On December 30, 1914, 25 Jesuits were interned at Ahmednagar as prisoners of war—6 priests, 14 scholastics and 5 brothers. Ten others were interned at Khandala. By Christmas 1915, there were no less than 60 Jesuits, priests and brothers interned at Khandala. Their repatriation appeared imminent. On March 30, 1916 the “Goleconda” sailed from Bombay with over 60 German Jesuits on board. Archbishop Jurgens bade them a tearful farewell. The distressful consequences of the War and the treatment given to the German Jesuits broke the Archbishop completely. He died on September 28, 1916.

1916 After Archbishop Jurgens died, the See of Bombay remained vacant for over 3 years (September 1916—December 1919). 1919 The diocese of Poona fared worse; it was without a bishop from 1914-1927. During this interval, the care of both dioceses was entrusted to Swiss administrators. Obviously, the main difficulty the administrators had to face was a crippling shortage of personnel. They appealed to many sources for aid, and gradually non-German Jesuits began to come to Bombay—from other parts of India and from abroad (from England, Fr. Alban Goodier; and from the United States of America).

1921 The big break-through in the solution of the Bombay-Poona Mission personnel problem came in 1921 when the Jesuit General ordered the Spanish Jesuits in the Philippines to hand over that Mission to the American Jesuits and to take up the Mission of Bombay. The Spanish Jesuits had been working in the Philippines since 1581, seventeen years after the islands had been discovered in 1564. It was indeed a painful sacrifice to give up their well-beloved Mission. The first batch of Spanish Jesuits (of the Province of Aragon) landed in Bombay on November 26, 1921. The coming of the Spanish Jesuits to Bombay was one of the most important events in Archbishop Alban Goodier’s administration (1919-1926).

1925 On January 15, 1925 Archbishop Goodier sailed for Italy for his visit “ad limina” intending to spend some time in England before returning to Bombay. On October 7, 1926 news reached Bombay that he had resigned as Archbishop of Bombay. Msgr. Pera also left Bombay for Portugal in May 1925. The Padroado clergy and laity expected his return. But, like Archbishop Goodier, he never came back to Bombay.
1928 This year marks the end of the Double Jurisdiction in India. This surprising development in the history of the Church in Bombay goes back to October 3, 1910 when a revolution broke out in Portugal and King Manoel had to flee to England. The new masters of Portugal decreed the expulsion of the religious congregations, the seizure of their property by the State, and the separation of Church and State in Portugal. With this new turn of events the Holy See insisted that given the Law of Separation, by which the Catholic religion was no longer the religion of the State, the Portuguese Republic had renounced the privileges which previously had been given to the Catholic Kings of Portugal. Thus, in the opinion of the Holy See, the Concordat of 1886 had lapsed, and consequently the right of patronage was extinct.

The Agreement of 1928 marked the beginning of a new era in the Church in Bombay:

(a) It put an end to the right of patronage outside the Portuguese territories in India.

(b) It suppressed the dioceses of Damaun and Mylapore. Damaun and Diu, which were under Portuguese dominion, were incorporated into the archdiocese of Goa. The rest of the Damaun diocese was absorbed into the archdiocese of Bombay.

(c) It declared that the Archbishop of Bombay was to be alternately of Portuguese and British nationality.

IV The Period of Transition: Lima and Roberts (1928-1950)

This period of 22 years may be regarded as a period of transition for the Church in Bombay: on the one hand, it was passing from 130 years of life under the institution of the Double Jurisdiction (1794-1928) to a life of unity and co-responsibility; on the other hand, it was passing from being administered by foreign prelates and the Religious clergy (Franciscan, Carmelite, Capuchin and Jesuit) to Indian prelates and the Secular clergy. That the Church in Bombay was able to successfully make this transition is due to the timely presence of two great Archbishops in Bombay: the Portuguese Joaquim Lima, S.J. (1928-1936) and

1928 The almost 8 years of Archbishop Lima’s administration helped the Church make the transition from the Double Jurisdiction to a jurisdiction of unity and co-responsibility. His was above all a period of healing, the healing of memories, of the scars and wounds of two centuries of division and dissenision. When he died, his observation was made of him in “The Examiner” (July 25, 1936): “The Archbishop had the delicate task of welding together what had been two separate and not always friendly dioceses; and it is to his lasting credit that the amalgamation was achieved without the slightest disturbance, one might almost say, without a hitch. If Bombay is at present one united and normal diocese, it is largely due to the tact and sympathy of Dr. Lima.” In his funeral oration, Fr. Valerian Gracias said: “To those of us acquainted with the troubles of the past and the chequered history of the Presidency, he was the Angel of deliverance. He came to us with the promise of a new era in his person and the dawn of a new epoch in his idealism.”

Besides securing peace and unity among the clergy and laity of the archdiocese, the administration of Archbishop Lima is noted for:

(a) its apostolic zeal: the Gospel was preached among non-believers, notably in the mission of Baroda, Zaroli and Talasari;

(b) its confidence in the laity: the League of Catholic Action and the Catholic Students’ Union were inaugurated;

(c) its promotion of Catholic life: new parishes were created, churches and chapels built, schools opened;

(d) its encouragement of an indigenous clergy: the new diocesan Seminary was started at Parel under the care of the Jesuits.

1934 The vast territory of the archdiocese of Bombay, which stretched from Bombay to British Baluchistan, was considerably reduced in size when Karachi and Ahmedabad (lying north of the Mahi river in Gujarat) became
practically independent units in 1934. Though both units remained within the archdiocese of Bombay, the Vicariate Forane of Karachi, was entrusted to the Dutch Franciscans and the Ahmedabad Mission was entrusted to the Spanish Jesuits of the Aragon Province.

1937 After the death of Archbishop Lima on July 21, 1936, the See of Bombay remained vacant for a year until the appointment of Thomas Roberts S. J. as Archbishop of Bombay, on August 12, 1937. The overarching significance of his administration lay in that the English Archbishop actively promoted the transition of the Church in Bombay to an indigenous leadership. Not only did this do away with the last vestiges of Padrão influence in the archdiocese, but it also prepared the Bombay Catholic community to assume its responsibility in Independent India. His predecessor, Archbishop Lima, had laid the foundations for this by rallying round him in a united body the secular priests of the former diocese of Damaun and those of the archdiocese of Bombay; he had further opened the Diocesan Seminary in Bombay. Archbishop Roberts energetically built upon those foundations.

1938 From 1938 onwards secular priests were entrusted by the Archbishop with responsible posts. They were appointed spiritual advisers to the Catholic Associations in the archdiocese and were given charge of most of the parishes. By 1946, although the archdiocese had been officially entrusted to the Society of Jesus, all the posts and offices, except those of the Archbishop, Vicar General, and Treasurer, had been filled by secular priests. Excluding the mission-stations, of the 81 parishes or quasi-parishes of the archdiocese, only 5 were manned by the Jesuits; the rest were in the care of the secular clergy.

1941 The Cathedral of Our Lady of Expectation at Bhusawar was given up and sold to become a Hindu housing centre; it was closed to the public on March 19, 1941. On December 23 of the same year, the graves of the Prelates buried in it were opened and the remains of Vicar Apostolic Peter of Alcantara O.C.D., Archbishops George Porter, S. J., Theodore Dalhoff S. J., Hermans Jurgens, S. J., Joaquim Lima, S. J. were transferred in new coffins to the Pro-Cathedral of the Holy Name on Wodehouse Road. Through a decree dated December 24, 1941, the Holy Name Church was raised to the status of a Pro-Cathe-
eral. On this occasion, Fr. C. Zurbitu, S. J. ceased to be the parish priest, and in his place, Fr. Valerian Gracias was installed as Assistant Parish Priest to Archbishop Roberts who became the Vicar of the Pro-Cathedral. For all practical purposes, however, Fr. Gracias ran the parish which had been in the charge of the Jesuits from 1905.

**1946** In 1943, Archbishop Roberts was appointed to act as Vicar Delegate for the Armed Forces in the Indian Command during the Second World War. This appointment entailed much travelling and frequent absences from the archdiocese. This provided the Archbishop with an opportunity of implementing a long-conceived plan for gradually severing his connections with the Bombay archdiocese. As a preparatory step towards his resignation, he proposed to the Holy See to appoint an Auxiliary, not a Coadjutor, Bishop to assist him in Bombay. Thus, Fr. Valerian Gracias was appointed Bishop Auxiliary and consecrated on June 29, 1946.

**1948** With the declaration of India's Independence on August 15, 1947, Archbishop Roberts clearly saw that in independent India, an Indian Archbishop must inevitably be given charge of the archdiocese. This he revealed in his Lenten Pastoral of 1948. But there was nothing that he or the Holy See could do in this matter; given the provision of the Agreement of 1928 with Portugal, according to which the Archbishop of Bombay had to be alternately of Portuguese and British nationality. But what he could do, the Archbishop did: he continued to assign important posts to the members of the secular clergy. In February 1948, Fr. Vivian Dyer was appointed to replace Fr. M. M. Balaguer S.J. as Vicar General.

**1950** From 1947, India's first Prime Minister, Pandit Jawaharlal Nehru, never failed to express his strong resentment of foreign interference, whether civil or ecclesiastical, with India's Sovereign rights. At his instigation, the Indian Government insisted that the Portuguese Government relinquish its claims in the appointment of Bishops in India. When Rome was informed that Lisbon was willing to concede India's demands, negotiations for a new Agreement were started. By the Agreement of July 18, 1950, Portugal relinquished all of its remaining ecclesiastical claims in India. It no longer insisted that the next Archbishop of Bombay be a Portuguese Prelate. Thus, it came about
that Bishop Valerian Gracias, who had sailed to Rome for the solemn definition of the Dogma of the Assumption on November 1, 1950, returned to Bombay as its first Indian Archbishop in December of the same year.

On August 18, 1948 Archbishop Roberts left Bombay on a world tour of seaports with a view to promoting the Apostleship of the Sea. In his absence Auxiliary Bishop Gracias was given all the powers and responsibilities of a resident Bishop. But Archbishop Roberts, like a few other Prelates before him, left Bombay never more to return. Upon his resignation from the See of Bombay, he retired to England. Not only had he successfully engineered the transition of the Church in Bombay to Indian leadership, he had also left the Church richer in so many ways. The entire parish set-up had been re-organized and up-dated in 1941, and in the course of his administration no less than 13 new parishes were created. When Archbishop Roberts left Bombay in 1948, five new religious congregations of women had begun working in the archdiocese thus bringing their total number to eleven, one of which was the Diocesan Congregation of the Poor Sisters of Our Lady (1939). In the field of education among the institutions that were born during his administration, the following may be singled out: Sophia College for Women (1940), two Teachers’ Primary Training Colleges in Bassein (1943, 1944), the Bombay Jesuit Novitiate at Andheri (1942).

V The Gracias Era (1950-1978)

Though Msgr. Valerian Gracias was appointed Archbishop of Bombay in 1950, it was already from 1946 onwards, when he was made Auxiliary to Archbishop Roberts, that he was effectively at the helm of ecclesiastical affairs in Bombay and this because of the deliberate intention of the Archbishop himself. This period is called “the Gracias era”, because whether in the area of consolidation and growth of the Church in Bombay or in the matter of participation in national and international events, it was the person of the Cardinal Archbishop that was the driving and dynamic spirit of it all.

1950 On the occasion of the First Plenary Council of the Hierarchy of India held in Bangalore from January 6-18, 1950, Norman Cardinal Gilroy, appointed Papal Legate to the
Council, was an honoured guest in Bombay from December 29, 1949 to January 3, 1950. During his short stay in the city, the Cardinal was given an enthusiastic demonstration by the clergy and the laity on the Cooperage grounds, and was hosted by Bishop Gracias, the Governor of Bombay, and the Mayor of Bombay.

The Statue of the Pilgrim Virgin of Fatima visited Bombay for the first time from May 1-7, 1950. This Statue, which had been taken over the territories of 30 nations, was brought to Bombay from Karachi. Over 60,000 Catholics and people of all faiths gave the Pilgrim Virgin a solemn welcome at the Brabourne Stadium. A special service for the sick and ailing was held at St. Xavier’s College Gymkhana grounds at Dadar. On the six nights the Statue was in the archdiocese, it was stationed successively at six centres: Fort, Dadar, Bandra, Vile Parle, Kurla and Papdy.

1952 The National Centenary Celebration in honour of St. Thomas the Apostle was held in December, 1952 at Ernakulam. The event also commemorated the arrival in India of St. Francis Xavier, Apostle of the Indies. Archbishop Gracias was there. On the morning of December 30, Monsignor Montini (later Pope Paul VI) communicated to Archbishop Gracias that Pope Pius XII had elevated him to the dignity of the purple. Bombay and India had their first Cardinal!

1954 Bombay was the venue of the National Marian Congress, the crowning glory of the Marian Year, held from December 4-8, 1954. Cardinal Gracias was appointed by Pope Pius XII as Papal Legate to this Congress which marked the concluding celebrations of the Centenary of the definition of the dogma of the Immaculate Conception. Azad Maidan was the site of the impressive Opening and touching Closing ceremonies, of the Children’s Rally, of a service for the sick and ailing, of “A Garland for Mary,” a cultural feast of song and dance. The Congress was superbly organized, generously supported by clergy and laity, enthusiastically and exemplarily attended by all sections of the archdiocese. In the course of the Congress, on December 5, the Shrine of Our Lady of the Mount, Bandra, was raised to the status of a Minor Basilica, and the beautiful statue of Mary was crowned by the Papal Legate.
1955 The Family Rosary Crusade, which was organized in all the parishes of the Archdiocese, culminated in a Rally on March 6 on the grounds of Shivaji Park, at which Fr. Patrick Peyton preached.

1960 The Bombay Diocesan Seminary, opened in 1936 for the fifth time in the history of the Archdiocese, this time at Parel, and later separated into two Houses—one at Parel and the other at Bandra (Theological College), was in June 1960, through the indefatigable labours of Cardinal Gracias, moved to an entirely new site in the suburbs of Bombay. The four-storey E-shaped House of Formation at Goregaon was inaugurated on October 5, 1960 by Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith (now re-named, SC for the Evangelization of Peoples).

1962 Centenary year of the canonization of St. Gonsalo Garcia, son of Bassein, and India’s only canonized saint. The centenary celebrations were held on March 8 at Ghas, Bassein, on which day the new church in honour of the Saint was blessed by Cardinal Gracias.

The Second Vatican Council opened in Rome on October 11. From Bombay, besides Cardinal Gracias, who had been appointed a member of the Central Preparatory Commission, Auxiliary Bishops Longinus Pereira and William Gomes, attended the four Sessions of the Council from 1962-1965.

This year also saw the Chinese aggression on India during the Prime Ministership of Pandit Jawaharlal Nehru. Bombay Catholics participated actively in the “Citizen’s Defence Effort” organized in Maharashtra State.

1964 According to the desire of Pope John XXIII, the 38th International Eucharistic Congress was held in Bombay from November 28 to December 6. The site of the public gatherings of the Congress was the Oval Maidan, later appropriately re-named ‘Pope Paul VI Maidan’ to commemorate the memorable visit of the Holy Father who worshipped the Eucharistic Lord together with the teeming thousands of Indians and foreigners. The Congress fell between the third and fourth Sessions of the Vatican Council. The Congress Organization, at its full strength, numbered more than 60 Committees
and 500 members. The distinguishing features of the Bombay Congress were: its close connection with the Vatican Council II, whose documents (those that were promulgated by then) guided part of the programme, and the historic visit of the Pope who came to Bombay as a pilgrim and who, when leaving, said, "Here I leave my heart." The Papal Legate to the Congress was Cardinal Agagianian.

While St. John's Medical College, Bangalore (whose foundation stone was blessed by the Pope) was the chief Memorial of the Congress, two institutions in Bombay were also named as memorials of those grace-filled days:

(a) The St. Francis Xavier Chapel in Middle Colaba, also known as the Blessed Sacrament Chapel, where the Blessed Sacrament is exposed for the major part of the day, and

(b) The new building of "Our Lady's Home" at Dadar — the Diocesan Orphanage for Boys — built as a result of a substantial donation by Pope Paul VI, who visited the Home and dined with the boys during his brief stay in the City.

1965 Hostilities broke out between Pakistan and India. Bombay Catholics once again participated in the "Citizen's Defence Effort."

1966 The six districts in the State of Gujarat — the Panchmahals, Vadodara, Broach, Surat, Valsad and the Dangs — were separated from the Archdiocese of Bombay and constituted as the Diocese of Baroda on September 29, with Msgr. Ignatius D'Souza as its first Bishop. Thus, the Archdiocese of Bombay, which once extended as far as Sind and Baluchistan in the north, was now reduced to its three present components: Greater Bombay, Thane district and Raigad district.

1968 The Priests' Senate of the Archdiocese was constituted and had its first meeting in February. Msgr. Winnibald Menezes was consecrated Auxiliary Bishop of Bombay.

1971 Three priests of Bombay were consecrated Bishops in the course of the year: Fr. Joe Rodrigues, S.J. (Jan. 9) as Bishop of Jamshedpur, Mgr. Simon Pimenta (June 29) as Auxiliary Bishop of Bombay, and Fr. Gilbert Rego (Sept. 11) as Bishop of Simla—Chandigarh.

1972 The 25th Year of India's Independence: a Thanksgiving Service was conducted at 11.30 p.m. on August 14 at the Holy Name Cathedral, at which Cardinal Gracias presided.

1973 Inauguration of the Archdiocesan Pastoral Council on Pentecost Sunday, June 10, at the Cathedral of the Holy Name. In these days of co-responsibility in the Church, the Pastoral Council was seen to be a Body that could more effectively involve the whole Church in Bombay in the task of making her presence and mission more in keeping with the demands of the Gospel.

1975 During the National Emergency proclaimed by Prime Minister Indira Gandhi, the Maharashtra Bill to restrict the size of families through Compulsory Sterilization was introduced in the Maharashtra Legislative Assembly on December 12 and published in the Government Gazette on February 5, 1976.

1976 An all-diocesan campaign was organized (together with the other dioceses in Maharashtra) to combat the Bill. Simultaneously Natural Family Planning programmes were inaugurated in different parts of the Archdiocese. Those from outside the Archdiocese who helped in these programmes were: Dr. John and Evelyn Billings of Australia, Dr. Fr. Joe Menezes, S.J. of New Delhi, Dr. Sr. Catharine Bernard of Tamilnadu, and Dr. Mrs. C. Mascarenhas of Goa.

Bishop Winnibald Menezes retired as Auxiliary to the Cardinal.

1977 Bishop Simon Pimenta was appointed in March, Coadjutor Archbishop of Bombay with right of succession.

1978 The XIV World Congress of the International Federation of Catholic Medical Associations was held in Bombay.
from January 29 to February 1. Pope Paul VI appointed Archbishop Giuseppe Caprio, Substitute of the Secretariat of State, as Visitor to the Conference, whose theme was “The Changing Society.”

1978 Cardinal Gracias died on September 11 after a three-month illness at St. Elizabeth’s Nursing Home. He was buried in the Cathedral of the Holy Name.

Archbishop Simon Pimenta was installed on September 21 as the eighth Archbishop of Bombay.

VI. In the Days of Archbishop Pimenta (1978–)

1979 The “Freedom of Religion Bill, 1978” was introduced in Parliament by Mr. O. P. Tyagi, MP on December 22, 1978. The Bill ostensibly was aimed at preventing conversions by use of force, inducement or fraud. But the meaning it gave to these terms was so wide that they covered even genuine conversions, and rendered them illegal. Public protest meetings were held and a Campaign to challenge the Bill was organized all over the country. In Bombay a massive Morcha of Christians from Maharashtra was organized on March 29 by the Maharashtra Christian Forum. With the fall of the Government of Prime Minister Morarji Desai, the Bill fell into disfavour and was withdrawn.

1980 The Archdiocese received a new Auxiliary in the person of Msgr. Ferdinand Fonseca. He was consecrated Bishop on June 29 at O.L. of Victories Church, Mahim.

The first-ever Priests’ Synod (Consultation) of Bombay was held at St. Pius College, Goregaon, from November 3-7. 331 diocesan and religious priests, engaged in the pastoral ministry, evaluated their life and ministry in order to make themselves more responsive and relevant to the changing needs of the Archdiocese.

Reference: