

# **THE CONCEPT OF THE SACRAMENTS IN THE WRITINGS OF PAULOS MAR GREGORIOS AND ITS RELEVANCE**

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## INTRODUCTION

The Church expresses herself in the liturgy. The liturgical celebration is the noblest expression of the faith of the church. Hence the faith and sacramental life are intimately related. One cannot speak of faith of the church without dealing with the sacramental life of the church. Therefore, church, faith and sacraments are strictly interrelated.

Besides, the Church is the continuation of the mystery of Christ. The mystery of Christ expresses itself in the mystery of the church. The mystery of the church actualizes itself concretely in the sacramental mysteries.

The East cannot behold Sacraments without relating them to the basic mysteries of the Holy Trinity and the Church - the spirit - centredness and the eschatological nature in sacramental activities are the basic tenets of Eastern Sacramental theology.

The East always preserved the historicity and tradition of sacraments by standing close with the Bible and the teachings of the Early fathers. But in the medieval period, the basic concepts regarding the church itself had changed. The church has changed from the concept of a fellowship and mystery to the concept of an institutional system. Sacraments were limited to certain rites performed in the church from the stature that Sacraments formed the church. This was because of the influence of western theology.

The views regarding Sacraments which developed in the medieval period had influenced on the Sacramental understanding of Malankara Orthodox Church

Definitions of the Sacraments and the numbers of the Sacraments which existing in the Malankara Orthodox Church today is out of its influence of western thought. The Sacramental teaching in the West was developed on the basis of the doctrinal views of Augustine.

The relations of the Malankara Orthodox Church with the Roman Church in the middle ages brought these sacramental traditions to the East. Later when the Malankara Orthodox Church direct contact with the Anglican High Church, sacramental conceptualisation of the West became part of the Malankara tradition.

It was H. G. Paulos Mar Gregorios who enlightened the Malankara Church with the Eastern Orthodox tradition, specially the Syrian tradition. He clarified doctrinally how it differed from the western thought. He propagated through his teaching and writings. The Orthodox views of Sacrament based on the holy scriptures and the writings of the Fathers of the Church.

## **THE PURPOSE OF THE STUDY**

One of the short coming of the Malankara Orthodox Church was the paucity of scholarly literary works on sacraments and its beliefs. And so the church has to depend on other churches like Anglicans, CMS missionaries etc. The contribution of Paulose Mar Gregorios on various fields like ecumenism and dialogue, theological writings and his global contacts all enhanced the status of the church globally. The purpose of this study is to look into his theological apprehension and the interpretation of sacraments put into words and books, which have strengthened the teachings of the Church. Moreover it also enquires how and to what extent his teachings helped to meet the challenges of the Church theologically and in its -pastoral ministry.

## **THE SCOPE AND LIMITATION OF THE STUDY**

For this proposed research work, *The Joy of Freedom: Eastern Worship and Modern Man*, the book written by Paulos Mar Gregorios is mainly referred along with other relevant thoughts taken from his other writings that supports this research work. The books written on Mar Gregorios' writings by other scholars, journals like *Star of the East*, and unpublished articles available in the Orthodox Theological Seminary, Library, Kottayam, are also referred to.

## METHODOLOGY

A brief survey of literature will be done, analytical and descriptive method will be followed.

The first chapter is a brief history of the sacraments of the Malankara Orthodox Church upto the mid 20th century A D. The Malankara Orthodox Church is using the Anthiochene sacramental disciplinary system. This was not the original liturgy of the church. The Antiochene liturgy has only an heritage of 150 years here. The histories are so complicated that the liturgical history of the church is sometimes read as the history of the church itself. There are four major phases in the evolution of the liturgical history of the church, viz East Syrian period, Latinization period, Western Protestant period and the West Syrianization period. This chapter analyses this phases and also extends the search for any scholarly catechism on sacraments written during the period.

The second chapter introduces the great personality of Paulos Mar Gregorios and his contribuitions to the doctrinal reformation within the church. It studies the pre Gregorian notions about the sacraments of the Malankara Orthodox Church and the Gregorian reflections on it. It was Paulos Mar Gregorios who pointed out that the sacramental definition exercised here was based on western Theology. He projected the limitations of the western thought and describes the Eastern understanding based on the teachings of the church fathers.

The third chapter deals with the sacramental theology developed by Paulos Mar Gregorios. His theologies, based on the teaching of the eastern church fathers,

was so vast and deep that it can't be nutshellled into a single chapter. Inspite of all these limitations, this chapter studies and analyses some of the central themes and ideas of Paulos Mar Gregorios' sacramenatal theology.

The fourth chapter analyses the major sacraments which exist in the Malankara Orthodox Church. It describes the present status of the sacraments and its relevance in the daily life of the church. It also incorporation the Gregorian viewpoints on each of these sacraments.

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I gratefully remember H. G. Geevarghese Mar Ivanios who has called me to the ordained ministry of the church, and has been the inspiration as a spiritual father and motivated me to have theological insights.

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**M. C. Kuriakose**

BD V Year

Kottayam

Feb. 2005

Dedicated to the  
Loving Memory of  
My Beloved Grand Mother



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## CHAPTER 1

# **SACRAMENTAL HISTORY OF MALANKARA ORTHODOX CHURCH UPTO MID 20TH CENTURY A. D.**

## **INTRODUCTION**

The Malankara Orthodox Church Sacraments, as we find them today are the products of a slow and long time process of evolution. The Sacramental history of Malankara Orthodox Church is complicated as the history of the church itself. In another words, the sacramental history of the Malankara Orthodox Church is the history of the church itself. In this Chapter we are trying to trace a brief history of the Sacraments of Malankara Orthodox Church. It also analyses the four major phases through which the Sacraments are evolved. The phases are 1. The East Syrian Period 2. Period of Latinization 3. Period of Western Protestantisation 4. Period of West Syrianlization. It also checks whether there was any scholarly works on Sacraments done in this times.

## **SACRAMENTS - DURING THE PRE-EAST SYRIAN PERIOD**

In Order to analyses the Sacraments and its development of this era, we have no documents which could give us any details of the ancient faith of the M.O.C. But tradition gives some insights and informations. One of the noted historians, A. M. Mundadan Writes “According to the Indian tradition St. Thomas came by Sea and first landed at Cranganore about the year, AD 52. Converted high caste Hindu families in Cranganore, Palayur, Quilon and some other places; visited the Coromandel coast, making conversions; crossed over to China and preached the Gospel; returned to India and organized the Christians of Malabar under some guides (priest) from among the leading families he had converted and erected few public places of worship then he moved to the Coromandel and suffered martyrdom on or near the little mount.”<sup>1</sup>

According to this traditional account, St. Thomas, the founder of the church in India might have naturally introduced here the liturgy followed by all the Apostles elsewhere and ordained

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1. Mundadan A. M. *History of Christianity in India* Vol. I, TPI Banglore, 1984, p. 29.

priests for the church to perform its liturgical functions. So we can believe that the ‘church in India’ was thus the one, Holy Catholic, Apostolic Church, living by the word of God, in Eucharistic communion with the Father, Son and Holy Spirit and also with all Christians everywhere and at all times abiding in faith and baptism in the body of the incarnate Lord Jesus Christ, and bearing fruit for the glory of the Lord, guided and governed by the episcopal ministry as established by the Apostle Thomas.

According to the tradition the liturgy first used in Malankara was the liturgy of St. James the brother of Jesus Christ. The tradition says that St. Thomas<sup>2</sup> celebrated the Holy communion by using this rite is also known as the Jerusalem Liturgy. This Liturgy is considered as the mother of all liturgies. Another tradition of Eastern churches tells that all apostles of Jesus Christ wrote their individual forms of liturgy and granted to their mission field.<sup>3</sup> In that way, St. Thomas could have given one to Malankara church and that was used here. However there is no trace about the shape of such a liturgy.

Some historians pointing out that the Tamil epic “Pathittupathu”, believed as written in between 75-100 AD, has the forms of a Christian liturgy. According to them, this epic describing a sacrifice with bread and wine was called as sacrifice of peace”<sup>4</sup>. If it is really indicating a christian liturgy, this is the first record outside the bible mentioning Holy Eucharist.

## 2. SACRAMENTS - DURING THE PRE-PORTUGUESE PERIOD

Even though the Malankara church had been following the tradition of St. Thomas, the history later brought the Malankara church some how to be integrated with the Christian tradition in the East. The East Syrian church of Persia - atleast from the 3rd century.<sup>5</sup> The Church during the

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2. Mathews Kathanar, Valiya Parettu, *Marthoma Sleehayude Nadappukalude Pusthakom* (Trans. of Act of Thoma) Kottayam, 1934, p. 32.

3. Maclean, Arthur John. *The Catholicos of the East and his people*, London, 1992, p. 246.

4. Moris, K. J. *Kerala in the First Milenium AD*, Quilon 1984, pp. 84-6.

5. Varghese T. I., *Malankara Sabhayude Anthiocian Bandham Pathombadam Noottandinte Srishti*, Kottayam p. 117.

period was transformed to be a part of East Syrian tradition. Church historian A. M. Mundadan writes - "Some preposition the pre - Diamper manuscripts still extant, the decrees and acts of Diamper, and many of the 16th century Portuguese accounts about the life and customs of the Christians are clear proof that the Indian church adopted the practices of the East - Syrian church in their worship and liturgy."<sup>6</sup> But when or how the East Syrian liturgy came to be definitely introduced in Malankara is uncertain. The St. Thomas Christians following the Eastern tradition had all the Sacraments. They had the Sacraments of Eucharist, Baptism, Chrismation, Penance, Marriage, Ordination and Anointing of the Sick.<sup>7</sup> They had no auricular Confession, extreme unction and confirmation as they were distinctively performed in the Latin church.

### **A BRIEF EXPLANATION OF SACRAMENTAL PRACTICES BEFORE THE DIAMPER SYNOD**

In the Pre-Portuguese Period, the traditions and Sacrament Practices of St. Thomas Christian Community was far more indigenized than that of now. Noted historian P. J. Podipara says "Indian in culture, Christian in religion and oriental in worship." Their Indo - Oriental identity was reflected in the liturgical life.<sup>8</sup>

The St. Thomas Christians had the greatest respect for the Sacraments of the Holy Eucharist. They might have been using all the three anaphoras of the East - Syrian Church although for the anaphoras of 'Theodore' and 'Nestor'. We have less evidence for the anaphoras of 'Addai' and 'Mari'.<sup>9</sup> The bread used in the Eucharist was Fermented and it was prepared with a certain oil. The wine used was made out of dried grapes. The bread covered with lotus leaf used to be let down from the top of the sanctuary where it was being prepared. The liturgy was always

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6. Mundadan A. M. *History of Christianity in India Vol. I*, TPI Bangalore, 1984, p. 193.

7. Varghese T. I. *Malankara Sabhayude Anthiocian Bandham Pathobam Noottandinte Srishti*, Kottayam P. 117, p. 113.

8. Mundadan A. M. *History of Christianity in India Vol. I*, TPI Bangalore, 1984, p. 199.

9. Ibid p. 201.

accompanied with incense.<sup>10</sup> The creed used in the mass was Nicene and the language of the liturgy was clearly East Syriac.<sup>11</sup>

The Sacrament of Baptism and Confirmation performed together, confirmation being administered immediately after the baptism in water by anointing the candidate with holy chrism blessed by the bishop.<sup>12</sup> Malankara Christians following the eastern and ancient custom, performed the sacrament of unction in sick persons for their recovery as prescribed in James V. 14.<sup>13</sup>

Marriage was usually celebrated in the Presence of a Priest and Solemnized by a ritual in the early centuries. The celebration of the rite was not obligatory until the end of the 7<sup>th</sup> century. The boy tied a gold ornament called 'tali' with a cross of 21 beads round the neck of the girl during the ceremony<sup>14</sup> The Priests in Malankara were generally married. In this matter they followed the discipline of the East Syrian Church.<sup>15</sup> The Priests were known as Cathanars or Casanars which was a indegenisation of the Syriac word 'qasisa' and the clerics were known as chemas, another indegenisation for the syriac word Samas (deacon). Joseph the Indian declared in Venice that the Christians of St. Thomas had priests and deacons and subdeacons.<sup>16</sup>

To conclude, the Malankara Christians were fully a part of the East Syrian church traditions during its, pre - portuguese period. Though the history reveals that the Malankara Church was following the East Syrian tradition, it had also been in corporation with some local customs like 'Thali' and 'Pudava' for the ceremony of marriage. In short St. Thomas Christians is the first indigenous Church of India.

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10. Mundadan A. M. *History of Christianity in India Vol. I*, TPI Bangalore, 1984, p. 196.

11. Cherian C. V. *Orthodox Christianity in India*, Kottayam, 2003 p. 110.

12. Varghese T. I. *Malankara Sabhayude Anthiocian Bandham Pathobam Noottandinte Srishti*, Kottayam p. 113.

13. Cherian C. V. *Orthodox Christianity in India*, Kottayam, 2003, p. 111.

14. Ibid p. 111.

15. Mundadan A. M. *History of Christianity in India Vol. I*, TPI Bangalore, 1984, P. 185-86.

16. Daniel David, *The Orthodox church of India* (New Delhi) p. 106.



## THE ROMAN INVASION AND LATINIZATION

After the discovery of the direct Sea route from Europe to India by Vasco de Gama in 1498 AD, the Portuguese established their political power in the west coast of India. Initially they were happy to find Christians in Kerala. But when they realized that the Indian Christians are not accepting the authority of the Pope of Rome and are not following the Latin Rite, they started treating them as heretic. Since the Portuguese were fanatic Roman Catholics, they started converting the Malankara Christians into Roman Catholic immediately after establishing their political power.

The synod of Diamper was one of the important episodes in the history of Malankara Christians. Except a few minor compromise the Latin rite and Roman Catholic faith were forcefully implemented over the Malankara church by the council of Diamper in 1599 AD. The activities in connection with the synod of Diamper brought drastic change and far reaching impacts in the ecclesiastical and Sacramental life of the Malankara Christians. Westernisation and Latinisation were the main motive behind the activities of the Roman Catholic missionaries. The church was forced to adopt a lot of changes in the Latin<sup>17</sup> tradition.

All the prayer books in Malankara Church were burned on the order of Menezes<sup>18</sup>, and hence we are unable to know precisely how the liturgy of the Malankara church, conformed or deviated from the Orthodox liturgy in the period of which immediately preceded the arrival of the Portuguese.

## THE CHANGES MADE BY THE DIAMPER COUNCIL

As a historical document, the decrees of the synod of Diamper is valuable. The 6th act of the Diamper (3rd day discussion) dealt with the section on the Sacrament.<sup>19</sup> The synod revised the chaldean liturgy into the latin language. The synod declared none to receive the divine Sacraments of the alter before Confession and it is to be received only by fasting.

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17. Cherian C. V. *Orthodox Christianity in India*, Kottayam, 2003 P. 323.

18. Zachariah. *Diamper Decree*, p. 148.

19. Zachariah, *Diamper Decree*, p. 148.

They also declared that all must receive the holy Sacrament upon all the Solemn festivities and at least, once a month and receive on Sunday with the preparation and reverence. The synod condemned all such masses that were based on the traditions of Nestorians, Theodores and Diodorous. According to them, these masses had some fall of errors and heresies, and in that place Roman masses were introduced. Several ceremonies and rites in the celebration of Holy mass were, unnecessarily changed in order to bring them more in to line with Latin usages. And they introduced seven Sacraments viz- Baptism, Confirmation, the Eucharist, Penitence extreme unction order and Matrimony.<sup>20</sup>

The synod declared that the confession is the duty of every faithful Christians upon penalty of moral sin, to observe the precept of the church concerning confession. From the synod we may find that this Sacrament of confession became more important in the church of Malabar.<sup>21</sup>

The church of the East does not have the process of consecration of holy oil. For every baptism, as a part of service, they are just adding up new oil to the existing with special prayers to increase the holy oil. This tradition was replaced by the Roman holy oils consecrated by the bishop. In Eastern tradition the confirmation with oil is done doing with the baptism.<sup>22</sup> This was replaced by the Roman style of confirmation after the age of five.

The words of institution was included in the anaphora of Mar Adai and Mari. These words were not a part of the real one. Further additions and removals were made to this anaphora to make it match with the Roman Catholic faith. Marriage of clergy was strictly prohibited.

After the synod the efforts were made to Latinize thoroughly and systematically, the liturgy and administration. There after the Malankara church itself remained under Roman hegemony for a period of fifty four years.

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20. Cherian C. V. *Orthodox Christianity in India*, Kottayam, 2003 p. 147.

21. Lamsa George, *Mashihaykkadutha Padippikkalukal*, Trichur, 1982. p. 68.

22. Parat Z. M., *Malankara Nazranikal Vol. II*, Kottayam 1966. p. 557.

## THE POST COONAN CROSS PERIOD

The Latin forced union did not stand for a long time. By the Slandring cross oath at Mattancherry, Kochi in 1653 AD; the Malankara Church dismissed its all Connection with Roman Church. After the coonan cross there was no immediate change in the liturgy and discipline of the Malankara church except the lifting removal of the ban on the marriage of clergy. Mar Thoma I tried hard to re-establish the liturgy of the Persian Church with the help of old books hidden from the eyes of the portuguese.<sup>23</sup> But this attempt was failed.

It is more accurate to believe that there was no change in the liturgy for the next twelve years in Malankara church. When Mar Gregorios Abdul Jaleel, the Anthiocian Patriarch of Jerusalem arrived in 1665 AD, the church was using un leavened bread as in the Roman tradition.

## WEST SYRIANIZATION

The restoration of present liturgy and discipline commenced with the arrival of Mar Gregorios from Jerusalem in 1655.<sup>24</sup> He was the first bishop ever visited this church from the West Syrian church and the work of restoration became complete when Patriarch Mar Peter III arrived Malabar and convened the synod of Mulanthuruthy in 1876.<sup>25</sup>

## MAR GREGORIOS AND RESTORATION OF THE WEST SYRIAN TRADITION

With the arrival of Mar Gregorios Mar Thoma I and his adherents entered in to a new phase in the history of Malankara Orthodox Church The intention of Mar Gregorios was to bring the church into the liturgical traditions of the West Syrian Church. He had tried to bring changes in the use of vestaments for priest, the use of unleavened bread for the Eucharist, the Syrian ecclesiastical calender etc. Which conform to the Syrian ways. One noted historian Dr. T. I

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23. Varghese T. I. *Malankara Sabhayude Anthiocian Bandham Pathobam Noottandinte Srishti*, Kottayam P. 9, P. 6.

24. Cherian C. V. *Orthodox Christianity in India*, Kottayam, 2003, p. 325.

25. Cherian C. V. *Orthodox Christianity in India*, Kottayam, 2003, p. 325.

Varghese said that he did not succeed in introducing fully the Antiochian rite, especially the liturgy. On the other hand he had to accommodate himself in certain things to the local customs. Gregorios died in 24 April 1671.

## **MAR IVANIUS HIDAYATHULLH**

In 1685, Twenty years after the coming of Gregorios, there arrived Mar Ivanios who also introduced same Antiochene tradition, Mar Ivanios succeeded in some liturgical changes. The Holy mass should not be celebrated except on Sundays, all should pray standing, and priest should marry.<sup>26</sup>

Mar Ivanios, was an one Antiochene bishop arrived in Malankara in 1739. He demolished the status in the church that were the vestiges of the Roman of more liturgically Period. The Indian clergy were growing their particularly as the Sign of priesthood them. He asked to share their head and wear black Cap in Antiochene custom.<sup>27</sup>

The arrival of Mar Baselius Sakrallah Mafriana, and the team of clergy in 1751, marked the beginning of a new chapter and juridically. This team consists of all order of bishops, clergies and deacons to create a new Antiochene order in Malankara.<sup>28</sup>

The team brought to the Malankara Church the Various “Anaphoras” of the Orthodox liturgy including the liturgy of St. James and propagated them in the church. From this time onwards the Orthodox liturgy began to be widely used. This did not, however, completely replace, the Chaldean liturgy, the Suriyano Chaldeo as distinctly different from the Suriyano - Latino, being used by the Romo- Suriyanis upto that time.<sup>29</sup> They Introduced to wear blackround Cap.

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26. Kurian Thomas, *Niranam Grandavari*, Kottayam, 2000, P.

27. Philp E. M., *Marthoma Sleehayude Indian Sabha*, Chingavanam, 1997, P. 163.

28. Cherian C. V. *Orthodox Christianity in India*, Kottayam, 2003 P. 328.

29. Varghese T. I. *Malankara Sabhayude Anthiocian Bandham Pathobam Noottandinte Srishti*, Kottayam P. 24

## THE MAVELIKARA TREATY OF 1788. A. D.

Mar Dionysius and Mar Ivanios entered in to an agreement in 1788 at Puthiyakavu Church, Mavelikara. According to this written agreement, the Malankara Church will follow prayers, ordination and liturgy and its customs in the new rite and will Continue baptism and marriage in old rite.<sup>30</sup> This was a real turning point in the process of Anthiocinisation of liturgy. Here the new rite is Anthocian and old one is Chaldian. Then the priests were wearing a Particular Chaldian custom called “Mappra” instead of “Kappa” to celebrate holy Eucharist except on feast days. This was replaced by the Anthiocian tradition of wearing “Kappa” at every celebration of Holy Eucharist. This decree very clearly reveals that till then, the Holy Eucharist; ordination canonical prayers, baptism and ordination are performed in Chaldian rite.<sup>31</sup>

The Mavelikara treaty can be considered as the beginning of the end of chaldian liturgy and practises in Malankara church. Till then none of the Anthochian liturgy was accepted officially by the Church. Within the next one decade it replaced Chaldean liturgy almost fully from north to South. Some part of chaldian liturgy existed during it last year of Mar Dionysius held on 10 April 1808.<sup>32</sup>

In 1809, a local Council was held at Kandanadu. This Council rejected the remaining Part of chaldian liturgy and accepted Anthochian rite in full. According to the decrees, we can understand that the Council decided to follow Anthochian rite for canonical prayers, Holy Eucharist, baptism, marriage and all other Sacrament.<sup>33</sup>

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30. Kurian Thomas, *The Liturgical History of Malankara Orthodox Church* (Unpublished Article), p.

31. Raphael Vattakuzhy, Cor- Episcopa, *Visudha Kurbana Mithram*, (Trichur, 1990) P. 856.

32. Cherian Joseph Dr; Mammen K. V. Mathew. P. C, *Indian Orthodox Church History and Culture*, Kottayam, 2002, P. 43.

33. Cherian C. V. *Orthodox Christianity in India*, p. 255.

## **WESTERN PROTESTANT INTERFERENCE 1816-1836**

The life of the M. O. C. after its affiliation to the orthodox church of Antioch was full of uncertainties and tensions. The protestant missionaries who came to India were more interested in evangelisation than protestalysing fellow Christians. They felt that it was in their interest to enlist the Orthodox church too in the process of evangelisation. However, this did not happen on account of the bold stand adopted by Cheppattu Mar Dionysius IV.

In 1814, a seminary to train priests was founded at Kottayam. The British missionaries were invited to teach there. After a short period of harmonious relations, the Anglican missionaries tried to infiltrate protestant faith to Malankara Church. The church objected it. Then they tried to convert the entire church to Anglicanism with the help of British political authority in India. The conflict was deepening. It led to synod of Mavelikara in 1836.

The M. O. C. proclaimed its allegiance to the orthodox rite officially and publically in the synod of Mavelikara in 1836, in which it was officially decided that Syrian traditions and liturgy were not at all to be changed or modified. The Mavelikara Padiyola may be taken as the official declaration by which the M. O. C. formally accepted Orthodox liturgy and discipline.<sup>34</sup>

Mavelikara Synod marked the end of the mission help from the CMS mission society. However, their teaching influenced our liturgical and sacramental interpretations in the later period. It is in this context that Mar Dionysius authored the book 'Mathaupadesha Saram'.<sup>35</sup>

## **MULANTHURATHY SYNOD, 1876**

The help which Malankara Orthodox Church accepted from the Syrian Church under the patriarch of Antioch since 1665 for the preservation of the Apostolic Succession of its priesthood and protection of the Orthodox faith, shared in common by these two churches against the inroads of western protestantism represented by the British mission of help, and the reformation movement within the Church, led to the establishment of Antiochene hegemony over the Malankara Orthodox Church.

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34. Gabriel. K. J. Dr. *Gurumukhathuminnam Part 1*, MGF, Kottayam, 1998, p. 91.

35. Cherian C. V, *Orthodox Christianity in India*, p. 331

Accepting the request of Malankara Orthodox Church, Patriarch Peter III, arrived Malankara Church and he convened an assembly which met at mulanthuruthy from 27 to 30 June 1876, which came to be known as the Synod of Mulanthuruthy. The patriarch introduced elements of Orthodox disciplinary system and its code of Canon law. He completely prohibited the veneration of statues. In the Same way the law of clerical celibacy was removed. He made marriage compulsory for the priests in charge of the parishes and abolished tonsure. He introduced the custom of having the clerical habit in the black colour and ordered that the clerics should wear it always.<sup>36</sup>

When the synod of mulanthuruthy was held, there was no mention of any Canon law according to which the Malankara Orthodox Church, was to be administered. The synod decided to print Several Copies of a book of Canons and to distribute them to all the parishes informing them not to do anything contrary to the directions in the book. The reference here was obvious to the Nomo Canon of Gregorios Bar Hebraeus, this being the code accepted by the church of Antioch; although this was not explicitly Stated in the decrees adopted at mulanthuruthy.

By this time the Malankara Orthodox Church had evolved into a stable ecclesiastical community with a settled liturgy and a disciplinary system of its own. During this period major works of translation from syriac (indigenous work) was done in Malankara church. These works enhanced the influence of Antiochian liturgy and discipline in Malankara Orthodox Church. A short description about this works are given below.

(a) In 1860, Konattu Abraham Malphan wrote a Doctrine book named 'Chodyothraram' it dealt with eucharist.

(b) In 1875 pulappillil Abraham Kathanar published a prayer book in Syriac for the use of Sunday Service.

(c) In 1877 Geevarghese Mar Gregorios (Parumala Thirumeni) translated a kalpana from the patriarch Peter III. This translation work is known as 'Nadapadikramangol'. The work explained the Sacraments and its practises.

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36. Cherian C. V, , p. 341.

(d) In 1886, a Qurbana Thaksa published from kerala Deepam press Pampakuda.

(e) In 1902, a prayer book for Qurbana published by the joint work of Vattaserril Mar Dionysius and Konattu Mathan Malpan.

(f) In 1920, Ist Qurbana Thaksa (Jacob) translated by the joint work of Mukkancheril pathrose kathanar and Deacon Joseph Pulikkottil.

While examining the Sacramental history of Malankara Orthodox Church; from first century to the nineteenth century we can understand that there was no theological or liturgical scholarship developed locally. There was no written theological documents in the church or liturgical formula. We can see only translation works that are being done during this period. It started from the last century, the indigenous scholarship began in these areas. Before that we could see that the church depended upon various foreign Sources because of the compassion of historical factors.

### **SACRAMENTAL HISTORY OF MALANKARA CHURCH, 1912 TO 1960**

The Catholocate establishment of 1912 was an epoch making event in the history of M. O. C. Metropolitan Geevarghese Mar Dionysius VI (1909-34) inaugurated a new history of M. O. C. The first written work in this aspect Could be traced with Dionysius, who published “Mathopadesa Saramgal”; a hand book containing the basic doctrines of the Church.<sup>37</sup>

The book was an enlargement of the lecture notes prepared by the author for teaching the newly ordained deacons of the O. T. S. The fifth section of this book deals with the sacraments.

This book gives us a brief description about the seven sacraments.

1. Baptism - as a birth into the mystical or body of Christ.
2. Confirmation as becoming of maturity in the world as witness of Christ.
3. Holy Eucharist - receiving the bread of life as a community banquet.
4. Penance to reconcile with Christ in subject of our Sins.

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37. Cherian C. V., *Orthodox Christianity in India*, Kottayam, 2003, p. 341.



5. Anointing of the sick as a regaining of health or gain strength from Christ and to pass through death into eternal life.

6. Holy Orders:- Calls for the chosen of priests to preach good news and to administer sacraments.

7. Matrimony:- Choosing of partners to live a responsible life in Christ's love within the family circle.

In the later period church depended on this book for the interpretation of the sacraments.

Another book, Mar Dionysius published in 1902, was a prayer book for the use of Sunday Service.<sup>38</sup> Mar Baselios ougen I is the Person who has given unique contribution in this area. He was a Syriac scholar. He was able to translated so many liturgical books from syriac to malayalam. The 'Hoothoma'<sup>39</sup> Which is used in Holy Qurbana was written by himself. This is a unique contribution in the liturgical field. More over he wrote two important books.

1. 'Paramayagam' - which explain the Holy Eucharist.

2. 'Mathopadesa Sathyangal' - a doctrine book. The second section explains the Sacraments.<sup>40</sup>

In 1960 Mathews Mar Athanasius wrote the book 'Sabhayum Kudhasakalum'.<sup>41</sup> This was an enlargement of the lecture notes prepared by the author for teaching the student of the Orthodox theological seminary. The Second Volume of 'Sabhayum Kudhasakalum' explaining the sacraments. But today the 2nd Volume is not available. According to Fr.. Dr. K. J. Gabriel, professor

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38. Chandanappally Samuel. Dr. *Malankara Sabha Pithakkanmar*, Ceedess books, 1990, p. 493.

39. Ibid, p. 494.

40. Elias T. P. (ed); *New Vision New Humanity*, Kottayam, 2000, p. 10, 11.

41. Ibid, p. 11.

of Orthodox Theological Seminary, Kottayam this book immensely depended on the book 'Mathopadesa Sarangal' written by Vattasseril Mar Dionysius, to interpret the Sacraments.<sup>42</sup>

After the middle of the 20<sup>th</sup> century, it is a turning point in the sacramented history of the Malankara Orthodox Church. This is mainly because of the enthronement of Dr. Paulos Mar Gregorios, a versatile genius, as the principal of Orthodox theological Seminary. He tried to give a new insight and vision to interpret sacrament on the basis of eastern tradition. Coming chapters would deal with this topic in detail.

## CONCLUSION

Today the M. O. C is using Antiochian liturgy and sacramental system in full. The step by step developments leads to this decision as follows.

1. On the basis of available historical datas, the Malankara Orthodox Church accepted east Syrian liturgy and disciplinary Systems during the pre - Diamper period.
2. In the Diamper Synod the Church was made Roman Catholic in it practices.
3. In 1653, after the oath of coonen cross the church faced a vacuum in theological foundation. Then the practicing Chaldean Liturgy and Sacrament systems was with a Roman mix.
4. The West Syrian bishop tried to propagate Antiochian theology, liturgy and disciplinary system.
5. The C. M. S. missionary movement tried to alter the liturgical tradition of the Malankara Orthodox Church but failed.
6. After the Mulanthuruthy Synod in 1876, the restoration of Antiochian liturgy and sacramental system became complete.
7. In 19th Century, there was no theological or liturgical Scholarship developed locally, only translation work had done here.

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42. Gabriel. K. J. Dr. *Gurumukhathuminnam Part 1*, MGF, Kottayam, 1998, p. 91.

8. The indigenous scholarship started from the beginning of the 20th century.

9. Vattaseril Geevarghese Mar Dionysius VI, Mar Baselius Ougen I, and Baselius Mar Thoma Mathews I gave unique contributions to this area of sacramental interpretation.

10. The enthronement of Dr. Paulos Mar Gregorios, a versatile genius, as the principal of Orthodox Theological Seminary, in 1967, marked a new beginning in the scholarly interpretation of sacraments in Malankara Orthodox Church.

## CHAPTER II

# THE EARLIER TEACHINGS ON SACRAMENTS IN MALANKARA ORTHODOX CHURCH AND REFLECTION OF PAULOS MAR GREGORIOS

## INTRODUCTION

The teachings on sacraments of 20<sup>th</sup> century in Malankara Orthodox Church had much affinity to Western teachings than towards Eastern views. It is Paulos Mar Gregorios who revealed the uniqueness of eastern outlook on sacraments and how it differed from western teachings. This chapter includes a glimpse on the life of Paulos Mar Gregorios and profile in pioneer definitions on sacraments in Malankara Orthodox Church and its limitation in explaining eastern view.

## 1. A GLIMPSE ON THE LIFE OF PAULOS MAR GREGORIOS

His Grace was a well known scholar among the intellectuals in India and abroad. His magnetic personality is sweetly remembered in his parent church as well as western and other eastern churches. Keen intellect, industrious and adventurous opportunities have brought him in the forefront of the theologies, scholars, thinkers, states man, philosophers, administrators and writers of the world. His knowledge and wisdom is not limited to the religious sphere alone but its dimension is not easily measured as it is spread over all the branches of knowledge.

Born on 9th Aug: 1922 at Thrippunithara (Kerala) in an ancient Orthodox Christian family, he was the third son of Mr. And Mrs. Paily. His father was a school teacher. In 1937 Paul passed the matriculation examination in first class. From 1937 to 1941 he had worked as a news reporter as well as a writer. During 1941-42 he served in a transport company and in 1942 he was appointed as Post master in postal and telegraph department . During this period he was elected as the associate secretary of the P & T Union Fort-cochin.

The year 1946 was a turning point in the life and future of Paul Varghese, by the accidental meeting with Ethiopian recruiting officer in Alwaye. This meeting completely changed the vocation of Paul Varghese and from 1947-50, he taught in a Govt. school in Ethiopia. He attained

scholarly knowledge in the native language Amharic. Later he became the chairman of the elementary education curriculum in Amharic. He was appointed as the head of Amharic language in the Hailey Selassie secondary school, Addis Abbaba.

In 1950 Paul varghese got scholarship for the higher studies in the U.S.A. He took his B.A in philosophy and linquistic from the Indiana Goshan College U.S.A. During the vacation of 1951-52 and 1953 he visited Oklahoma University and Union Theological Seminary, New York City and made special studies in theology. He acquired the B.D Degree from the Princeton Theological Seminary. In 1954 he returned to Kerala after the completion of higher education in theology. He helped for the construction of the fellowship building at Alwaye and he was the director of the fellowship for two years, in 1950, 56. He was appointed as a professor in the Orthodox Theological Seminary to teach New-Testament from 1954 to 1956. He was the General Secretary of Orthodox Student Movement.

The visit of emperor Haile Salassie of Ethiopia in the Indian sub-continent, especially in Kerala in 1956 was another event in Paul Verghese's life as he was got an opportunity to visit Ethiopia as the special secretary in the personal staff of the Emperor. He took responsibilities on various official capacity there viz:- education and social field as the chief advisor to the Emperor, the chairman of the Haile Salassie welfare trust, special secretary to the distribution committee of American Welfare Fund and so on.

During this period he tried to improve the relation of Malankara Orthodox Church with the Coptic Church. Paul Varghese returned from Ethiopia before the fall Haile Salassie's reign. In 1959 he was ordained priest. He further continued his higher education in Yale university ( America ) and Oxford University. During this time he was appointed associate general secrartary of W.C.C. He remained in this office from 1962-65. By the same time he was the member of central committee as well as the member of the exclusive committee of the council. Mean while his well known work 'Joy of freedom' came out.

He became the member of the faith and order commission of W.C.C. and was one of the pioneer who taught against apartheid. Like wise he hold inner responsible positions in W.C.C and other fields. He was the head of the council delegation of 1962 (which went to the Soviet Union ) and 1965 (which went to UNESCO ), 1982 (which went to Moscow).

He was an observer of the Second Vacation Council and one of the chief organizer of the General Assembly of W.C.C. (From Delhi, assemblies onwards-Uppsala, Nairobi, Vancouver etc) . If listed every thing of him it would cover a number of pages which is not required for this study. Few more important aspect are necessary to mention about him.

From 1967 onward Fr. Paul Vargheese worked as the Principal of the Orthodox Theological Seminary. His contribution for the growth and development of the Orthodox Theological Seminary would ever be remembered. He took his doctorate degree on theology from the Serampore University. In 1975, he was elevated as a bishop. Metropolitan Paulos Mar Gregorios was given the charge of the Delhi Diocese of the Orthodox Church in July 1975; During that time His Grace was looking after the responsibilities as the Principal of the Orthodox Theological Seminary; as the good and divine shepherd to Delhi Diocese, as the executive member of W.C.C and gives leadership to its various time activities, like assemblies, seminary, study groups so on.

Besides the earned doctorate degree he was awarded honorary doctorate degree both in modern and ancient languages such as English, French, Syriac, Hebrew, Greek and German) which helped him admirable to be prominent in the international assemblies and seminars. He was also a visiting professor in U.S.A. and U.S.S.R and other European Universities.

Honours came unsought to Mar Gregorios. In 1988, he received the Soviet Land Nehru Award. This activities are not limited to Indian orthodox Church alone but it is extended to Western and other Eastern Churches also. His grace widely traveled and showed an unused intellectual courage to explore new paradigms in human thinking. The philosopher bishop passed away 24th Nov. 1996 and his mortal remains lie entombed in the Orthodox Seminary chapel at Kottayam.

Mar Gregorios authored 36 books. The Joy of freedom, freedom of Man, The Cosmic Man, The Human Presence, Enlightenment East and West, A light too Bright and the spiritual Autobiography Love's Freedom: The Grand Mystery are some of the most remarkable among them. Hundreds of his articles and lectures has been published in leading newspapers and international magazines.

Mar Gregorios had a deep insight into the vital connection between liturgy, theology and Christian life. His broad vision of reality was essentially informed by his liturgical experience as a Christian steeped in the Eastern Tradition.

## **2. PRE-GREGORIAN TEACHING ON SACRAMENTS IN MALANKARA ORTHODOX CHURCH**

The book entitled ‘Mathopadesha Sarangal’ is written by Vattasserril Mar Dionysius, ‘Mathopadesha Sathyangal’ written by Baselius Marthoma Mathews -1 were the depended text on Sacrament on Malankara Orthodox Church during early 20th century. A study on these books provides a general definitions to sacraments, that sacraments is an outward and visible act of an inward and spiritual grace given unto as ordained by Christ himself. Paulos Mar Gregorios pointed out<sup>43</sup> that this definition does not go par with Eastern teaching, besides it is involved from Western definition.

## **3. WESTERN UNDERSTANDING OF THE SACRAMENTS**

In his book ‘Paurasthya Christhava Darsanam’ Paulos Mar Gregorios points out various definitions of sacraments based on Western theology. The most important of these are the following:

One of the earliest scholars who tried to define sacrament is Hugo of St. Victor.<sup>44</sup> According to him “sacrament is a corporal or material element openly and sensibly presented representing by similitude and signifying by institution and containing by consecration”

Second Vatican Council says “the purpose of the sacrament is to sanctify man to build up the Body of Christ and finally to give worship to God, because they are sign they also instruct. They not only pre-suppose faith but words and objects they also nourish, strengthen and express that is why they are called sacrament of faith.”<sup>45</sup>

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43. Gabriel, K. J. Dr. *Gurumukhathuninum Part 1*, p. 88.

44. Mar Gregorios, *Paurastya Christhava Darasanam*, Diyabodanam, Kottayam, p. 28.

45. Ibid p. 28.

St. Augustine says<sup>46</sup> sacrament are secret signs, they bear a similitude to those things of which they are sacraments they are celebrations commartion on event in such a way that what is signified is received. Thomas Aquinas says “A sacrament is a sign of a sacred thing in as much as it sanctifies men”.<sup>47</sup>

#### 4. SIMILARITIES BETWEEN THE DEFINITIONS

According to Paulos Mar Gregorios the definition of ‘Mathopadesha sarangal’ given to sacrament on the basis of the book<sup>48</sup> written by renowned theologian of Anglican Church, Oliver Chase Quick and the the ‘Book of common prayer’ used in Anglican Church for catechism studies on sacraments. Oliver chase Quick says “A sacrament is a spatro temporal reality which by its occupation of space or time expressed to us God’s will and purpose and enable us the better to co-operate with them.”<sup>49</sup> The Book of common prayer define ‘sacrament as an outward and visible sign of an inward and spiritual grace given<sup>50</sup> unto as ordained by Christ himself as a ordained by means where by we receive the same and pledge to assure there of.’ Paulose Mar Gregorios says the Anglican exhortation of sacrament is based on the definition developed by Thomas Aquinas on the ground of the interpretation provided by Augustine on sacrament the interpretation of sacraments as the visible and out ward sign of inward. Spiritual grace is based on the teaching of Augustine ( 354-430).

Paulos Mar Gregorios refute the Western nation especially Augustine by suggesting his (Augustine) failure to understand the sacramental principle as integrals to the human condition and to the incarnation (man is a citizen of two worlds), Augustine contributed to a substantial distortion of the sacrament as accommodations of spiritual realities to suit the grossness of man. His misconception of the ordained ministry is also a result of his misunderstanding of the true relation of word to sacrament.”

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46. Mar Gregorios, *Paurastya Christhava Darasanam*, Diyaodanam, Kottayam, p. 28.

47. Ibid p. 28.

48. Gabriel, K. J. Dr. *Gurumukhathuninum Part I*, p. 88

49. Quick Chase Oliver, *The Christian Sacrament*, Nisbet, London 1927, p.104

50. Gabriel, K. J. *Gurumukhathuninum Part I*, p. 91



## **MAR GREGORIOS REPUTATION OF THE WESTERN CONCEPT OF ORIGINAL SIN, EXPECIALLY REFUTATION OF AUGUSTINIAN CONCEPT OF MAN**

According to the western understanding, especially the teaching of St. Augustine, matter is absolutely evil. Thus nothing good can come out of it. Augustine says “There<sup>51</sup> is no hidden particle of light in man and there is no Second God of evil. Hence with man matter is also corrupt. Augustine understanding of man is totally sinful, without any capacity for good in him.

Augustinian ideal of man as God wants him is a beggar. “A beggar is he who ascribeth nothing to himself, who hopeth all from God’s mercy. Before the Lord’s gate he crieth everyday, knocking that it may be opened unto him naked and trembling that he may be clothed. casting down his eyes to the ground heating his breast. This beggar, this poor, this humbleman, God hath greatly helped”<sup>52</sup>

He wrote about free will in Order to explain the original of evil.<sup>53</sup> But, at the end he regarded human freedom as a beatal of good, not central to human nature. But he regarded evil as central of human nature. Whole humanity is a “Lump of sin” out of which no movement of good can come. His emphasis on God’s Sovereignty and man’s submissiveness. He believe human salvation is depended upon the absolute grace of God.

Mar Gregorios behamently opposed the Augustine category of understanding man, creation and sin. Mar Gregorios refuts and says<sup>54</sup> evil springs from human freedom, that God didnt make man to do evil. But man did it of his own free will”. Evil has no substance it is lack of good that it shadow.

According to Mar Gregorios, by the fall of man caused error in the image of God in human. That made the matter, fleshy a tendency to fall short of divine. So the image is defaced. Even it

51. Gabriel, K. J. *Gurumukhathuninum Part I*, p. 91.

52. Mar Gregorios, *Loves Freedom: The grand mystery*, p. 170.

53. Mar Gregorios, *Freedom and Authority*, p. 48.

54. Ibid, p. 42.

had changed their status. The in carnation has radically transformed the status of the fallen creation. The lost relationship has regained. A new<sup>55</sup> status has been achieved with the incarnation. “It is still the fallen creation at the heart of which there is the corrosive presence of evil and non-being. But at the heart of the same fallen creation there is also the Son of God who became a part of that creation and is destined to reconstitute that creation in himself”.

The man who fight against evil is the new man, the humanity in which Jesus Christ has become incarnate. This is the humanity Which is united with God himself in Christ. Incarnation was the climax of this revelation. Mar Gregorios insists that incarnation itself was an act of free grace. Incarnation itself is possible because there is a conaturality and even proportionality between God and man; in the very creation itself in carnation complete it.

In Jesus christ the image was undistorted mirror of the Archetype. “By faith and Baptism we ourselves are united to this original image and partners in his resurrection life. The Eucharist as the body of Christ gradually transmutes us in to itself. This continual deification as it advances in self discipline, prayer and acts of love towards fellowman, make as also transparent to deity.”<sup>56</sup> So we can understand that in the eastern tradition man is not considered absolutely evil, unable to attain salvation human in fact belongs to both the world (earth and heaven) the possibility of that has been inherited through the incarnation of christ human can achieve this privilege through his / her participation in the incarnated Christ through Sacrament.<sup>57</sup>

Paulos Mar Gregorios says that Augustine is too much influence by Manichanism and Neoplatonism which taught that matter is essentially evil.<sup>58</sup> But by this influence Augustine developed a dualism between body and matter and so his teaching on sacrament was based on the thought that the creation is inferior. Hence Augustine’s teaching on sacrament lose the integration of humanity.<sup>59</sup> Eastern fathers like Gregory of Nyssa never agree with it. It is by the

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55. Mar Gregorios, *Freedom and Authority*, CLS, Madras, p. 47.

56. Ibid, p. 46.

57. Ibid, p. 49.

58. Ibid, p. 93.

59. Ibid, p. 76.

will of God matter is created and it is God's energy and power. Therefore matter is not evil in itself and the ultimate aim of creation is to become like the creator.

## **5. THE LIMITATION OF WESTERN UNDERSTANDING OF SACRAMENT**

Paulos Mar Gregorios points out the limitations of western understanding of sacrament through three stand points.

(A) **REDUCTIONISM:-** The definition is general possessed on the urge for reductionism<sup>60</sup> which is universal truth. The very fact is present with regard to the definition of sacrament also. This can be well illustrated in the case of Holy Eucharist as a sacrament. It is a heavenly feast. It is the participation with the sacrifice of Christ which had occurred once. It is the communion with the grace revealed through Christ. These deeper experiences are not completely intended or explained in the definition of sacrament in 'Mathopadesha Sarangal'. The definition only nullifies the essence of the greatness of the sacrament and so reductionism stands as a hindrance while defining sacraments.

(B) **MIS-USAGES OF WORDS :-** The words like invisible and visible grace and visible works or means within the definition in *Mathopadeshasaramgal* is not in accordance with<sup>61</sup> the preaching of Eastern Tradition. The Scholars in Orthodox church never mention these words while explaining sacraments because a sort of dualness exist in these words in relation to spirit and matter. This does not mean that sacrament (Holy Eucharist) does not include invisible grace and visible works or means. But it forms a co-ordination of all these means. In this act a new creation is done by Holy spirit's ordination. Here bread and wine that we submit transforms into flesh and blood of Christ. Here matter is not the means for grace. Grace is the overwhelming of Holy spirits' charisma. According to Eastern teachings Holy Eucharist is the flesh and blood of Christ itself. It is imperfect while limiting it as a means of grace.

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60. Gabriel, K. J. *Gurumukhathuninum Part II* P . 32, 33

61. Ibid, p . 32, 33

**(C) COSMIC DIMENSION:** The definition in 'Mathopadeshasarangal' does not specify the cosmic dimension<sup>62</sup> of the sacraments. All sacraments includes the submission of matter. The submission enables us to submit ourselves along with the universe. He submit ourselves along with the universe within us. The adjoining of the universe and man with the God is the basis of sacraments. St. Paul also mention the redemption of universe along with man ( Rom = 8 : 19 - 23 ). The definition in *Mathopadesha Sarangal* does not covers these ideas.

Deliberately<sup>63</sup> or not M.O.C did not try to understand the Eastern understanding of sacrament and had followed the Catholic and Anglican teaching. It may be due to the missionary relationship of the Malankara Orthodox Church with the Anglican church in 19th century.

So Paulos Mar Gregorios says that the general definition of pioneers does not go on par with Eastern teaching besides it is evolved from Western studies and this enforced Mar Gregorios to enter in deeper studies on sacraments based on Eastern teachings.

In short sacraments through practiced here with Eastern sense of spirituality it was interpreted by fathers of Malankara Orthodox Church based on Western teachings. This may be due to relationship which existed in between the Malankara Orthodox Church and Anglican church in 19th century. On the basis of the above statements, until the midst of the 20th century the orthodox church relied on the Roman Catholic church and Anglican church teachings.

## 6. SACRAMENTS - THE EASTERN UNDERSTANDING

In his 'Glory and Burden' Paulos Mar Gregorios clearly depicts the etymological details and its various realms of understanding. The word sacrament is clearly the English equivalent of the latin word 'sacramentum'<sup>64</sup> which means that which binds or obliges a person. The word sacramentum began to be used in the Latin - west in the 3rd century as the equivalent of the Greek word ' which implied a reality that was hidden but was revealed to the initiated in the pagan world if a sacrificial animal is set apart by sealing then it is a sacred. Also

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62. Gabriel, K.J *Gurumukhathuninum Part II* p. 32, 33

63. Gabriel, K.J Dr. *Gurumukhathuninum Part I* p. 73

64. Mar Gregorios, *Glory and Burden*, MGF, Kottayam, p.177.

the world was used for the oath of loyalty to the reigning king taken by the Roman soldier at the time of recruitments.

The religious use of the word sacramentum is paralleled to that of the Greek 'Etymologically the word 'sacramentum' is derived from 'sacer' which means 'sacred' 'Holy or consecrated. It was the Hebrews word 'sodh' with its Aramic equivalent 'rozo' also in Persian and syriac, which was translated in to Greek '65' (mystery). The word is used in Psalms 89:7, 25:14, and also it is used quite frequently in the book of Daniel (Dan: 2:17, 19, 27, 28, 29, 47, 49, etc).

The word 'rozo' and 'sodh' have<sup>66</sup> two meaning the primary meaning is that of the king's council. The matters discussed in king's council - are not public and cannot be divulged. It is used in this sense in Timothy 3:8. The second meaning is to initiate. The basic meaning that the eastern church gives to 'rozo' is that of initiation into the heavenly community and living the heavenly council. 'Rozo' comes from the root word 'raz' to conspire and might have that its origin in the mystery cults. But in ecclesiastical syriac it came to have the special meaning of an act of the chosen community either initiating in to the community or instructing the baptized or performing the great mystery of the upper room. A mystery or 'rozo' can thus show forth some event of eternal significance. The 'rozo' is for us primarily an act of Christ through his body, the church. It is mystery in so far as it penetrates into the eternal order of reality and thus transcends our time- space logic. That makes it extremely difficult for us to have a logically neat doctrine of what happens to the elements and how. Nor can we too easily classify grace and specify the various types of grace mediated through the various sacraments. A mysterion transcends spacio-temporal logic is therefore trans-concentric and to that extent logically antinomic. The 'rozo' or mysterion is a corporate act of a specific body and is closed to those outside it. It is so to speak, reality of the eternal order, manifesting itself in time through a visible corporate action of church to those already initiated in to the mystery and living by it. The emphasis therefore is on the corporate action, rather than on the materials used, the form of words pronounced over the element, the moment of consecration etc.

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65. Mar Gregorios, *Glory and Burden*, p. 177.

66. Ibid, p.177.

Another word for ‘sacrament’ in our tradition is ‘qudosho’<sup>67</sup> which comes from the root ‘qadesh’ meaning sanctify, hallow or consecrate. But qudosho is used not only for the Eucharist, but also for the consecration of an altar.

## **7. THE BIBLICAL USE OF THE CONCEPT MYSTERY**

The fundamental meaning of the word mysterion in the N.T.<sup>68</sup> is participation in the deeply hidden and inscrutable councils and purpose of God, of which the central element is the kingdom of God. Jesus after the public teaching of parable of the sower, says to the Twelve, unto you are given the mysteries of the kingdom (MT.13:11, MK:4:11, LK:18). This method serves to concede the mystery of the divine rule a mystery disclosed to the disciples but not to there.

## **8. MYSTERY IN PAULINE LANGUAGES**

St. Paul speaks of this mystery in various contexts. In Pauline writings the word is used 19 times. In 1cor. 4:1 the Apostle Paul speaks of the Apostolic College as ‘servers or executives of Christ and administrators of mysteries of God. Those who speak in tongues are speaking mystery in the spirit (1Cor: 14:2).<sup>69</sup>

The Apostolic preaching is itself a mystery. The mystery of the wisdom of God, which God has fore-ordained but was hidden till it was revealed at the appropriate ‘Kurios’. Something which the rulers of this world did not know but it is now revealed through Christ and the Holy spirit, it is by participation in the spirit of God that we can learn these and not by discursive learning. Actually to have the spirit is to have the mind of Christ. Revelation is always an act of the whole Trinity, of God the Father, through the spirit in Christ. See Eph:1:3-14, Paul himself claims that the ‘mysterion’ was made known to him (Eph.3:4). So that he now shares in the mystery of Christ which was unknown to previous generations.

The book of the revelation speaks of the mystery as an eschatological reality. In the last days, when the final trumpet sounds “the mystery of God” as he announced to his prophets should be

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67. Mar Gregorios, *Glory and Burden*, p. 177

68. Mar Gregorios, *Worship in a Secular World*, MGF, Kottayam, p. 96.

69. Ibid, p. 96.

fulfilled (Rev:10:1) and the fulfillment is in terms of the kingdoms of this world became the kingdom of our Lord and His Christ, So that he shall reign for ever and ever (Rev:11:10)

## **9. THE CHURCH: THE GREAT MYSTERY**

‘The mystery of the church is the life in communion<sup>70</sup> with each other and with God’. The communion was realized in Christ by believing the gospel and being initiated in the community of believers through Baptism. The ‘ ’ with Christ is not a mere encounter by real union. This union is regularly expressed in it mystery of communion of Holy Eucharist which is central one among the sacramental mysteries of the church. This union is a of the spirit ( II cor:13:14) in the body and blood of Christ (1 Cor. 10:10).

The church is not a merely a religious institution,<sup>71</sup> established to meet religious needs; But it was simply founded from above, by the Christ as a spiritual welfare establishment. The church is the great mystery decided in it council of Yahweh (sodh). The church is the bearer of that mystery of God’s plan to unity all things into Christ delivering them from evil and powers of death. The church is not the representation of the Christ but participation of the reality of Christ. The church is the great mystery, the mystery is revealed in or by the church, and is opened up thereby even to the and powers in the heavenly spheres (Eph: 3: 9- 10). The N.T evidence so far adduced can be thus summarized.

## **10. MYSTERY CONCEPT IN THE PATRISTIC PERIOD**

It was only during the patristic period that the mystery concept began to take a central place in the tradition of the church. Among the Apostolic fathers St. Ignatius of <sup>72</sup> Antioch wrote, through the mystery of Christ’s death we have received faith. A mystery in this case is a event hidden and accomplishing God’s will. Its manifestation begets faith. In his dialogue with Trypho (24:40:44) Justin gives<sup>73</sup> the name ‘mysteries’ in the figurative persons and happening and prophecies of the O. T. which were fulfilled in Christ.

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70. Mar Gregorios *Worship in Secular World*, p. 97.

71. Mar Gregorios *Glory and Burden*, p. 178.

72. Mar Gregorios *Worship in secular World*, p. 97.

73. Piault Bernard, *What is a Sacrament*, Faith and Face Book, London, 1963, p. 42.

In the third century, with element of Alexandria and Origen<sup>74</sup> the word ‘mystery’ acquired a more definitely religious content. A ‘mystery’ is a representation of a sacred reality by material signs; in comprehensible to unbelievers. Origen added that the understanding of the mysteries is a special characteristic of those perfect in the faith. St. John Chrysostom wrote “A mystery is present when we realize that some thing is existing beyond that which we are contemplating”<sup>75</sup>

It through study of Paulos Mar Gregorios refers that he is well versed in Eastern orthodox understanding of sacrament He used to words instead of sacrament ‘Rozo’ (mystery ) and ‘Qudosho’ (Sanctification ). These are the two words using in eastern thought to denote sacrament. In the eastern tradition the expression mysteries of the church is more acceptable than the term sacraments. Sacraments are called mysteries because what we believe is not the same as what we see, but we see one thing and believe another thing. The term mystery put forward another meaning that is the mysterious council of God.

So to celebrate sacraments is to become participants in the highest council of God. In other words the sacrament enable us to enter in the presence of God and to enjoy perfect love and communion with God and saints. These ideas are from eastern thoughts and we can see same in Paulos Mar Gregorios.

## **MAR GREGORIOS VIEW ON THE NUMBER OF SACRAMENTS**

Mar Gregorios View on Sacrament is not limited in Seven - Sacraments that is prescribed by universal understanding. According to Mar Gregorios, the<sup>76</sup> number of the Sacramental mysteries of the Church cannot be fixed at either two or seven because the sacramented mystery Cannot be measured by quantitative recording. The mystery does not analyse the rite or ceremony in question in rational terms, but Conserves the spiritual meaning which it implies.

In a general sense, every thing is capable of serving as the object of the sacramental mystery because everything is ‘divine’ and ‘mysterion’. The number of ‘mysteries’ is therefore poten-

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74. Ibid, p. 42.

75. Piault Bernard, what is a sacrament, p. 43.

76. Mar Gregorios, *Paurastyha Christava Darsanam*, p. 29.



tially limitless, for the enforms the divine and is thus a ‘mysterion.’ At the same time there are particular ‘mysteria’ of special significance in the liturgical life of the church the two main ones being the two evangelic ‘mysteries’ of baptism and the Eucharist directly established by Christ. These particular mysteries, which include the whole liturgical life of the church came by virtue of this special role in the christian initiation, to enjoy the status of what are might all the greater mysteries of the church.

The attempt to define the nature and number of sacraments is a western peculiarity. It was the council of Trent<sup>77</sup> Which in 1547 fixed officially the number of the church’s Sacraments. Trent has condemned anyone who shall say that there are more or lover sacramentals them seven namely baptism, confirmation, Eucharist, penance. Extreme unaction orders and marriage. Prof. Alivistos of the greek orthodox church claimed in 1932 that this number is generally accepted by all later Byzantine theologians.

One of the disagreement with the western and the conventional Sacramental theology, on the part of Mar gregorios, was regarding the number of sacraments. While the western and even the currently taught sacramental theology fixed the number to ‘seven’, Mar Gregorios argued that in an eastern sacramental perspective, it was illogical and unconceivable to number the sacramental mysteries. How can finite ways of human calculations be attributed to divine mysteries? Can God’s dealing with humans be confined to baptism, marriage etc.?

These has been no decision of an Eastern church in Council which defines the number of sacraments as seven. On the Syrian Orthodox manual of service one cannot find any justification for the number Seven.

## CONCLUSION

Deeper study of the sacraments in an eastern perspective was started only in the midst of the 20th century in the Malankara Orthodox Church, H. G. Paulos Mar Gregorios after becoming the principal of the OTS in 1967 made a foundation for studying in a sacraments. He instisted that the sacraments must be explained and studied in the eastern view. On this basis his succes-

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77. Mar Gregorios, *Paurastyha Christava Darsanam*, p. 29.

sors got inspired and published books about sacraments in the new perspective. In the books namely, 'Janathakalude Prakasam' written by Fr. Dr. K. M. George, 'Atmavilum Satyathilum' written by Fr. Dr. B. Varghese, Sabha Vinjanakosam published from seminary, Sacraments were defined in eastern thought.

## CHAPTER III

# A BRIEF ANALYSIS OF THE SACRAMENTAL THEOLOGY OF PAULOS MAR GREGORIOS

### INTRODUCTION

Bishop Paulos Mar Gregorios being a devotee in the spirit of the Sacraments, had made significant studies in the Eastern Sacramental Theology. It was the thoughts of the western missionaries of the 19<sup>th</sup> century that influenced the Sacramental teachings of the Malankara Orthodox Church But Mar Gregorios revised this understanding of church's theology of sacrament with an eastern thought. His interpretation was not one of his own or a novel one, but he interprets and defines the sacrament on the basis of a deep understanding of eastern thought. The eastern concept regarding the sacraments is built upon three realms.

1. The Apostolic Tradition.
2. According to the Holy Scripture.
3. According to the teachings of the Early Fathers.

Mar Gregorios has a deeper understanding on above realms. And it is on this basis that he had interpreted the sacrament. His studies on Sacrament raised him to the first position among the scholars of sacrament Theology. The fundamental thoughts of Mar Gregorios are based on the teachings of Gregory of Nyssa and other Church fathers. Mar Gregorios highlights the gospel of St. John as a sacramental gospel. Definition and explanation of sacramental theology is based on the following limbs.

### 1. HIS CONCEPT OF SACRAMENT AS MYSTERY (ROZO)

Mar Gregorios explain the word Mystery (ROZO)<sup>78</sup> in the eastern churches used instead of Sacrament. Rozo Comes from the root 'raz' to conspire and might have had its origin in the mystery cults. But in ecclesiastical syriac, It came to have the special meaning of an act of the

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78. Mar Gregorios, *Glory and Burden*, MGF, Kottayam, p. 177.

Chosen community, either initiating in to the community of instructing the baptized, or performing the great mystery of the ‘upper room’. A mystery or *rozo* can thus show forth some event of eternal significance.

A mystery is primarily an act of Christ through his body, the church. It is a ‘mystery’ in so far as it penetrates into the eternal order of reality and the transcends our time Space realm. Sacraments are called mysteries because what we believe is not the same as what we see, but we see one thing and believe another thing.

According to Mar Gregorios ‘mystery’ is a<sup>79</sup> corporate act of a specific body, and is closed to those out side it. It is so to speak, a reality of the eternal order manifesting itself in time, through a visible corporate action of the church, to those already initiated into the *mysterion* and living by it.

Mar Gregorios explain mystery have always been Celebrated and perceived in the Church as the supreme moments of encounter between God and humankind. As such, the sacramental celebrations manifest the divine salvific presence. Sacraments drew their living power from the revelation of the divine Presents in our midst. Christ; as the unique revelation of the divine presence in our midst. Christ, as the unique revelation of God, is the primordial Sacrament.

But it is the church that continues to be the sign by which the Salvific mystery fulfilled in Christ is manifested in the world. Therefore, If Christ is the primordial sacrament: the church is an integral part and expression of the divine plan of salvation. It is at once the expression of both Christ and Holy Spirit who act to fulfill the will of the father. It is the *Koinonia* among the fellow human members and with each person of the Trinity. Thus the church is a mystery of the humanity in communion with divinity which exists in history but transcends time and space. The great mystery of believers in communion with each other and with the triune God is expressed in the assembly of the sacraments. Through this assembly the reign of the Father, the Son and the Holy Spirit is revealed in time and space. There is no sacrament independent of the great mystery of the divine human encounter revealed in the sacramental assembly.

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79. Mar Gregorios, *Glory and Burden*, p. 178.

## 2. SACRAMENTAL HUMANISM

Sacramental humanism is Mar Gregorios' projection of sacramental theology to ecological issues. Just as in sacramental (mystery), a material object become the medium for a theophany, the entire cosmic phenomenon<sup>80</sup> should become 'revealer' of god's glory and life. The sanctify and the sense of belonging to god associated with sacramental experience must thus be extended to all avenues of humans interacting with the cosmos.

Mar Gregorios upholds sacramental humanism by which he asserts the re-generated life of humans through the incarnated christ should transform the whole creation and progress in divinity, freedom and goodness towards the eschatological event. The element we use for each sacraments are taken from nature. The Sacrament thus sanctifies not only the person under goes the sacrament. But also Sanctifies the element used and through them the whole cosmos is consecrated. Mar Gregorios believes the corporate sanctify and holiness. Church is the body of believers, Church is the visible kingdom on earth thus the kingdom of God experience can be experienced and fulfilled only being part of the church. Church is the custodial of faith, tradition teaching. She is the custodian of sacraments.

Mar Gregorios understanding of sanctified life or sanctified human hood does not really simply on social ethic, social Justice or social action. But a life evolved through the participation of sacraments, church life, communion of Saints.<sup>81</sup> In his respect from creation to eschatology, it seems the salvific life of the church progress travels perfection through the participation of sacramental life man is created as good, therefore all the goodness of God is minutely engraved in him, So the destiny of human life is to grow in all goodness towards all perfection as the creator.

Mar Gregorios says, the new humanity in christ, in every member in the church, is a frontier being endowed with Christ like nature. As frontier priest, through worship he upholds the nature to God the creator in thankfulness and for the blessing and recreation.

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80. A Sacramental Humanism, *Theological Crossing*, Eds. Alan Geyer & Dean peerman. W. B. F. Publishing Company U.S.A., pp. 137-145.

81. A Sacramental Humanism, *Loves Freedom the Lord Mystery*, p. 175.

### 3. THE CONCEPT OF INTEGRAL VIEW OF THE SACRAMENT

The sacraments of the church occupy an important place in the thinking of Paulos Mar Gregorios. In the wholistic view of sacraments,<sup>82</sup> the ideas and thoughts which separates thoughts of the West from that of the East can be traced. In the teachings of the Eastern Churches about the sacraments one can observe a universal views which unites God with man and nature and man with God and nature.

Water, wine, oil, bread, etc are used in the sacraments. These physical materials are either the basic elements or products of the universe. We submit them before God as our offering. Through this we are offering the universe itself before God. Though man make use of the nature for his physical existence, he has the responsibility to prepare the nature and submit it to God. This universal view about the sacraments is of contemporary relevance in the light of Eco-spirituality.

The Western churches define sacraments as the visible symbols and means of the invisible grace of God. Here the material nature is seen merely as the means and symbols of human salvation. But by offering the products of nature before God. The whole nature is entering in to or sharing the grace of God. In Gen. 3:17, It is said that “Cursed is the ground because of you. The fall of human not only affected him but the entire created existence also. It is through the sacraments, the above curse is changed into a blessing for the humanity blessed is the ground because of you.”

The universe is whole and perfect only when man and the nature are integrated. The popular view of man, merely a consumer of natural resources has no place in this understanding. The concept of the eastern churches about Sacraments are sufficient enough to change this understanding.

Also our understanding of man is perfect only when he is considered along with the nature. His body is taken from the nature. There can be no man without his physical body. But commonly, the salvation of soul is the supreme idea underlying dealt with, when we think of him in the

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82. Gabriel, K. J. Dr. *Gurumukhathuninum Part 1*, p. 95.

spiritual level. Here the physical body is of less importance. The view is strong even in the understanding of his creation. Paulos Mar Gregorios strongly suggests a re-examination of this understanding.

God created human in his image. It is not only the mind and soul in human that bears this divine image. His body too is also created in the image of God. Also modern biblical exegesis too is suggesting this idea. The theologians from the period of St. Augustine did not consider human body bearing the image of God.

Augustine says that “Leave then abroad both thy clothing and thy flesh, descended into thyself. Go to thy secret Chamber of thy mind. If thou be far from thier own self, how can’t thou draw near unto God? For not in the body but in the mind was made in the image God.”<sup>83</sup>

When we assert that human body is created in the Image of God, His human body, and through it, the material universe receives new dimension body, and nature or universe is not evil in itself. But they are goodness. Therefore it is upon this understanding we are to find the meaning of the incarnation of Jesus Christ.

Christ took a body and gave it the divine glory of salvation. Christ’s resurrection is a beginning of man regaining the glory he has in the begining and which he lost when he fell. As body is also a part of the nature, the nature, through the body enters into the sharing of the divine glory. This understanding of unity of human body and nature and the glory both these had, by the incarnation of Christ, helped to develop a true vision and understanding of the Sacraments. The idea that man, human body, Physical matter and material world are evil, only leads to have a perverted understanding of the sacraments of the church.

According to the teaching of the Eastern churches, about the divine sacrament not necessity the material universe, the human body made out from it, the incarnation of Christ taking a human body, the co-operation and transformation of the human body and material universe in the sacraments offered to share the saving action of Jesus Christ etc. All are closely related thoughts and should be put one after another. Upon this strong foundation only we are to find the depth and vastness of the teaching of the eastern churches about the divine sacraments.

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83. Mar Gregorios, *Freedom and Authority*, p. 48.

#### 4. CONCEPT OF SACRAMENT AND THE BODY OF CHRIST

The concept the body of Christ is understood in relation with the worshipping community which is the church Mar Gregorios expresses that Gospel and baptism, self - offering in the Eucharist, service in suffering, all three in union with Christ, not merely in obedience to him - and constituent element of the church.<sup>84</sup> The church is at present and at the same time at eschaton. The church is the pleroma of Christ in the sense that

1. The whole Christ is Christ; with his body, the church.

2. It is filled by the fullness of God the Holy Trinity

3. It fills the universe, visible and invisible with its presence. Therefore the Church's ministry is not limited to the visible world of today, but extends to the heavens as Christ's life cannot be evaluated merely in terms of its immediate consequence or result.

True and perfect worship is always an act of being the whole body of Christ. Christian worship, in order to be true, must provide modern man with the sense of being one member in a large community in heaven and earth. Only sacrificial and worshipful reverence can bring humans into the body of Christ. Such awareness carries humans from individual experiences and situations to the corporate whole<sup>85</sup> and hence participating in the cosmic mission of the universal salvation and healing.

To be baptised is to become a member of the body of Christ, whose life of soul is the Holy Spirit. And to be baptised is to be initiated in to the priestly ministry of the Eucharist offering. Mar Gregorios says that ordination to different offices of the Church Cannot be conceived apart from the Body of Christ or without leity.<sup>86</sup> The whole body participates in it not variously but through in corporation we have been anointed as kings and priests of Kingdom of God. The people sharefull in the priestly and pastoral ministry of the church in and for the world and within itself. The Charisma given to the church bears fruit in the lies of their whole community

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84. Mar Gregorios, *A Human God*, p. 100.

85. Mar Gregorios, *Joy of Freedom*, p. 99.

86. Ibid, p. 59.



in love; joy reconciliation, largeness of spirit, mercy, goodness, faithfulness, humanity and inner disciple.

We cannot dis-engage ourselves from the body of Christ into which we have been baptized. Both private and public prayer as well as acts of charity to one's neighbour are all done in the church, the body of Christ. Mar Gregorios comments that Bishop Robinson really misses this aspect in his book *the Body* (1952) and *honest to God* (1963).<sup>87</sup> By receiving sacraments of the church, the people of God receive varied gifts of Holy Spirit which enables and empowers them for the great salvific mission of the Body of Christ, the church, unifying and intergreeting the creation with the Creator.

The union with Christ is an experience in the body of Christ through the Holy Spirit, is what that constitute the Christian life. At the heart of that life is the great mystery of Eucharist integrally unites the cosmos, humans and creator and where the spiritual excellence is shared and practiced.

Mar Gregorios emphasizes that humanity's essential<sup>88</sup> nature is double, to enjoy the created world and the uncreated energies of the creator at the same time.

## **5. SACRAMENT AND CORPORALITY**

The whole meaning of sacrament especially in baptism, in a more corporate Sense, should be understood. Practically Individuals should develop virtues conforming to the image of God and holiness and such a transformation has to take place on a corporate basis.<sup>89</sup> The church is the continuing embodiment of the incarnation in history, and therefore an understanding of the nature and function of the church is determinative of our attitudes towards world service, inter church aid and unity.

Mar Gregorios interpreting the passage from Eph. 1:3- 2:10 exegeses the nature of the church as is dependent upon its calling and the calling is a three fold one: to be the sons and daughters

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87. Mar Gregorios, *Joy of Freedom*, p. 62.

88. Mar Gregorios, *Cosmic Man*, p. 225.

89. Ibid, p. 225.

in agape, to be Holy and blameless before Him and for the Praise of his glorios grace.<sup>90</sup> In this state of being there is no individual separation but holiness: God as one who likes, oneness and sharing perfect unity are emphasized.

## **6. THE SACRAMENTAL DIMENSION OF LIFE**

In the Sacrament mysterion of the Church, human beings are restored to their proper relationship to God to communion in Christ with God, in the Holy Trinity. Through Baptism, Chrismation, and Eucharist, persons receive a new birth in christ and are anointed in the spirit and are full incorporated in to the body of Christ, the church.<sup>91</sup> The gift of this new life in Christ implies a commitment to the renewal of all of life, a conversion of mind and heart, so that God's will may be done therefore the world itself may be transformed and raised up by the witness and work of his children.

In Christ's life, death and ressurection, creation is restored and sanctified (Eph. 1:10). Our life in Christ, therefore must be come a sacramental life, a life that continues the process of sanctifying all life, and all time, given to us as God's gift. The church in the fullness of this sacramental and diakonal life is and manifests, dynamically, Christ presence to the world. Thus as we partcipate in the Church life, through fasting, prayer, the celebration of feasts and sacraments and active service of the poor, we renew ourselves and the entire cosmos to the extent that our life confirms to Christ in the Holy Spirit.

1. The mystery is related to the told oikonomia of God the Father, which begins with erection, became manifest in the incarnation and will eluminate in the final anakephaiuiosis, which will be the coming from kingdom of God. Far which we pray in dominated Prayer.

2. The mystery is centered in the person of Christ, and is revealed to us in the Holy Spirit.

## **7. THE SACRAMENT AS AN EXTENSION OF THE INCARNATION**

The word was made flesh, God becames man and came right into the human situation. That is what we call the incarnation. But that did not last for ever. The days of his flesh soon came to an

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90. Mar Gregorios, *A Human God*, p. 96.

91. Mar Gregorios, *Joy of Freedom*, p. 51.

end. Happy were the eyes that saw those things. But what of all future generations. According to Mar Gregorios<sup>92</sup> this could only be done through a visible sacramental institution, a channel through which the new stream of divine life should continue to flow down the centuries and be available for all men of all future generations. It must be an institution as visible and as corporal as was the life of Jesus in the flesh. It must be a continuation of that embodiment must even have a visible and corporal continuity with it. Thus nothing could avail but a church which transmits in the super natural gifts of grace in an un-broken stream can served through Apostolic succession and ordination by laying on of hands. By such institution the new thing that came into history with Christ is retained on the historical scene for all subsequent generations in a sacramental system which is an 'extension of the incarnation.

## **8. SACRAMENT AS INTEGRAL TO HUMAN VIRTUE**

Mar Gregorios elicits baptism as initiation to a two fold practice - The practice of virtue and the practice of worship. The practice of virtue has it self two aspects - to develop the characteristic of our father in order to enlighten the image and to engage in armed combat against evil. Firstly with our baptised grace we fight against evil and injustice. It is a great privilege that the baptised be initiated into the transcendent community to be together with the rest of creation. Secondly our vicarious or priestly task of praising and inter reading with God on behalf of the whole creation.

On this view Mar Gregorios invites the whole society<sup>93</sup> the world, world society, to transform on a corporate basic. The Church and where possible, society as a whole, has to be reconstructed. A new economics a new politics, a new sccond education and such all good things for the benefit of the community of God's creation should evolve as a result of the baptismal grace for which human should need.

The structure should never be allowed to enslave humans or distort love and justice in the community.

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92. Mar Gregorios, *A human God*, p. 66

93. Mar Gregorios, *Cosmic Man*, p. 233

## 9. SACRAMENT AND ECOLOGICAL RELEVANCE

By offering fruits of the earth for holy worship the church engaged itself in creating ecological harmony. The meaning of 'Eucharist' is 'Offering' or Thanksgiving. After offering the elements they are returned to the creation, thus the creation becomes one with the creation. God's life is transmitted in them, it is a Eucharist Cycle. Through<sup>94</sup> the transfiguration of humanity rest of the created beings and the nature as a whole become transformed.

The diastema gap, occurred because of the sin, is restored through the incarnation and redemption of our Lord Jesus Christ, and the humanity by participating in his Salvic mission. It is the fruit of the earth, wheat, and wine, that we offer upto God, with the elements, the whole of material and organic Creation is lifted up to God. Man, Christian humanity in Christ thus becomes the spokes man, the utterance giver, the high priest, of creation as a whole the Eucharist is the response of the creation as 'God's other', to her Lord mankind and the Church are units within the Creation where the Creation has developed greater Consciousness and deeper awarness.

## 10. THEOSIS THROUGH SACRAMENT

The Greek word "THEOS" means God. Theosis mean becomes like God or deification. It means acquiring the qualities of God. Human being created in God's image, by having Communion with the source and perfecter of life, are supposed to progress in this process till the end of their lives and even in the life after life. To put it more Concretely, theosis is be coming like Christ the absolutely unique Icon of God in history. He is not merely the object of our imitation but also the subject or facilitator of this dynamic process of deification or theosis. Putting it rightly, man has been created in the image of God and is therefore expected to become similar to God. Mar Gregorios Points Out that the<sup>95</sup> man with the divine breath in him is the image of the creator, the iconic Presence of the invisible God. God made man in order to manifest himself through man. The incarnation is only the fullfilment of the creation of man. In Jesus Christ the true man, the purpose of God to manifest himself through man is realised.

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94. Mar Gregorios, *Human Presence: An Eastern Orthodox perspective of Nature*, p. 86.

95. Mar Gregorios, *A Human God*, p. 63.

By acquiring the qualities of God as reflected in the life of Christ, we can be a perfect being. This is why the church is always highlighting the life of Christ in her feasts, feasts Sacrament and especially in the Eucharist and calls for a Constant communion with him. The spirit unites the human Person to Christ when humans are cleansed through the baptism and Eucharist. Christ the Emmanuel, is the new Creation. All that is good in humanity, old or new; is assimilated into the new human, the good in the whole Pleroma is of Christ. Gregory of Nyssa Says "Now Christ has won for all humanity the right to resurrection, but each individual must acquire it for himself by means of the Sacraments", Thus becomes man in the resurrection, participating still in the Created order, integrating On one self truly, the intelligible and the material worlds. That is the image of God as can be made present in the Creation.

## **CONCLUSION**

The genius of Mar Gregorios is pre-eminent in his understanding of the Sacramentals and its theology. His integral Sacramental view Co-relating God, Man and nature emphasizes the Significance of Sacramental worship in a Secular World. Sacraments is the means to experience God beyond limits of time and space. It is through the Sacraments that humanity and nature are united to the incarnate Christ. This vision result in a transformed world. This transformed humanity is the New humanity which is Commissioned unto the world. This transformed humanity is laid with the responsibilities of leading the lesser privileged to this joy of freedom in the spirit. The social and religious responsibility of the new humanity is encompassed in the above said Commissioning. In the view of Mar Gregorios the transformation is not limited to the human species but the deification of the entire Cosmos. This is the mystical experience of Soteriological mystery of Christ. Thus Salvation cannot be individualistic but is Corporate. He project the Significance of Sacraments as the means of uniting both man and nature to God. This also brings out the Significance and responsibility of the Church. The mystical concept of Sacraments prevents it say in clearly defining the mysteries which would only be understood in the fullness of time.

**CHAPTER IV**

**BRIEF DESCRIPTION OF EXISTING  
SACRAMENTS IN  
MALANKARA ORTHODOX CHURCH:  
AN APPRAISAL ACCORDING TO  
PAULOS MAR GREGORIOS**

**INTRODUCTION**

The kingdom of God, an anticipation of the eschatological fulfilment is already accessible in the body of Christ. The possibility of being in Christ, essentially manifested in the sacraments or mysteries of the church. Christian life from the beginning to the end is nurtured and strengthened by them. The sacramental mysteries of the church help us to participate in the reality of Christ through the church which is the body of Christ. This chapter deals with A brief analysis of sacraments which exist now in our church and the views of Paulos Mar Gregorios on this topic.

**BAPTISM**

Christian baptism is rooted in the ministry of Jesus of Nazareth, in his death and in his resurrection. According to Gregory of Nyssa, "Baptism is a sacramental initiation into the mystery of Christ's death and resurrection, which at the same time accomplishes in us the effect of christ's action."<sup>96</sup>

Baptism incorporates into that body, and lead immediately to the permanent indwelling of the Holy spirit in the member of the body signified, just as christ's death purified human nature of all that had modified it, and his resurrection restored humanity in its entirety, so too baptism achieves in the same effect although, it is true in an inchaot way.<sup>97</sup> For sin to be destroyed completely, one would have undergo complete death. According to Gregory of Nyssa, the origin of the world was the first creation, the resurrection of the word is the new creation. Thus

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96. Gregory of Nyssa., *From Glory to Glory* p. 22.

97. Mar Gregorios, *Glory and Burden*, p. 180

baptism, too, is a new creation raised up by the holy spirit out of the baptismal water, just as the same spirit had brought the first creation into being. Finally every stage of spiritual growth is another creation accomplished by the spirit.<sup>98</sup>

## DIFFERENT PETALS OF HOLY BAPTISM

**1. Re-generation:-** Baptism is regeneration. St. Paul says washing of re-generation. It happens not by the effect of man but by the water and Holy Spirit. Baptism brings re-generation and renewal to the individual make him a member of the church.<sup>99</sup>

**2. Remission of sins:-** Baptism brings remission of sins abolition of death, regeneration of the man, the obtaining of the holy spirit. Timothy were says “baptism is an outward washing in water and at the same time, it is an inward cleansing<sup>100</sup> from the sins.”

**3. Incorporation into the body of Christ:-** Administered in obedience to our lord, baptism is a sign and seal of our common discipleship.<sup>101</sup> Through baptism Christians are brought into union with Christ, with each other and with the church of everything and places our common baptism, which unites as to Christ in faith is thus a basic bond of unity. According to Mar Gregorios, “the union with Christ which we share through baptism has important implications for Christian unity”.<sup>102</sup>

**4. Death of life:-** In the new conception the water is a means for death and life. Israel crossed the Red-Sea. The water of that sea became a source of death for Egyptians and the source of life for Israel. In baptism the death and resurrection of Jesus became a present reality with in the converts. In Orthodox baptism the priest calls the epiclesis on the water. When the spirit comes upon water that becomes the source of life.

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98. Gregory of Nyssa., *From Glory to Glory*, p. 25

99. Mar Gregorios, *Glory and Burden*, p. 187

100. War Timothy, *Orthodox Church*, p. 218

101. Mar Gregorios, (Art) *Baptism, Eucharist and Ministry*, p. 218

102. Ibid p. 218.

**5. Entering in the Kingdom of God:-** By the baptism a baptized men gets the membership in the sodh of heaven. It is a symbol of entering in to the promised land. According to Gregory of Nyssa, Baptism is represented as a return to the Garden of Eden. The entrance in the baptistery means that “the garden of paradise and indeed, heaven itself is once again accessible to man and that the sword of flame no longer prevents his approach. Jordan that covers the entire world is the water of baptism, consecrated by the baptism of Christ and it grows into an immense stream which carries men back to paradise.”<sup>103</sup>

**Becoming the child of God:-** By baptism a man becoming the child of God . The child of God and heirs of kingdom. The baptismal prayer of orthodox reads that baptism gives the candidate child of god and in external garments. According to Gregory of Nyssa, “the change of garments at baptism signifies the removal of the garment of fig leaves which man wore after the fall and the recovery of the tunic of incorruptibility.”<sup>104</sup>

**7. Initiation in to the church:** The Church invites the candidate to the christ through baptism. To be baptised is to be a member of the Body of Christ whose life is the Holy spirit.<sup>105</sup>

**8. Priesthood:-** Only by baptism one can become a christian. St. Peter says 1 Pet. 2:9, the Royal Priesthood is attained by baptism. Mar Gregorios says and to be baptised is to be initiated into the priestly ministry of the eucharistic ministry. In Orthodox site the baptized candidate gets the general priesthood and kingship.<sup>106</sup>

## **EUCHARIST AS CENTRAL MYSTERY OF THE CHURCH**

The sense of the word Eucharist is the remember of christ. It recalls the historical facts of Jesus’s life and ministry. In Eucharist the whole gospel is represented made present in all its serving power. The Eucharist is not simply the proclamation of this mystery. But living it out. According to Mar Gregorios, the Eucharist is fundamentally a response of love and<sup>107</sup> gratitude.

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103. Gregory of Nyssa, *From Glory to Glory*, p. 27.

104. Gregory of Nyssa, *From Glory to Glory*, p. 27.

105. Mar Gregorios, *Joy of Freedom*, p. 69.

106. Mar Gregorios, *Joy of Freedom*, p. 69.

107. Mar Gregorios, *Worship in Secular World*, p. 7.



It is the response of creation to its creator. It is an expression of gratitude in the part of it creator both having brought into being from non-being and for redeeming it in christ, when it had moved away from to not being again by its own wilful choice. The Eucharist is not a mere prayer. it is an act of self offering in love, which should and must be an expression of total loving adoration and self surrender. It is indeed an expression of love to god who is love himself, and who made all created existence out of nothing, who from the overflowing love in his eternity, sent His only begotten son to the world, so that who ever believes in him shall not perish, but divinity. Mar Gregorios teaches about sacraments especially the holy Eucharist uses the following terms.

### **MYSTERY**

The Holy Eucharist is called mystery by which the faithful participant experiences the salvific action of Jesus Christ which was concealed to the ancestor and revealed in the fullness of time in Jesus Christ. It is only through Holy Eucharist, we can participate in the divine mysteries.<sup>108</sup> The etymological study of gives another meaning to initiated into that implies this mysteries are revealed unto one who is initiated to the divine presence by the holy baptism. Since the faithful only admitted in the holy eucharist in Early Church. It is by this initiation we receive the holy wisdom to understand the divine mysteries. These mysteries must be experienced not to proclaimed.

### **KOINONIA**

Which meant 'participation' or communion<sup>109</sup> having all things in common being in unity being bound by love. Holy Eucharist is the participation and communion is the once for all sacrifice of Jesus Christ.

Koinonia is the deepest level of interpersonal relation which is the mutuality of sharing and sacrifice "shanthophoso" is the syriac equivalent often used in the anaphora of Jacob for Eucharist as the communion to the Holy Mysteries. Shall the Plooso is also used. To denote the commemoration of saints.

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108. Mar Gregorios, *Joy of Freedom*, p. 203

109. Ibid p. 204

## ANEMNENSIS:

Another term Mar Gregorios used for Holy Eucharist is anemnesis, which may be<sup>110</sup> translated as recollection or representation. That is holy Eucharist is the representation of salvific action of Jesus Christ but not remembrance of the past. Mar Gregorios has identified three distinct features of Christian mystical Eucharist which makes it unique from mysticism in other religions.

**1. Corporate element:** Though baptism and eucharist, the christian is unified to christ. In this mystical union the individual does not lose its identity but yet unites and with the godhead and the community of believes. Just like the different organs of our body so is the community of believers united to God.<sup>111</sup> The orthodox faith values this corporate being at the church. The church does not highlight the salvation of an individual but looks towards the salvation of the whole believing community. If anyone of the organs of the body suffers the whole body suffers. Hence the church will the sanctification of the corporate body of the church through the participation of the holy Eucharist.

**2. Incarnate Element:** The omnipotent, omnipresent and omniscient God limited itself to the bounds of matter limited by the time and space.<sup>112</sup> The incarnation of Christ, this aims not only in the sanctification of the humankind but also of the whole visible nature. This is a unique feature of incarnation which gives due place to matter in the economy of salvation. The fruits of soil are offered on bread and wine is for the Eucharist. When the bread and wine is transformed, matter is transformed. Further in the Eucharist we find the union of nature and man to God.

**3. Historical -Eschatological Element:** In the Eucharist we find the union of the past present and future.<sup>113</sup> In mysticism of other religions, history has no significant place. But the institution of the Eucharist is an incident in history; constantly remembered in the liturgy. It is also a

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110. Mar Gregorios, *Joy of Freedom*, p. 8

111. Ibid p. 21

112. Mar Gregorios, *Joy of Freedom*, p. 21

113. Ibid p. 22

foretaste of the eschatological banquet. This 'eschaton' has begun with the incarnation of Christ. Every Eucharist that is celebrated is a participation in that eschatological banquet' which we look forward and at the same time a reality in the present. This is another unique features of Christian mysticism revealed in the Holy Eucharist.

Paulos Mar Gregorios believes in an integrated mysticism of man, God and nature. He finds the Fulcrum of this mysticism in the holy Eucharist. Based on this concepts, he elucidates Eastern worship in his book titled "The Joy Of Freedom." He points out elements of Christian mysticism centered on the holy Eucharist.

**1. SOCIAL:** By social he means a wider concept than the human society.<sup>114</sup> It involves an ecological union in which the nature and the human is integrated to god through christ the incarnate here those the Eucharist becomes the centre of unison.

**2. HISTORICAL:** The holy Eucharist is memory of the historical event of Christ which is reenacted.<sup>115</sup> But it is not limited to a memory. It is a memory which is true in the present, hence it is a present day reality. The Eucharist travels through time, carrying the borders of the historical church to the eternal presence of God.

### **THREE DIMENSIONS OF EUCHARIST**

The three dimension of Eucharist is the whole church, the whole mankind and the whole creation.<sup>116</sup> The three realms in which we as created Christians human beings participate, have all three to be lifted up to God in the Eucharist, along with christ's self offering on the cross. The local church is the whole Church in its local manifestation. The commemoration of the departed and of the saints of the Church is not an optional matter in the Eucharist. It is they with us and we with them that lift up the offering, and we have to be aware of each other in the body. The Eucharist is offered on behalf of all mankind. Even those who are not united to christ by faith and baptism are linked to him by the fact of the incarnation. The whole humanity is how linked to the incarnate Christ.

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114. Gabriel K. J., *Gurumukhathuninnum Part 1*, p. 44

115. Ibid p. 45

116. Mar Gregorios, *Worship in Secular Age*, p. 8

The Eucharist is offered on behalf of all creation. It is the fruit of earth, wheat, and wine that we offer up to God, with the elements the whole of material and organic creation is lifted up to God. Man, Christian humanity in Christ, thus becomes the spokesman the utterance giver, the high priest of creation as whole. The Eucharist is the response of the creation as God's other, Lord, mankind and the church are united within the creation where the creation has developed greater consciousness and deeper awareness. Paulos Mar Gregorios, seems to me deeply noted in the Eastern Eucharistic worship.<sup>117</sup> His views of worship in a secular age might sound a resolation in worship in a post modern society. But it is actually going down centuries, centuries in which the spiritual essence of worship was relished. Eucharistic worship of the age, which, had a dynamic tradition then. But by the mid centuries this dynamism seems to have become stagnated. Worship of such stagnated worship will only be like stagnated waters. According to Mar Gregorios, we need a worship and prayers that addresses the problems of people today. It should be meaningfully understood by the participants. When they speak of reforms in worship. His suggestions are to be practised, which would bring worship closer to the hearts of people.

Mar Gregorios express that true worship transforms and renews our mind. This renewal of the mind is a matter of prayer, worship, study reflection and disciplined obedience, all within the community. A community with care, concern and righteousness with the image spirit like that of the Lord is welcomed. I am the good shepherd who lays down life for the sheep. That is the true messianic character. The humanity should ascend to the messianic character for the total<sup>118</sup> well being of the entire creation.

The whole point of worship is constantly to acknowledge that God alone truly is, that. He alone is truly God and that our being and our God came from him. Worship is offered primarily by the community of faith, The universal community<sup>119</sup> with living and the departed standing with Christ as the mediating, high priest of all creation. On behalf of all humanity before God,

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117. Mar Gregorios, *Worship in Secular age*, p. 151

118. Mar Gregorios, *Joy of Freedom*, p. 60.

119. Ibid p. 11.

offering back the creation to God in thanks giving, through the offering of material thing like bread and wine.

Humanity as a special vocational the priest of creation, as the mediator through whom God manifests himself to creation and redeems it. Christ has become part of creation and in his created body he lifted up. The creation to God, and human kind must participate in this eternal priesthood of Christ.<sup>120</sup>

The Church is the priest of the world, the world does not know God, as unable to approach god. But the does know, not because it is wished or holier, but because God has called it to know him intimately. The church should stand on the holy mountain. The combination of access into the holy presence and the holiness that develops in relation to that access should characterize the life of the whole body of christ.

## **CHRISMATION (HOLY MOORON)**

The Greek word also means what is spread on. Based on the word christmation is derived from their word 'charisma'. Mooron in the Church is specially prepared with several spices mixed in olive oil and consecrated usually by the need of the church, who distribute it to the metropolitan from whom priests received it.<sup>121</sup>

**Biblical basis:** The biblical basis of chrismation is 1 John 2:20 says "you have been anointed by the holy one. Thus this means that chrismation was practised the apostles," 1 John 2:27 speaks clearly about the charisma. The charisma is the Holy Spirit and not merely in the symbol of the Holy Spirit.

2 Cor. 1:21, 22 is clear reference to anointing God has appointed us. The anointing thus signifies priesthood and royalty. It means setting apart from God.

### **Meaning:**

1. The granting of the fullness of the Holy Spirit.

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120. Mar Gregorios, *Human Presence*, p. 85.

121. Elias T. P. Fr. New Vision, *New Humanity*, p. 17.

2. The sealing of belonging to God.

3. Giving the character of God.

Holy Spirit already given in Baptism strengthens the faithful in chrismation. Chrismation is thus a kind of blessings which equips Christ's solidiers with the weapons they heed for imparting as increase of grace.<sup>122</sup>

## **ORDINATION**

Our Lord established on apostolic ministry to continues His work on the earth until His return the historical O.T. priesthood of our Lord. Priesthood is the work of directing the people towards the likeness of God is a ministry between the creator and the creature. The main stream of the ministry in the church is understood in the orthodox tradition as the power to administer the sacramental mysteries. Mar Gregorios's view of Ordination is emphasised the missionary nature<sup>123</sup> of the church. In the view "the entire church is sent into the world each member, by his baptism is called and sent." Each member of the church is called participate into this particular ministry in which they are to represent christ to world. Christ is the root of all ministry. He is the priest (Heb. 5:6) Apostle (Heb.3:1) deacon (Rom 15:8) Episcopos (1 Peter 2:25). Apostolic laying on of hands alone does not guarantee in the preserve of the spirit. The Church and its ministry to Christ.

Mar Gregorios stressed the unity of the people of God which come through baptism, ordination, does not create catagories of christians of levels "thus ministry can be said to be a charisma, not primarily status dependent is upon the spirit it must be kept continually open to renewal."<sup>124</sup>

Mar Gregorios oppose the protestant views abolishes concept of set apart ministry. He emphasizes a concept of special ministry. Speaking of an individual set apart for priestly ministry he states "The church has traditionally interpreted the function of the person, so set apart in terms of serving the Eucharistic community, proclaiming the word, reconciliation, forgiveness

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122. Elias T. P. Fr. *New Vision, New Humanity* p. 17.

123. Mar Gregorios, *Glory and Burden*, p. 7.

124. Ibid p. 10

and renewal all by means of the power of the Holy spirit.<sup>125</sup> The ministry to which every one called is uniquely expressed in the person of certain individuals who were set apart for specific ministry. This setting apart eventually was considered as the continuation of Apostolic ministry of apostolic succession. The apostolic commission of preaching and service to the whole world is continued by those called for this set apart ministry.

Mar Gregorios wrote about woman Ordination.<sup>126</sup> The weight of tradition shown against the Ordination of woman. The stability within the present structure and organization of the Church, is given priority. But there is no theological basis for refusing woman ordination. However those are practical and pastoral difficulties in ordaining woman. Mar Gregorios willing to open up for dialoge and willing to question the traditionalist restrictive practices. The layman's priesthood is completed when he is anointed in the chrism and offers the sacrifice of the Eucharist.

## **MARRIAGE**

Marriage is an institution of the creator God himself. It does not have its origin in any special act of Christ or the Apostles. Yet it is a primordial Sacrament of humanity. In every Marriage, it is God himself who yokes together man and wife. It did not originate in the order of redemption.<sup>127</sup> It belongs to the order of creation itself and has been given a new Sacramental significance in the economy of the incarnation of our Lord Jesus Christ. In Marriage, the man-woman relationship is an integral part of the image of God.

According to the Ephesian passage (Eph 5:22,23) we can understand the analogy between<sup>128</sup> the husband and wife relationship and the Christ - Church relationship which makes the primordial sacrament of creation also a central sacrament in the economy of the incarnation.

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125. Mar Gregorios, *Glory and Burden*, p. 13.

126. Ibid p. 17.

127. Mar Gregorios, *Glory and Burden*, p. 211.

128. Ibid p. 211.

There is a special grace given in Christian Marriage to experience the sacrificed love among the member of the family in the model of the mutual love between Christ and the Church.<sup>129</sup> Since there is a special status involving a special grace to form a 'domestic Church'. The Christian Marriage is a mystery occupying an integral role in the salvatory implies that Jesus unites two members of the body of Christ to grow in the full measure of the life within that body, through family life. This means two important facts in the understanding of Christian Marriage.

1. It is a meaningfulness has to be between two members of the body of Christ who share the same faith and the same Eucharistic communion. The couple is not simply taking a mutual covenant, rather they are entering into a special status of a common covenantal relationship with Christ and Church.

2. Christian Marriage is not simply a contact convenient between two Christians rather a Sacramental act of unification by Christ through the ministry of the Church Christ is uniting them and depending the sacrament through the priest.

The man-woman relationship in marriage is the reflection of great mystery<sup>130</sup> namely that the end of time is a marriage Feast the Marriage of the Lamb and its Bride (Reve.18:7) Christ and the Church. The temple of God filled with the glory of god (Reve. 15:8) the fullness of God in Christ indwelling the saints in righteousness (Rev. 19:8). The New Jerusalem coming down out of heaven from God, having been prepared as bride, adorned for her husband (Reve. 21:2).

The eastern churches regard marriage as a sacramental<sup>131</sup> mystery but since we do not distinguish between sacraments and sacramentals. It is difficult to see how marriage is different from say burial of the dead. Yet marriage does participate in a unique way in the great mystery of the kingdom in so far as it reflects the great unity between God and humanity which is the very heart of the mystery.

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129. Kurian Jacob Dr. (Article) *Mixed Marriage* In: *Star of the East*, Vol. No.

130. Mar Gregorios, *Glory and Burden*, 212

131. Ibid, p. 216.



The main thing in the eastern sacrament used to be that the bride and bridegroom take communion together.<sup>132</sup> Now a days this often neglected in the Indian Church. The eastern practice is that all sacramental mysteries are consummated by eucharistic communion with that provision, it is difficult for the eastern churches to provide for mixed marriage, unless there exist also agreements between the church on communion in special cases.

## CONFESSION

Confession is to be understood as a sacrament of healing of the body and the spirit. The Church in heaven and on earth rejoices over the healing and restoration of the physical and Spiritual health of an individual and glorifies the Lord. Confession is a sacrament of reconciliation where the change of mind make an effective in our way of thinking, judging and acting.

People get reconciled to God and their fellow beings as a result of Confession. This Sacrament may be called the Sacrament of reconciliation. Confession and forgiveness as sacrament have great significance as they human's to reconcile with each other, Fellow beings other creatures and also the God.<sup>133</sup> Evil habit, conduct and cruelty to others and nature are corrected through confession and one's own self can be recreated and get purified. The sacrament of confession was instituted by our Lord to restore the holiness of life forfeited by sin. The Lord has given authority to bind and loose to his disciples (Mt. 18:18).

In our Church we have private Confession instead of public confession in Early Church. Only through the church and by the priest one can get the remission of sins. Repentance and Remission of sins are the two vital ingredients of the sacrament of penance. It helps the sinners to face from the bondage of sin and prepare to receive the Holy communion which is the channel to receive the flow of Grace which was cut off by our sin by repentance. The importance of confession is that if a person feels about sin must be take confession, before communion should be simple, humble sincere, prudent and vocal.

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132. Mar Gregorios, *Glory and Burden*, 216.

133. Mar Gregorios, *Glory and Burden*, 180.

Confession is made by the penitance as an act of homage towards God, not only for the purpose of unburdening himself by an acknowledgement of his sin.

## **ANOINTING THE SICK**

Anointing the sick is a sacramental exorcism of a member of the Body in whom the Satanic force of sickness has crept in through sin.<sup>134</sup> It is an expansion of the Eucharist love procreation are now possible without sin, since the creation has been restored to goodness.

The Anointing with Oil is the Central Symbol of the sacrament of the Anointing of the sick. It has the same basic meaning as the laying on of hands which is found in most of the sacrament. The purpose of the Holy unction is not merely the healing of the sick, but the transformation of own nature as well as that of the creation.

Jesus Christ became incarnate to restore the human race that was scattered and disintegrated as a result of sin. Christ considers healing the sick as an important mission of Christ. Christ was to free the Sinner from his sins and his sense of guilt and restore him to his original state of harmony with God and humanity.<sup>135</sup>

Oil is the symbol of Love and compassion. Hence the oil symbolises divine mercy and compassion with which the sick are anointed. Not 'extreme unction' the Holy unction is a sacrament that can be received at any stage of illness. The Holy unction is administered with hope and prayer that the person may be cured of his sickness and restored to normal health. It is not intellectual as preparation for his final departure. The Sacrament of the absolution of sins, as in the Holy confession is a part of Holy unction also.

A good number of the prayers are directed to the confession and absolution of sins. This Sacrament of Holy unction which has a deep spiritual meaning should be considered one of the important mysteries of the church. Its meaning should be properly understood and its position among other sacraments restored.

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134. Mar Gregorios, *Glory and Burden*, p. 180.

135. George K. M. Dr., *Janathakalude Prakasam* p.

## **CONCLUSION**

In short, the whole christian life must be seen as unity as a single mystery or one great Sacrament whose different aspects are expressed in a great variety of acts, some performed but once in a man's life, others perhaps daily however, the use of the word mysterion protected the orthodox from the desire of some of their leader to initiate the west more closely and rationalise further the divine human encounter.

## CONCLUSION

The Malankara Orthodox Church founded by St. Thomas has passed through various phases in history. It is said to be an indigenous Church till the arrival of Portuguese. But the Malankara Orthodox Church has experience difference stages in the Sacramental issues. The Synod of Diamber held in 1599 absolutely destroyed all the available literature of the indigenous church and compelled by force to have all the past sacramental practices that prevailed in the Malankara Orthodox Church. But this Situation didnot last long. The oath of Coonan Cross in 1653 challenged the Roman Catholic imposition on the Malankara Orthodox Church. As a Result the seperated indigenous Christian Church had to practice mixed way performing the sacraments. In order to keep their Authenticity of Sacraments and the tradition of faith the church had to defined the Antiochian Tradition.

In Course of history the Church contracted with Western protestant tradition, as a result of the arrival of British Collonists. They also influenced the Sacramental Theology of the Malankara Orthodox Church unfortunately the Malankara Orthodox Church did not produce any scholarly literature an sacramental area during the era. It was vattasseril Geevarghese Mar Dionysius VI, Beselius Augen - 1, and Beselius Mathews I, who were first wrote about the sacramental aspect of the Malankara Orthodox Church. But it was found or less in connection with the Anglican or western interpretation of sacramental theology.

But it is Bishop Paulose Mar Gregorios, who clearly a new vision in formulating the sacramental theology of the Malankara Orthodox Church. Mar Gregorios being a devote in the spirit of the sacraments and ministry, had made significant studies in the Eastern sacramental theology. Mar Gregorios revised the understanding of church's sacramental theology with an eastern thought. In the true orthodox tradition, which is at par with other Eastern Churches. Mar Gregorios has eliminated the western errors in interpretating sacramental theology especially the Augustian view.

Mar Gregorios interpretation was not one of his own or a novel one, but he interpreted and defined the sacraments on the basis of a deep understanding of eastern thought. Mar Gregorios followed classical parameters in interpreting sacraments following Apostolic tradition, the

Holy scripture, and the scholarly teaching of the Fathers of the Church. The fundamental thoughts of Mar Gregorios are based on the teaching of the Cappadocian Fathers.

Mar Gregorios explains the two words 'RoZo' (Mystery) and 'Qudosho' (sanctification). 'RoZo' is primarily an act of Christ through his body of the Church. It is a mystery in so far as it penetrates into the eternal order of reality and thus transcends our time space realm. The word 'qudosho' meaning sanctify, hallow or consecrate. But quadosho not only for Eucharist, but also for the consecration of an altar. Thus to Mar Gregorios it is very difficult for us to think of seven sacraments. Sacraments are called mysteries, because what we believe is not the same as what we see, but we see one thing and believe another thing. The term mystery gives an idea of the mysterious council of God. Therefore, celebration of the sacraments enable us to enter the presence of God and to enjoy perfect love and Communion with God and saints.

For him sacraments are not means for efficaciousness of salvation but also it implies human transforming in to the stature of the new humanity that is gifted to the creation by the grace of the incarnated Christ thus, in his sacramental approach we find sacramental humanism. integral view of sacrament and Holistic dimension.

Mar Gregorios integral sacramental view which unites God with man and nature, Man with God and nature emphasizes the significance of sacramental worship in secular world. sacramental is it means to experience God beyond limits of time and space. It is through the sacraments that humanity and nature are united to the incarnate Christ. This vision results in a transformed world. This transformed humanity is the new humanity which is Commissioned unto the world. In the view of Mar Gregorios the transformed is not limited to the human species only but the deification of the entire Cosmos.

Mar Gregorios emphasizes sacramental humanism, sacramental humanism in Mar Gregorios projection of sacramental theology to ecological object becomes the medium for theophany, the entire Cosmic phenomenon should be a revealer of God's glory and life.

According to Mar Gregorios in the new humanity in Christ, every member in the church is a frontier being endowed with Christ-like nature. As frontier priest, through worship he upholds the nature to God the greater in thankfulness and for the blessing and recreation. Mar Gregorios

believes that theocentric A sacramental approach can only save and uplift humanity and nature.

Mar Gregorios asserts that all theology, Science and technology hence to be rooted in the sacramental life of the community of the spirit by this, he means that human culture as a whole should be penetrated through the participation of the church in its reality of God. He suggests that wisdom of the church fathers, the ethos and life style groomed in a community with the spiritual fervor of sacraments only can effectively guide the culture course of history.

**From the foregoing Study we find that:** Malankara Orthodox Church had no social theological resources to provide satisfactory answer to queries related to the Sacraments up to the Gregorian Period. As a fact we were satisfied only conducting Sacraments and whatever literature was available was borrowed from the western tradition. But scholarly initiative began in Malankara Orthodox Church with Mar Gregorios and his followers gave a strong foundation to the church.

The finding from the study is that our catechetical literature from today is greatly influenced and adapted from more or less western understanding of Sacrament. Thus a fresh outlook in this area to incorporate the Gregorian teaching of Sacraments is required. But the Sacramental theological foundation laid by Mar Gregorios and his followers is not fully implemented in the Malankara Orthodox Church. Thus Steps have to be taken for the effective implementation.

The Scholarly writings of Mar Gregorios requires further research in order to fathom. Depth and contemporary scholarly relevance with other traditions.

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