CONCLUSION

It is true that the Christianity of Madhya Pradesh very specialy of Syro-Malabar Church has only a very recent history to be studied. Here I have completed probing into the historical existence of Syro-Malabar Church in M.P starting from 1968-2000. The background study of M.P Church which I have done, is not conclusive. It is an area for further research for those interested in history, especially in the Church history. I wish, this challenging topic of research, be selected for the purpose by someone with real quest for the truth.

In India, the people at large, looks at Christianity as a western outfit, which actually is not. Syro-Malabar Church in India is very much Indian and rooted in the culture of the land. Already, we have seen the way the western connection, though in a nominal way, penetrated into her life.

The Syro-Malabar Church as it is today has her solid roots in South India, and Kerala in a very special way. Kerala is the highest educated state in Indian Union of States. And surely, for this, the policies of the local governments and the Church in particular, were responsible. When we study the history of any country we can see that whenever the government and the society were inclusive in approach, the country and the society have benefited. Whenever and wherever the approach was that of exclusion of any group the growth and the welfare of the country was in jeopardy.
When we analyse the history of Syro-Malabar Church in M.P, her educational and health care endeavours are praiseworthy. The Syro-Malabar Church in Madhya Pradesh, though is a very small group, is a very vibrant one and therefore can contribute in a very decisive way for the development of the people of M.P. This is possible only if the government supports the initiatives of the Church, she will be able to contribute in such a way the face of M.P will shine like other developed states.