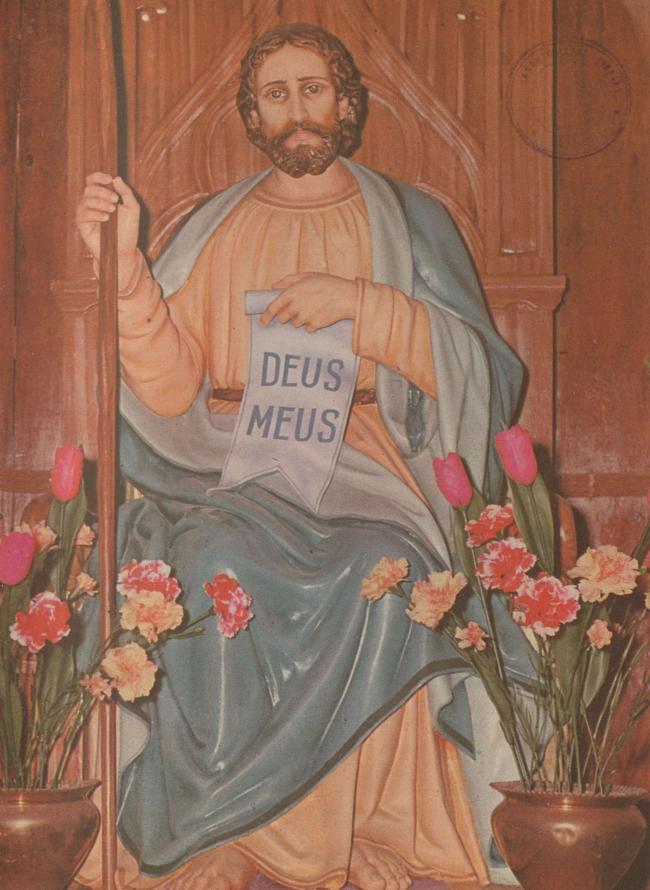
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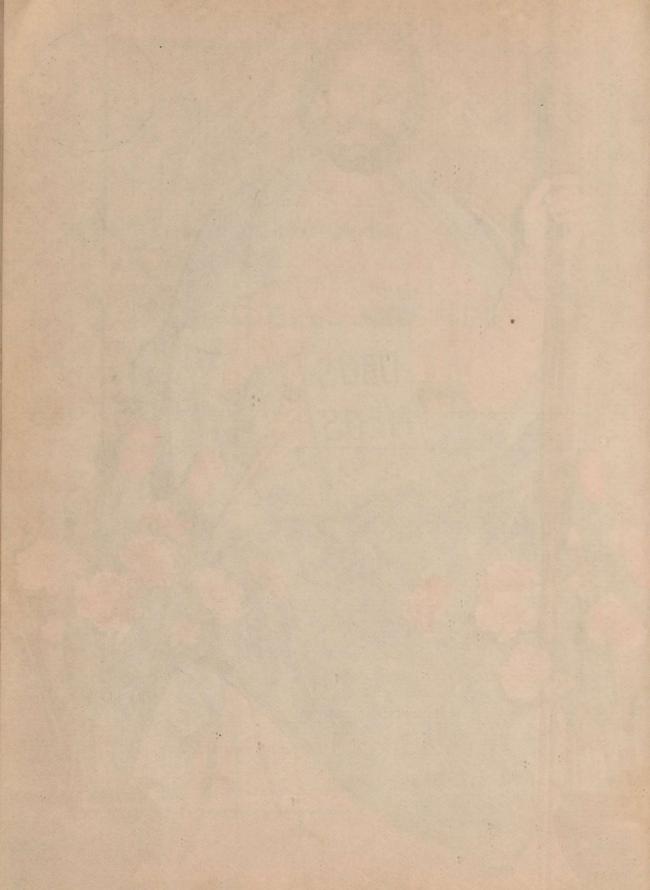
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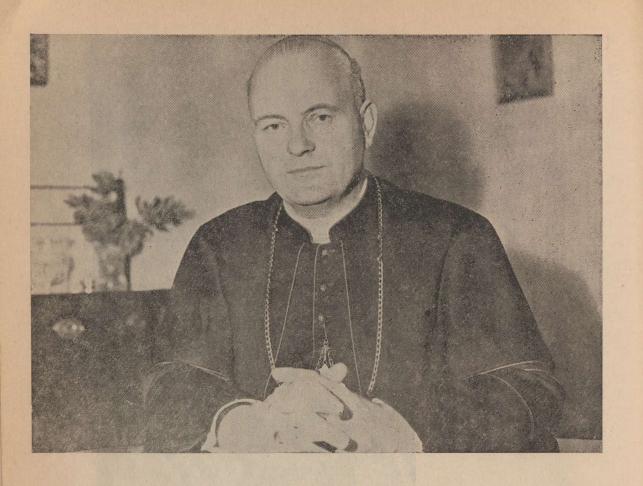






HIS HOLINESS
POPE PAUL VI

who has gladly approved of the celebration of the XIX Centenary of the death of St. Thomas the Apostle and has sent his apostolic blessing through the special envoy who will preside in his name.



CARDINAL WILLIAM CONWAY

Archbishop of Armagh and Primate of All Ireland since 1963, the Holy Father's Special Envoy to the XIX Centenary Celebration of the Death of St. Thomas the Apostle in Madras.

Joint Presidents of the XIX Centenary Celebrations



Cardinal JOSEPH PARECATTIL, Archbishop of Ernakulam.



The Most Rev. DR. R. ARULAPPA, Archbishop of Madras - Mylapore.

Centenary Hymn To St. Thomas

Upon the cross the new life born,
 Which blossomed on the Easter morn,
 And made your men great witness bear,
 That we might have therein a share.

Chorus.

O Lord, the fount of life divine Grant us all now that life of Thine. O Lord, the fount of life divine Help us all share that life of Thine.

- As branches of the green-live vine,
 We long to share your life divine,
 In Eucharist we all took part,
 So make us one in mind and heart.
- You sent St. Thomas to our land,
 To call us all to join your band,
 With heartfelt thanks we sing to Thee,
 Our Land with joy we bring to Thee.

PREFACE

The articles in this brochure, published in honour of the nineteenth centenary of the death of St. Thomas, and intended to provide visitors to the centenary celebrations with a permanent souvenir of the occasion, naturally revolve around the Apostle of India and the community which has most cause to rejoice in his centenary.

The articles on St. Thomas, written by some of India's most eminent Catholic bishops and scholars, place the great Apostle in the setting of the India of his time. These are followed, first by excerpts from the speeches of Dr. S. Radhakrishnan, India's philosopher-statesman, revealing at its best the idealism of twentieth-century India, then by a series of articles tracing the influence of Christianity on Indian thought and life since the time when St. Thomas first planted the mustard-seed of Faith.

These latter come from men of extraordinarily diverse back-ground, but their testimony is nevertheless highly consistent. Rev. Fr. Jerome D'Souza, S.J., and Dr. Malcolm Adiseshiah represent — yet how differently — the world of education and culture, Mr. S.M. Diaz that of administration, and Mr. M. V. Arunachalam the world of business. Differing also in their religious beliefs, yet all recognise the social and spiritual impact of Christianity, one of the oldest religions of India.

The last three articles look ahead to the future, showing the orientation given to Christian activity in India by the Second Vatican Council, an orientation not entirely new, but seen in the new perspective provided by Pope Paul VI's almost prophetic utterance: "The new name for peace is development." Fr. M.A. Windey, S.J., provides a philosophical and practical basis for the Christian commitment to development, while an anonymous article on the work of the Missionaries of Charity, and Mr. Gratian Colaco's contribution describing the Salesian memorial to the Centenary at Mathias Nagar, are intended to portray the intensely human and Christian heart of the 31,000

Religious Sisters, 2,000 Brothers and 9,000 Priests working in India, whose 'love unfeigned' inspires both the philosophy and the action.

Photographs of the places in India which have been hallowed by the memory of the Saint, as well as of Christian charitable activity in this country, are interspersed with the articles.

The Brochure Committee takes this opportunity to thank the eminent contributors whose articles have enabled them to publish a fitting souvenir of the centenary, and also to thank the generous benefactors whose advertisements have made possible a large contribution to the fund for the permanent memorial.

Madras - 4, Easter Sunday, 1972.

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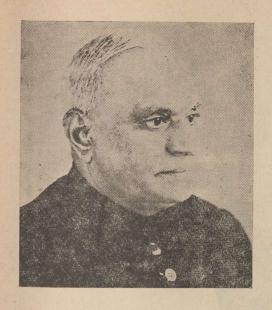
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RASHTRAPATI BHAVAN,

NEW DELHI - 4.

OCTOBER 22, 1971.

The President is glad to know that the 19th Centenary of the death of St. Thomas will be celebrated in Madras in April, 1972. He sends his best wishes for the success of the Celebrations.

Yours sincerely,
A. M. Abdul Hamid

PRESS SECRETARY TO THE PRESIDENT OF INDIA.

1

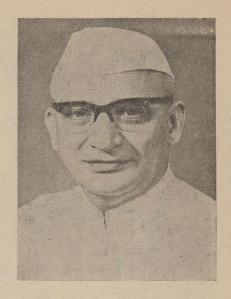


It is a matter of pride for us that so many of the great religions of the world have flourished on our soil. Christianity was brought to our shores in the early years of the Christian Era. The nineteenth centenary of St. Thomas the Apostle in an event in which all the people of India join.

My good wishes for the countrywide celebrations.

Indira Gandhi
Prime Minister

New Delhi, December 8, 1971. RAJ BHAVAN MADRAS-22, OCTOBER 22, 1971.



I am glad to know that the 19th Centenary of the death of St. Thomas, one of the apostles of Christ, is proposed to be celebrated in a fitting manner in Madras in April 1972.

It is given to Saints like St. Thomas to perform the difficult task of impressing upon people that God is one and different religions represent different approaches to God. Martyrs like him and Mahatma Gandhi can guide the world to be tolerant and cultivate moral and spiritual values. St. Thomas' Mount will remind posterity to avoid bigotry and to live peacefully as children of one God.

I wish the celebrations success.

K. K. Shah
GOVERNOR OF TAMIL NADU



CHIEF MINISTER

GOVERNMENT OF TAMIL NADU.

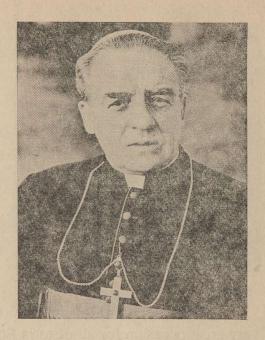
MADRAS-3.

November 6, 1971.

The name of St. Thomas has become too familiar to be reminded to the people of Tamil Nadu. St. Thomas' Mount is the standing monument to him. My Best Wishes on the occasion of the Celebration of the 19th Centenary of St. Thomas.

M. Karunanidhi
Chief Minister.

NITI MARG, CHANAKYA PURI, NEW DELHI-11, JANUARY 11, 1972.



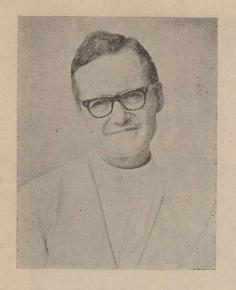
To all those who honour St. Thomas the Apostle as the first Herald of the Gospel and Father in faith of the Church in India, the Centenary celebrations of his martyrdom are a call to spiritual renewal.

It was as a member of the apostolic college, as one of the twelve whom Jesus chose "to be with Him" (Mark 3, 14), that St. Thomas came to India. In the discharge of the duties of his apostle-ship in India, he gave his life to bring about "the obedience of faith" for the sake of Him whom he recognized as "My Lord and My God" (John 20, 28).

May we honour his memory in this centenary year by renewing our personal obedience of faith, so that we may continue the apostolate of St. Thomas by the living witness of an individual and community life that gives glory to God and service to all those who are called to be children of God.

+ John Gordon

Apostolic Pro-Nuncio.



ST. GEORGE'S CATHEDRAL ROAD,
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The celebration of the XIX Centenary of St. Thomas is a very great occasion for all of us in South India who confess Jesus as our Lord. It is an occasion, first of all, for thanksgiving for the Gospel which the Apostle brought to our country. It is an occasion for deep joy and thankfulness that India was among the first of the nations to receive the blessed Gospel of salvation. This commemoration should make us all more deeply conscious of the fact that Our Lord has in a real sense already made India His own, and that every aspect of our life as a nation belongs to Him.

In the second place, it is a reminder to us of the privilege and obligation we have to continue the work begun by the apostles. I am very happy that the theme which has been chosen for these celebrations is "THE LIFE WE SEEK TO SHARE". I am sure that this is the right way to express our task in the modern age. It is our joy and privilege to share with others, not only through word but also in deed and life, the inestimable gift of new life which we have received through our Lord Jesus Christ.

LESSLIE NEWBIGIN.
Bishop in Madras

he brought to US in INDIA "the WAY, the TRUTH and the LIFE"

The 19th Centenary of St. Thomas the Apostle

Pastoral Letter of the 12 Bishops of Tamil Nadu.

An event, significant for the whole of India and especially for Tamil Nadu, is to be celebrated in April 1972, as many of you are already aware. We refer to the 19th Centenary of the martyrdom of St. Thomas, one of the Twelve Apostles, whom Christ our Saviour deigned to send to our country.

Long Tradition

Tradition, going back to apostolic times, has it that St. Thomas evangelized India. Starting from the book called "The Doctrine of the Apostles" (2nd century A.D.), we have a fairly long list of testimonies — from the Fathers of the Church, like St. Ephrem, St. Ambrose, St. Jerome, St. John Chrysostom, as well as from the ancient Martyrologies and Church Calendars — all connecting the apostolate of St. Thomas

with India. And there are enough reasons to say that the India of these testimonies is doubtless the India of today. For India was well known to the ancients, and there was flourishing trade between her and the countries west of her; even as far as Rome, as the recent excavations in India have shown.

The tradition is that the Apostle laboured mainly in the region of the Punjab and Sindh of today, in some parts of the west coast of India, especially in present-day kerala which was then one of the three amil kingdoms—viz. the Chera Kingdom—and finally on the east coast, completing his apostolic life with his martyrdom near the present-day Madras, at a place called after him St. Thomas' Mount.

In all these areas there have not been lacking souvenirs or even proofs of the Apostle's mission. In North India St. Thomas is known among the Sindhis and the Thatta Nagar fakirs as Thuma Bhagat. As the well-known B. Animananda wrote: "It was at Titta, on the Indus River in Sindh, where he is still venerated as Thuma Bhagat, that according to ancient tradition St. Thomas the Apostle worked for some time." These devotees still practise some Christian rites and seem to possess the Gospel of St. Matthew in Aramaic.

On the west coast of Southern India, especially in Kerala and Goa, there have been Christians from the earliest times. In Kerala it is well known that they were, and are to this day, called after the Apostle, "St. Thomas Christians".

In Goa too there was a flourishing community of Christians greatly devoted to our Apostle even before St. Francis Xavier arrived there, as we know from one of the first letters written by him four months after he landed there. He speaks of Goa as "a city wholly Christian", and of the Christians as "greatly devoted to the glorious Apostle

St. Thomas who is the patron of the whole of this India".

On the east coast of India, tradition places the last scenes of the Apostle's evangelical labours and of his martyrdom. For centuries pilgrims have been visiting the Tomb of the Apostle at Mylapore. We have accounts of such pilgrims in works like "The Glory of Martyrs" by St. Gregory of Tours, written in the 6th century A. D. The Apostle's Tomb was so well known and the power of God was manifested there so greatly, that King Alfred of England, in the 9th century, sent envoys to visit it and pray for help. We have, later on, visitors like Marco Polo, Friar John of Monte Corvino, Blessed Oderic, Bishop John de Marignolli. Nicolo de Conti, who have all visited the Tomb and left accounts about it.

Acknowledged by Pilgrims and Popes

It is also remarkable that from time immemorial pilgrims from nearer home, especially from Kerala, have always been coming to visit the Tomb in Mylapore, though they glory in the fact that the Apostle laboured in their country and founded seven Churches in that region.

The Popes have acknowledged this venerable tradition about the Apostle in India. When the See of Mylapore was erected in 1606 by Pope Paul V, it was said clearly that Mylapore was chosen as the episcopal seat "because there lay buried the body of St. Thomas."

Pope Leo XIII, establishing the Hierarchy in India, says that, "as ancient literary monuments testify", the Apostle, "having travelled to Ethiopia, Persia, Hyrcania, and finally to the peninsula beyond the Indus..., paid to the Chief Pastor of souls the tribute of his blood." The Pope adds that "from that time forward India never altogether ceased to revere the Apostle who had so well deserved of that country."

We may therefore conclude in the words of Dr. Buchman (a Protestant missionary), who after serious research says, with no little conviction, that "we have as good testimony that the Apostle Thomas died in India as that the Apostle Peter died in Rome."

It is therefore fitting that this Centenary be celebrated with all the devotion it calls for, so that we, especially, of Tamil Nadu, where for the most part the Apostle seems to have laboured, may realise our Christian responsibility and, following the example of the Apostle, may truly become witnesses of the Resurrection of the Lord; and, by a deep faith in its power (Philip. 3, 10), may be prepared to follow the Master even to the Cross.

The Apostle in the Gospel

When we read the Gospel story of the Resurrection of Our Lord, the conditions which our Apostle laid down in order to admit the fact of the Resurrection sound quite rationalistic! "Unless I see," he says, "the holes that the nails made in His hands, and can put my finger into the holes they made, and unless I can put my hand into His side, I refuse to believe." He insisted on touching, seeing, and experiencing personally before he could submit to the truth. But as soon as he was invited to touch and feel and see for himself, as soon as he was thus lovingly urged to believe, he burst out in an act of faith which none of the others, perhaps, till then, had made. He seems in one instant to break through the veil of the humanity of his Master, and penetrate into the very sanctuary of His divinity. He acknowledges Him man and God at the same time: he professes Him as his Lord and his God, and while doing so, he expresses an ardent desire to possess Him and to be possessed by Him. This is faith in its perfection. The simple words, My Lord and

my God, express this ardent faith and, at the same time, are a prayer that he may not, henceforth, cease to be entirely his Master's. St. Thomas was a man of no half measures. His heart sought for the fullness of love for his Master. He had shown this when the disciples hesitated to go with the Master to Judea, after the death of Lazarus. They feared for themselves as well as for the Master. Anything might happen, they said to themselves, and so it was better not to go there, where His enemies were already plotting against Him. It was then that our Apostle came forward courageously and, with self-forgetting ardour and love for the Master, cried out: "Let us go too and die with Him." (John 11, 16). The above words of faith, "My Lord and my God", were but another way of expressing that same ardent love.

But there is more in those simple words. They are also an expression of faith in the power of the Resurrection of the Lord. He had doubted the most powerful factor of redemption; but by the power and grace of that same risen Saviour he became not only a believer in the resurrection but an ardent proclaimer of it. And he proclaimed it unto the shedding of his blood. Our faith in this mystery is greatly strengthened by this initial doubt, and final acceptance by the Apostle. He showed in the beginning that he was no gullible person, that his was, in fact, "a rationalistic approach" to the whole question. But when this same 'rationalistic' disciple becomes the ardent apostle of the Resurrection, our own faith in the Resurrection is greatly strengthened. In the words of St. Gregory: "The Resurrection of the Lord was shown by many proofs. While we consider these proofs, do we not derive strength from the very doubts of the disciples? Thomas, who hesitated to believe, brings more strength to our belief than Mary Magdalene who believed without any hesitation. The Apostle in doubt touches the scars: when he does that, does he not take away from our hearts the moral wounds of doubt?"

Passing over from this world to God

St. Thomas is thus the apostle of the Resurrection. He is so not only because he believed in the truth of the Resurrection, but also because he shared in the divine power which that mystery has for achieving our redemption. Redemption is nothing else but realizing in ourselves the Paschal Mystery. It is allowing ourselves to be taken up by the Redeemer to the "Father's house, so that where He is, we may be too". It is a passing over from the darkness and death of sin to the Light and Life which is in God. And this journey we are called to perform in the company of the Saviour Himself.

Our Lord made no secret of the object of His coming to the world. It was to take mankind back to His Father from whom it had come. It was to celebrate the 'passover' of man from this world to God. He was always speaking about this, but at the Last Supper, knowing that the hour had come for Him to pass from this world to the Father and having "loved those who were in the world", and now wishing to show "how perfect His love was" (cf. Jo. 13, 1), He opened his Heart more clearly than ever before and said:

"There are many rooms in My Father's house...

I shall return to take you with Me: so that where I am, you may be too.

You know the way to the place I am going to."

He meant that it was His own passover which would help men to journey to the Father. Hearing these words, Thomas asks the Lord, "Lord, we do not know where you are going, so how can we know the way?" (ib. v. 5)

In answer to this, Our Lord once again repeats that the final goal of human existence and the object of His coming to the world is our "passover from this world to the Father", and He would be the means of this passover. He adds also that He would be the giver of life and strength to reach Him—by living a holy life, by sharing in His death and resurrection, and, in the words of the Vatican Council, by "standing before the world as witnesses to the resurrection and life of the Lord Jesus and a sign that God lives." (Church, 38). It is in this sense that He said those words which sound like a definition of Himself and His mission:

"I am the Way, the Truth and the Life. No one can come to the Father except through me." (Jo. 14, 6).

The Theme of the Centenary Celebration

In a special way, therefore, St. Thomas may be called the Apostle and witness of the Paschal mystery, which brought to us *life* in its fullness; life which is Christ Himself, who came that we may have life and have it to the full (cf. John 10,10).

This fullness of life is not only the life of grace and spirit; but also life in its human, social, cultural, economic aspects; life by which the whole man may be perfected in every way. The redemption which Christ brought to us is not only a redemption from sin and its slavery, but also a redemption from the consequences of sin: from ignorance, poverty, misery and moral weakness, from which the world, and especially our country, is suffering.

The message of salvation which St. Thomas brought to us has enough power to give this life in its fullness, but all those who have received it, must live it; and by living it fully, share it with all those around. This is the challenge which the Centenary of the Apostle makes to all of us, Christians. We are invited to come forward and take up this challenge. This will be possible only if we make ours the life and power of the Paschal Mystery by a more meaningful participation in the liturgy, by intense communion with God in personal prayer, by taking up every work, be it intellectual, moral, social, economic or cultural, with the intention of making others share in this full life that we have received. It is with this object that the Centenary Celebration Committee has chosen for its theme: The Life We Seek to Share, which will be studied in all its aspects during the celebration itself.

We therefore call upon all of you to give all the attention that such a significant event deserves and to do your best to prepare yourselves for a fruitful celebration of the Centenary.

We suggest that this Celebration should be a special occasion of thanksgiving to God for this extraordinary gift of an Apostle to our country. At the same time we hope it will help us all to intensify our evangelical effort, which in its turn will bring the Life that we seek to share, to the poor millions who stand in need of it.

We pray that the Apostle may bless our efforts and intercede for us in all our efforts.



THE
LEGACY OF
ST. THOMAS

FROM
THOMAS
TO
PARECATTIL

by Valerian Cardinal Gracias Archbishop of Bombay There is a personal reason why I have readily accepted to contribute this article, for it was towards the end of December 1952, on the occasion of the Centenary Celebrations of St. Thomas and St. Francis Xavier, in Ernakulam, that I received the news of my elevation to the Cardinalate. *Gracias* in 1952 and *Parecattil* in 1969 — both honoured by the publication of the news in the very land of the ancient Christianity of St. Thomas.

Consistent Tradition

Though much has been written in the course of ages on St. Thomas, it seems to me that what is most relevant to the purpose of this article is what Pius XII said in the course of his Broadcast to India towards the Conclusion of the Celebrations in Ernakulam in 1952: "Not without reason are you proud of the fact that the Lord assigned to you that Apostle who was to place his finger in the wounds of the sacred hands and his hand in the side of Jesus, so that he might bring you the divine truth about God and the redemption, and with it the whole treasury of His immeasurable love and grace. Nineteen hundred years have passed since the Apostle came to India and in word and deed and utter self-sacrifice bore witness to Christ in your land. Mighty was the power of God working in him. During the centuries that India was cut off from the West and despite many trying vicissitudes, the Christian communities formed by the Apostle conserved intact the legacy he left them, and as soon as the seapassage - at the close of the 15th centuryoffered a link with their fellow Christians of the West, their union with them was spontaneous. This apostolic lineage, beloved sons and daughters, is the proud privilege of many among you who glory in the name of Thomas Christians, and We are happy on this occasion to acknowledge and bear

witness to it. It is Our hope that their vigorous activity, fruitful in so many good works, and their apostolic spirit, to which Catholic India is indebted for so many ministers of Christ's Kingdom and consecrated virgins, may continue to characterize you and advance the growth of religious life."

I am neither competent nor interested in delving into the documents concerning the arrival and ministry of St. Thomas in India. For me it is enough to note and believe that Tradition has been consistent and history knows no better document than consistent Tradition — to which the Broadcast of the Pope makes pointed reference. Legends in this part of the country, as elsewhere in the world, have a way of proving more true than history - at least in one sense, that of affecting the life of the people; and the faith of the people has as much validity as verifiable historical facts. Even regarding dogmatic truths, are we not dependent on the flow of reliable Tradition?

Cardinal Newman, who is my favourite author, has discoursed a great deal in his writings on the value of Tradition. Gunter Biemer, who has made many fruitful studies on Newman, says that it is surprising that 'no effort has been made to a full and adequate treatment of the place of Tradition in Newman's life and writing'. Biemer's thesis has three Parts and in the last Part he gives a full and systematic exposition of Newman's doctrine on tradition.

The tradition about St. Thomas has been enshrined not only in ecclesiastical belief and practice but also acknowledged by the State. At the St. Thomas' Day celebration in New Delhi on December 18, 1955, Dr. Rajendra Prasad, the President of the Republic, observed in his speech: "In the Constitution we laid down in so many words that all creeds and faiths can be pursued by their followers who will have

perfect liberty not only to profess, but also to practise them. It was not an accident that a man like Mahatma Gandhi owed as much Christianity as to Hinduism..... Remember, St. Thomas came to India when many of the countries of Europe had no vet become Christian, and so those Indian who trace their Christianity to him have a longer history and a higher ancestry than that of Christians of many of the European countries. And it is really a matter of pride to us that it so happened " And in 1964 on the occasion of the International Eucharistic Congress it was the postage stamp of St. Thomas that was released by the Government of India.

"Christians living in lands which have subsequently become more influential centres of Christianity are naturally reluctant to believe how an Apostle in those early days could have gone to so distant a land as India, and how such a land could possess an Apostle's tomb. But they forget that S. India was better known and more accessible to the people of Palestine in the first century A.D. than Northern and Western Europe, that the highways of the world's commerce were then between Alexandria and Malabar Coast, that pepper, which was then the chief article of world trade, was from time immemorial a monopoly of Malabar, and that the largest sailing vessels known in the first century A.D. plied between the Red Sea and Malabar Coast, carrying not only pepper but hundreds of passengers. India was then much more civilised than England or Germany, and it would have been strange if an Apostle of Christ did not carry His mission to that illustrious land, whose seers have always yearned for God, whose shores had given shelter to many members of the Chosen Race." (Dr. P.J. Thomas). In one of my interviews with Dr. Adenauer of Germany, I mentioned to the Chancellor how apostolic our Christianity was, referring to the well-established tradition about St. Thomas. And then I added that some historians also spoke of St. Bartholomew as having come to some place in India, north of Bombay. To which the old man in his quiet humour remarked, through an interpreter, that India should be satisfied with one Apostle!!

Legacy of a Strong Faith

If today there is a flowering of Christianity in Kerala and, servata proportione, in other parts of India, it is because the foundations were laid there deep and secure for the structure. Had that early Christianity withered away, as it happened in other regions, there would be nothing to build on. That is why the late Fr. A. Gille, S.J., could write in "Christianity at Home": "Here was a Christianity that had been steeped and soaked in Indian love and prejudice. Indian song and architecture, Indian thought and ceremonial. Thank God, the Malabar Church, today, has grown enormously with its clergy, its religious and monastic congregations, schools, colleges and charitable institutions under its independent Hierarchy. Here is then a Church that stands on its own legs, though it still lacks the power to move them freely. Given the opportunity, it will move forward in giant strides." Since the days of Fr. Gille Christianity in Kerala has grown so much by leaps and bounds - in the number of Catholics, priests, nuns, institutions, standing high above the remaining dioceses of India — that today it supplies personnel to the regions of the North. Kerala has a wellestablished Hierarchy with a Cardinal. And who can forget the stalwarts of the past? Chulaparambil of Kottayam, Kandathil of Ernakulam, Kalacherry of Changanacherry, Mar Ivanios of Trivandrum, Benziger of Quilon, Vazhapilly of Trichur, Attipetty of Verapoly.

The Legacy which St. Thomas left was Faith and a strong Faith. Whether it be in Kerala or in other parts of India, it is on that Faith that Christianity has established its network of schools and colleges and social welfare institutions. In "The Catholic Community In India", Kaa Naa Subramanyam writes: "In the arts, in literature, in various walks of life, the impact of Catholics on what can be called Indian life is there, waiting to be studied in extenso. And studied it has to be in extenso in the interests of Catholics as well as of non-Catholics." Some study has been done sporadically in our various publications, but we are in agreement with the author that much more research is necessary to highlight the Christian contribution.

The Christian Contribution

Speaking on 15th December 1968 at the 400th anniversary celebrations of the Tewish Synagogue in Cochin, our Prime Minister said: "A nation is like a mosaic - like a work of art. It takes many elements, many textures and many colours to give the total effect of strength and beauty. The Indian nation is such a rich mosaic of people, of dress and diet, of cultures, languages, of faiths. Yet this diversity is encompassed within an intangible quality of Indianness. Our heritage is the mingling of numerous streams, great and small, which have joined the river of India's progress at different times. Together, all those differing parts make up the whole. To deny or ignore any - even the smallest or the most recent would be to diminish India."

And when she speaks of the "intangible quality of Indianness", one is tempted to recall what her revered father, Jawaharlal Nehru, said, speaking to the Indian Council of Cultural Relations in 1950 —"There is, I suppose, no culture in the world which

is absolutely pristine, pure and unaffected by any other culture. It simply cannot be, just as nobody can say that he belongs 100% to a particular racial type because in the course of hundreds and thousands of years, unmistakable changes and mixtures have occurred." Has not Hilary Armstrong in "Springs of Morality" put it more crudely, yet truly, when he wrote: "All the great peoples and all the great cultures are magnificent mongrels"?

Quality of Christian Education

What a comparatively small Christian community has contributed to the development of Indian life and culture in the course of ages is supported by a wealth of facts and figures contained in various publications — scientific, historical and literary, ancient and modern.

No account of the Christian contribution to the cultural, moral, civic and national progress of India would be complete without mention of the educational system. For over a century education has been the major concern of Christianity and a network of schools and colleges has been erected which are its consolation and sustenance. But more than the number of institutions, it is the quality of the education - its moral tone and academic efficiency - that are clearly noticeable and widely recognised. In his Reminiscences Rabindranath Tagore, great Indian poet and Nobel Prize-Winner, speaking of his mentors remarked that every time he remembered them it was as if he had entered "the silent intimacy of a temple of God". Moreover, a Christian institution being a miniature India - a cross-section of diverse types of races, castes and creeds in this vast subcontinent - has been instrumental in breaking barriers or prejudices and differences and thus become, incidentally, a powerful means of forging unity among the disparate forces in the country, of overcoming the twin evils of casteism and communalism, which have so frequently been denounced by our leaders as the bane of the nation.

Perhaps what is not generally known abroad is the contribution of Christian missionaries from early times to the enrichment of Indian languages through classical works - in Sanskrit, Tamil, Malayalam, Telegu, Kannada, Konkani, Marathi, Mundari, Oraon. In other Indian languages which during the sixteenth, seventeenth and eighteenth centuries were undergoing the beginning of a renaissance, it was the Christian missionaries who, with zeal, initiated the processes which were to culminate in the languages becoming more or less modern in the twentieth century. Turning over the pages of history of any of the currently flourishing languages we come across tributes to the missionaries and their labours of love in semantics. And the enriching process still continues. Today there is the movement led by Fr. G. Proksch, S.V.D., of expressing the Christian message through Indian Dance-Drama, not to speak of healthy and authorised Adaptation in Liturgical Worship.

"Came to Minister"

Christianity has endeavoured, in spite of its limited personnel and scanty resources, to emulate the example of its founder who said "I came not to be ministered unto but to minister." Our charitable and social welfare institutions, such as hospitals, leprosaria, and asylums for the aged, culminating today in the establishment of St. John's Medical College and Hospital in Bangalore—have roused the admiration of prominent non-Catholics, national leaders and business men. In these institutions the inmates are attended to with a loving tenderness and devotion that can only come from that inner spiritual force and motive which



The marble altar in the cave over which stands the Church at Little Mount (used as Blessed Sacrament Chapel now).

The cave afforded shelter to St. Thomas who was hunted by his murderers.

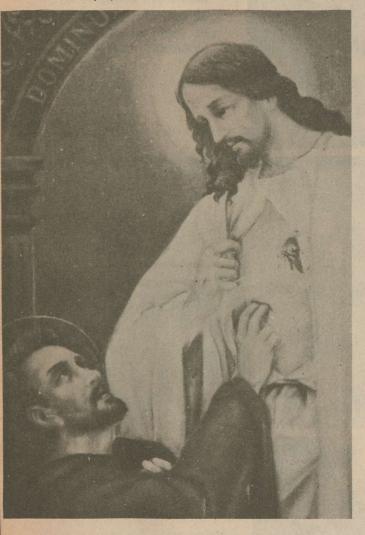
The perennia, spring at Little Mount.
The spring was miraculously wrought
by St. Thomas, according to tradition,
to slame the thirst of the crowds that
came to hear him preach the word of
God.



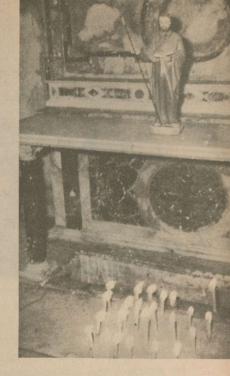


The rock on the little Mount which is supposed to have served St. Thomas as his pulpit.

St. Thomas Putting his finger into Our Lord's side (Jn. 20, 27) A similar painting is found on the stained glass over the old High altar in the Cathedral at Santhome, Mylapore.



An ancient stone image of St. Thomas, found under the marble stone on the tomb, where it was dug up in 1729.



The tomb of St. Thomas in the Cathedral at Santhome, Mylapor



sees in each patient not a 'case' but a human personality endowed with an immortal soul. There could not be a better testimony than that provided by the Committee of Enquiry of Christian Missionary Activities of the State of Madhya Pradesh. It reports: "The contribution of Christian missionaries to the shaping of Indian life in modern times has indeed been very impressive. They established schools and colleges, hospitals and dispensaries, orphanages and institutions for the maimed and handicapped. They elevated the neglected classes to high social positions and made them worthy of their dignity as men and inspired them with self-respect. They stimulated many religious and social reforms in the Hindu society and made it self-conscious. They have helped in the elevation of the status of women by giving the lead in female education." Not long ago, Mr. J. P. Naik, former Secretary of the (Kothari) Indian Education Commission, declared that "the emphasis on seva, the service of a man as a method, came through our contact with Christianity". Mahatma Gandhi, Father of the Indian Nation, whose Birth Centenary the whole world has celebrated with particular homage, made no secret of the fact that he owed his doctrine of Non-Violence to the influence of Christianity.

Substantial Contribution

As for the Christian contribution to the "purely political" life in India, one could say that the contribution of those engaged in the Professions, Civil Services, Armed Forces, Civics — considering the smallness of our numbers — is something quite substantial of which the community may deservedly be proud. First things, however, come first. The community believes that in concentrating on education and social services it has helped to lay and support the foundations of the national structure strongly,

securely and wisely. For not in the branches of a tree do force and power reside, but in its very roots.

Perhaps the following observations of Nirad C. Chaudhuri in his Foreword to "The Catholic Community In India" might help all of us to reflect on our future: "Is he true to his tradition, or is he showing signs of exchanging the glory of immortal God for the image of mortal man, out of fear? On this question I can speak only as an outsider without any kind of authority to speak on behalf of Christianity. But I shall speak out my mind.

"Today, it seems to me that the Indian Christian is not confident about himself, and is too timid to assert his legitimate rights. I would suggest that this fear comes to him, not from any correct idea of what the Hindus will do to him, but from a sense of weakness generated by his position and antecedents in British times. With the exception of the Syrian Christians, the Indian Christians are the product of European rule in India, either Portuguese or British. Therefore, after giving up Hinduism, they leaned heavily on the European rulers for protection, which made them suspect in the eyes of the Hindus. They are now trying to disarm that suspicion by being too yielding. Also, large sections of them came from the depressed classes of Hindu society, and the sense of inferiority which the prolonged Hindu domination and even persecution generated has not even yet passed off. On all scores, the Indian Christians, in contrast with the Muslims of India, tend to be too submissive.

"In addition, culturally too, the Indian Christian must be more positive. He is not taking enough share in the secular part of Indian culture, which is overwhelmingly Hindu culture. But it need not have an indissoluble link with the Hindu religion. It can be fully secularized. But the Indian

Christian is only contributing to the permanence of the religious complexion by joining in the Holi and the Diwali. By so doing he is helping neither his Christianity nor the professed secularism of the Government of India.

"There is only one way in which a small minority can make itself respected by a majority. That is, by maintaining its integrity and showing a legitimate spirit of independence. The Indian Christian has to show more of this spirit in religion, social life and politics. His future in India depends in the last analysis on his strength of character and energy. If he does not possess or develop them he will remain the member of a client community."

One of the ancient religions of India

It is not adequately realised, even by Catholics, how much the tradition about St. Thomas and the Legacy he has left has helped Christianity in India to be acknowledged by our non-Christian friends and leading Statesmen as one of the ancient religions of the land. In his "Discovery of India", Nehru wrote: "India was, it must be remembered, a country of many religions, in spite of the dominance of the Hindu faith in its various shapes and forms. Apart from Jainism and Buddhism which had largely faded away from India, and been absorbed by Hinduism, there were Christianity and the Hebrew religion. Both of

these had probably reached India during the first century after Christ, and both had found a place in the country. There were a large number of Syrian Christians and Nestorians in South India and they were as much a part of the country as any one else." To use a cheap expression, this is a card that we can always play in stressing our Constitutional Rights. Kaa Naa Subramanyam in his work "The Catholic Community In India" observes: "I have detailed the historical as well as the contemporary aspects of the Catholic Caurch and Catholics in India; their part in rural, urban and adivasi areas. The historical aspects give depth to the Catholic contribution and the contemporary aspects give substance: the rural, urban and Adivasi aspects lend variety and colour to the complexity that is India today. Catholics are no less complex than other units of India."

Valerian Cardinal Gracias, first Indian Archbishop of Bombay, and first Indian Cardinal, is too well-known to need a lengthy introduction. He has won respect for India in the highest circles of the Church through his contribution to the work of the Second Vatican Council and the Synods of Bishops year after year, as well as to that of various Papal Commissions: and he has won respect for the Church in the highest circles in India by his leadership of the Catholic community, and especially by the organisation of the International Eucharistic Congress in Bombay in 1964, an event which brought Pope Paul VI to our shores. In recognition of his services to the country, he was awarded the Padma Vibhushan in 1966. His episcopal Silver Jubilee was celebrated in 1971.



IN
THE
STEPS
OF
ST. THOMAS

by Joseph Cardinal Parecattil Archbishop of Ernakulam

Wonderful are the ways of God! When the 19th Centenary of the arrival of St. Thomas in India was celebrated at Ernakulam in 1952, along with the 4th Centenary of the death of St. Francis Xavier, I was a simple priest editing the socio-religious weekly "Sathyadeepam" (The Light of Truth), be-

longing to the Archdiocese of Ernakulam. Being an editor and an inmate of the Archbishop's House, I had to be intimately connected with the celebrations, though I cannot claim to have participated very actively in the solemnities. Still the events connected with that Centenary are fresh in my mind, - the arrival of the Papal Legate, Cardinal Gilroy of Sydney, his stately figure and smiling face and his eloquent speeches, the thrilling news of the elevation of Archbishop Valerian Gracias to the rank and dignity of a Cardinal, and the solemn Eucharistic procession which crowned the entire jubilee celebrations. Whoever imagined on that occasion that I, as Cardinal, would have to closely associate myself with the 19th centenary of the martyrdom of St. Thomas in 1972!

Under the Shadow of the St. Thomas Tradition

I hope my readers will pardon me if I give some more of my personal reminiscences. Like any other member of our Christian community in Kerala, I grew up under the shadow of the St. Thomas tradition, my mind saturated with the attractive accounts and lovely legends of the Saint's apostolate. In our little parish, the feast of St. Thomas used to be observed on July 3rd every year, with liturgical functions in the morning and public processions and meetings in the afternoon. What attracted us as children most was the distribution of the "Pachoru", a kind of sweet rice-pudding, specially prepared for the occasion under the auspices of the church. It was an agape shared by all, irrespective of age or social status. This, I believe, had its roots in the custom of celebrating the deathanniversaries of the elders of families, in which the above type of sweetmeat was a sine qua non. The distribution of "Pachoru" is still an essential element in the celebration of death-anniversaries, called 'Pula', in Christian families, a practice taken over from the Hindus and christianised with the addition of appropriate prayers. It is no wonder that the new converts to Christianity, steeped in the Hindu traditions, initiated the custom of observing the death-anniversary of their father-in-Christ in the typical Indian fashion, in the very first century itself.

Malayattoor

In my younger days, I took great interest in going to Malayattoor, the greatest pilgrim centre in Kerala connected with the name of St. Thomas, which was only eight miles from my home. The Saint is believed to have made it his prayer-resort in the midst of his wearisome apostolic labours. According to pious legends, our Blessed Mother appeared to the Saint there, when he was facing a crisis arising out of the apparent failure of his work for the salvation of souls. In later years, more stories have been woven round the shrine of Malavattoor, the most remarkable of which is that some shepherds discovered the sign of the cross in golden colour on the rock, believed to be the place where St. Thomas knelt down and prayed. The shrine has been built over the spot. Close to it stands the church, where Mass is celebrated on Sundays and feast-days. In view of the centenary, the church is being renovated and new buildings are being put up for the convenience of the increasing number of tourists and pilgrims. The spot is 1500 feet above sea-level. Though in former years the height had to be climbed on foot, of late winding roads have been constructed up to the top, so that one can easily reach there in jeeps and cars. The sight of the valley from the top is beautiful and the cool breeze blowing from different directions is quite refreshing. At a little distance from the foot

of the hill, one can see the Periyar, the biggest river of Kerala, majestically flowing westward, its waters sparkling in the golden rays of the sun. We hope and pray that eventually Malayattoor, too, will be declared a tourist centre by the Government. like Kalady, the birth-place of Sankaracharva, from where one has to travel only five miles to reach the shrine. About three miles to the North of Malayattoor there is a hillock called Thattupara, on the same range of mountains, and people say that St. Thomas travelled that way to Malayattoor, because there are human foot-prints on the solid granite rock-beds. I have had occasion to see with my own eyes those foot-prints, not merely "on the sands of time", which certainly St. Thomas left behind, but on real solid rock, which baffle easy explanation.

Malayattoor, inseparably linked with the life and activities of St. Thomas and occupying pride of place among the pilgrim centres of Kerala, is bound to figure prominently in the centenary celebrations in our region and is sure to attract a number of pilgrims from all over India, especially from Tamilnad. Just as the people of Kerala are drawn to Mylapore where St. Thomas' tomb is situated, the people of Tamilnad are drawn to Malayattoor, sanctified by the foot-prints of the Apostle. This mutual link will be strengthened in this centenary year which will certainly be a milestone in the history of the Church in India, reminding us of our rich spiritual patrimony and of our bounden duty to share with others the life-giving message brought by St. Thomas.

Didymus Thomas in the Bible

I started this little article with the exclamation "Wonderful are the ways of God!" Well, when Didymus, more popularly known as Thomas, was going on his daily rounds, fishing in the waters of

Galilee, he little imagined that he would one day be hailed the Apostle of India and that his name would be on the lips of everybody in this country, Christians and non-Christians alike. In fact our patron and father-in-Christ travelled the longest distance, compared to the other Apostles, to preach the Gospel and in this he played a very providential role.

Apart from the general list of the Apostles, the Gospel refers to Thomas only on three occasions. The first is in connection with Our Lord's trip to Bethany to visit Lazarus, when he said to the other disciples "Let us also go and die with Him" (John 11:1-16). The second is in the discourse after the last supper, when he tells Jesus: "Lord, we do not know where You are going. How can we know the way?" (John 14:5). The third is the episode on the Sunday after Easter, when Thomas makes a critical approach to the whole question of the resurrection (John 20:24-29) and finally makes the solemn protestation, "My Lord and my God!"

Thomas's Apostolic Journey

After the Ascension of Our Lord, St. Thomas set out on his apostolic journey and passed, as it is believed, through Parthia, Assyria, Hyrcania, Media, Persia, Bactria, Tartary and Socotra, sowing the seeds of the good news all along. But those seeds fell on the wayside, with the result that in those places today there is hardly any Christian body tracing its origin to the apostolate of St. Thomas. It is said that during the 16th century the Portuguese came across Christians in Socotra, who, however, have now become extinct. Travelling by steamer to Rome in 1958, I had the privilege of

seeing, though from a distance, the island of Socotra, connected with the name of St. Thomas, and I counted it as a valuable experience. It is remarkable that at present the only Christian body that acclaims St. Thomas as the Father "who begot them in Christ", is the one in Malabar.

The Apostle in South India

Despite the doubts that still linger in the minds of sceptics regarding the apostolate of the 'doubting Thomas' in South India, scholars, who have dispassionately examined the question, do admit that the South Indian tradition is well-founded and quite genuine. For example, Claudius Buchanan writes: "This (Cranganore) is the celebrated place of Christian antiquity where the Apostle Thomas is said to have landed.... There was formerly a town and fort at Cranganore...., but both are now in ruins. Not far from Cranganore is the town of Paroor, where there is an ancient Syrian Church which bears the name of the Apostle Thomas. It is supposed to be the oldest in Malabar. The tradition among the Syrians is that the Apostle continued at this place for a time before he went to preach at Melapoor...., where he was put to death.... I am satisfied that we have as good authority for believing that the Apostle Thomas died in India as that the Apostle Peter died at Rome." 1 These words reflect the attitude of the vast majority of the historians who have had a close look at the strong, unbroken tradition devoutly held and lovingly cherished by most of the Christian bodies of Kerala. This tradition is shared by the non-Christian communities as well.

According to the tradition of the Malabar Church, in A.D. 52 the Apostle Thomas arrived at Cranganore², an ancient port

has today lost its pristine glory. A relic of St. Thomas was installed in a shrine there in 1933 by Eugene Cardinal Tisserant.

^{1.} Christian Researches in Asia, London, 1807.

^{2.} This place, about 20 kilometres from Cochin,

and trading centre. The Phoenicians, the Greeks and the Romans had carried on trade with Malabar in the first century and earlier. Silk, ivory, peacocks, sandalwood, pepper and other spices were among our exports. The Apostle Thomas probably followed the trail of the Jewish diaspora and in fact his first converts at Cranganore were from among the Jews, but subsequently there was a great response to his preaching from the high caste Hindus.

Seven Churches in Kerala

There are many spots in Kerala (like Malayattoor, to which reference has been made already), hallowed by the Apostle's foot-prints, but there are only seven places where the Apostle is believed to have organised groups of the faithful and built churches for worship. They are Cranganore, Palavur. Kottakavu, Kokkamangalam, Quilon, Niranam and Chayal. I had the privilege of being assistant priest at Kottakavu for three years. Now the place is known as Parur, which is a municipal town with the amenities of modern life. Kottakavu is the name of the locality where the church is situated. 'Kotta' means fortress and 'kavu', temple. It is noteworthy that a part of the fortress-like wall of the churchcompound is still preserved there because of its historical importance. Though the wall in itself does not date back to the first century, it has, nevertheless, the mark of antiquity and reminds one of the relevance of the name 'Kottakavu'. It is believed that St. Thomas, after performing a few miracles there, erected the church at the very site where the 'Kavu' or Hindu shrine stood. This Kottakavu or Parur has always been an important stronghold of the Syrian Christians.

Another place which I have personally visited, among the seven mentioned above,

is Kokkamangalam, falling, as it does, within our Archdiocese. It is difficult to say that the present village of Kokkamangalam is identical with the Kokkamangalam of St. Thomas' time. In the nearby church of Pallipuram, an ancient wooden cross is preserved as a precious treasure. Tradition has it that this cross was uprooted from Kokkamangalam by a flood and was carried by the currents to Pallipuram, when the people saw it and took it to their church with deep veneration.

After his labours in Kerala, St. Thomas crossed over to the Madras coast in A.D.69. Three years later, he died a martyr there and was buried at the place now called San Thome in Mylapore.

Thomas Still Lives

Though the great Apostle of India thus bade an eternal farewell to his land of adoption in 72 A.D., he still lives in India, to which he brought the message of salvation at the very dawn of Christianity, and especially in the St. Thomas Christians of Malabar, whose forefathers he baptized with his own hands.

The question has sometimes been asked why the St. Thomas Christians had kept their light under a bushel over the centuries. Well, the history of the Church as a whole is marked by periods of progress and of recess. The great periods of missionary expansion in the Church were, for the Kerala Church, periods when it had to struggle for its identity and existence. In a vast sea of Hinduism, this small vessel of the Church was in real danger of being submerged. The wonder is that while, on the one hand, the St. Thomas Christians did not cut themselves from Indian society and Indian traditions, they, on the other, managed to hold fast to their faith. When we consider that Kerala was until recently more or less isolated from the rest of the country by

geographical, political and linguistic barriers, and when we remember that the Oriental Catholics were for a long time juridically confined to this corner of the country and subject to European missionary Bishops, who, paradoxically enough, gave little or no encouragement to them for missionary enterprises, we shall not perhaps be surprised at the so-called stagnation of the ancient Church of St. Thomas. A glance at Central and North India, 3 which has been the scene of missionary endeavours for well over three centuries, is bound to make our approach more realistic and our judgment of the St. Thomas Christians more sympathetic.

The Resurgence of the Malabar Church

The last 75 years have really seen the resurgence of the Syro-Malabar Church, which got Indian Bishops, after long waiting, in 1896. (The diamond jubilee of this great event practically coincides with the 19th centenary of the death of St. Thomas). During this period, there has been a plentiful harvest in the home missions of Kerala itself. The year 1932 witnessed the re-union of Mar Ivanios, with his suffragan Bishop and a few priests and people, an epochmaking event, setting the stage for a great Re-union movement. In 1962, with the establishment of the exarchate of Chanda, followed later by other ecclesiastical units of a similar nature, the right of the Syro-Malabar Church to extend her ministry and work beyond Kerala, without losing her ritual identity, has been officially recognised 4. At the same time, the Kerala

Church has been most generous in making her own contributions, in the shape of missionary personnel, to the entire Church in India, as may be seen from the following statistics.

Not less than 60% of the Priests, Brothers and Seminarians and about 77% of the nuns in the whole of India today, are from the three Rites of Kerala. Similarly our little State of Kerala, covering an area of 38,855 sq. km., which is 1.19% of the whole of India, accounts for 70% of the Catholic University students in India. It is also an undeniable fact that the ecclesiastical units in other parts of India derive considerable strength from the Kerala Catholic diaspora. In Kerala itself, where several dissident bodies exist, all having their origin in the post-Portuguese period, the wind of ecumenism is blowing strongly, with the consequent result of a growing bond of fellowship and common endeavour. The celebrations of the 19th centenary of the martyrdom of St. Thomas, I am sure, will further accelerate the pace of ecumenism.

Christianity Not Foreign

In the present context of national awakening, the Kerala Church is a challenge to the allegation that Christianity is foreign to India. An impressive fact about the St. Thomas Christians is that, when they embraced Christianity, they did not disown the culture and civilization of their ancestors. In fact, the Portuguese complaint against the Syrian Christians in the 16th century was that they were so much like the Hindus, hardly distinguishable from them in their

^{3.} The percentage of Catholics in those regions is 0.6% as against 15% in Kerala. Cfr. "The Church in India", manuscript by Rev. Alfred McClure, C.S.C., 1964.

^{4.} H. Vorgrimler, in his commentary on the Documents of Vatican II (Vol. 1; P. 35), analyses the

Decree dealing with the equality of all Rites in preaching the Gospel and observes as follows: "The real reason why the right to preach the Gospel (for missionary activity) is specially mentioned..is to be traced to the situation in India where the Malabar Church was until recently only permitted to convert people to the Latin Rite outside Kerala".

ways of life. It is not surprising, therefore, that Kerala is the one part of India where Christianity is looked upon as native to the soil. Several socio-religious customs and ceremonies of the St. Thomas Christians (relating to birth, marriage and death) are christianised Hindu customs. The Church in India has to be genuinely Indian and authentically Christian. Under the Providence of God this has become an area where the St. Thomas Christians find themselves called and set apart to make a distinctive contribution.

Renewal of Life

The Centenary of the Martyrdom of St. Thomas should indeed be the occasion, for the entire Church in India, for a renewal of its life and faith. The nature of the Apostle's faith is a challenge that comes to us down through the centuries. His faith came to him through the crucible of fire, at the end of an agonising period of darkness and doubt. The most remarkable thing here is that Our Lord, who refused to oblige

the Jews who had asked for a sign, readily granted Thomas's wish for a sign. The motive of seeking the sign was supremely important. The Apostle's doubt was not an excuse for evading responsibility; nor was it a smoke-screen for moral failure. Once his faith was confirmed, he was ready to go and die for his Lord and God. What a thrilling thought that, for this act of witness and supreme sacrifice, Providence guided him to a corner of this ancient land! May the Apostle's foot-prints on our soil be for us the springs of inspiration and blessing that will never dry up.

The elevation of Joseph Cardinal Parecattil, Archbishop of Ernakulam, to the dignity of Cardinal, was felt by all to be a proper tribute to the leader of the two million Catholics of the Syro-Malabar rite, when it was announced in March, 1969. Cardinal Parecattil has promoted educational, medical and social work in his archdiocese with indefatigable zeal, as the establishment of many foundations, notable among them the modern Lisie Hospital and the Archdiocesan Housing Project, bears witness. Perhaps history will remember him best, however, as a great promoter of liturgical reform and the Indianisation of the liturgy.



17th Century painting that depicts the martyrdom of St. Thomas. The painting is fixed high up on the main altar in the Church on St. Thomas Mount.

Calvary erected by the late Archbishop Mathias on the summit of St. Thomas Mount by the side of the old Church.





St. Thomas Mount.
A flight of 134 steps from the entrance winds up the steep mount capped by the shrine that stands on the spot where St. Thomas was pierced to death.



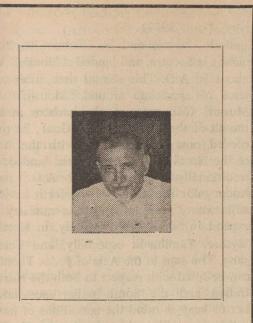
The Bleeding Cross of St. Thomas which is on the main altar in the Church on St. Thomas Mount.





Picture of Our Lady, traditionally attributed to St. Luke and brought to India by St. Thomas. One of the oldest Christian paintings in India, it has never been repainted.

The Church on St. Thomas Mount, which was built by the Portuguese in 1523 and extended in 1547. Coja Safar, and Armenian extended it further in 1707.



ST. THOMAS
IN
NORTH
INDIA

by Rev. Dr. H.O. Mascarenhas Saccidananda Ashram, Shantivanam, Tiruchirapalli Dt.

There is evidence in the earliest documents of the Eastern Church of the labours of St. Thomas in North India. For instance, St. John of Damascus, the seventh century Father of the Eastern Church, is fully persuaded of the earlier apostolate of St. Thomas in North India. He composed an

edifying account of some saintly communities in North India pertaining to the "Christians of St. Thomas" there. The *Ruhani* fakirs of Sindh, some of whom have emigrated from Western Pakistan to India, recite by heart the "Sermon on the Mount" (Matthew, Ch. V) in Aramaic Sindhi, i.e. ancient Sindhi. St. Matthew's Aramaic Gospel reached St. Thomas, his companion, probably soon after 40 A.D.

Christians in North India

In Rajasthan, at Udaipur in Malwa, there is still an *inscription* concerning the rebuilding of a Church for the St. Thomas Christians in North India. The local devotees of St. Thomas retained lively memories of Our Lord and Our Blessed Lady, who were correctly differentiated as the God-Man and the human Mother of God in the worship accorded to them in North India.

St. Bartholomew, the apostle who followed St. Thomas to India from 55 to 62 A.D., built on the pioneering work of St. Thomas in North India especially. The Vedantines of India claim St. Bartholomew as their basic founder for all India, designating him at Goa in purely Indian terms, originally as "Tondar Vetala, later as "Shrimad Vetala".

In his "Church of the Apostles and Martyrs", Vol. I, pages 139-140 (1962); Henry Daniel-Rops says: "One very ancient tradition asserts that, twelve years after Our Lord's resurrection, all the Apostles left the Holy City, and went their different ways. This is quite likely, since the date mentioned coincides with the persecution of Herod Agrippa, in which James, the son of Zebedee, was martyred and Peter was thrown into prison (41 A.D.). Eusebius, who states that he is repeating information provided by Origen, and Rufinus who translated and published Eusebius' work, both know which theatre of action was allotted

to each Apostle. According to them, Bartholomew attempted the conversion of North India and Hither India, while Thomas at first evangelised the Kingdom of the "Parthians", i.e. Persia up to the Indus.

A Curious Tradition

The most curious of these traditions, according to Daniel Rops, declares that Thomas, by following the caravan-route through Persia (from 41 to 46 AD), eventually reached the Valley of the Ganges, where he converted the Prince of Mathura, a Satrap of the Sakanas. Daniel Rops continues, "We would also take into account the important position occupied by the Jewish communities of the Diaspora in all the cities...even as far afield as Mesopotamia (i.e. ancient Persia), for these communities often sheltered the first Christian missionaries" (op. cit., P. 140).

He adds in a note (*ibidem*): "At the beginning of the 13th Century, the first Western explorers were to encounter the Christians of St. Thomas in India" (Cfr. Herbert: "Spiritualité Hindoue", Paris 1947).

Allotted again to India

Further, relying on the South-Indian tradition, one could expect St. Thomas to go to North India by the same South-West monsoon winds which brought him and Habban from Socotra (12½ degrees north latitude) to Mousiris (15 degrees north latitude). He arrived in North India (Parthia) and spent himself for the poor of North India for some three years, inclusively from 46 to 48 A.D. He returned late to Jerusalem in 49 A.D. and was allotted to India beyond the River Indus (i.e. India east of the Indus) this time. For the site of Mousiris, see Map 7 in the Atlas of Ancient

and Classical Biography (Everyman's Library, Dent, 1907).

Both Habban and St. Thomas together came via Socotra, and landed at Mousiris, i.e. about 50 A.D. This second time, after two years of apostolate around "Mousiris" or Mur-uri (Mur-gramam, the harbour at the mouth of the River Juari in Goa), he proceeded now to the South with the help of the North-East monsoon, and landed, as traditionally believed, in 52 A.D., near Kodangalur in Kerala. Thenceforth he had still twenty years of apostolic ministry to expend in South India, namely, in Kerala, Mysore, Tamilnadu especially, and Telengana. The gaps in the Acts of Judas Thomas can be filled with respect to both the North-Indian and the South-Indian apostolates. Let us keep in mind the conditions of navigation for sailing ships in the 1st century A.D., and the two assignments to be fulfilled by St. Thomas, namely, "Parthia", on the Western or "Persian" side of the Indus, and "India" on the Eastern or "Indian" side of the Indus. The geographical latitude of Socotra is important for locating Mousiris, in both journeys 40 days from Socotra by the S.W. monsoon, driving necessarily towards the north-east.

"Acts of Judas Thomas"

The occasion for writing the Acts of Judas Thomas arose at Edessa, when the relics of St. Thomas were brought, probably in the 1st century, from Mylapore to the Church of Edessa, the metropolis of Mesopotamia. In 1964, an urn containing the relics of St. Thomas was brought back to India, from the Cathedral of Mosul. The Chaldaic legend on the urn is in the script of the 2nd century A.D. It states that the relics were those of Mar Tuma, obtained originally from *India*. A report appeared in the "Deccan Herald" of Bangalore, in January 1964.

The Acts of Judas Thomas mention that a "Syrian" (Armenian) merchant, Habban, had collected the chief relics of St. Thomas in India and brought them to Edessa. The wonder is that so many accurate details are casually mentioned in the Acts. No document, concerning Ancient India, has received such unexpected corroboration, numismatic, epigraphic, sculptural, architectonic, architectural and toponomic. Rapson, the editor of the Cambridge history of "Ancient India", has identified Gundaphar with Gaspar, the Magi "king", whom St. Thomas is traditionally known to have baptized. By 50 A.D. Gaspar would have been in his eighties; now he would be probably domiciled in South India, because of the Kushan invasions in North India in 49 A.D., already before St. Thomas arrived here in 52 A.D.

South Indian Tradition

The South-Indian tradition helps us again better by giving the sequences and names in a more acceptable form. Kandapparasar means the 'Indian King and sage'. His domicile in South India would probably be both on the West coast to keep in touch with "Mousiris" from his domicile at Marigramam (Margaum, Goa), and also on

the East coast, to keep in touch with Mousiri-patanam (Masulipatnam) from his other domicile at Mariapuram (Maliapur, Madras). Hence Habban, the merchant king's commissioner, would have no difficulty in taking the relics of St. Thomas to Edessa before the end of the 1st century A.D. Consequently, the earliest draft of the Acts of Judas Thomas could not unreasonably be put down to synchronise with the arrival of the relics at Edessa, between 80 A.D. and 100 A.D.

Later, other drafts of the Acts were probably made, cutting out historical details and time-sequences as irrelevant, and telescoping the Northern Apostolate and the Southern Apostolate into one patch-work, as we have it at present.

Father Hubert O. Mascarenhas has been from his earliest years a serious student of ancient Indian culture, and a promoter, among Christians, of a better understanding of its riches. His doctorates in Philosophy and Theology, taken at Rome, were awarded for research in Indian thought, and even while serving as a parish priest he also lectured in Ancient Indian Culture at St. Xavier's College, Bombay. He is now in Tamilnad, where, he says, "God has blessed me with an opportunity, under ecclesiastical obedience, to spend the evening of my life in promoting religious understanding and spiritual unity in India. It is my joy to serve our traditions of Apostolic Christianity, in the context of independent India and Vatican II."

Teach me to feel another's woe,

To hide the fault I see;

That mercy I to others show,

That mercy show to me.

ALEXANDER POPE



BE PERFECT

> by Dr. Sarvepalli Radhakrishnan

(President of India from May 1962 to May 1967)

The following five excerpts have been taken, with his kind permission, from the speeches of Dr. Radhakrishnan while he was President of India.

1. The Presence of the Divine

The presence of the Divine has been put in different words. We have said: "That Art Thou." Jesus has said that the Kingdom of God is within you. The Buddha has said that each one has the essentials of enlightenment. Hazrat Muhammad has said that God is nearer to you than the very artery of your neck. All these people are affirming the presence of a divine element in human beings. It is this that confers on us dignity, that confers on us responsibility, that makes us believe that it is possible for us to shape the future in any manner we choose. We should try to find out what it is that we want and, when once we know it, if we are firm in our view, if we act unitedly, there is nothing impossible for human beings to achieve.

It is because we are divided, we are fighting one with another, we are undisciplined in our nature, we are not united, that we have all the confusion in the world. The confusion in the world is a reflection of the confusion in our own souls. If we are able to discover the element which is able to integrate our own nature, immediately we will find that there is nothing determined, that there is nothing fixed, but the whole thing is open to us and it depends on us what we make of the future of this world. (Speech at Teheran, 17 May 1963).

2. Growing to the Highest Spiritual Stature

Whatever the fortunes or the vicissitudes of our country may have been, if it has sustained itself during all these centuries, it is because it has insisted on the spiritual direction which we should give to all our activities. Because of its comprehensive and catholic character, it has developed this hospitality of outlook, a hospitality which accepts every name of God. You find people saying Ram and Rahim are one; Krsna and Karim are one; mandira masjid tere dham. You find there that adequacy of religious apprehension which does not say, "I possess the truth, others live in darkness." We say that all human beings, in so far as they are human, are animated by the Supreme, are never forsaken by God. Invisible arms

of the Supreme sustain every individual, however wicked and unfortunate he may happen to be. No one need consider himself to be forsaken by God. Everyone is the child of the Supreme. Everyone has in him the possibilities of growing to the highest spiritual stature. There are people who say Sivo'ham, Sivo'ham, "we can become perfect." That is the advice which the Christian Scriptures give us, "Be ye perfect even as your Father in Heaven is perfect." (At Hyderabad, 2 August 1963).

3. Material interests should not be stressed.

What is it that is lacking? It is here that Gandhiji comes to our rescue. He tells us that it is not enough to grow in intellect, to grow in body, to amass wealth. Let not people imagine that the one main interest in life is to acquire wealth, protect it, retain it. This is a kind of materialism that has dominated the peoples of the world. Their interest is not in the inward pursuits of life, but in external acquisitions. An acquisitive mind has produced a sick society, and if we want to get rid of the sickness of our society, we have to supplement our education by a proper emphasis on ethics. Enlightenment and ethics are both essential for a proper system of education. The universities may provide us with scientific equipment, scientific training, they may give us all the knowledge that we have, but that knowledge should become illumined. It must become lustrous. What we learn must not be mere intellectual learning but must become something luminous which transforms our nature and makes us somewhat different from what we happen to be. Therefore Gandhiji said, "Do not put all your stress on the material interests of life." Men are not satisfied with mere wealth. "What shall it profit a man." says Jesus, "if he gains the whole world but loses his own soul?"

Most of us are interested today in gaining control over the world. We are not developing the other aspect of our nature, the spiritual side of us, which is being forgotten in this accumulation of the appurtenances of life. Life does not consist merely in its outer embroidery. It consists in inwardness, freedom. It is, therefore, an essential part of our nature. (At Trivandrum 30 September, 1963).

4. One family on earth.

We are children of the same (first) parents and, therefore, we belong to one family.

Christianity tells us of one human family on earth. The Buddhists proclaim that they wish to see a brotherhood established on earth. So does Islam - one God and one brotherhood on earth. These are ideals which have been put before us by our saints and seers for many long centuries, but the conditions for the implementation of these ideals have not been available till our own time. It is now that science and technology have brought about a physical unification of the world. Now we have races and cultures belonging to different areas mingling, one with another, and trying to understand one another. It is now, on account of the development of nuclear weapons, that we are provoked into an attitude of abhorrence of all war, for the simple reason that a nuclear war will mean human suicide, the death of civilization.

So all the nuclear powers themselves are attempting to avoid it as best as possible, as much as possible. They are trying to bring about some kind of understanding among the great powers themselves.

Disarmament, total disarmament, is the only way by which we can achieve peace in this world. On this problem both the Soviet Union and the United States are agreed, and this proposition was assented to by the

whole General Assembly. Through another route, so to say, we are brought to the same conclusion that, if the world is to settle down in peace, it must work for world unity, and that unity is to be achieved by means of love and brotherhood, not hate, violence and coercion. If we adopt such weapons, we ourselves will be wiped out.

So what the prophets and seers spoke to us has come to us with a greater urgency, with a greater imperativeness today. (At Kathmandu, 6 November 1963).

5. The meaning of education.

The meaning of education is to emancipate the individual. By means of education, you get life eternal, you get freedom. Jesus Christ tells us, "You shall know the truth, the truth shall make you free." The meaning of it is: free yourself from prejudices, from superstitions, from all allegiance to caste and community. See that you are a human being first and foremost, and let your sympathy extend to all objects of humanity. Wherever there is a human being in suffering or in trouble, it is your duty to go to his succour. If you are a truly good soul, if you are a truly educated individual, if you are truly emancipated, the suffering of every individual in this world will hurt you as if it were your own suffering. Your heart should become as naked as a nerve itself. and it must respond to the sufferings of other people. That is what we mean

by education. Education must make you civil in your behaviour. You must be stern with yourself but be charitable to others. Whatever faults you have, try to correct them. But so far as other people are concerned, try to understand the position in which they happen to be, and be charitable. Do not have malice. Do not adopt ideas that you are the superior and that others are inferiors. If you were in their position, you would not have done much better; that idea must enter your mind. So the aim of education is to be severe with yourself but charitable to others.

If education has had its proper aim fulfilled, all those brought up in our institutions will grow up to be civilized human beings, civilized in this way, viz. self-controlled and benevolent. These are the qualities which we have to keep in view. It is my earnest hope and desire that those who are educated in our institutions will remember these great principles for which our country has stood for centuries. (At Faridabad, 24 August 1963).

Dr. Sarvepalli Radhakrishnan, former President of India, requires no introduction to Indian readers, or to cultured people anywhere in the world. A distinguished philosopher, whom the most renowned academic bodies in the world have been proud to honour, he has been, in the words of a Daily Telegraph editorial. "the outstanding interpreter to the West, of the thoughts of the East concerning the ultimate mystery of man." Every facet of his varied career has reflected the complete sincerity of his devotion to Truth, Beauty and Goodness.



NEW INDIA:
THE CHRISTIAN
CONTRIBUTION
TO ITS
MAKING

by Rev. Fr. J. D'Souza, S. J. Loyola College - Madras-34

There was a time in the heyday of the British Rule in India when educationists and teachers neglected the study of Indian history. It seemed to them for the most part to be a confused chronicle of wars and rivalries between petty kingdoms, without much value for the intellectual and human development of the student. Most of the students of High Schools in those days knew

far more about the history of England than of their own mother country. However, gradually Indian scholars realized that the true history of India was not the chronicle of the rise and fall of dynasties but the development of Indian thought, and the evolution of Indian Culture. The salient, the amazing feature of Indian history is that political instability and the rivalries of ruling houses and conquering nations did not dull the sharpness and energy of the Indian mind; that throughout her long history she has shown a capacity for intellectual adjustment, a genius for synthesis, which is perhaps unique in the history of civilized nations.

Cultural Evolution of India

To be convinced of this, it is enough to cast a look at the "pageant of Indian History", and note the chief turning-points in the cultural evolution of India. Putting aside the as-yet-unfinished study of the culture of Mohenjo-Daro and Harappa, and starting with the Aryan occupation of India, we have first the Vedic period comprising the Vedas themselves, and the metaphysical speculations of the Upanishads, including the highest achievement of the Indian intellect, the Vedanta Sutras of Badaravana. This period was followed by the rise of Buddhism and the great period of Buddhist culture in the Mauryan Empire, with Asoka as the noblest embodiment of it. Then came the re-emergence of Hinduism in the Gupta Empire, a Hinduism which had assimilated some of the salient features of Buddhism. Some centuries later came the Muslim invasion and the creation of the Indo-Saracenic synthesis under Akbar. Finally came the conquest of India by the British and the impact of European civilization which has created the New India. The question before us is this: What is the Christian contribution to the making of this New India?

However, before evaluating the Christian impact on Indian Culture after the British domination, we must deal with an earlier phase and discuss the question of Christian influence on Hinduism by its contact with the Christian communities in India, in the South. It is generally admitted that, before the modern contacts between India and European Christians, there were at least two Christian communities well established in the country as a result of the apostolate of St. Thomas, one on the West Coast, in what is now known as Kerala, and another on the East Coast, at Mylapore and St. Thomas' Mount. It is also certain, possibly owing to the influence of Kerala Christians, that there was a Christian community further north along the West Coast, round about Udipi, in what is now the South Kanara District. Now the great movement of Bhakti in Hinduism began precisely in these two areas, under Ramanuja in Mylapore and under Madhva near Udipi.

A God of Grace and Love

Dr. Grierson, a scholar of the highest repute, is convinced that this Bhakti movement, the cult of a God of grace and love as manifested in the Avataras of Rama and Krishna, was due to the influence of Christianity. It began soon after the Muslim invasions of India and "swept the whole country, bringing balm and healing to a nation torn and bleeding under the heel of the conqueror". (See Article on Bhakti, in Hastings' Encyclopedia of Religion and Ethics). Considering the cult of Rama and Krishna, and particularly considering the hold of the Bagavad Gita on the Hindu mind today - the Gita in which the doctrine of Bhakti was first fully enunciated, we may say that one of the characteristic features of Hindu spirituality today owes a considerable debt to Christian doctrine and practice. The Bagavad Gita itself and its doctrine of Bhakti very probably owed nothing to Christianity, as it was composed in all likelihood before the Christian era. Sir George Grierson's opinion is that it received its fullest and most passionate expression about a thousand years later, in the mystic poetry of Bengal, Maharashtra and Tamilnad, under the influence of Christian communities.

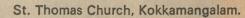
We come to firmer ground after the coming of the Europeans from the 16th century onwards, and particularly after the British conquest and the introduction of English education in the 19th century. Macaulay's famous Minute on Education in 1835 contained a prophetic declaration that, if as a result of English education and the assimilation of English political and social ideals, the Indian people demanded political independence and gave proofs of capacity for democratic government, England could consider that day as one of the proudest in her history. That is precisely what happened. The apprenticeship to English social and political doctrine was carried out in Government institutions, but more effectively in Christian missionary institutions. But whether it be in government or in missionary institutions, the ideals inculcated were conceived in a Christian society, inspired by Christian doctrines, formulated and put into practice by men of Christian faith.

Equality of all Men

Foremost among those ideas were the concept of the dignity and worth of the human person, and the equality of all men. Now it is perfectly true that Europe, — and the Asian nations like India, who have received the impact of European civilization, — owed the concepts and methods of democratic government to the Greco-Roman antecedents of European culture. But the democracies of Greece and Rome were not



St. Thomas Forane Church, Kottekkavu, N. Parur Archdiocese of Ernakulam.







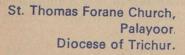
The summit of the Malayattoor hill where St. Thomas knelt and prayed.



St. Thomas Pontifical Shrine, Azhicode, Cranganore.



St. Thomas Shrine, Malayattoor.





based on the doctrine of the equality of all men and women. They limited this equality to citizens who were "free", and excluded the slaves, who were an essential part of the social and economic organization of their society. The slow suppression of slavery, the sense of equality of all men and women. came into Europe through Christian doctrine, from the conviction so eloquently expressed by St. Paul that all those who were redeemed by Christ and born in Christ were equal before God: no longer Jew or Gentile, Greek or barbarian, but all one in Christ. Indian social ideas on the other hand, based as they were on the institution of caste, very definitely fostered the notion of inequality among the castes and sexes. Hence the vast social revolution which has gone on in India for over a century — a revolution which has not reached its end, which has destroyed untouchability and is working towards ending, if not caste in its entirety, at least the rigidity of caste, and which has put an end to the inferior status of women - is inspired by the Christian philosophy of life.

This is not an assertion made by Christians only. Many Indian leaders who are acquainted with the social and political evolution of New India have admitted that Christian missionaries had a leading part in bringing about the social revolution. Let me quote but one such testimony. Dr. Pattabhi Sitaramayya, a well known Congress leader, inaugurating a Congress of Social Work in New Delhi in 1948, said this:

"The Englishman came to India as a businessman. He did his business satisfactorily. Therefore to guard his business, he brought soldiers into the country. The businessman and the soldiers flourished and acquired territories. The soldier turned into an administrator. They together administered the country to their advantage, as they

were essentially businessmen. They did very little for the welfare of the masses.

It was the Christian missionary who stepped into the gap and, on the sacrificial basis, poured himself into the service of the people. He went down to the lowest. It was the missionary who started Leper Asylums all over India. He took dispensaries to the villages, and was a pioneer in the field of western and scientific education. In short, he injected new life into the country."

Modern Reform Movements

There is another very important aspect of the culture of New India which can unquestionably be attributed to Christian Missions and their impact on India - namely, the modern reform movements in Hinduism. and the rise of new groups and denominations in answer to the challenge by the Christian missions. This question has been studied and admirably exposed in J. N. Farquhar's great and indispensable work, Modern Religious Movements in India. Movements like those of the Brahma Samaj, the Arya Samaj, a good deal of the ideology and methods of the Ramakrishna Mission, were inspired by the desire to answer the criticisms by Christians of the social abuses that had crept into Hindu society. This is particularly true of the efforts to suppress Caste and Untouchability, to promote the education of women, and to legalise the remarriage of widows. There is no doubt that if these reforms had not been carried out, a much larger number would have abandoned Hinduism and accepted Christianity. The reforms were initiated precisely in order to stop massive conversions to Christianity. And we have to admit that a very promising movement of conversion to Christianity soon after the introduction of

English education was arrested, and Hinduism showed once again its vitality and powers of resistance. However, there is this consolation for the Christian apostle: we have not converted India, but we have to a large extent "christianized" the educated and progressive elements among the people of India.

If we wanted to sum up this penetration of the Christian spirit in the culture of modern India, we could say that it has given to India a humanistic outlook, an attitude of appreciation and optimism to the world and to material realities. It has tempered the excessive "other-worldliness" of much of Hindu spirituality, and confronted the best minds and hearts of India with the duty of transforming the social environment, and of securing "the greatest happiness of the greatest number". The very vehemence with which conservatives and traditionalists denounce the development in India of the "materialism of the West" is the sign of this crucial change. Undoubtedly there is danger of an excessive and undesirable type of materialism. But it is equally certain that a healthy and sane "materialism", the attempt to exploit all our material resources and to change the material environment for the benefit of the masses, is one of the most reassuring aspects of the spirit of New India.

The Spirit of the Indian Constitution

This new Humanism, inspired as it is by the Christian Humanism of the West, finds its noblest expression in the spirit and contents of the Constitution of India. It is best seen in the formulation of the Fundamental Rights and Directive Principles of Policy, but the spirit behind them animates the entire document, and gives it its basic unity and homogeneity. It was conceived and put into shape by the maturest products of modern education, by the men who had taken a leading part in the social and political revolution that led to the independence of our country.

But the agencies that have brought about these far-reaching changes, all those who have collaborated in the task of grafting on the stem of ancient Hindu culture the sap of Western and Christian Humanism, have not finished their role in the building of our new society. The forces that make for certain types of Revivalism, involving a blind return to the past, are still powerful. If they should succeed in gaining over the masses and initiating a great movement of reaction, the results achieved by 150 years of the diffusion of Christian ideas would be compromised and our people deprived of some of the precious liberties we have painfully gained. Therefore the Christians of India and their educational institutions must join all the progressive forces in the country, to ensure the permanence and thorough understanding of the religious, social and political ideas which have rejuvenated our ancient land.

Father Jerome D'Souza, S. J., besides having presided over the destinies of St. Joseph's College, Tiruchirapalli, and Loyola College, Madras, in turn, for longish periods, has played a part in shaping the destinies of our nation, first as a member of the Constituent Assembly, then as a negotiator on the Prime Minister's behalf in delicate discussions with the Holy See and with France, and finally, several times as a member of the Indian delegation to the United Nations. The ten years preceding his retirement in 1968 were spent as Assistant to the General of the Society of Jesus. His golden Jubilee as a member of the Society was celebrated in 1971.



CHRISTIAN
INFLUENCE
IN
INDIA

by
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We are this year commemorating the life and death of St. Thomas in our land. His message, as a builder, as a preacher, and as a martyr, is timely and timeless.

As a builder he has a continuing influence over the country. The Syriac work, The

Doctrine of the Apostles, dating back to the second century A.D., says: "India and all its own countries and those bordering on it, even to the farthest sea, received the Apostle's hand of priesthood from Judas Thomas, who was guide and ruler in the Church which he built there and ministered there." The Christian influence in India is the influence of a builder.

St. Thomas is also a preacher. The Greek menologium says: "To St. Thomas fell the country of the Indians where he preached Christ." Before he could preach and teach, he had to have audio and visual sustenance and proof. But once convinced, he walked the path of truth to its bitter end. But before agreeing to walk along a path, he had to explore the alternatives. According to the Acts of St. Thomas, the Apostles gathered in Jerusalem one day in order to draw lots to divide up the world themselves. The Acts states that "India fell to the lot of Judas Thomas." Promptly Thomas objected: "I am a Hebrew". He pleaded, "How can I teach the Indians?" He goes on his knees and prays, "Whithersoever Thou wilt, O Lord, send me; only to India I will not go." The finger of the Lord pointed to India, and to India he went with all his strength and conviction. The Christian influence in India is the influence of a preacher and teacher who has fought his way through his doubts and questions to reach the land of righteousness.

St. Thomas died in India and in his death he lives in this great land eternally. It was St. Ephrem in his fourth-century hymns who makes the devil speak of "the Apostle whom I slew in India;" or again "Blessed art thou, whom the great King sent, that India to His Only Begotten thou shouldst espouse." The Christian influence in India is one which is merged and lost in the pluri-cultural and multi-national land mass which is the sub-continent,

but is effervescent, exploding and permanent in the life of its mind and its spirit.

The Building Influence

The Christian influence follows Thomas tradition of building. great Schools and colleges, farms and factories, hospitals and clinics, orphanages and deafand-dumb schools, and a whole host of national, state and local institutions have been built by the Church as its contribution to national development, to economic growth with social justice, to individual flowering and human well-being. Today the building and running of agricultural and industrial establishments, educational and health institutions and the many social-welfare undertakings are a common feature in our land and a meaningful bond uniting all our people. They are the part redeeming of our pledge to work for the economic and social well-being of our people, which we made to ourselves as a people when we fought for and won our independence. Hence all of us, Government-Central, State and local-and voluntary bodies, Hindu, Muslim, Jain others, are busy building these institutions. But till the middle of this century the Christian community were the main builders. When the East India Company established itself in the country in the 16th century, and opened the vast and profitable trade stations which gradually transformed themselves into the military and political subjugation and rule of the country, as a government it refused to educate the people, provide them with medical services, and point the way forward to better levels of living. It is the Christian missionaries who then came forward as the pioneer builders of schools, colleges, hospitals and farms. Later from 1854, when the government entered the educational field at a slow and leisurely pace, it was the Christian Church which rapidly expanded farming and industrial establishments, orphanages, old peoples' and widows' homes, Deaf and Dumb Schools, in addition to the quality schools, colleges and hospitals that they were running.

In this great building programme that we have pioneered, we have during the St. Thomas Centenary Year and every day in the following years to ask ourselves searching questions: Have we built well and truly? Are we remaining true to the internal and external architecture of this great enterprise? Are our schools and colleges really Christian in that, while retaining their elitist quality as centres of excellence, they are the homes of the poor, the lowly and the lost, or are they classridden and class-dominated like the rest of our society? Are our farms and factories generating employment and employable men and women, or are they communal excuses for perpetuating the employment of a few people in enviable occupations? Let us not forget that Christ was a carpenter, Thomas a fisherman, and that our schools and hostels started phanages, and our farms and factories as self-employment training cells for the discriminated and down-trodden. Have we maintained our buildings so that they go back to these roots as means of promoting national development, and as instruments of correcting the crying social injustice under which 80 per cent of our people groan and moan - a far greater number than those whom St. Thomas encountered when he landed in our country?

The Preaching Influence

The Christian influence follows the Thomas tradition of preaching and teaching the norms and means of redemption. It unflinchingly probes into the dark areas

of the human heart, into the shadows of social life. It dare not cover up the waywardness and wickedness to which all of us, all our lives, are heirs. It exposes our proneness to lie, to cheat, to deceive, to be selfish, to quarrel, to resort to violence, and to set up and worship false gods. At a time when we are faced with economic stagnation, with the unusual spectacle of our agriculture increasing at over 5 per cent per annum, while our industrial production is declining year after year, falling to 4.5 per cent for last year against a 12 per cent it should have registered; when the rich 20 per cent are getting richer and the poor 80 per cent getting poorer every day in every way; when black marketing, unaccounted money and tax-dodging have reached a proportion giving rise to two economies in the countrythe organised, above-board transactions and the hidden under-cover dealings; at a time when favouritism, nepotism, corruption, bribery and casteism have become a way of life; and above all, at a time when all of us seem to be joined together in a conspiracy of silence about this growing moral and cancerous crisis which is both individual and social, the Thomas tradition of pointing to the evil resident in the heart of man, of bringing into the open our individual and national sins, is crying out aloud, demanding our response. This call however, to denounce evil openly and unreservedly, can come only from those who are not tarred with the same brush. They can point to falsehood only if they are living honest lives. They can expose corruption only if they are uncorrupted. They can declaim against pride and hate only if they are walking the path of humility and charity.

It is at this point that the Thomas message of the norms and means of redemption ring out loud and clear. They are

norms, because they can never be attained by the best of human effort. In fact, humanly they are unattainable. They are means, because nothing short of someone else wiping the slate clean can give us a fresh start and pull us out of the deep cavern into which we have slid ourselves. The Christian influence in this land is a double one. It is an unpleasant one of exposing evil. It is a joyous one of proclaiming that, through faith and commitment, we can overcome the moral chaos that threatens us as individuals and society. It is a message that can never be completely appropriated. It is a call that is ever beckoning us onward and forward.

The Martyr Influence

The Christian influence in India follows in the Thomas tradition of losing one's life and gaining eternity. For the Christian community it has not always been simple or easy to lose its identity. It has exulted in the Good News it carries, that all men are brothers because their humanity has been rescued and guaranteed for them by the outreaching, healing and saving power of love, embodied in the life and death and resurrection of God born into this world. The separateness and uniqueness of the Christian message have revolved around its emphasis on the transitoriness of things temporal. that man is here, time-bound and on probation. He is a pilgrim and a stranger. His abiding city is not the cities of this world. His perfect freedom is bonded service. To this extent the Christian influence has been a disturbing and disintegrating force in a nation that has been and is struggling for integration and unity. It is and has been a separating and fissiparous force, in a people attempting and affirming their cohesion and identity.

At the same time the Christian influence has been one that is felt and not seen. The Christian community had to decide whether it would live in the centre of the community or at its periphery, whether it would be scattered and merged with the rural and urban agglomerations or whether it would be a self-contained ghetto community; ther it would bring to bear a theocratic view on the political social life of the country or whether it would make its own the secularist dimension on which the pluralistic religious society of the land could be established. The choice of the Christian community has been clear and unswerving from the beginning. It is to lose its political identity in the larger polity of the nation. It is to merge its social urges in the wider tasks facing the country. It is to die politically, socially and culturally, in order that the country may live.

This double strand which runs through the influence of the Christian community on the country, and its political, economic, social and cultural frame, is in the Thomas tradition — to die today, to live eternally, to lose one's sectoral identity in order to contribute to the spiritual base for the emerging new society. And it is to this two-dimensional call, a call that is always hard, even difficult and never allowing a moment's relaxation, to which the Christian community is called in the years ahead of the Centenary. It is to be the mustard seed which dies and becomes part of the soil, and grows into the tree where the birds of the air build their nest, where the cattle find food and a resting place, and where the weary traveller seeks shelter and safety from the sun and the winds, the rains and the storm. It can then cry, "Come unto me, all you that are weary and heavy laden, and I will give you rest."

Dr. Malcolm S. Adiseshiah is internationally known on account of his work with UNESCO, whose staff he joined in 1948 and of which he rose to be Deputy Director-General, contributing to the growth of that agency's work from small beginnings to its present great size and incalculable value to mankind. Since his retirement from UNESCO he has devoted himself to his work as Director of the Madras Institute of Development Studies, of which he is the founder, and in which valuable work is being done to promote the development of the State and the nation by research and documentation. He also continues to be active, at the national and international levels, in commissions concerned with educational and economic development.

Brother, onward thou shalt go,
Bearing thy own and cheering others' woe,
Treading the path where guiding angels lead,
And scattering on thy way the priceless seed
Which, sown in tears, in harvested in joy.



CHRISTIANITY
AND INDIA—
TWO GREAT
SAINTS AND
TWO THOUSAND
YEARS OF
COMMUNICATION

by S. M. Diaz I. P. S. (Madras-31)

1. Ancient India — well known in the World.

India is one of the oldest countries of the world and well-known to people of other lands, as being inhabited by an ancient and civilised people. Around the 6th Century B.C., which period is hailed as the first real awakening of the inquiring human mind, there were in India spiritual thinkers like the Buddha, whose teaching had an extensive impact on the then known world. In 480 B.C. a large body of Indian troops formed part of the Persian army in Greece. Later, the Greeks first, and then the Romans, had meaningful communications and fruitful trade relations with India. In the year 302 B.C., Megasthenes, who came as Greek ambassador to the court of Chandragupta, left a faithful chronicle, in which, among other things, he says that there were a lot of similarities between Indian philosophy and Greek thought. Similarly Eratosthenes, the president of the Alexandria Library from 240 to 196 B.C., wrote a book on India which, he says, is bounded on the west by the River Indus. Then followed the discovery by Hippalus of the monsoons, in 47 A.D., and of the new sea routes to India. It must have been about this time that a Pandiyan king of Madurai sent an ambassador to the court of the Emperor Augustus in Rome. Pliny refers to the emporium of Madoura and the port of Musiris, and also to the flourishing pepper trade between the two countries. All these clearly show that, around the beginning of the Christian era, the people of the rest of the known world were fully aware of the existence, civilization and commercial potential of the country which then, as now, was known as India. It is, therefore, obvious that references to India in the works of foreign authors of the second and third centuries A.D., like "the Doctrine of the Apostles" and "The Acts of St. Thomas", would, without doubt, apply only to our India. And on that basis, the living traditions of the Thomas Christians of Kerala, about the

life, work and death of St. Thomas in India, will correctly fall into place.

2. St. Thomas - the Apostle of the Resurrection and of Life.

St. Thomas was apparently a village fisherman of Bethsaida in Galilee, who was chosen as one of the twelve disciples of Christ. Personally Thomas was an obstinate and demanding type of individual, very much the proto-type of the modern rationalist. Unless he had tangible proof of the happenings reported to him, he would not believe. That is why he sought to touch the nailed hands and feet of Christ Jesus and to probe His wounds. The Risen Lord therefore chose to provide for him just such testimony regarding the resurrection as, in the final result, made him exclaim in reverberating faith, "My Lord and my God!" St. Thomas then, became the ardent apostle of the resurrection, and came to possess a spark of the Divine Life of his Lord and Master which had in it the fullness of humanity too. This was the life that the Lord Jesus referred to when He said "I am the Life." Once convinced and filled with the spirit of the Lord, St. Thomas was prepared to go forth "and die with Him", so that he himself and others with him might "have life and have it to the full". And so it came to pass that St. Thomas came to far-away India, to share with the people of this country the Life that he himself had the privilege to receive from the Lord Jesus Christ. The apostle's purpose, mark you, was to share his message and life and not thrust it, either by militant or pressurising methods. This process of sharing came naturally to him, and he had perfected it at the feet of His Master.

3. St. Thomas' Life and Work in India.

It is now known that St. Thomas came to India twice. The first journey was

apparently by a land-route, via Persia and Afghanistan, up to the north-western Kingdom of Gondophares of the Takht-i-Bahi inscription of 1857 and of the Kandahar coins. It is very likely that the apostle then proceeded along the western bank of the Indus to Sind, where there exists, upto this day, an isolated Christian community in Thittanagar, which venerates Thuma Bhagat and possesses the gospel in Aramaic according to St. Matthew. Some time after the end of this first odyssey, there was probably a second dispersion of the apostles. Tradition in Kerala has it that on this mission St. Thomas landed at Musiris (now Cranganoor), around the year 52 A.D. The people in Kerala, the ordinary folk as well as the rulers and even the priests, would appear to have received St. Thomas with open arms, because here was a man of God who preached a revolutionary philosophy of universal love. During his sojourn in Kerala, St. Thomas established seven major churches, including the ones at Cranganoor, Quilon and Palayur. There are also other churches, like the one of Kurusumudi at Malayatur, glorified by the folksong of "Thoma Ramban". The Doctrine of the Apostles says, "Judas Thomas wrote letters from India, which were read in the various churches where they were received". It was also mentioned that "India and all its own countries" received "the apostles' hand of priesthood from Judas Thomas." St. Thomas then moved to Mylapore on the Coromandel Coast, where he worked for some time and probably met his death in 72 A.D. Around Mylapore also. St. Thomas left the nucleus of a Christian community with its own church.

The Syro-Persian Christians who came to Kerala later, went on pilgrimage to Mylapore and venerated the shrines of St. Thomas, along with the local Christians; as well as the St. Thomas Christian pil-

grims from Kerala. The Sassenian Pahlevi inscriptions around the bleeding cross of St. Thomas' Mount were probably done by some of these foreign pilgrims, around the year 650 A.D., but there has been no unanimity in the deciphering of this crapt by epigraphists so far. About this time, there were also Nestorian and Manichean, as well as other Christian groups, operating from different bases in India.

4. The Impact of the St. Thomas Era on India.

The first phase of Christianity in India could be called the St. Thomas Era, extending from the early years of the first century A.D. to the turn of the 15th Century. During this period Christianity existed live and active in Kerala, while it was dispersed and probably dormant in certain other parts of India. The Thitta Christians of the North-west and the Mylapore Christians of the Coromandel Coast, as weil as the St. Thomas Christians of Kerala, could claim direct descent from the converts of St. Thomas himself; but there did exist in other parts of the country certain Christian communities who had received their faith at different times, from various Christian agencies. I have already referred to the Syro-Persian Christians who came to the Malabar Coast between the 4th and 7th centuries A.D., and the Nestorians and Manicheans. Friar Jourdain and his Dominican successors did active work in Thana near Bombay and in the upper Konkan Coast, early in the 14th century. They ended up near Bangalore by 1400 A.D. and built a church at Anekal, where a dated tombstone vouches for their presence. In the year 1330, Pope John XXII sent a letter through the Bishop-elect of Quilon to the Christians of Mylapatnam, exhorting them to greater faith and virtue, thus proving the existence of old Christians at My-

lapore up to that date. Earlier records bring out a reasonable continuity. The existence of a monastery at Mylapore, catering to the spiritual needs of the local christian community, between the 3rd and 6th century, A.D., is spoken of by the monk Zadoe of the 3rd century, and by the pilgrim Theodore sent to Mylapore by Bishop Gregory of Tours (in France) during the 6th century. Dr. Lingard, in his history of England published in London in 1854, mentions the visit to India in the ninth century A.D., of King Alfred's emissaries, Shighel and Aethalstan, carrying offerings to St. Thomas. Secular evidence of considerable value is provided by Marco Polo, who says in 1293 that "the body of Messer St. Thomas, the Apostle, lies in the province of Maabar, at a certain little town having no great population." He further states that the Saracens also considered St. Thomas as their prophet. On the whole, during this period, Christianity had on India a fairly wide-spread and continuous impact, which had a purely indigenous orientation and character in Kerala. On these shores the basic Christian tenets of the unity of the Godhead, the fatherhood of God and the brotherhood of man had an instant appeal and response, becoming part of Indian life. Of these three ideas the first one was accepted already in the Semitic religious philosophy; the second and third were taught by Christ, along with his emphasis on the first. The concept of the brotherhood of man, however, had been broadly envisaged in the Upanishads earlier and preached specifically by the Buddha, in India. All these ideas, integrated together thus, represented a development acceptable to the Indian mind. When therefore, in later years, the great Hindu reformers finally synthesised Hindu philosophy, out of a plethora of variegated thinking and precepts, it is not unreasonable to suppose that this Chris-

tian philosophy was also in their mind as a background. The path of virtue prescribed by Christians, along the lines of renunciation, devotion and service, was equally acceptable to Indian thinkers down the ages, and so where Christianity indianised itself fully and freely, as in Kerala, it stayed and flourished. The very fact that the St. Thomas Christian community of Kerala has survived and prospered through the centuries, in spite of its total isolation from the rest of Christendom and full exposure to the cross-currents of local religious development, is a measure of the intensity of their faith and the value of the apostolic work done by St. Thomas.

5. The Life and Work of St. Francis Xavier in India.

The next era of Christianity, which commenced with the arrival of the Portuguese in 1498, should really be considered the St. Francis Xavier Era. It is true that the Portuguese rebuilt many churches, as at Goa and Mylapore, and encouraged the spread of Christianity wherever they went. But all that did not have as much impact on the country as the personal missionary work done by St. Francis Xavier. This man of God, who is called the Apostle of the East and the second Saint of India, went about alone and unaided, tramping the West and East Coasts of South India like some spiritual colossus, preaching the gospel of Christ and reaping a rich and lasting harvest of souls. Basically St. Francis Xavier was very much like St. Thomas, though he came from a different background, being an aristocrat and an ambitious professor of the Paris University. The call of the Master came to him through St. Ignatius Loyola, the founder of the Society of Iesus. The question that changed his life was, "What doth it profit a man if he gain the whole world and lose his own soul?"

And so, St. Francis Xavier renounced the pursuit of worldly glory and went out to serve God and man in the farthest domains, by sharing the life of grace with myriads of souls. He traversed the Malabar and Coromandel Coasts, from Goa to Cape Comorin and again from Cape Comorin to Mylapore. Finally he went and prayed at the shrine of St. Thomas at Mylapore for guidance on whether or not he should undertake the arduous journey to China. He did decide to make this journey and lost his life in the process. His body, brought to India, still lies intact in the silver casket of Goa's Bom Jesus Church, and is venerated by thousands of pilgrims every year. If the Portuguese methods of spreading the message of Christ did not suit the Indian mind, here was a man, whose greatness of renunciation, philosophy of love and method of simple and direct individual approach, were just what the people of India respected and appreciated. And so his work, too, had a lasting impact, on the South of India particularly. I myself am one of the descendants of the St. Francis Xavier Christians of the East Coast from Manapad, where the Saint stayed for quite some time in a cave on the sea-shore. We are all proud of this heritage.

About this time and after, there were many other christianising efforts in India. Rev. Frs. Acquaviva and Monserrate of the Society of Jesus went to the court of Akbar in the 16th century and influenced his natural tolerance, to be oriented and synthesised on a wider horizon, taking into account the principles of the Christian religion too. Later, after the coming of the Dutch, the French and the British, Christian missionary activity received a much greater impetus. Protestant missions, too, in large numbers covered the length and breadth of the country. In addition to evangelistic work, many great institutions of edu-

cation and numerous houses of mercy grew up in the country. This was a welcome development of pioneering effort, in line with the idea of sharing Christian life to the full. This was modern Christianity's allembracing humanism in action.

6. The Impact of Modern Christianity on India.

Today's India has largely been influenced by the liberal English education and the widespread social service attitudes, which have been imparted to Indian society by the precept and example of the Christian missionaries during the last century and a half. They were the acknowledged pioneers in both these fields, of which education took precedence in time. Educational institutions at all levels, sponsored by different Catholic and Protestant religious groups, were established all over India. It is true that the Government and public bodies too started similar institutions side by side. Many of the Christian educational institutions naturally did better than the latter. because the men and women who ran these institutions were dedicated persons, who gave their all for the cause of education and the welfare of the student community. One has only to look around at the leaders of Government and the people, as well as of the professions and business in India, over the last many years, to see that a substantial proportion of them are endproducts trained at some stage or other in Christian educational institutions. Similarly, many are the industrial schools, institutions for the handicapped, as well as the hospitals and homes of mercy that are conducted by Christian missionaries throughout India. In addition, Christian brothers and sisters have also gone farther afield into the towns and villages. on missions of mercy and of general relief. A measure of the impact that these servi-

ces have had on the Indian people is provided by the manner in which Hindu and other Missions have organised themselves as religious houses and gone into action on similar lines for social service and missions of mercy for relief of distress, as well as on educational projects. Imitation is obviously sincerest compliment that thinking people can pay to other individuals or groups. India has also realised now, by and large, that in rendering these services and sharing their Christian life with Indian society, the Christian missions have not attempted to westernise India, but on the contrary they have fully Indianised themselves in the process.

7. Conclusion — Indianisation and Ecumenism

It is not as if this Indianisation is a post-Independence process. No. It started with St. Thomas and fully permeated Christianity in Kerala. Maybe during the Portuguese era there was a wrong approach, but that failed and vanished fast enough. After all, even during that era there were missionaries like de Nobili, de Britto and Beschi, as well as Pope and Caldwell, who Indianised themselves in their names, habits and way of life, and what is more, went allout to study the language and culture of the people. The contribution of Beschi, Pope and Caldwell to Tamil language, literature, grammar and comparative philology, is something that Indian scholars themselves have not done for ages before or after. Speaking at the Eucharistic Congress in Madras, three and a half decades ago, the then Bishop of Vizagapatnam, himself a foreigner, asserted that foreign missionaries had come to India to serve and Indianise themselves. After the Second Vatican Council the winds of change as regards nationalisation have intensified. Today even the central feature of Christian

worship, the Holy Mass itself, has been Indianised in regard to language and some ceremonies, according to the composition of the community for which the service is held. Apart from this, the movement of Ecumenism, which has gained momentum after the Second Vatican Council in a big way, could also be considered to have had its origin in the two-thousand-year-long communication between Christianity and India. The dialogue commenced even in St. Thomas' time and was continued by the Jesuit savants of the Madurai country with Hindu scholars. But then, there were probably other foci of influence outside India which restrained such initiatives. Now the movement has come into its own, and Indian prelates of today have thrown in their weight on the side of nationalisation, unity and progress. Obviously, between Christianity and India, the long communication of two thousand years has been beneficial to both.

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We shall not pass this way again;
Oh, heed the passing hours,
And let each day a record make
Of something pure and noble.
A smiling face, a cheering word,
Makes others 'round us happy,
And lightens up the rugged way
That leads us on to glory.



THE' CHRISTIAN INFLUENCE ON INDIA

by M. V. Arunachalam Managing Director, T.I. Group of Industries, Madras.

India has always been known for its religious tolerance. People of diverse faiths have existed in the country side by side. New faiths have also grown within the country, like Buddhism, Jainism and Sikhism, while faiths of foreign origin have also established themselves in the land, like the Muslim and the Christian faiths. There are now among us today not only Muslims and Christians but also Parsis, Sikhs, Jains,

Buddhists and others. There are also various subdivisions among the major community, the Hindus. Though belonging to different sub-divisions, all of them co-exist and contribute to the richness of Indian life, and add variety and diversity to the composite culture of the land. The spirit of tolerance, a characteristic feature of the Hindu religion from the earliest times, has enabled people of different religious persuasions to settle down in the country, and prosper. India takes pride in this spirit of tolerance, and recognises it as the most civilised way of behaviour among our own peoples.

Great Influence, Impressive Impact

The Christian community's early advent into India and subsequent growth has been the result of this tolerance. Dating back to the ancient days of St. Thomas in the beginnings of the Christian era, when the early settlers from Israel found a foothold in South India, down to this day, the Christians in India have steadily grown in numbers. They now form about 3 per cent of the population but constitute the third largest religious community in the land. Their importance, however, is not to be measured by the smallness of their numbers. Their influence is far greater, and their impact is far more impressive than what their numbers indicate. As in the case of the Parsi community, which, though a handful in numbers, has contributed enormously to the industrial wealth of the country and has made its impact on the economy of the land in a substantial manner, the Christian community in India has made its impact in certain spheres of Indian life and culture. Their influence has been particularly marked in such spheres as education, medicine, socialwelfare work, and in the care of the weak and the neglected sections of the population.

English education and its rapid spread in the country should be ranked as the fore-

most among the Christian influences in the land. The British rule has, of course, provided the chief motive force for English education, but then the Britishers were Christians by faith and the weight and influence of rulership undoubtedly gave momentum to the study of this foreign language. How fast it has spread throughout the country, and how powerful its hold on the people of the country has been and continues to be, are familiar knowledge. As years rolled on, the value of this European language as the gateway to knowledge and as an open window to the wide world outside, had become so widely realised that even now we fight hard to retain its rightful place in our educational affairs in the country. The Christian missionaries had done tremendous work establishing educational institutions throughout the country, and some of the Colleges sponsored and run by them have legitimately become by-words for academic distinction. The several convent schools that sprawl over the country, particularly in the metropolitan cities and hill stations in sylvan surroundings, are invariably run by Christians, and the popularity these institutions command is a measure of the efficiency with which they are run and the high degree of their usefulness to the community they serve. The sense of discipline that is imparted to the pupils, and the level of instruction given are a tribute to the devotion and dedication with which the Christian teachers fulfil their assignments. The high degree of literacy among the Christians, particularly the middle and the upper strata, is a thing to be proud of in any society and this high literacy percolates to those around.

Spiritual and Educational Ministry

Certain regions in the country have come to be associated with the Christian community, largely because of the concentration of the members of this community in those

areas. Nagaland and some parts of the State of Kerala, for instance, have a large number of churches and the denominational subdivisions among the votaries of the Church. Goa and Mangalore are other such pockets. The Churches primarily minister to the spiritual needs of their followers, as is to be expected, but the educational institutions invariably attached to and run by them, or with their support, are legion and attract students from all creeds and castes. The high percentage of literacy in Kerala is not a little due to the presence of the Christian population in that State. In the state of Tamilnadu also, the areas of Tiruchi, Tinnevely and Madras City are known for the excellent educational institutions. The services which institutions such as the Loyola, St. Joseph's, St. Xavier's, and Christian Colleges (for men), Stella Maris, Women's Christian, Holy Cross, Fatima College (for women) have rendered and are rendering to the student community of Tamil Nadu are very great indeed.

The fact that these educational institutions are run by the Christian missionaries, belonging to one or the other of the religious orders of the Church, perhaps explains the high degree of care bestowed both on the pupils and their education. Invariably they are bound by the vows of their orders — such as the vows of poverty, chastity, discipline, obedience, and selfsurrendering service to the Lord - and their personal discipline and dedication serve as better examples of real and lasting instruction than mere preaching in the classes. It is my feeling that the disciplines of the Church mould them into better personnel and better educationists and help them carry out their tasks in a far more efficient and devoted manner than mere administrative and organisational cadres. It matters little what their efficiency is due to, but the fact will remain that the benefit which the community at large is

receiving in the sphere of education from the Christian institutions has been substantial and should be recognised.

Service to the Sick and Poor

Ministering to the sick is a social work and all religions have extolled the virtues of attention to the sick, the neglected and the weaker sections of society. Compassion is not the monopoly of any one religion, and we have examples of supreme acts of service to the poor and the sick; but the element of compassion, whose embodiment Jesus Christ was, is perhaps more pronounced among those of the Christian way of life than in others. This also, it can be said, manifests itself in more practical ways among the Christian community than elsewhere. The number of poor homes run by the Christian missionaries and the readiness with which they come to the succour of the disabled deserve to be specially mentioned, and the benefit that society derives therefrom cannot be belittled. There are numerous poor homes run and maintained with extraordinary efficiency and loving care, by a host of missionary nuns belonging to some religious order or other, without any ostentation or desire for publicity. Such silent and dedicated work by a band of workers done in the Christian spirit of service is an ennobling influence for good in any community.

Perhaps the same spirit of service should be considered as the motive force, or at least the primary motive, for the social work that is done by Christian missionaries among the tribal people and the Adivasis in Madhya Pradesh, Maharashtra, Chota Nagpur, Assam and other places. The blot of untouchability that has been the bane of Hinduism has unfortunately placed a large section of Hindu society in the position of the downcast and the backward, and the Christian missionaries have found this sec-

tion as deserving of their attention and as needing uplift. And while keeping in view the material advancement and uplift of these people, which the missionaries have been able to bring about to some extent among them, there have also been instances of conversion from among them to Christianity. Such instances have been quite common in the past, but these have brought the missionaries into conflict with the majority community. Christianity is a proselytizing religion and conversion, according to their tenets, is their divinely ordained work; but it is one of the unfortunate consequences of missionary work that furious opposition was encountered to this aspect of their work. This work, it is possible with some care and caution, can be bifurcated from the other social work of community welfare and uplift, and I feel that this aspect has of late been recognised and conversion is resorted to only when it is specifically sought for.

The Backward and Neglected

The benefits that the tribal people have received from Christian influences need not be belittled on this account. The willingness to live and work among the tribal people is a characteristic of the missionaries, and their simple ways of living do exercise an elevating influence on the neglected section of the society amongst whom they work. It may also be mentioned that it has perhaps also produced a revival of interest in the majority community for the welfare of the backward and neglected sections. The removalof-untouchability campaign, the special efforts made to lift up the scheduled castes and tribes and the backward classes, and even the constitutional safeguards for them, may be attributed to the reactions of the majority community. To the extent that Christian influence and work had spotlighted the shortcomings of these neglected sections, to the extent that their cause was taken up with fervour by Gandhiji himself, the Christian influence may be taken to be implied.

In the field of medicine the Christian missionaries have exerted a wholesome influence. Kerala State has been the nursery for nurses, the home from where nurses have gone out to the various hospitals throughout the country. Not all of them are Christians, but the impetus given to them in their home State and the readiness and the willingness to take to this profession of ministering to the sick, can be traced to the Christian influence in Kerala. The Christian Mission hospital which is run at Vellore in Tamil Nadu with a great degree of devotedness and efficiency has rightly evoked the admiration of all in the land. Here again it is the spirit of dedication that characterises the quality of service that deserves particular mention.

Solidarity, Unity, Harmony.

Though St. Thomas came to India 19 centuries ago, and the first Christian settlers were to be found even in those early centuries, their numbers grew gradually, and the Christian population — nearly 15 millions in the land - most, if not all of them, would be found to be the inhabitants of this country, the natives of the land and not foreigners. The number of churches that we find scattered all over the country (and the faith which they infuse into their followers) certainly adds to the number of the many ancient temples for which our land is justiy famous. The Christian community is important and powerful in the sense that it is a part of the world Christian community. and can and does draw on the inspiration from such a background. The International Eucharistic Congress held at Bombay in

1964 and the visit of the Pope rivetted the attention to these connections, and the celebration of the 19-hundredth anniversary of St. Thomas will serve a similar purpose, by strengthening the feelings of solidarity and oneness among the Christian community. To that extent the Christian influence, already a power for immense good, can be expected to further improve under this inspiration. A growing influence can and should be kept healthy and wholesome. It is possible by some thoughtless action, under impulse, to make this influence unhealthy by moving in unwelcome directions; but in the changed conditions in which India lives and functions at the present day and with the advancement in education, culture, and social approach and behaviour, it is certainly possible and eminently desirable that all the influences for good that have characterised the Christian community should be enlarged and expanded, so that the whole of society might progress together in a spirit of fellow feeling and harmony towards betterment, materially and spiritually. The contribution of the Christian community towards this common goal should be even more substantial in the years to come than what it has has been in the past. That is my hope and prayer.

Mr. M. V. Arunachalam, at 44 the youngest of our contributors, is also different from the rest in that the distinction he has sought and attained has been mainly in the world of industry. Managing Director of Carborundum Universal and of Tube Investments of India, he is also a Director of several other companies. On the local, national and international levels, he is an active member of the Chamber of Commerce, being at present national President and international Vice-President. He has also served as Chairman of Neyveli Lignite Corporation and as a member of the National Productivity Council. He has promoted management studies and industrial research by his work on the Governing Councils of the Indian Institute of Bank Management and the Central Electro-Chemical Research Institute.



When despair met with hope .. at the Home for the Aged — Little Sisters of the Poor.



In a world of their own: Mercy Home... for the mentally retarded — Salesian Sisters of Mary Immaculate.



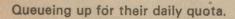
A battle of love: Missionary Sisters of Charity.







What is special about it today anyway ...?





Parish boys giving a helping hand to put up a hut: Covelong, Madras.





And this too is 'the life we see to share.





THE
CHRISTIAN
COMMITMENT
TO
DEVELOPMENT
IN INDIA

by Fr. M. A. Windey, S. J.

Sometime Professor of Sociology St. Alebrt's College, Ranchi, now Director, All-India Village Reconstruction Organisation, Guntur A. P. A few years ago India entered its third LEGE decade of self-reliance and independence.

Three Decades:
Glorious, Dangerous, Decisive.

After the first "glorious" decade (where-BANA) in a new hope and daring planning were born, which led to impressive industrial and community achievements) and after the second "dangerous" decade (wherein gradually the old regionalism, external aggression and increasing inequality of income began to lift their heads), this third decade may well be for the future of our country a "decisive" decade. Such is the magnitude of our present problems (spiralling unemployment, rapid population-growth, land hunger, impoverishment of the rural population, unequal pace of urbanisation and industrialisation, not to speak of the added burden of our national and natural calamities-from famine to refugees) that no one can sit back and "hope for the best", while pointing an accusing finger to politicians. to capitalists, to the past or to the West. Two things are essential: the rising of the entire population to an intensive joint effort, and (this effort in turn will not come except for) the rising of every man to a joint vision and inspiration.

We are entering also the world's second "development" decade. Gradually this word "development" has taken the place of earlier concepts of progress and assistance to the weaker groups and regions of the world; underlying it is also a shift from charity to sharing. Development, in the words of Pope Paul VI, is also the new name and the basis for peace. The intent of this decade is not only to increase production but to reduce wastage; not only to increase welfare, but to effect a greater utilisation of human resources.

This is also the first decade of the new Justice and Peace Commission, founded by Pope Paul VI, to bring all Christian forces together in support of this world-wide attempt to bring to an end the shocking distance between rich and poor in the world, and to bring to life the principles which, like crystals, have been long embedded in the rich heart of Christian tradition and seeking.

The Christian Contribution

In the midst of this increasing engagement of all with this world attack on poverty and inequality of opportunity, what is the role of the Christian mission and community? In this concern for "development", what is the specific contribution Christians should make to be true to themselves and live up to the expectations of God and men?

It would seem that there are three things which we can and must contribute. First of all, a deeper insight. There is a danger that only a part of the whole man, or a passing aspect of his happiness, or a truncated view of human history and ascent, may serve as the model or target of these labours of love. It is possible that underlying our understanding is the assumption that this world is a battle-ground, where only the fittest survive and the mighty will rule. It is possible, too, that we may turn backwards to escape the burdens of strangers, and concentrate on our own community or group needs and advantages. Against this, stands the Christian vision of integral human development: i.e. man, body and soul, oriented and free, servant and king, living not only by bread, but by justice and love, because of the mercy of God; the vision, therefore, also of human responsibility and fraternal love—we are our brothers' keepers -and a vision of ecumenical and worldwide action, so that this world be not the preserve of conquerors and the mighty alone. Only the Christian utopia is real.

Next, the Christian brings with this insight also the cornerstone of sacrifice. The problem of the world is not distribution, it is also dispossession: it is not only foodgifts but self-gift; it is not so much population-control as passion-control; it is not a surrender of surplus wealth or an exploitation of untapped resources, but rather a will not to fill one's barn with an unshared harvest.

In this spirit the Christian is called upon to set the example of single-minded dedication and an inexhaustible energy of service the demand on him is for unparalleled generosity away from comforts and successes, at the risk of being exploited; the demand is for forgiveness of past insults and present oppression, as much as for great fortitude to undo the injustices of centuries often committed by the "post-Christian peoples". the demand is for an unshakable hope, for it is easier to follow Bernard Shaw's principle "that nothing in this world is ever set right except when people are prepared to kill one another till it be done", than to follow the example of Jesus Christ "who offered Himself in sacrifice" so that justice might be done to us all.

The Andhra Initiative - C.R.O.

Andhra has been, in the history of India, a place of national experimentation in many ways.

The Bhoodan movement, the Panchayati Raj system, the idea of a linguistic state, all of these and many others started in Andhra Pradesh. In a modest, but significative and potentially widely applicable way, the *Christian Relief Organisation* shows the road to a new concept of involvement in development work.

The most striking characteristic, maybe, of the programme of the Christian Relief Organisation was that it took roots in the midst of a *crisis-situation*: the unprecedent-

ed Andhra Pradesh Cyclone of May 1969. Its motto, from the first week, was: "To be, in times of crisis, an instrument of progress"; i.e. "to rise beyond the ordinary emergency relief" and distributive philanthropy. Following the experience gathered in the Bihar famine days and other calamity-situations, it aimed at working on the roots of the problems affecting the area and was oriented to the future. Its work was not finished with the period of the calamity, and its effort was not restricted to covering up the damages of the past. With the outside and local help available, it was felt that more could and should be done, than merely replacing a few bamboos on vulnerable huts, or supplying blankets or implements, nets or boats, grain or cattle to replace what was lost. The deeper damage was greater indebtedness, insecurity, loss of employment, discouragement, more destructive, as well as social envy and easy and cheap gift-tonics to put the conscience of the unaffected and secure at rest.

The stress automatically fell on the opposite side of the traditional pattern; instead of becoming mainly a giving programme, it became a demanding programme: instead of being a self-glorious relief worker's effort only, it became a people's programme. Not in the way of a municipal service or a Governmental blueprint: but an invitation (and education) to self-help through discovering the two commonly forgotten LEVERS OF DEVELOPMENT: "our hands and our neighbours'."

Joint Action and Cooperation

Community-action and inter-caste cooperation thus became a precondition for a village applying for redress; statements to that effect were not sufficient; often a hard and practical test of this co-operative willingness to rebuild the lost village preceded the final agreement to launch on the joint reconstruction programme; such as the making of an approach-road by their own efforts, the levelling of a site, the carting of endless baskets of sand, the reconciliation of long-divided groups, etc.

Necessarily this attitude had to be reflected also in the organisation itself. From the very beginning it was established not only on a wide ecumenical basis, but it was also open to workers and volunteers from all religions and secular groups. It was the first time in the history of this region that all Church leaders came together for social action, and not just for celebration, discussion or tea! With their encouragement, and actual support by way of various services (office, shelter, transport and storage), the Christian Relief Organisation's programme grew up to be a model of dialoguein-action, in spite of apprehensions and tensions. More than 30 agencies joined hands and funds, for the first time in India.

On a smaller scale, the foundations had been laid when the Christian Relief Organisation was started in Bihar during the Famine days (which later developed into the Bihar Association of Voluntary Agencies, wherein some 10 or 12 service agencies agreed to plan together and assist each other in the development of the poorer regions). More difficult to understand and accept, by those accustomed to parochial priorities, remains the implied honest application in practice of the same "open" attitude, so that not Church groups or Christian communities are favoured or given priority, but the poor, irrespective of their caste and creed. Equally difficult is the demand from the beneficiaries to give up isolated living and working, prejudices and allergies with regard to other groups; though it is observed that the common man is usually more ready to recognise this need than the established leader.

Thrust and Drive from Youth

If all this became possible, it was because of the fact that the entire organisation's thrust and drive came from youth: it became the first full-time volunteer organisation wherein young people (graduates mainly, but also skilled young workers, or members of expert volunteer corps from abroad) had a chance to learn and lead. More than 700 young men and women, up to the present date, have, for various periods of time (ranging from a few weeks to 2 years), joined the organisation. They represent 13 Indian States, and at least an equal number of foreign countries, though more than 90% of the participants are naturally Indians and about 80% local residents from Andhra Pradesh. Recommendations are of relatively little value: every applicant, like every village, must prove himself, by a series of field tests of endurance, generosity, honesty, flexibility and aptitude to live and deal with village people as well as with officials and companions. No salaries are given for 3 months (other than a meals allowance): only then, according to their expertise and professional qualification, may proportionate but humble remuneration be given. Only full-timers are accepted, and often they are doubletimers, and in the central office as well as in the field mostly over-timers. Visitors rarely overcome their wonder and astonishment at seeing these young people at work often from 6-30 a.m. till late at night, with hurried (or no) intervals: with rarely a free day in three or four weeks, serving as it were on a war footing. Is not. in fact, development of such urgency? Do we have any time to lose to catch up and on, not with the Joneses, but with the longstanding injustices, poverty, insecurity, divisions and social corruption which, even after political independence, still leave 100

million people of the Harijans, not to speak of other poor groups, at the mercy of nature and society?

Village-Reconstruction Organisation

As the new name of the Programme, Village Reconstruction Organisation, better indicates, the scope of the Organisation is of a comprehensive character. Village-building is much more than house building: it is community-building, including shelter, co-operative formation, health, education, and skill-training, increased employment, new leadership and youth formation. The targets are not houses or walls, or wells, or roads or trees, school or health centres, godowns or community-gardens or villageindustries; the target is man-in-the-community, the creation of an atmosphere wherein all these material items are made by all, to be shared or respected by all.

Up to date more than 1,500 homes have been created within barely 2 years: about 43,000 trees planted, some 70 wells dug (some of them 25 feet in diameter), about 20 miles of road made; currently 4 schools, 3 health centres, 1 co-operative centre, 1 community centre, are under construction or completed; some 20 more of these are planned, together with buffalo sheds, watertanks, sanitary and light-installations. A village-and-rural employment-programme is operative among tanners, farmers, cobblers.

Lastly, and far beyond our expectation, this relief-born development has become a truly national model for village - building. So much has been written about the urgency of action in and rehabilitation of our villages: it is the theme on which Gandhiji returns in practically every one of his writings. And yet apart from building houses here or there, or consecrating a model ashramic complex for select followers, the villages have remained what they are: unattractive, unplanned, often uncared-for and unapproachable islands of

poverty or inequality, casteridden or exploited. "Gandhi's dream come true": this is how one visitor described the new villages that have sprung up, in the wake of the CRO initiative, all through the Guntur district first, and now over the entire coastal belt of Andhra Pradesh, and as far as the frontiers of Orissa and Madhya Pradesh, and deep inside Tamilnadu even. It is not enough indeed to achieve the building of a modelvillage, or to finish the building of a socalled "colony": there is an entire followup programme required to assure maintenance and growth, confident and self-reliant leadership. community-involvement administrative concern. The V.R.O. is now actively engaged in 5 districts: Guntur, Krishna, West Godaveri, Khammam, Ongole; for 3 more districts plans have been prepared: East Godaveri, Karimnagar, Tiruchirappalli; requests have come in also from Nellore and from Nalgonda, and even from other states in the Indian Union. Apart from rural villages, urban slumagglomerations are also now on the lists of applicants (Guntur town and Vijayawada). The all-India programme for rural housing, sponsored by the Central and State Housing Ministers' Meeting in Nov. 1969. and sponsored now by the L.I.C., has acknowledged its indebtedness to the C.R.O. initiative. Dr. C. Raju, the Chief Secretary of Andhra Pradesh, on the opening day of Vasanthanagar declared that this was, probably, the biggest contribution to the change of the rural face of India.

In the course of the Director's world tour through five continents, the ideas behind this new and daring approach to a basic revolution among the poor, not by means of political slogans, but by a determined (morally and socially motivated) effort of self-help, with the assistance of constructive minded youth, has captured the atten-

tion of nearly all international agencies of development, the F.A.O., the UNICEF, the W.H.O. and the UNDPA.O.

Without the continued encouragement of the various District Administrators, particularly of Sri Venkataratnam of Guntur, who came out first in support of this idea and who was able to inspire and convince various other departments and districts, all this would not have been possible. One sometimes meets Government at its best: and then, even amidst the usual red-tape and complications, new ideas get a chance, and "change" becomes an explosive reality and not just a red-hot word.

Will all this last?

This is the question one must ask and face. For, as the French writer Duhamel points out, "man falls back now and then on his four feet". No human achievement is by itself permanent, except when the price is paid of constant renewal of inspiration, of sacrifice for one's principles.

There is the danger, among Christian Church leaders and communities, as among all communities, of returning to the old frontiers and castles of closed groups; of retrenching the ecumenical effort, or of restricting it to the easy partners; of envy and isolationism. Unity is never a sealed, frozen, preserved thing: it is a living, delicate balance of understanding and trust.

There is the danger, too, of discouragement: for this kind of village-building (and not just house-building) is an uphill, and terribly hard task: it is so much easier to raise a flag, than to raise a people. It is tempting to be satisfied, in the midst of these moments of despair, with mere relief, and to abandon the deeper effort of people-building.

Lastly, there is also the danger of triumphalism of resting on one's laurels, of quoting a great achievement, and burying it with honour. It requires far-sighted and courageous people, on top and at the basis, to continue to believe and sacrifice for the deeper revolution, the true dimension, the "Omega direction" as Fr. Teilhard de Chardin calls it.

The Gospel and Development.

Sometimes the question is asked: How does all this stand in relation to the proclamation of the "good tidings" of the Gospel? I would imagine, the answer is clear, once one understands the dimension and purpose of the Incarnation of the Son of God. From the sign given to the disciples of St. John, it is clear, that the dawn and credibility of the Gospel rests on this integral understanding of salvation. Evangelisation is then not a soul-hunting game, nor proselytism, nor paternalism, nor secularism, nor a trademark of Western culture, nor a gift of American wheat, nor a mere proclamation of saving slogans in the midst of secure comfort.

It is rather a lifelong engagement in the service of man for God's sake, in loyalty to God's love. It is an embodiment of God's Christ who to each man wants to shows love as the basis and purpose of development action. It is community-formation where unity fails, service where the self rules. It is a constant challenge to all preachers and teachers to practise and learn, and to all those with power and wealth to effect a change of heart. It is the divine initiative that made the cosmos out of chaos, and in the ruins of mankind's deepest calamity planted the seed of its ultimate victory.

Father Michael Anthony Windey, S. J., is a man of wide-ranging intellectual attainment and also of great dynamism in action. Having taught, or directed courses, for seventeen years after his first arrival in India, he has, since 1963, been a tireless worker in the field of socio-economic service. Among his major activities has been the organisation of extensive relief operations during the Bihar famine in 1966-67. He is at present Director of the Village Reconstruction Organisation (formerly Christian Relief Organisation) in Andhra Pradesh, an organisation which specialises in drawing development out of calamities.



A MISSION OF MERCY AND LOVE TO MISERY AND AFFLICTION

This brief account of one good woman's crusade against human misery is but an example of what 31,000 Catholic religious (29,000 Indian Sisters and 2,000 foreign) are doing for those who are sick in soul, mind or body.

A child lies dying of gangrene in the dust of a Calcutta street. Except for its frail mother who lies helpless and in rags a few feet away, no one cares. The loss of one

more life is meaningless in a city of 3,000 officially designated slum areas and with a population of seven million, almost one-third of whom are destitute refugees. For this is Calcutta, a city of such compounded misery that the wail of a dying child is lost in its million-throated cry of desperation. Few can afford to care in what Mr. Jawaharlal Nehru called "a nightmare city." Those whose task it is to care, the Calcutta Municipal Corporation which governs the city, are endlessly frustrated by endless problems.

Founded on the Hooghly River in 1690 as a British port and trading post, Calcutta has a melancholy history of riot, famine, pestilence, unrest and economic distress. Its assets — it is India's first port and one of the nation's largest industrial areas are outweighed by tragic debits. Besides the waves of Bangla Desh refugees from East Pakistan who still crowd its camps, slums and streets, endless thousands stream in from impoverished areas in hope of work. Unskilled and unwanted, they only multiply the misery in slums and streets. Add 30.000 sacred cows to the snarl of traffic and humanity, a port that is silting up rapidly, labour unrest, Naxalite and Communist agitation, a debilitating climate and unrelieved filth, and the list of its woes is just beginning. No wonder that a child can die daily, or hundreds - and that few can afford to care.

A Nun's Story

Among the few who care is a woman, a nun, and this is her story. She is not unique in her mission to misery. Other groups, both religious and secular, are engaged in the same ministry to the suffering and the destitute. What is unique is that she began alone, single-handed and, with a faith that has moved mountains, touched

the heart of India, and crystallized in a religious congregation of young men and women the Christlike luminous love of suffering humanity which is an inspired reflection of her own. The more this sad century appears to come apart at the seams, the more can we take hope in the joyful witness of this extraordinary woman named Mother Teresa.

Born in Albania in 1910, she spent her youth in Yugoslavia, where a longing for the mission apostolate took root. An encounter with the Loreto nuns of Ireland, who were recruiting there, brought this fervent young lady, aged 18, to Calcutta as a postulant. The Novitiate was followed by years as a teaching nun in the Loreto Convent High School there. But over the years the hands of the destitute of Calcutta reached out to her, through the cloister walls and every window that opened on their all-too-visible abandonment and despair. There was no rebellion here, but a call to personal commitment in slums and streets where disease and grinding poverty distorted the image of God.

Her prayerful conviction grew from "We should do something" to a strong "I must do something." She looks on September 10, 1946 as the day of decision. It was then that she brought her unprecedented request to her Superiors — to live alone, outside the cloister, with only God as her guardian and guide in the harsh wicked world of the Calcutta streets. More than human assessment was at work here when her Superiors and her Archbishop agreed to take the matter to Rome. Such love is more than a talent; it is a grace from Heaven, and could not be denied.

On August 8, 1948, with approval from Rome, Mother Teresa laid aside the Loreto habit to veil and clothe herself in a simple white *sari* with a blue border and a crucifix at the shoulder — the shield and sign

that would make her, and many others, one with suffering *India*.

Three months in Patna with the gracious Medical Missionary Sisters afforded her an intense training in diagnosis and treatment of the sick. By Christmas she was back in Calcutta, and immediately began an exploration of the slums of Tiljala and Motijhil. After years of yearning, not a moment was wasted. By December 28 she had permission to open a slum school. Twenty-one children waited for her the first day. The next day there were 41, and she notes in her diary: "Those who were not clean, I gave a good wash at the tank. We had catechism after the first lesson in hygiene, and then reading. We used the ground as a blackboard. After the needlework class, we went to visit the sick." In both slum areas, a start had been made. The amazing future was hidden in small beginnings.

Endless Woe of the Poor

The first two months found her generally alone and at times overwhelmed with doubts. The endless woe of the poor, the sick and the dying filled her days. Again, her diary notes her struggle: "Our Lord wants me to be a 'free nun' covered with the poverty of the Cross. But today I learned a good lesson. The poverty of the poor must be so hard for them. While looking for a home (as a centre) I walked and walked till my arms and legs ached. I thought how much the poor must ache in body and soul, looking for home, food and health. Then the comfort of Loreto Convent came to tempt me. But of free choice, my God, and out of love for You, I desire to remain and do whatever be Your Holy Will in my regard. Give me courage now, this moment."

News of Mother Teresa's singular activity was not slow in making its way through the slums and the higher circles in which she had once moved. Help was extended by the generous she had known and taught. Young ladies, teachers by profession, accompanied her, when time permitted, and helped with the children's classes. But a line in her diary, as early as January 2, 1948, gives an indication of her hopes and practical foresight. This mission to such vast and pathetic wretchedness demanded more than the occasional helper. "To be able to persevere long in this work," she writes, "one needs greater strength. A religious life alone can give it." To find Sisters who would dedicate themselves to this work became the first intention of her prayers and planning. "I wrote the rules now."

In February, the Gomes family offered a house to serve as a centre. On March 19, St. Joseph brought the first recruit, a young Bengali girl. Others quickly followed, and formal constitutions and rules were drawn up for presentation in Rome. Besides the three vows, a fourth was added-dedication to work among the poor. Their special purpose was: "work for the conversion and sanctification of the poor in the slums through the care of the sick and the dying; the gathering and teaching of street urchins; the visiting and care of beggars and their children; and the sheltering of the abandoned." The convent would merely be a centre of reunion and rest for body and soul-but the work would be outside for these "handmaids of the poor." Twentytwo years ago on October 7, 1950, the new Congregation of the Missionary Sisters of Charity was approved and erected in Calcutta. The results have been a religious phenomenon, an explosion of good: it has been a continual "mission of love" for the unwanted, the disabled and the castaways.

The Dying Derelicts

One of the most widely known undertakings of Mother Theresa is "Nirmal Hriday"

- the Home for Dying Destitutes. Early in her work her heart went out to the hundreds who died desolate and alone in the streets. She approached the Municipal Corporation. "Give me a centrally located house. I will take care of the rest." Eager to help, the Corporation found it no easy task to find something suitable in overcrowded Calcutta. There was a place, but probably unthinkable - Kalighat temple, the oldest in Calcutta and dedicated to the blood goddess Kali! Attached to the temple was a pilgrim's hostel with two large rooms. Mother Teresa was delighted - anything, as long as it gave her derelicts a place where they could die in peace, in human dignity, and touched for once by the love of God.

The Hindu priests of the temple were hostile at first, until one of their own lay dying and unable to find room in any of the overcrowded hospitals. Mother Teresa took him in, and her tenderness won over his companions. Today most of her help here comes from Hindus, charmed by such disinterested love. Last year 1,817 dying paupers were brought to the home. Prompt medical attention, proper food and, above all, a radiant love saved 880.

"Nobody as yet has died here without God," says Mother Teresa, and the peace of the suffering here attests to that.

The Home for the Dying as a name sounds worse than the Black Hole of Calcutta. However, in the same turbulent city is this place for those unwanted by the rest of the world—incurable destitutes, ostracised lepers and unwanted children. It is also the most beautiful way to die: in peace, with others, surrounded by and showered with much affection and love.

When Malcolm Muggeridge, the famous English writer, whose story of Mother Teresa was featured in several magazines, first went to the Home for the Dying, he wrote that he went through three stages: "The first was horror mixed with pity; the second compassion pure and simple; and the third, reaching far beyond compassion, something I had never experienced before - an awareness that these dying and derelict men and women, these lepers with stumps instead of hands, these unwanted children, were not pitiable, repulsive or forlorn, but rather dear and delightful: as it might be, friends of long standing, brothers and sisters. How is it to be explained? By the very heart and mystery of the Christian faith: to soothe those battered old heads, to grasp those poor stumps, to take in one's arms those children consigned to dustbins, of whom He said that whosoever received one such child in His name, received Him.

"Already they have houses in other Indian towns, in Australia and Latin America and Rome. There are also houses in Tanzania, Ceylon and Jordan. They are springing up all the time, almost of themselves. wherever the chain of affliction and destitution bites. In that Mother Teresa is the inspirer and mainspring of this work, the one to whom all the others turn, she has to be picked out for special attention. Pretty well everyone who has met her would agree, I think, that she is a unique person in the world today; not in our vulgar celebrity sense of having neon lighting about her head. Rather in the opposite sense - of someone who has merged herself in the common face of mankind, and identified herself with human suffering and privation.

When will She Come?

"When she is away in Europe or America, she only longs to be back in Calcutta with her poor. These are her beloved. Walking with her among them, queueing at the leper settlement, I kept hearing the muttered word, Mother! It wasn't that they had anything to say to her or to ask her; just that they wanted to establish contact with her, to know she was there. I quite understood The Sisters likewise need her presence and, when they are stationed away from Calcutta, long for her visits. Visiting the other houses in India, the first question always was: "When will she come?"

Slums breed more than death. Poverty and disease and hopelessness twist body. and soul. As her Congregation grew, appealing in a surprising way to many Catholic Indian girls, the demands of the poor and the sick - and of the cities throughout India -led to an incredible expansion. In 1955 the first "Shishu Bhavan" (Home for Crippled and Unwanted Children) was opened in Calcutta. This was followed by a "Shanti Nagar" (Town of Peace) for lepers. Meanwhile, in Calcutta, and gradually throughout India, as the Congregation grew in numbers and training, a host of services to slum dwellers was begun. The list itself is tribute enough to the faith and iron determination of one valiant woman.

Today there are 60 centres in Calcutta alone. The Congregation is found in 20 cities in India, with 170 centres. Almost daily expansion is undoubtedly putting these figures out of date. There have been calls from Venezuela, New York, Tanzania and Tordan which have been or will be answered soon. The centres include dispensaries and mobile clinics, schools in slum areas, Sunday schools, feeding stations, shelters for the homeless, commercial classes for the poor and homes for the dying, the lepers, the crippled and for unwanted children. In March, 1963, something new was added - the Missionary Brothers of Charity - nineteen dedicated young men of India now, who radiate the

same joyful sense of total giving. All this bears out the wisdom of St. Francis de Sales: "One good woman can conquer a city", and we might add — "a nation." Mother Teresa's motto, "Let the people eat you up," is cheerfully received by her 330 spiritual daughters and sons. Their consecration to poverty and suffering is as absolute as her own. Love is infectious. This humble woman of unwavering faith, who smiles sweetly at the doorway of her poor convent amongst Calcutta's poor, has opened thousands of doors through which Jesus Christ had never passed before.

Mercy in Madras

Thanks to the generosity of the present Archbishop of Madras-Mylapore and Misereor, Mother Teresa's Missionaries of Charity now have a spacious Home in Madras at 39, Main Road, Royapuram, Madras-13, where they have housed the Shishu Bhavan of Madras. The Sisters of the Missionaries of Charity have so far sheltered 333 children. The present number is 87. Here the sick and undernourished babies of very poor parents find a temporary home where they are nursed back to health and sent home. The destitute and the crippled children are taken care of permanently.

Children are given out for adoption or their education is sponsored by any person who is willing to give these poor children a chance of a good education, so that later on they may never have to return to the slums.

In recent years the Missionary Sisters of Charity have extended their field of activity to the suburbs and villages around Madras. They have been alleviating the sufferings of the patients of leprosy, mainly those of the poorest class, who have been considered and treated as outcasts of society. The average number that received treatment in

1971 was 2,000; these were cared for by the Sisters at four clinics, namely, at Villivakkam, Ponneri, Tambaram and Thiruvottiyur. The Sisters have been asked to undertake the medical care of 9,000 leprosy patients at Kanchipuram; they need only abundant funds to start the project and other clinics throughout Tamil Nadu.

The Mercy Home Van

The care of the incurable sick and dying destitutes is a heroic apostolate of charity which has been exercised quietly, without any publicity, in Madras by the Salesian Missionaries of Mary Immaculate for the last fourteen years at their Mercy Home (Prudhomme Viduthi) at 14, Hall's Road, Kilpauk, Madras-10.

Their Mercy Home van goes on its mission of love every day round the city and picks up the miserable sick and destitute "incurables" lying on the roadside. Many of them have struggled to walk for miles from their village or a suburb in the vain hope of a cure in a city hospital; their last paisa has been spent and they have no strength left to go farther... The Salesian Sisters in their Mercy van pick them up and take them to the Mercy Home where they can be sure of being fed, clothed and nursed. Some of these "incurables" find in the Home a place to die calmly and peacefully, watched over with love and care to the very last breath; others are surprisingly brought back once more to health with the devoted and careful feeding and nursing of the Salesian Sisters and can go out again into the world with a fresh lease of life. From January 1958 over 6,000 "incurables" (only 1,300 Christians among them) have been admitted into the Mercy Home. Of these, only 1,400 have died; the rest have been restored to health and discharged, or are improving in the Home.

What is the secret of Mother Teresa,

honoured with the title of Padma Shree by the Government of India, winner of the first Pope John XXIII Peace Prize, and awarded so many other honours and distinctions? Without money, higher education or specialised training she has, on a world-wide scale, brought help to those mortally sick in mind or heart or body. Hailing from a small insignificant country in Eastern Europe, a peasant by birth, she is very humble, very humane, very holy and has plenty of shrewd, solid common sense, with a large admixture of otherworldly sense. Like most of the 31,000

Religious Sisters in India who have dedicated themselves to a lifelong service of God and of suffering humanity for God's sake, Mother Teresa embodies *Christian Love in Action*, love for youth, for the poor and destitute, for the mentally retarded, for the crippled, for the sick and the dying. Her face shines with the love of Christ on which her whole life is centred, and her words and blazing example carry that message to a weary world which needs it now more than ever before.

Adapted from "Jesuit Missions"

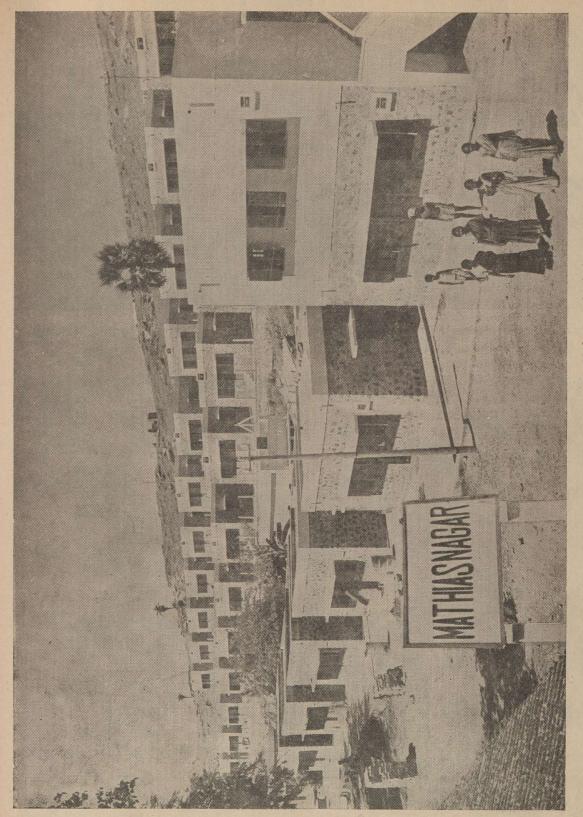
GOD'S PET NUN

God loves all nuns, the young and old,
His spouses blest;
Among these lilies oft He finds
Delight and rest;
But nuns who glow with charity —
He loves these best.

God loves the prayerful nuns, 'tis true,
Who bless His Name;
God loves the choir nuns who sing
With hearts aflame;
God loves her best whose charity
Deserves no blame.

God loves all nuns, their sacrifice
His praise has won;
He will reward a hundredfold
Their service done;
But she who glows with charity
Is God's pet nun.

SISTER MARY AGNES, O.S.D.



MADRAS: St. Thomas Mount - MATHIAS NAGAR: 50 houses built by the Salesians as a memorial of St. Thomas Centenary.



VYASARPADI (Madras): St. Thomas Centenary Memorial Hospital built by the Salesians and run by the Daughters of Mary, Help of Christians.



MADRAS: Rinaldi Juniorate and St. Thomas Chapel at the Salesian Provincial Headquarters.

MATHIAS

NAGAR

A CENTENARY MEMORIAL

by G. I. B. Colaco Journalist and Author. Madras-8.

A Housing Colony will be blessed and declared a Memorial of the forthcoming 19th Centenary of the Martyrdom of St. Thomas. It is situated about 10 miles from the City, at St. Thomas' Mount, where St. Thomas was speared to death in A.D. 72. The Colony will be formally declared open during the Centenary celebrations in April 1972.

The Colony is going to be named Mathias Nagar — and appropriately too — after the late Archbishop Louis Mathias, S.D.B., an untiring social worker, who, during his Archiepiscopate of 30 years, built over a hundred tenements in the City to shelter the homeless.

Monument of Christian Charity

The project, sponsored by the Salesians of Don Bosco in India, is a standing monument of Christian charity. This is one more example of their social apostolate, in addition to their numerous activities and institutions in the pastoral, educational, agricultural and technical fields, in this city and country.

Mathias Nagar has 50 stone and mortar houses—28 of them in a row built at the foot of St. Thomas' Mount and two rows of eleven each on the rising slope of the hill. Each house has a living room, a bed room, a kitchen and a bathroom, and can accommodate a family of six. The houses have been allotted to Burma refugees and the poorer families of St. Thomas' Mount, who are in dire need of accommodation.

The story of Mathias Nagar goes back to about three years, when Fr. Joseph Baracca, S.D.B., a well-known city social worker and the then Provincial Economer of the Salesian Province of South India, went on a visit to Italy, his home country. This friend of India, who has spent over 3 years in the country, appeared on T.V. and made a moving appeal for aid for the poor of Madras. The appeal met with a generous response and, with the money collected, ten houses were built.

To this number were added three more—one in the name of St. Mary's Co-Cathedral, one in the name of the San Thome Cathedral Basilica, and one in the name of a benefactor in Italy.

Chief Minister's Tribute

On the 14th of August 1969, the Most Rev. Dr. R. Arulappa, Archbishop of Madras-Mylapore, blessed the Colony, then consisting of thirteen houses. The Colony was named RAI-TV Nagar (an abbreviation for Radio Italy and Television) in recognition of the help given by these two media of communications to Fr. Baracca to raise funds.

Thiru M. Karunanidhi, Chief Minister of Tamil Nadu, declaring the Colony open, paid a magnificent tribute to Don Bosco and his followers for the wonderful work they are doing for the uplift of mankind. He expressed the hope that the number of houses would increase to 1330, the number of verses in the *Thirukkural*.

Thanks to Fr. Baracca's continued efforts, more people in Italy came forward with offers to pay for the construction, with the result that 37 more houses have been added, each of them bearing the name of the donor or one dear to him. It has been decided to change the name of the Colony from RAI—TV Nagar to Mathias Nagar.

The Military Cantonment Authorities at St. Thomas' Mount have very kindly provided the Colony with three water-taps. A well is also being dug and an overhead tank will be provided. The Military Authorities have also promised to lay out a pucca road with electric lights.

65 Years of Salesian Labours.

Archbishop Arulappa has offered a bronze bust of the late Archbishop Mathias which will be unveiled at the formal inauguration of Mathias Nagar. The entire lay-out and construction of the colony was entrusted to Mr. B. P. Pillay, a well-known Catholic building contractor of the city, who has built the houses very economically with locally available material.

The Salesians first came to India in 1907. Four pioneers began their work at Tanjore, then a part of the quondam Diocese of Mylapore. Today there are nearly a thousand Salesians in India, running 20 Technical Schools, 25 High Schools, 6 Colleges and 15 Orphanages with an average of 200 orphans, besides numerous parishes.

The Salesian Province of South India is dedicated to St. Thomas, the Apostle. The Salesians, to commemorate the Centenary of St. Thomas, besides the beautiful Mathias Nagar Colony, erected a beautiful building at Citadel, Kilpauk, Madras, the Salesian Provincial's Headquarters, to house boys wishing to become Salesian Coadjutors and named it, after the third successor of Don Bosco, RINALDI JUNIORATE. It was blessed by Rev. Fr. Maria Arulnathan, S.D.B., Vice Provincial, on Nov. 13, 1971 and officially declared open by Very Rev. Fr. Thomas Panakezham, S.D.B., Salesian Provincial, on Jan. 26, 1972

A simple, yet beautiful and attractive Chapel has been built by the side of the new Juniorate and named ST. THOMAS' CHAPEL. It was blessed by Rt. Rev. Mgr. Alberto de Andrade, Vicar General, on 24th December 1971. The beautiful granite Altar will be consecrated during the Centenary celebrations in April 1972.

XIX CENTENARY CELEBRATION OF ST. THOMAS

GENERAL PROGRAMME

T D - 144 Amm	1 1072	
I Day: 14th Apr. P. M.	6-00	INAUGURAL FUNCTION Followed by Concelebrated HOLY MASS in English at the Island Grounds
	9-30	Cultural Programme: "THE LIFE WE SEEK TO SHARE". Sound-and-Light Spectacle at San Thome High School
II Day: 15th Apr	il, 1972	
A. M.	6-30	YOUTH AND CHILDREN'S DAY HOLY MASS— For Youth— St. Mary's Co-Cathedral For Children— Island Grounds, with First Holy Communion
-	8-00	ECUMENICAL SERVICES at San Thome Cathedral
	10-00	SEMINAR (English and Tamil)
to midrowester	11-00	Opening of Colony at Mathias Nagar Home for Destitutes at Vyasarpadi
P. M.	6-00	PUBLIC MEETING
	10-30	NATIONAL PILGRIMAGE TO ST. THOMAS' MOUNT
III Day: 16th April, 1972		
A. M.	6-30	HOLY MASS in Syro-Malabar Rite— at Island Grounds Syro-Malankara Rite— at San Thome Cathedral MASSES for different language- groups, at Various Centres
	10-00	Ecumenical Meeting
	10-00	SEMINAR (English and Tamil)
P. M.	5-00	EUCHARISTIC PROCESSION from the San Thome Cathedral along the Marina to the Island Grounds
	7-00	CONCLUDING CEREMONY
	9-00	Cultural Programme: "THE LIFE WE SEEK TO SHARE" Sound-and-Light Spectacle at San Thome High School

ECUMENICAL CELEBRATIONS

Saturday, 15th April, 1972.

The Cathedral Basilica

of St. Thomas

San Thome, Madras-4.

Site:

Place:

Altar above the Tomb

of the Apostle.

8.00 to 10.00 A.M.

Holy Qurbana by the Orthodox Bishops (the whole of the Cathedral will be reserved for the Faithful of the Orthodox Churches)

10.30 to 12.30 Noon.

Eucharistic Service by Bishops Lesslie Newbigin, C. S. I., A. J. Satyanandhan, Lutheran, Mar Chrysostom of the Mar Thoma Church. Sunday, 16th April, 1972.

Place: St. Mary's Hall,

5 Armenian Street,

Madras - 1.

10.00 A.M.

ECUMENICAL MEETING

President: His Eminence Cardinal Joseph Parecattil.

Speakers:

Bishop Lesslie Newbigin, M. A., D. D. Bishop Mar Chrysostom of Quilon-Kottarakara Diocese.

Bishop A. J. Satyanandhan of the Lutheran Church.

XIX CENTENARY CELEBRATION OF ST. THOMAS

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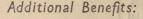
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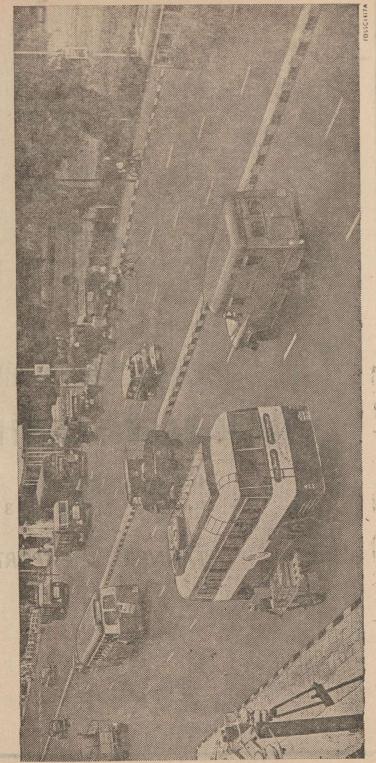
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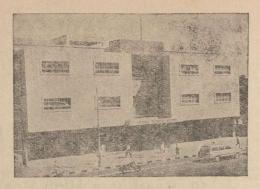
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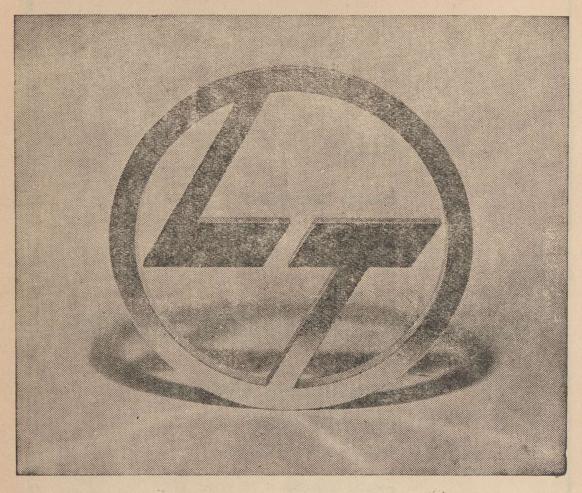
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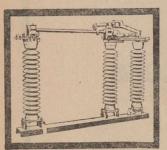
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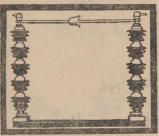
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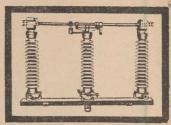


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- Q. What does membership in the Blue Army give you?
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- Q. What are the membership fees for the Blue Army?
- A. There are NO membership fees or dues for the Blue Army. Signing the pledge and living up to its conditions are the only requirements for membership.
- Q. Where can Blue Army pledges be obtained?
- A. Blue Army pledges and information concerning the Blue Army may be obtained from the National Secretary, Blue Army of Our Lady of Fatima, St. Teresa's Church, 92, Acharya Jagadish Bose Road, Calcutta-14, or from the Secretary, St. Joseph's Parish Cell, St. Joseph's Church, Vepery, Madras-7.
- Q. What did Our Lady say at Fatima?
- A. Our Lady's messege given to three shepherd children at Fatima was: "If they heed my request (for prayer and sacrifice), Russia will be converted and there will be peace. If not, Russia will spread her errors throughout the world bringing new wars and presecutions of the Church. The good will be martyred, various nations will be annihilated".
- Q. How do you join the Blue Army?
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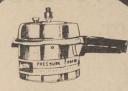
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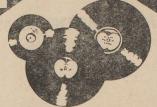
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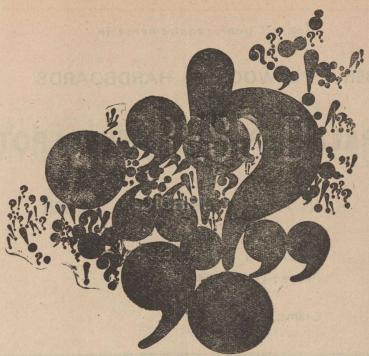
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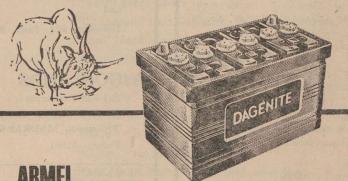
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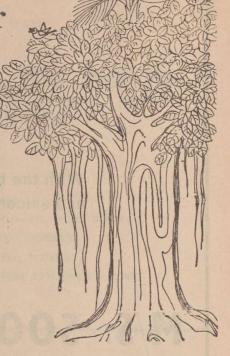
So the tree still stands — and it stands for quite a lot. For one thing, the tree signifies that we can't easily get away from what is home-grown. Appropriately, therefore, the Centre will tackle problems rooted in India — the kind that can only be solved here:

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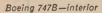
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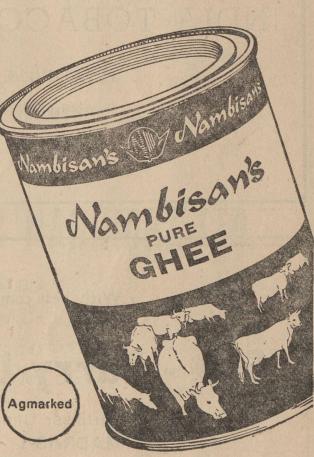
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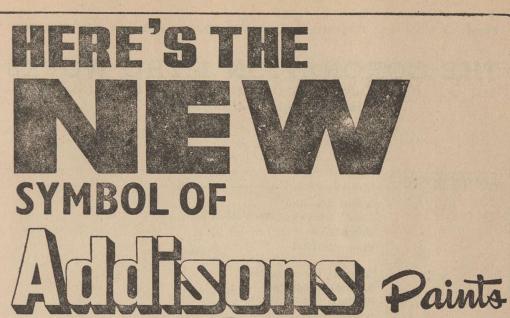
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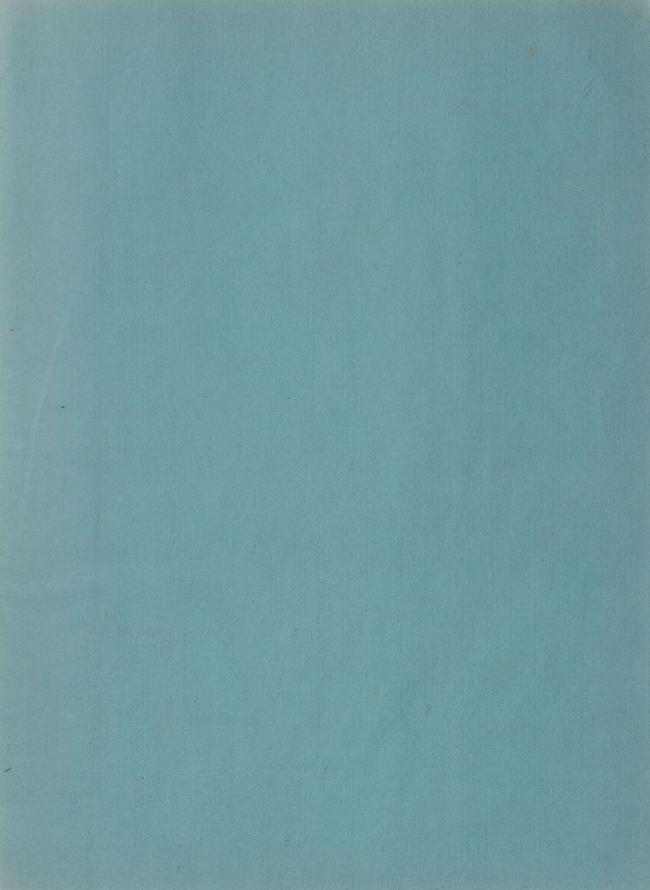
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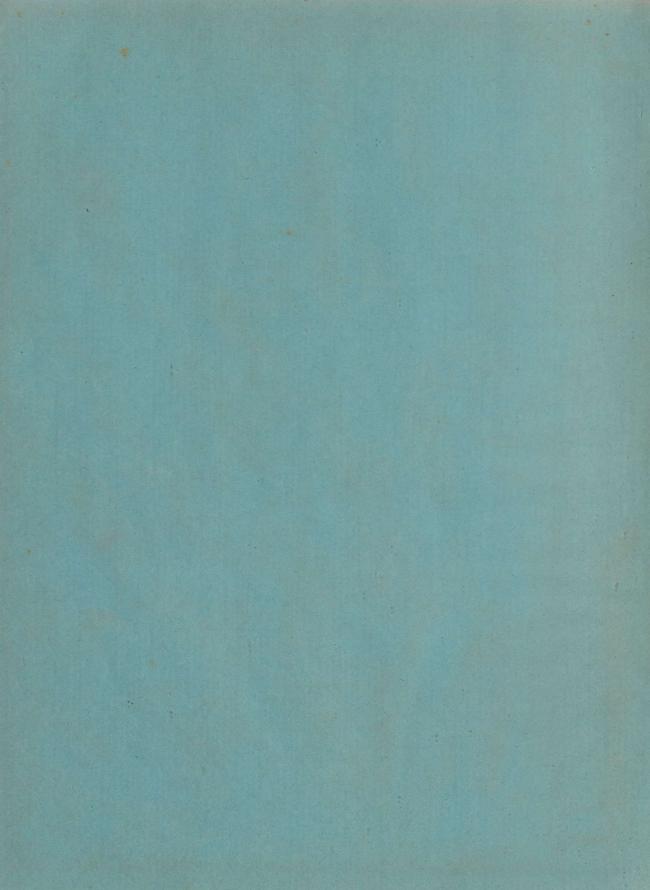
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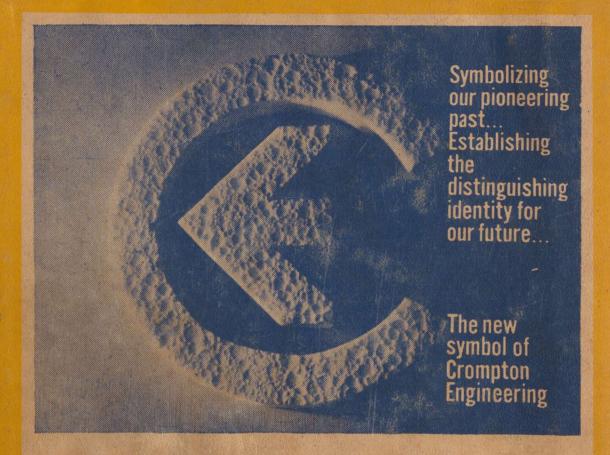
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