

CHAPTER – I

INTRODUCTION

Christians believe that Christianity is the gift of the Heavenly Father, the God of the universe, Creator of everything that exists, the Master of the History of the universe and the destiny of mankind. Christianity is the revelation of God's unparalleled love for man inspite of man's great revolt and unrighteousness. It is not to be listed just as one of the religions of the world, however ancient, philosophical or comprehensive and complicated they may be. Christianity is the way of life – a new way based on the Truth.

Religions are man made systems, of rituals and philosophy which try to help man to know God, the unknowable and to get the joy of freedom from the bondage of Sin. Man has endeavored to discover God through history, culture, philosophy and art, but has failed. Dr. R. Panikar describes religion as 'a path of man following an order to reach the purpose of life'. This being the definition of religion, Christianity does not come under man's effort but it is purely God's gracious attempt in the final stage of man's despair to save him.

The history of Christianity in India is as old as the history of Christianity itself. India being the land of Religions, Christianity being an alien religion, a religion born in middle Europe, travelled to this oriental land and established its influence on the religious, social and cultural thinking of the people of India. Within the First Century after the life, death and resurrection of Jesus Christ, Christianity spread itself into the greater part of the civilized world. The very concept of colonialism started with the voyage of Vasco Da Gama in 1498. However there are ample and undisputed evidences that there were Christians in India on the West Coast of India, namely Kerala and in parts of Tamilnadu more particularly Mylapore-Madras during the first century.

The Biblical source of sending the disciples of Jesus Christ as Apostles to all nations reveals that 'Jesus came and spoke unto his disciples; "Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you', and I am with you always even unto the end of the world. Amen".

Bishop Stephen Neil in his book writes quite explicitly that three religions alone seem to form the exception and to have been missionary and universal in their outlook from the beginning – Buddhism, Christianity and

Islam. However, he further adds that 'Christianity above has succeeded in making itself a universal religion.

Indian Church history if carefully studied reveals that it was Thomas, the Apostle also called as Doubting Thomas (Judas) that came to India with the message of the Gospel of Jesus Christ and shared it with the people of this land – not to the low caste or the underprivileged, as it had happened in the later years – but with most highly placed high caste Brahmins, Namboodries of Kerala in Palayur, the most highly educated men of literature. In spite of the fact that long centuries have passed by and have not left much of evidence, yet it is undisputed that there were Christians in our land in the first century at Cranganore on the West Coast and six other places in Kerala and the fact that St. Thomas lived in the sacred soil of Mylapore in Madras has been easily accepted and believed.

After the assassination of St. Thomas in 62 A.D. at Madras, the Christians in India established and maintained religious relations with Christians in other countries like East Syria, Mesopotamia and Persia. Those Christians who came to South India from Persia settled down at South India and became Syrian Christians and converted the fishermen who were untouchables in that area into Christianity. During 295-300 A.D. Bishop Dudi (David) of Basra, an eminent doctor came to India and evangelized many people. During 300-420 A.D. Pantaenus, a philosopher of the Stoic School

was appointed as a herald of the Gospel of Christ, to the nations in the Far East and was sent to India. There were still many evangelists of the world, who sought earnestly to use their inspired zeal, for the increase and building up of the divine world. Cosmas, a Nestorian travelled to India during 520-525 A.D., and who wrote a book namely 'Christian Topography', in which he gave details concerning the Christians, whom he found in the Malabar and Sri Lanka. In the year 825 A.D., a merchant called Jacob came and dwelt in India with two Syrian Bishops. At that time, all the Christians were orthodox Jacobites in their habits from the beginning of the preaching of the Apostle Thomas. The Tarisapalli Copper plates available with orthodox Church and the Mar Thoma Church state that the Quilon Church was constructed by Marwan Sabriso in 849 A.D and during that time the Christians enjoyed high social position in that part of the country. However Christianity spread rapidly in India with the arrival of the Portuguese and the efforts of Francis Xavier (1506-1552) one of the members of the 'Society of Jesus' in Portuguese, which was formed on September 27, 1540. Francis Xavier made a voyage to India and reached the western shore of Goa on May 6, 1542. The then Portuguese representative by name Albuquerque at Goa welcomed him. In 1653, Father Ignatius Patriarch of 'Antioch' came to Mylapore to preach the Gospel of Christ. The British East India Company Charter of 5th September, 1698 then contained the provisions for the appointment and support of Chaplains. Later in 1705, the first Protestant missionaries by name Bartholoman Ziegenbaig and Henry Plustschau of Halle University of

Germany were sent as missionaries by the Danish King to serve under the patronage of Frederick IV, King of Denmark. They landed at Tranquebar on the Tamil soil (East Coast near Pondicherry) on July 9, 1706. In 1736 an edict was issued by Goa inquisition with special reference to Indian conditions. It emphasized the abandonment of Hindu and Muslim customs, which had been retained by some of the converts. The Charter of the East India Company was renewed by the British Parliament again in 1793 which made the Evangelists of the Company responsible for educational and missionary work in India. Afterwards, William Carey and his colleagues at Serampore and Calicut played an important role in the development of the modern missionary movement. By the time when William Carey died in 1834, the Serampore Mission project under his able leadership translated the Bible into six versions and got published. In 1816 Colonel Munroe, a British Resident in Cochin and Travancore started to introduce Protestant Christianity among the Syrian Churches, which he sees it as of benefit to the British power. In 1900 A.D the National Missionary Society (NMS) was formed to form an indigenous missionary society for the purpose of evangelizing India. The All India Conference on Church Union was convened at Nagpur in accordance with a resolution of the Round Table Conference (North India Negotiations) held at New Delhi in 1930. It met to consider the principles that should be accepted in the formation of a United Church for India and thus brought together those involved in Church Union discussions in both South and North. After lengthy negotiations, the Church

of South India (CSI) was formed in 1947. It brought together the Anglican, English Methodist, American Reformed (Presbyterian), British and American Congregational Churches.

The Christian Churches established in Andhra Pradesh have been the result of the efforts of foreign Christian missionaries. With an optimistic cause of spreading Christianity to the entire universe, the Anglicans, the congregationalists, and the Presbyterians united together and formed into London Missionary Society (LMS) in January 1795. The London Missionary Society sent Augustus Des Granges and George Crane to Madras and Visakhapatnam and with the help of the then District Collector William Brown, they started gospel work. In 1810 John Wands, as a representative of London Missionary Society started preaching the gospel of Jesus Christ. In 1701 the Society for Propagation of Gospel (SPG) was established in London. This mission sent John Henry to Madras as missionary. In 1835, the American Baptist Missionary Union (ABMU) was established by the youth in U.S.A. This mission sent Rev. Samuel Day to India. He reached Srikakulam district and learned Telugu language and started preaching the gospel. He then moved to Nellore district. In 1842, the Andhra Evangelical Lutheran Church (AELC) was formed in USA and this mission sent Rev. John Christian Frederick Heyer to India. He reached Guntur district and started his gospel work. The Church Missionary Society (CMS) was established in 1842 in England. On behalf of Church Missionary

Society Robert T. Noble and Henry Fox reached Madras to preach gospel. They also learned Telugu language at Madras and came to Bunder (Machilipatnam) in Krishna District for gospel work. The Canadian Baptist Church (CBC) was established in 1867 in Canada. On behalf of this mission Rev. A.V. Timphoney and his wife reached Nellore in 1867 and started Gospel work. The Wesleyan Methodist Mission (WMM) was established in England in 1879. This had sent William Burges and Henry Little to Hyderabad in 1879 to take up gospel work in that area. The Episcopal Methodist Society (EMS) was started in 1886 in America. They sent J.H.Gordon in 1886 to Bellary to take up gospel work. The Salvation Army Mission was started by General William Booth in London in 1865. It stated its gospel work in areas like Eluru, Nellore, Tenali, Bapatla, Nidubrolu, Gudivada, Rajahmundry, Madras, Hyderabad and so on. The Indian Mission was established in 1930 by Rev. Benjamin Davidson. He came from Scotland and started gospel work in the areas like Warangal, Karimnagar, Nalgonda, Adilabad districts in Andhra Pradesh.

In addition to the above churches there are various other splinter churches and missions like India Pentecostal Mission (1932), Tirunavelli Mission (1903), Malugu Mission (1917), Arakuloya Mission (1934), Alampu Mission (1924), Parakal Mission (1927), World Missionary Evangelism (1960), India Bible Mission (1938), Brethren Mission (1969) Christ Church (1963), and Roman Catholic Churches which are engaged in

the propagation of the gospel of Jesus Christ and involved in converting non-Christians into Christian faith.

In Andhra Pradesh the work done by the foreign Christian missionaries has been continued by the established Churches in the State. In addition to this, various individuals, on their own accord and voluntarily engaged in preaching the Gospel of Jesus Christ and converting the people into Christianity through Baptism and various other methods. This has no doubt resulted in the increase of Christianity and Christian population in Andhra Pradesh all through the years.

After the formation of Church of South India, the efforts for Church Union in Rayalaseema region were started. At that time the Christian Missions which were operating in Rayalaseema area were; the London Missionary Society (LMS) in Cuddapah, Kurnool and Anantapur districts; the Church of India, Burma and Ceylon (CIBC) which formed as Society for Propagation of Gospel (SPG) in Nandyal and some parts of Kurnool district; the American Arcot Mission (AAM) in Madanapalli area of Chittoor district and Kanarese Church of Mysore diocese in Adoni town of Kurnool district. However the London Missionary Society being operated in three districts of Rayalaseema namely Cuddapah, Kurnool and Anantapur districts was reorganised into two Telugu Dioceses namely Cuddapah Diocese and Anantapur-Kurnool Diocese with one Bishop for each Dioceses. These two

Dioceses functioned under a Combined Committee known as 'Telugu Combined Committee (Te.C.C.) of London Missionary Society. Consequent of Church Union Movement, the CIBC (SPG) Mission, American Arcot Mission and the Kanarese Church of Mysore Diocese, all in a phased manner joined together and formed into Church of South India – Rayalaseema Diocese (CSI – RD) on July 16, 1950 along with the installation of Rt. Rev. H.Sumitra as its first Bishop. A constitution for the Rayalaseema Diocese was also drafted by a Five Member Drafting Committee and was accepted at a meeting of Rayalaseema Diocese on July 17, 1950.

The Missionaries of the Church of South India in Rayalaseema Area who had come all the way from London under 'London Missionary Society' with a missionary zeal and purpose commenced their activities primarily with evangelistic fervor to preach and propagate the gospel of Jesus Christ. At the same time they also initiated humanitarian approach towards the depressed and down-trodden and meek and weak. The services rendered by these missionaries in Rayalaseema area for the wellbeing of the human beings were noteworthy. They established Elementary, Middle and High Schools for Boys as well as Girls which are even today known for their academic excellence. Supportingly they started boarding homes, hostels, orphanages, asylums and so on for the benefit of poor children, orphans and other destitutes. In the name of Medical and Healing Ministry, they also

started hospitals and dispensaries and deployed from London the Doctors, Nurses and other medical staff and paraphernalia to serve the diseased and afflicted rural masses of Rayalaseemna. These missionary doctors and nurses bestowed their personal interest, brotherly love and selfless service towards these poor and backward people. Thus, these Missionaries proved as pioneers in the field of human service and extended the benefit of their skills regardless of caste, creed or religion. Further, the Church of South India with its historical growth and progress also responded equally to the changing needs of the Society. Though initially started with the task of gospel preaching and religious conversions, later slowly started modifying its objectives and institutions to suit the requirements of the society so as to consolidate and expand its influence in Indian Hindu Society in general and Rayalaseema region in particular.

PROBLEM :

In the light of above background and frame of references, it is obvious to note that Christianity as a religion and the role of Christian Missionaries in spreading of Christianity in a Hindu traditional society like India and their services in social, educational, medical and other fields, all put together as a subject of study and research has not gained much importance and focal status in social sciences in general and Indian history in particular. Some theologians and few students of Theology, Ecumenical and Evangelism had made their attempts to trace the history of Christianity and

growth of the Church in India. In respect of South India, very few scholars had made investigations into the spread of Christianity and the services of Christian Missionaries in the fields of evangelical and social activities. Same is the case with the Rayalaseema region.

Further, there had been studies on Christianity and Christian Missionaries pertaining to a particular denomination, or Mission or Nation. Some have studied on the formation of local churches confined to a particular city or town. Some others have brought out on the structures of Churches in Andhra Pradesh and so on. Some have studied the services of Catholic Nuns like Mother Theresa and some studied the Catholic institutions and their activities. But so far no study was made on the origin, growth and activities of Protestant Churches like Church of South India in general and its Rayalaseema Diocese in particular at micro-level.

SCOPE OF THE STUDY :

Hence, an attempt is made to trace out the history of the Church of South India – Rayalaseema Diocese in Andhra Pradesh State; the Church Union Movement and formation of Church of South India, the growth and development of Christianity in Andhra and Rayalaseema regions, carving of Rayalaseema Diocese within the Church of South India and its evangelical, educational and other social as well as relief activities and its

involvement in the upliftment of the downtrodden communities. The present study also dealt with the methods adopted by the missionaries to inculcate the interest in education among the illiterate and undeveloped sections of the society for a meaningful life in the Society.

LIMITATIONS OF THE STUDY :

The present study suffers from certain limitations and hardships. The prima facie limitation is that so far no concrete work has been done by the scholars on the spread of Christianity and activities of Christian missionaries belonged to any denomination operating in Rayalaseema Region which otherwise could have become an important source of information to form the base for the present study. The other limitation is that the present study is made confined only to the Church of South India in general and its Rayalaseema Diocese in particularly due to non-availability of adequate source material, constraints of non-preservation of sufficient historical documents and records. Further this study is confined only investigate the historical developments in the formation of the Church of South India – Rayalaseema Diocese and a delve into its various activities. In addition to these, no european christian missionary who served the Church of South India - Rayalaseema Diocese is found in India to interact personally to elicit information about the Church of South India – Rayalaseema Diocese. Addingly, many of the stalwarts belonged to Rayalaseema region and who

contributed their mite for the growth of Church of South India – Rayalaseema Diocese are alive. In spite of all the above, the researcher was successful in overcoming all the hurdles and hardships in pursuance of the present study.

OBJECTIVES OF THE STUDY :

Specifically the objectives of the present study are SIX fold in character: They are ;

- 1) To trace out the origin of Christianity and its growth and expansion in India from a historical perspective.
- 2) To analyse the factors responsible for Church Union Movement in India and the formation of South India.
- 3) To discuss the growth and development of Christianity in Andhra as well as Rayalaseema regions.
- 4) To evaluate the circumstances that contributed for the formation of Rayalaseema Diocese in Church of South India.
- 5) To describe various activities of Church of South India – Rayalaseema Diocese in general and its evangelical, educational, medical and other social and relief activities in particular, and ;
- 6) To offer the summary and conclusions of the present study on the growth and activities of Church of South India – Rayalaseema Diocese in the light of historical facts.

METHODOLOGY :

The present study is based on both primary and secondary sources and hence suitable research tools have been adopted for the collection of required data. The primary data was collected from sacred scriptures, original documents and records available in State Archives, Church of South India, Synod and Bishops Offices, Repositories and district Collectorates. Personal diaries, letters and correspondences went on among various functionaries, the missionaries and so on were collected. Personal interviews were conducted with the Church of South India Moderators both past and present and other members of Synod, the Bishops who served the Church of South India – Rayalaseema Diocese, the Presbyters, the elders and other leaders of the Churches, the Officers, and the Heads of Institutions who were directly and indirectly associated with the Rayalaseema Diocese.

A well-structured questionnaire was administered to the functionaries of the Diocese, the Church leaders, and other related laity so as to elicit necessary information for the study. The oral evidences have also been thoroughly rechecked with the help of available documents.

The secondary data was collected from various published books, journals and other volumes available. Much of the biographical data was collected from such sources like official documents, minutes of the

meetings of Church of South India, Synod, Rayalaseema Diocese and its various Boards. The District Gazetteers, Gazettes, the newspapers published during the historical times of the Churches formation, biographies of Church leaders, books and other church magazines, souvenirs, the pamphlets, and the periodical reports prepared by various Departments of the Diocese were also made use of.

PLAN OF ANALYSIS :

The present study is a historical, descriptive and analytical one with a historical and sociological orientation. Enough care was taken to avoid any kind of theological as well as spiritual influence fell on the study though the present topic for study is related to a religious and spiritual institution. For analytical purpose certain Tables and Charts wherever needed were presented.

PLAN OF STUDY :

The present thesis has been organised into SEVEN Chapters taking into consideration the specific events, areas and activities pertaining to the topic of the study.

CHAPTER – I INTRODUCTION

This Chapter is divided into two parts. Part-A and Part-B. Part-A deals with Introduction and importance of the present study including the methodology, plan of analysis, plan of study and so on. Part-B deals with the review of literature on the present topic and definition of certain terms.

CHAPTER – II CHRISTIANITY IN INDIA – FROM A HISTORICAL PERSPECTIVE

It deals with the origin and growth of Christianity in Europe and the spread of Christianity to India. It also discusses the activities of the pioneers in Missionary work.

CHAPTER – III CHURCH UNION MOVEMENT – FORMATION OF CHURCH OF SOUTH INDIA

It deals with the circumstances responsible for Church Union Movement in India and the events that paved the way for the formation of Church of South India.

CHAPTER – IV CHRISTIANITY IN ANDHRA AND RAYALASEEMA REGIONS

It deals with the growth and spread of Christianity in Andhra and Rayalaseema regions and the role of native converts in establishing Churches in Rayalaseema.

**CHAPTER – V FORMATION OF RAYALASEEMA DIOCESE IN
CHURCH OF SOUTH INDIA – AN ORGANIC UNITY**

It deals with the Church Union Movement in Rayalaseema region and the circumstances and events that led to the formation of Rayalaseema Diocese within the Church of South India as an organic unity.

**CHAPTER – VI ORGANISATION AND ACTIVITIES OF CHURCH OF
SOUTH INDIA – RAYALASEEMA DIOCESE**

It deals with the organisational structure of Rayalaseema Diocese and the various types of evangelical and social activities performed by the Diocese in Rayalaseema area.

CHAPTER – VII SUMMARY AND CONCLUSIONS

It deals with the Summary and Conclusions drawn from the present study in the light of its objectives.

The thesis finally ends with certain appendices and bibliography.

REVIEW OF LITERATURE :

Here, a humble attempt is being made to review some available literature related to the present study. Majority of the studies relating to Christianity have emphasized more on spiritual aspects than on temporal ones. As revealed by the following review none of these studies attempted to focus their attention on the genesis, growth and activities of Church of South India in general or Rayalaseema Diocese in particular.

W.P. Hares (1952) published in book entitled 'A History of the Christian Church' of the First Six Centuries' in which discussed the history of Christian Church during Apostolic age, then followed upto Sixth Century wherein he presented vividly the general obstacles encountered by the Church in its expansion. The whole work concluded with the Christian faith since the early times to the end of Sixth Century B.C.

Archdeacon F.F. Gledstone and Sundaresan C.S. (1956) in their book 'Church History of India and Pakistan' published in Telugu by the Christian Literature Society dealt with the historical evidences of the entrgy of Christianity in undivided India and how this religion spread to various parts in India. This book also brought out how the missionaries interacted with native Kings and the persecutions faced by them.

J.W.C. Wand (1959) in his work 'The Church Today' discussed elaborately three important aspects like 'The Church in Society', 'the Constitution of the Church', 'the Soul of the Church' and answers to some special questions. In Church and Society, he discussed the concept of public welfare and Church and the culture and the Church and politics. In the 'Constitution of the Church' he discussed the growth of organisation, growth of diversity in the Church, the Anglican situation and return to unity. In 'the Soul of the Church', he discussed the idea of Church, worship and evangelism. Finally he concluded the work with answering to few questions relating to Church and History, the origins of the Ministry, tradition and Salvation.

Phillippee Maury (1959) in his book 'Politics and Evangelism' presented a systematic study of the subject of Evangelism and politics. What he had undertaken is, in a way self-examination. The author tried to explain that, through political action, Christians fulfil dioconal responsibility. He believed that social service is the most natural response to the second commandment. "Love thy neighbor". He also says that those, who cannot love his country, cannot love the heavenly abode in which they believe. He added that there is dual citizenship in heaven and on earth.

B.E. Devaraj (1969) brought out a work entitled 'History of Christianity in India' in which he discussed about the history of Christian

Church how it spread to eastern countries and the establishment of Roman Catholic Missions. He also presented a interaction of Jessuit Missionaries with Mogul Emperors and services of William Carey and the establishment of Churches belonged Europe and America. He made brief how the Indian Church accepted the responsibility of evangelism in India. However, the work is in Telugu language.

Andre Bieler (1970) in his book 'Politics of Hope' described man's place in the modern global world, and the collective responsibility of Christians for development and discernment. Here the author tried to explain the responsibility of the Church towards the world's suffering. The individual's social relationship, in cultural, economic and political life are also discussed.

M.E. Gibbs (1972) in his work 'The Anglican Church in India (1600-1970)' discussed the beginning of the Anglican Church in India, its Bishops and Missionaries and Bishop Cotton's Missionary work in Coastal Andhra. It also highlighted the independence and Church Union Movement in South India and further adaptation and union movement in North India. The services of missionaries of Anglican Church in the field of Education, Medical and Evangelism and the establishment of various institutions in India were presented in this work.

John Howard Yoder (1973) in his book presented a discussion about the Kingdom coming, Christ and power. The author also presented a principle that the Christian who accepts his subjection to the Government retains his moral independence and judgement. He expressed his view that Government is not self justifying and whatever Government exists is ordered by God. Christian pacifists hate violence and anticipates the people of the Country to live peacefully.

Paul B. Henry's (1974) book 'Politics for Evangelicals' is a combination of his academic training, political experience and spiritual commitment. He explains the impact of Christ's life on the political and social conditions. He believed that practising politics is an art. He explained that a leader in a community, and an activist who gives his time and energy sacrificially for the well being of another, is a good Samaritan.

Solomon Thanugundla (1977) in his work 'Structures of the Church in Andhra Pradesh' discussed about Catholic Churches and the steps towards the foundation of the Vicariate of Bijapur, its extension and limitation. In this he presented a brief history of the Telugu land and sowing the seeds of salvation among the Telugus and steps taken towards the erection of the vicariates in Andhra Pradesh. In his second part the work, discussed exclusively the present structures of the Church in Andhra

Pradesh and role of Congregations in implantation of the Local Churches and so on.

Andre Dumas (1978) began his book 'Political Theology and the life of the Church' with a series of lectures which he gave as visiting professor in the University of Lyons. The author is in view that politics is a necessary dimension of the life of the Church. He gave one of Jesus' famous reply to the Pharisees (Holy Bible, Mathew 22: Verses 17-21) Render therefore to Caesar the things that are Caesar's and to the God, the things that are God's. He says that Jesus tells them that they are already Caesar's subjects and urge them to become God's servants. His reply has been understood to establish the basic character of the separation between God and Caesar, spiritual and temporal things.

Mathal Zacharia (1981) book 'The Christian Presence in India' is a collection of essays. He commented on all the forms of the Christian presence in India with theological and sociological insights. He agrees that election is always an opportunity for the people to assert their will and politics is a game of relative choices. He is of the view that expediency, power of money and manipulation have become the order of the day and service, justice, principles and ideology have become nonessential. He is of the opinion that there is need for leaders to foster vision, courage, character and conviction in themselves.

K. Felix (1985) submitted his M.Phil Dissertation on 'A Study of Churches in Anantapur District' to Sri Krishnadevaraya University, Anantapur wherein he presented very briefly the Art and Architecture of Churches both Protestant and Catholic Churches in Anantapur Town. He also touched how Christianity spread in Anantapur Town.

Solomon Doraiswamy (1986) published a book entitled 'Christianity in India – A Unique and Universal Mission' presented the true position of the Christian enterprise in India. This work is a response to the misrepresentations, adverse and even erroneous remarks made in a publication under the auspices of the Ramakrishna Mission entitled 'Christianity in India – A Critical Study'. The author never intended this book as an Apologia, but he desired to present the Truth regarding the Christian faith and its mission in and to the world, in a spirit of love – the Spirit of Christ. The book went on in a question and answer format like why Christianity in India? Why Global Ecumenism, Why Christian Mission to the Tribals in India, and so on.

Arthur Mayhew (1988) in his work 'Christianity in India' presented the history of Christianity but briefly touched the contributions of few missionaries like William Carey and the survival of Christianity during certain Movements like Sepoy Meeting and the reactionary influence on Christianity.

Paul D. Wiebe (1988) in his book 'Christians in Andhra Pradesh' brought out the services of Mennonite Church Missionaries in the drought prone Mahaboobnagar District of Andhra Pradesh. The author discussed various aspects relating to the missionary activities, recruitment of Hindus as Christians, Church interaction with community, leadership and development. It is an exclusive study of Mennonite Church in Mahaboobnagar district.

Prasanna Kumari (1995) in her edited book 'Liberating Witness' published in two volumes is a collection of various articles written by Theologians, academicians, ordained Presbyters and other laity. This covered various aspects like the Church and the Congregational life, Role of Church in Society, Evangelism, Theological Education, Mission and Ecumenism, Churches Constitutions, Church and Dalits, women and Church mission, Churches Social Action and so on.

P.Vijayalakshmi (1999) submitted her M.Phil thesis to Nagarjuna University, Nagarjuna Nagar, Guntur on the topic entitled 'The Rise and Spread of Church Missionary Society in Krishna District with special reference to Machilipatnam. She presented the history and spread of Christianity in Andhra region and the Church Missionary Society and its activities in Machilipatnam of Krishna District.

The above review of literature shows clearly that all the above studies were mostly macroscopic and touched vast aspects relating to Christianity, Christian Missionaries and their services. Further, the scope of the above studies did not cover the missionary work done in Andhra Pradesh in general and backward and drought prone Region in particular. So far, no attempt was made to study Church of South India in general and a micro level study specifically on Rayalaseema Diocese of Church of South India in particular. Hence, an humble attempt is made in this thesis to study the genesis, growth and activities of Rayalaseema Diocese of Church of South India.

DEFINITION OF TERMS :

Archdeacon	:	The Chief Assistant of the Bishop in the administration of his Diocese (Senior Priest)
Catholic Church	:	Universal or general Church. The Church opposed to Protestant Church after Reformation.
Chaplain	:	A Priest incharge of a Chapel or a Private place of worship either in a house, institution, hostel or hospital.
Congregational	:	A form of Church government in which the local Congregation in all important where in the Priest is unordained. Thus called him as 'minister'.
Clergy	:	In the Christian Churches those who have a special assignment in the worship and discipline of the Church (Priesthood)

Church	:	The term 'Church' is never applied to any sort of edifice or building. The Church denotes a group of believers who professed their faith in Jesus Christ.
Christian Mission	:	It is an agency which proclaimed the gospel to the non-Christians all over the world as per the command of Christ.
Dalit	:	The term dalit today is specially being used for those people who on the basis of Caste distinction have been considered 'outcaste' because they were not according to the architect of the system fit to be included in the four folded graded caste structure of Indian Society.
Diocese	:	The area under a Bishop's authority (Bishopric)
Deacon	:	A pre-stage to become Priest. Administrative member of a Church.
Episcopacy	:	The system of government of the Church by Bishops.
Ecumenical	:	Promoting or tending toward worldwide Christian Unity or co-operation.
Evangelism	:	Evangelism is a specialised Christian Ministry called into being by Divine ordination to perform a singular task of the proclamation of the good-news of God.
Established Church	:	Church acknowledged by State.
Gospel	:	In Greek it is 'en-angelion' which literally means 'good news'. The Anglo-Saxon form of the word Gospel is 'God spell' i.e., God's story.
Indigenous Church	:	Indigenous Church is a group of native believers who profess Christianity and adopt native customs traditions and culture. It invariably consists of three

		aspects viz., self-propagation, self-support and self-government in its affairs.
Laity	:	The mass of the people especially when assembled for worship and other purposes (Laymen)
Liturgy	:	A public service or public worship of Christians according to a procedure or form.
Missions	:	The extensive realization of God's redemptive purpose in Christ by means of human messengers. The new or renewed understanding of Mission has an impact upon the whole man and the totality of his life in Society and the Universe. The Gospel of God is but to man and for man. The mission of the Church is therefore also of God, but to man and for man.
Mission Station	:	A mission station is a small community of Christian families usually centered around a Church, a school, and a missionary hall. This community is composed of certain permanent members, missionaries, pastors, teachers, hospital staff and manual labourers and of such shifting groups of students and patients.
Parish	:	The district or area assigned to a Church.
Pastor	:	The Priest incharge of a Parish.
Padre	:	Christian Priest in India. An Italian word for 'Father' from the Jesuit mission'
Presbyterian	:	A form of Church government where in important place is given to lay elders. It is in contrast to Episcopacy.
Priest	:	Clergy
Protestant Church	:	The Church that opposed the Pope's authority.

Sacrament	:	Holy communion as taught by Jesus Christ (Breaking the bread)
Schism	:	Division. A Split in the Church.
The goal of Christian Education	:	The goal of Christian education is formulated as being to help its members to participate in God's revelation and to guide the persons with regard to the changes in their relationships with God, with the Church with other people, with the physical world, and with themselves as they respond to him through worship, witness Bible study, fellowship and service.
Primary Aim of Evangelism	:	The primary aim of Missionaries is Evangelism. They are motivated to join the Ministry in obedience to the Lord's Commission which is proclaimed in Bible. "Go Ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost, teaching them to observe all things whatsoever, I have commanded you, and Lo! I am with you always even unto the end of the World" (Mathew 28:19-20). Thus the primary purpose of the christian missionaries is not only evangelism and establishment of indigenous church, but also the nourishment of the new converts in Christian faith.