

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *Indian Journal of Theology* can be found here:

[https://biblicalstudies.org.uk/articles\\_ijt\\_01.php](https://biblicalstudies.org.uk/articles_ijt_01.php)

## Central Churches and Cathedrals in the Church of North India

In 1974 the Synod of the Church of North India appointed a committee under its Board of Social Services to make a study of the role of Central Churches and Cathedrals in the C.N.I. with the following terms of reference:

1. To define the present role of the Central Church and Cathedral in relation to the city or region, and the diocese and pastorates.
2. To make suggestions as to the possible role of the Central Churches/Cathedrals both in the life of the city and in rural areas. In particular, to look at special or extra-parochial ministries such as urban or industrial mission and social services which might be part of the role of such Churches.
3. To formulate an overall strategy for the C.N.I. which may emerge from small groups or areas.

Invitations were sent to the following persons, as representing various traditions within the C.N.I. and engaged in various forms of Ministry:

The Rt Rev. R. S. Bhandare  
The Rt Rev. Din Dayal  
The Rt Rev. I. P. Andrews  
The Rt Rev. Dharmadan Pradhan  
The Rt Rev. J. W. Sadiq  
The Rt Rev. S. Kisku  
The Rev. Canon S. K. Biswas  
Professor G. N. Londhe  
Mr S. S. Ramteke  
The Rev. T. S. Byron  
Mr A. C. Dharmaraj

Special invitations were sent to The Rt Rev. Sundar Clarke and the Rev. D. S. Ebenezer (Church of South India).

The Committee met in Calcutta on 5th and 6th November 1974. The following were present: The Rt Rev. J. W. Sadiq, The Rt Rev. Sundar Clarke, The Rev. D. S. Ebenezer, Mr S. S. Ramteke. The Rev. Canon Kenyon Wright (Coventry Cathedral), Dr I. D. L. Clark and Mr D. A. K. Mondal (Bishop's College) were also present. Professor J. P. Mistri (Scottish Church College) and Mr Sivaramakrishna (Secretary, CMDA Calcutta) each attended one session by invitation. The Rev. Canon S. K. Biswas presided.

The Committee had before it a document, *Cathedrals in Modern India* (A Report of the Conference on the role of Cathedrals, held in Madras in 1968 under the auspices of the Synod Theological Commission of the C.S.I.), and also the Report of an informal meeting on the

same subject held in Bangalore in 1973. The Committee also considered the answers to a questionnaire sent to each diocese of the C.N.I.

The Report is arranged under the following headings:

1. INTRODUCTION
2. CENTRAL CHURCH AND DIOCESE
3. THE CITY AND CENTRAL CHURCH
4. THE CENTRAL CHURCH IN THE RURAL DIOCESE
5. THE CENTRAL CHURCH AND EVANGELISM
6. CONCLUSIONS

### Introduction

1. *Where Cathedrals already exist in C.N.I. diocese they are part of the 'givenness' of our present situation.* It is unlikely that any diocese will undertake the building of a Cathedral if it does not already possess one; but it is equally unlikely that the C.N.I. will contemplate demolishing Cathedrals on a point of principle.

2. *Most existing Cathedrals in North India are conspicuous and centrally-placed buildings which already 'stand for' something in the eyes of non-Christians.* The C.N.I. is faced with the challenge of using these buildings in a meaningful and responsible manner, to 'project' a true, not distorted, image of herself. To neglect, ignore or misuse these buildings is to fail to recognise the fact that by their very existence they 'speak' to large numbers of people already.

3. *Cathedrals inherited from pre-C.N.I. days were Anglican in origin and inevitably reflect a conception which is different to that of the C.N.I. as a whole.* In their architecture and ethos they reflect a relationship of Church and society and Church and 'authority', which would be repudiated today. In most cases they are 'Western' in style, and suggest a power and affluence and assured position which the Christian community does not lay claim to. It is therefore all the more urgent that the existing buildings should be used, and be seen to be used, in a way which corrects the outward physical impression, which they make on the beholder.

4. *In considering the possible role of Central Churches or Cathedrals in the C.N.I. the following points must be taken into account:*

- A. Whereas the concept of a diocesan Cathedral or a Central Church is already familiar to those who come from an Anglican or Methodist tradition, it is quite alien, if not actually repugnant, to members of the C.N.I. from other traditions.
- B. Dioceses differ widely in size and composition, ranging from the largely urban (e.g. Calcutta), to the largely rural (e.g. Barrackpore). Some include a number of important urban centres, each with a large rural hinterland (e.g. Lucknow), some consist of a number of sharply-defined areas with special characteristics of their own (e.g. Durgapur). If there is a role for Central Churches, it still does not follow that every diocese should have one, and only one, such centre. It may be that for different purposes and in response to different needs, a number of such 'centres' may emerge.

- C. If existing Cathedrals/Central Churches are to be used adequately and imaginatively, this will continue to require a considerable investment of manpower, finance and training. To justify this, there must be a clear and convincing role for such Centres.
- D. A Cathedral/Central Church is not an end in itself (though at various periods they have been treated as such). Rather, its role must be assessed in terms of function: what readily-identifiable purpose, if any, can it serve in relation to diocese, urban/rural area, social/cultural/political/economic environment in which it is situated?

5. *Originally the Cathedral derived its name from the 'cathedra' or Seat of the diocesan bishop.* From this seat the bishop presided over the central eucharistic worship of the diocese, taught and expounded the scriptures and exercised jurisdiction. The 'cathedra' was a symbol of the unity of the diocese, and (until at least the 9th century) was the centre from which the mission and outreach of the Christian community radiated. Since the bishop is also the representative of the Universal Church to the local Church, the 'cathedra' was also the symbol of the relatedness of the diocese to the world-wide Church.

Such a definition of the role of the Central Church may appear too 'static' and too 'territorialised' today. It may also be pointed out that Churches of the Eastern Orthodox tradition, including those with centuries of continuous existence in India, have not felt the need for Central Churches.

Yet it is also true that in many parts of the world today new roles are being discovered for Central Churches or Cathedrals, and ancient roles are being expressed in new ways, e.g.:

- A. A focal point for the unity of the Church, over against the diverse life and many different forms of 'ministry' within the diocese.
- B. A focus for the identity and coherence of the Church in relation to the wider family of mankind. Whereas the local parish churches reflect the fragmentation of society, especially in cities (e.g. socio-economic tensions, linguistic divisions), the Central Church transcends these boundaries and stands for a total Christian commitment to society as a whole, in all its plurality, diversity and fragmentation.
- C. A Centre for renewal, experiment and initiative, e.g., in the fields of worship, evangelism and specialised forms of ministry.
- D. An identifiable focus for the establishment of relationships between Christians and those with similar concerns.\*
- E. A place of theological reflection and communication.

\* For example, it was pointed out by a non-Christian, speaking to the Committee, that the Cathedral Parish Hall in Calcutta has established itself as such a focal point of contact in recent years—yet could not have done so if it were not well known to be part of a 'live' centre of Christian worship, concern and involvement to the total life of the city.

A Central Church is thus, potentially, *a significant point of reference.* (This phrase was used by a senior official of CMDA, a non-Christian, when he discussed the role of Calcutta Cathedral with the Committee; the Committee found themselves recurring to the phrase frequently in their own discussions.)

6. *The Committee felt that there is thus adequate theological and practical justification for the existence of Central Churches within the total strategy of the C.N.I.* But we recognise the possibility that their functions may also be served by setting apart more than one such centre in the diocese. The Central Church should not be encouraged to compete with or replace the proper functions of parish churches. *The Central Church should serve the diocese, and it should also serve the 'secular' city/rural area in which it is located.*

### **The Central Church and The Diocese**

*The most obvious role of the Central Church is to be at the service of the Diocese, and to exist for the sake of the Diocese.*

For example:

1. A centre for 'diocesan' functions (Ordinations, Confirmations, Rallies etc., though these may rightly be held also in the parish churches), the Diocesan Council, and special services which require a large central building.
2. The holding of special services on 'National' occasions and 'Civic' festivals, Memorial Services to which leaders of the community are invited, and public acts of thanksgiving or intercession.
3. A centre for liturgical experiment and initiative. It is suggested that the Central Church has a special responsibility to adopt C.N.I. forms of worship, and to experiment with new and indigenous forms, setting an example to local churches.
4. A focal point for the gathering and worship of diocesan institutions (such as schools) and organisations.
5. A centre of unity (ecumenical Services and meetings, and functions at which the diocese encounters fellow-Christians from overseas).
6. A focus of reconciliation (e.g. gatherings in which different groups encounter each other: workers and managers, police and public, teachers and students).
7. A focus of reflection and education (Refresher Courses, Quiet Days, Lay-training programmes, special Courses).
8. A theological resource-centre.
9. A place of regular daily intercession for the parishes, parsonages, schools, hospitals, and other institutions of the diocese.
10. A place of inspiration, setting a high standard of music and a well-trained choir available to other churches.

*The Diocese has certain obligations towards the Central Church, to enable it to offer some or all of the above-named facilities.*

For example:

1. The Diocese itself must 'create' a clear functional role for the Central Church, making clear what it expects from the Central Church.
2. The Diocese must be prepared to provide an adequate team of qualified and well-trained (and reasonably young) staff for the Central Church, to enable it to fulfil its role.
3. The Diocese should invest sufficient capital in 'plant' at the Central Church to enable it to serve the Diocese adequately (e.g. Church Hall, kitchen, lavatories, even sleeping-accommodation and facilities for hospitality etc.). Otherwise it will not be able to function properly as a 'place of resort' for the Diocese.
4. There must be adequate backing from the Diocese for projects and special forms of ministry undertaken in the name of the Diocese; and the Central Church must be empowered to experiment, and given reasonable freedom of action.
5. As the Central Church is usually conspicuous and projects an 'image' of the Diocese, it must be helped if necessary to maintain the buildings and surroundings decently. This is a service not only to the Central Church, but to the City or area as a whole. A dilapidated or neglected Church is a reproach to the Christian community at large.
6. Particularly in urban areas, the diocese must be prepared to rationalise the system of pastorates/parishes inherited by the C.N.I., so that the Central Church may fit in to an overall diocesan strategy. The Central Church is frequently found to have a 'gathered' rather than a 'territorial' congregation. There is a danger that this congregation may be recruited from the more wealthy of socially-aspiring members of other congregations; on the other hand, the Central Church may provide a place of worship and identity for Christians from other parts of the country (and overseas) who cannot easily be absorbed into the smaller and more closely-knit local churches (e.g. because of language). The special characteristics of the congregation of a Central Church may make it more amenable to change and experiment.

The implications of the above-mentioned obligations in terms of money and manpower will vary from diocese to diocese. Some Central Churches have adequate resources of their own, either through endowment, or because of the size of the congregation, or its social make-up, or because it has already taken an initiative in Stewardship. *But if the Diocese sees a role for its Central Church, it must be prepared to reinforce that role adequately.*

## The City and the Central Church

Central Churches in the C.N.I. are in most cases situated in cities or urban areas. The area served by the C.N.I. includes the three largest cities in India—Calcutta, Bombay, Delhi—as well as much of its industrial development.

In our time, cities and urban areas are usually centres of political, economic and social change. Sometimes change is violent; nearly always it is unprecedentedly rapid, and accompanied by dislocation of older structures and values. Cities are theatres in which acute tension arises between competing power-structures and power-groups; and in which extremes of poverty and wealth, economic exploitation and political frustration are most sharply focused. Large sections of the population have become divorced from older social and economic patterns which previously gave stability and identity to groups within society.

The Church's organization has always responded to, and been adapted to serve, the structures of the society in which it is set. Today, the Church is challenged to serve the city and its people. Parish and local churches can very effectively serve the people of their own localities, or in their particular social groups; but the Central Church has a special role within the Church's strategy as a whole. Here we see the possibility of a *representative community* ministering to the pluralistic life of the city in its entirety—not just to 'the poor', or any other particularised section—but to 'the City' as a social, political and economic entity.

*The Central Church belongs to the City, not merely to the Christian community.* Yet this statement will not become a reality if it remains just an affirmation from the Christian side: it becomes true when the City accepts the Central Church as its own. Hence this role should be consciously fostered. (E.g. in recent years St Paul's Cathedral, Calcutta, has been deliberately made 'available' to the people of the city by opening up easy access to its grounds which provide a haven of tranquillity; notices in Bengali and Hindi and English stress that the buildings and surroundings are at the disposal of citizens. It is seen that increasing numbers of people resort there with a growing sense that the Cathedral 'belongs' to them.)

As noted earlier in this Report, the Central Church already 'speaks' to the City by its position, architecture, and physical presence. Because of its scale, in relation to other church buildings, it already has a 'representative' role, whether we like it or not. It is all the more important therefore to ensure that it is 'saying' the right things on our behalf. This (as previously stated) is part of our present 'givenness'.

The following roles for a Central Church in an urban area may be identified:

1. *A focus of representative worship for the City.* Casual visitors often express surprise at discovering that Cathedrals are

not merely 'historical monuments' but actual centres of living worship and devotion where regular intercession, thanksgiving and confession are offered for the life of the City in all its manifold variety. It is all the more important that such worship should be conducted in forms and under symbols with which 'the City' can identify. This is true not only of 'National' occasions, but of the regular daily offering of worship.

2. *A Centre of 'Awareness' for the voices of the City.* The Central Church, if it is open and available, is strategically placed for the projection of the voice of the poor, the oppressed and the exploited. E.g. in Calcutta an exhibition, constantly brought up to date, uses large blow-up photos and simple captions to draw attention to the many 'faces' of the City's life. The needs and condition of different sections of the urban community are brought before visitors, in the context of Christian care and concern. The aim is to generate 'Awareness'. The Central Church thus reflects and articulates something of the struggles and conflicts of the City, and seeks to bring these home to those who wilfully or in ignorance are insensitive to them.
3. *A Centre of concern.* From the Central Church ministry may be carried on towards the powerless (to build a sense of identity), power-groups (to create a sense of awareness of human values and human issues), and decision-making centres (to foster responsible thinking and planning). The Central Church can act as a 'base' (as local parish churches cannot) for participation with other voluntary agencies in official and semi-official Government-sponsored development programmes. (E.g. *Cuscon*. In some cases Government has directly approached Calcutta Cathedral Relief Service to undertake specific projects.)
4. *A symbol of Christian value-structures.* The Central Church, as a place of Christian worship within a complex of caring and serving ministries, stands as a symbol of Christian concern for the wholeness of man: while ministering to men's physical plight, it is a reminder that man has other needs also which Christian faith takes seriously in the name of a fuller 'humanisation'.
5. *A focus of Community-involvement.* Much existing Christian 'involvement' in local projects is in fact purely nominal or symbolic, and 'church-centred' (i.e. with an eye to the impression it makes at the least possible cost to ourselves). The Central Church is a base for a more effective contribution to the tackling of problems on a scale commensurate with the real size of the problems. The Central Church can act as a clearing-house for the total resources which the Diocese (and through the Diocese the wider Church) is prepared to commit to a particular area of need. In negotia-



tion and co-operation with Government agencies for relief and development, it is clearly more effective to operate from a single base.

6. *A focus for the Prophetic role of the Church.* We believe that the Church is entrusted by God with a 'Word' addressed to our contemporaries: a Word of Judgement to the oppressors, exploiters and insensitive, a Word of hope and liberation to victims of existing structures, and a Word of support and encouragement to all sincerely working for humanisation and liberation, dignity and natural rights. The Central Church has a unique responsibility to address this 'Word' fearlessly and effectively to the City as a whole.

### **The Central Church in the Rural Diocese**

The Committee felt itself hampered by the non-participation of several persons who might have helped us in this field; and also by the lack of existing models which we could study. We recommend that special study should be given to this, within the overall strategy of the C.N.I. In the C.S.I. there are several Central Churches which act as significant points of reference in rural areas, and from which specifically rural ministries are carried on, (e.g. Dornakal, Medak), from which much could be learned.

The following points were brought to our attention:

1. Location of Central Churches must have relevance to the natural areas/groupings within the Diocese. Every rural area already has its natural foci of trade, exchange, supply and cultural leadership. Central Churches should be located at points of intersection and on natural lines of communication.
2. The Church in the rural areas already has a natural pattern of growth, with centres from which evangelistic work has radiated out in the past, and which already serve as foci for 'gathering', pilgrimage, leadership etc. Such centres may be further strengthened as bases for such activities as:
  - (a) Mass education in literacy, health, hygiene, agricultural techniques and rural-development projects, self-employment schemes etc.
  - (b) ministry to specific groups (e.g. landless labour)
  - (c) evangelistic work
  - (d) support for dispersed pastorates needing use of resources which they cannot afford to buy for themselves, and through visits by trained and specialised teams to village churches.
  - (e) co-operation with secular agencies in Community Development programmes.

Much of what has been said earlier in this Report about the relationship of Central Churches to urban life may be applied, suitably adapted, to the rural context.

We also feel that Central Churches in rural areas have much to offer to Christian congregations in urban areas. It is from the rural Church that much deep devotional, musical and artistic inspiration may flow into the urban Church. This should be fostered by linking of parishes, visits and exchanges. Urban Central Churches may also be able to render assistance to rural projects (e.g. by arranging the marketing of produce, and the provision of technical assistance and through teams of youth workers).

## **The Central Church and Evangelism**

### **A. Implicit Evangelism**

If by 'Evangelism' is meant the Proclamation of 'The Good news of Jesus Christ', then much of what has already been said of the Central Church in relation to the City and the Rural Areas is in fact 'Evangelisation' in the broadest sense.

We believe that wherever there is a Christian commitment of concern, service and care, motivated by love and carried through in action, there Christ is truly present and the Kingdom is being built. In particular, Christians must make it clear that their concern, in terms of 'humanisation' and 'liberation', is for the whole man (body, mind and soul). All Christian 'ministry', directed towards our fellow men, is concerned not merely with the reconciliation of man to man, but of man to God.

We have given reasons for believing that Central Churches have a special role, by initiative and experiment and as 'models', in giving a focus for 'Evangelism' in this sense. It follows that this must be consciously fostered, not nullified, by the life-style and attitudes and activities of the congregation.

### **B. Explicit Evangelism**

'Evangelism' has also a more specific sense, as a process by which individual men and women are confronted and challenged by the person of Jesus Christ, brought to make an explicit acknowledgement of Him, and drawn into the structure of the institutional Church through membership of the Christian community. The implications of this process are controversial. There are many whom the ministries of the Church touch, who 'accept' Christ without wishing to be identified with a particular Community or structure.

Evangelism is the responsibility of every Christian, and of every group of Christians. Local churches have a direct responsibility for proclaiming Christ locally, and for nurturing and instructing those who are seeking Him.

Yet here again it is arguable that Central Churches, where they exist, may have a special role, complementary to that of the local churches. As stated already in other contexts, Central Churches which are conspicuous and easily accessible, are already places to which non-Christians look for an image and model of the Christian religion, and to which they will come in quest of information and help.

It is suggested that the Central Church should serve as:

1. A centre of Word and Worship in indigenous forms. Because it is larger, more socially mixed, and perhaps more 'impersonal' than the tightly-knit local congregation, the Central Church tends to attract enquirers and the uncommitted. Care must be taken to ensure that forms of worship communicate the Gospel, in forms which people may identify and grasp.
2. A centre of drama and artistic expression (preferably in the open-air) through which the Gospel is explained and taught, and through which Christian attitudes and concerns are raised. (Imaginative use of local art may also do much to compensate for the 'Western' and 'Gothic' style of existing buildings.)
3. A centre of information, where literature and the Holy Scriptures are available; and where trained personnel are available for discussion, dialogue and counsel. The Central Church should be prepared to share its specialised resources with local churches.

### Conclusion

A Questionnaire was sent to all dioceses of the C.N.I., whether or not they at present have a Cathedral/Central Church. The Questionnaire was designed to elicit response to the following questions:

Origin and present condition of Central Church

Staff and their occupations

Forms of Worship

Size of congregation

Organisations and Institutions related to Central Church

Relationship to Diocese

Relationship to surrounding context

Special ministries

Attitudes towards city/rural area

Attitude of non-Christians towards Central Church

Replies were received from the following:

All Saints' Cathedral, Allahabad (Lucknow Diocese)

C.N.I. Central Church, Ahmedabad (Gujarat Diocese)

All Saints' Cathedral, Shillong (Assam Diocese)

St Paul's Church, Poona (Kolhapur Diocese)

St Paul's Cathedral, Ranchi (Chotanagpur Diocese)

St Andrew's Church, Darjeeling

All Saints' Cathedral, Nagpur

St Bartholomew's Cathedral, Barrackpore

St Thomas' Cathedral, Bombay

St Paul's Cathedral, Calcutta

St Thomas' Cathedral, Car Nicobar

No replies were received from the following Dioceses:

Amritsar, Bhopal, Cuttack, Delhi, Durgapur, Jabalpur, Nandyal, Nasik, Patna, Sambalpur.

*In general, the Committee found the answers to the questionnaire disturbing, for the following reasons* (it must be stressed that no criticism is implied here of any particular individual or diocese; this is a problem which concerns the whole C.N.I., and the C.N.I. has a collective responsibility for the use made of its resources):

1. Although most replies claimed a 'cordial' relationship between Diocese and Central Church, and the Central Churches are used for 'occasional' diocesan services, there was little sign of any planned and co-ordinated diocesan strategy involving the use of the Central Church. In no case does a diocese seem to have succeeded in creating an identifiable role for its Central Church.
2. In a majority of cases the Central Church does not appear to see any very specific responsibility towards the Diocese (except as a convenient place to hold large services). There was almost no mention of the role of the Central Church as a place of experiment and initiative, or as a 'representative' centre or 'model'. (E.g. C.N.I. Liturgy is being used only in 3 Central Churches regularly, 3 use it occasionally, 5 have never used it, and 2 state that they do not feel any need to use it.)
3. Attitudes of Presbyters-in-charge towards their Central Church were mixed. Most Presbyters seemed to feel that the Central Church *should* have a role, but seemed vague about what it should be. One said he would welcome suggestions and guidance.
4. One of the questions was framed as follows:

'India is going through significant social changes. Do you think the Cathedral/Central Church has a special role to help the Church to participate in the change towards a just society? Are these concerns of man finding a place in your worship, thinking and acting?'

In most cases the answer was 'Yes' to the first part of the question; but there was little sign that this awareness of responsibility was finding any practical expression, except in terms of routine work (school or hospital chaplaincies), or purely symbolic projects.

5. A number of Central Churches claim to have *Evangelistic programmes* of various kinds; but there was little sign of any fresh and imaginative experimentation.
6. The main *source of income* of the Central Churches is from weekly offerings, free will offering envelopes, fetes and special collections, and interest on capital. The major share of this is spent on Diocesan Assessment, clergy stipends (90 per cent in one case), maintenance (60 per cent in one case). Three named 'outreach' (5 per cent). The overall

picture suggests that at least 90 per cent of the budget in most Central Churches is spent on itself or absorbed by the Diocese.

7. All the 11 Central Churches except one have a *full-time* *Presbyter*; and five have a full- or part-time Assistant (in several cases a very much older man). Six of the full-time Presbyters are graduates, but only three appear to possess degree-level theological qualifications (BD, B.Th., M.Div.). The average age of the Presbyters-in-charge is over 50 years.
8. In the majority of Central Churches *worship is conducted in English* only.
9. One of the questions asked was, '*What do non-Christians think of your Cathedral/Central Church?*' This was designed to elicit from the Presbyter whether he or the Diocese had tried to look objectively at what the Central Church 'stands for' to the outside world. It was clear that few had asked themselves this question! Answers included the following statements:  
'Some think it is derelict or abandoned, especially at this time of year when the grounds are difficult to maintain.'  
'They often visit the Church and attend Church services. They come for faith-healing.'  
'A historical monument and place of archaeological interest.'  
'They like it'.  
'Can't say'.  
'A well-kept place of worship and nothing more'.
10. Four of the 11 Central Churches have 'amenities' (Hall, playing-field or unspecified) which are used by non-Christians.

One C.N.I. Central Church has very clearly thought out its role and responsibility towards the City which it serves, and is engaged in large-scale projects and a wide variety of special ministries. It sees its task as including 'Initiative' and 'Experiment', as a 'significant point of reference' and as a 'representative' focus of Christian action on behalf of the Diocese. These activities are listed in the Appendix below.

The Committee offers the following general observations on the foregoing Report:

1. The existing Cathedrals/Central Churches are part of the 'givenness' of our C.N.I. situation, and cannot simply be wished away or ignored. The C.N.I. should be sensitive to the impression they make on others, by the mere fact of their physical existence; and imaginative and bold use should be made of them within the total strategy of the C.N.I. Lack of use is a form of misuse.
2. There appears to be a disturbing failure, in many places, to grasp the possibilities of using existing Central Churches in a relevant and creative manner.

3. Many Central Churches seem content to try to maintain patterns of worship, activity and attitudes which have long ceased to have much relevance to the present tasks of the Christian Church in India.
4. There is a very urgent need for Dioceses to think out clearly the responsibility of the Central Church not only towards the Diocese but also towards the totality of the surrounding social/economic/political context—and then to project meaningful forms of ministry and service from the Central Church.
5. This is primarily a Diocesan responsibility, and cannot be legislated for, or imposed by, the Synod. But the Synod should offer guidance and stimulate thinking on the subject.
6. There is no necessity for any Diocese to have a Central Church; but we believe that there is ample justification for the existence of Central Churches, and that Dioceses should seriously consider the merits and demerits of having such a 'base'—always provided that this does not impinge on the proper function of the local churches. As suggested above there may be several such 'centres' in a Diocese, serving different areas or fulfilling different functions.
7. Care should be given to providing qualified and sufficient Staff (taking into account age, educational qualifications, training). The C.N.I. should encourage Dioceses to send clergy for training in urban, industrial and rural ministry, and make it possible for them to spend some time where such operations are being carried on.
8. While it may not be possible or desirable to make sudden changes, new and more relevant patterns and structures may be built up alongside those which already exist. (E.g. in the language and style of worship.)

### **Appendix**

The following is a list of Ministries and projects based on one C.N.I. Cathedral:

1. *Schools*: 28 social workers and teachers work in 26 bustees scattered all over the city. In each place there is a school run or assisted by Cathedral Social and Relief Service. Some schools also have local teachers.
2. *Craft Classes*: for women and girls are run in 7 bustees.
3. *Play and Recreation Centres*: in 4 centres.
4. *Adult Literacy*: classes asked for by the local people are organised in 2 centres.
5. *Mobile Medical Unit*: 3 doctors operate 2 Mobile Medical Units, visiting 26 bustee areas. Clinics in three areas are run in conjunction with local welfare societies. The Medical programme covers 20,000 people.

6. *Operation Twilight*: reaches out to the most destitute of the city's pavement-dwellers. A jeep leaves the Cathedral each evening with a driver and volunteers to extend to them love, food and clothing. Medical cases are hospitalised and followed up.
7. *Fellowship of the Handicapped*: FOH finds opportunities for the physically handicapped to live a fuller life with dignity. A training-centre and workshop in the Cathedral Compound includes book-binding, candle-making, printing, electrical assembly jobs.
8. *Rehabilitation*: in 1972, 135 families in an area of the city were paralysed after consuming adulterated mustard oil. CSRS sustained a 14-month programme among them with help from CASA. All the families have been rehabilitated, and employment found for them. A school was started for the children. A welfare centre is planned in conjunction with a local young men's club on land purchased by the Cathedral.
9. *Orphanage*: The Cathedral co-operates with the Council for the Promotion of Communal Harmony.
10. *Antara*: a psychiatric unit for the very poor, in which CSRS co-operates with other voluntary agencies. Accommodation for 30 patients, as well as daily clinic for outdoor patients. Government has granted land for extension.
11. *Samaritans*: a telephone and personal counselling centre manned by volunteers in the Cathedral Compound for persons in distress.
12. *Youth Self-Employment Centre*: CSRS works in partnership with other agencies. Self-employment schemes have been started in a number of bustees.
13. *Port Chaplaincy and Hospital Chaplaincy* are related to the Cathedral.

In addition to the above special projects, the Cathedral has a number of organisations for its own members and friends (The 30's Club, Women's Fellowship, Study Groups, Guilds for Servers, Sidesmen and Readers).

At the centre of the Cathedral activity is the regular daily and Sunday worship. The Cathedral's various ministries are focused in the weekly 'Fellowship of Christ the Intercessor' and other prayer groups.