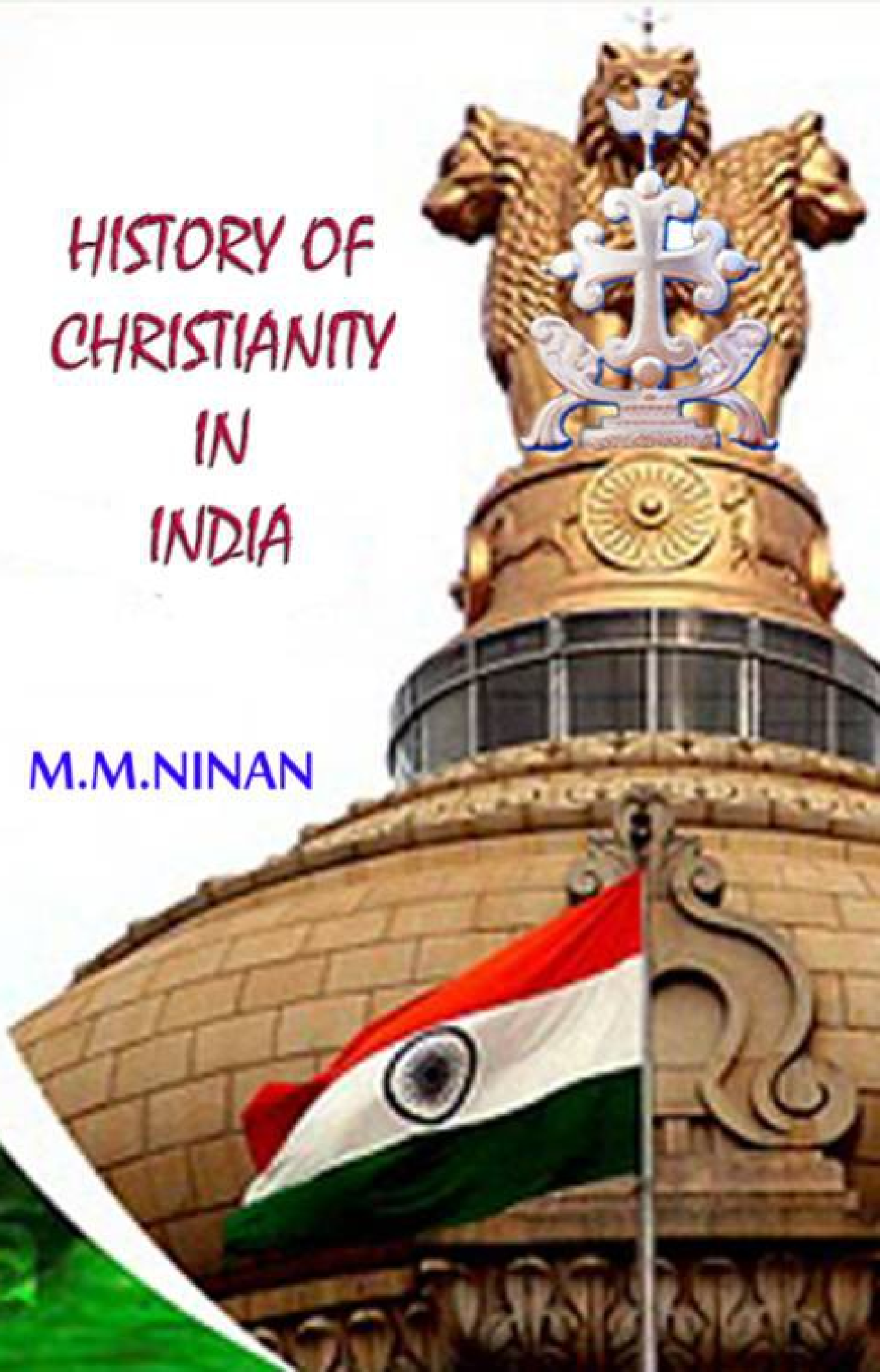


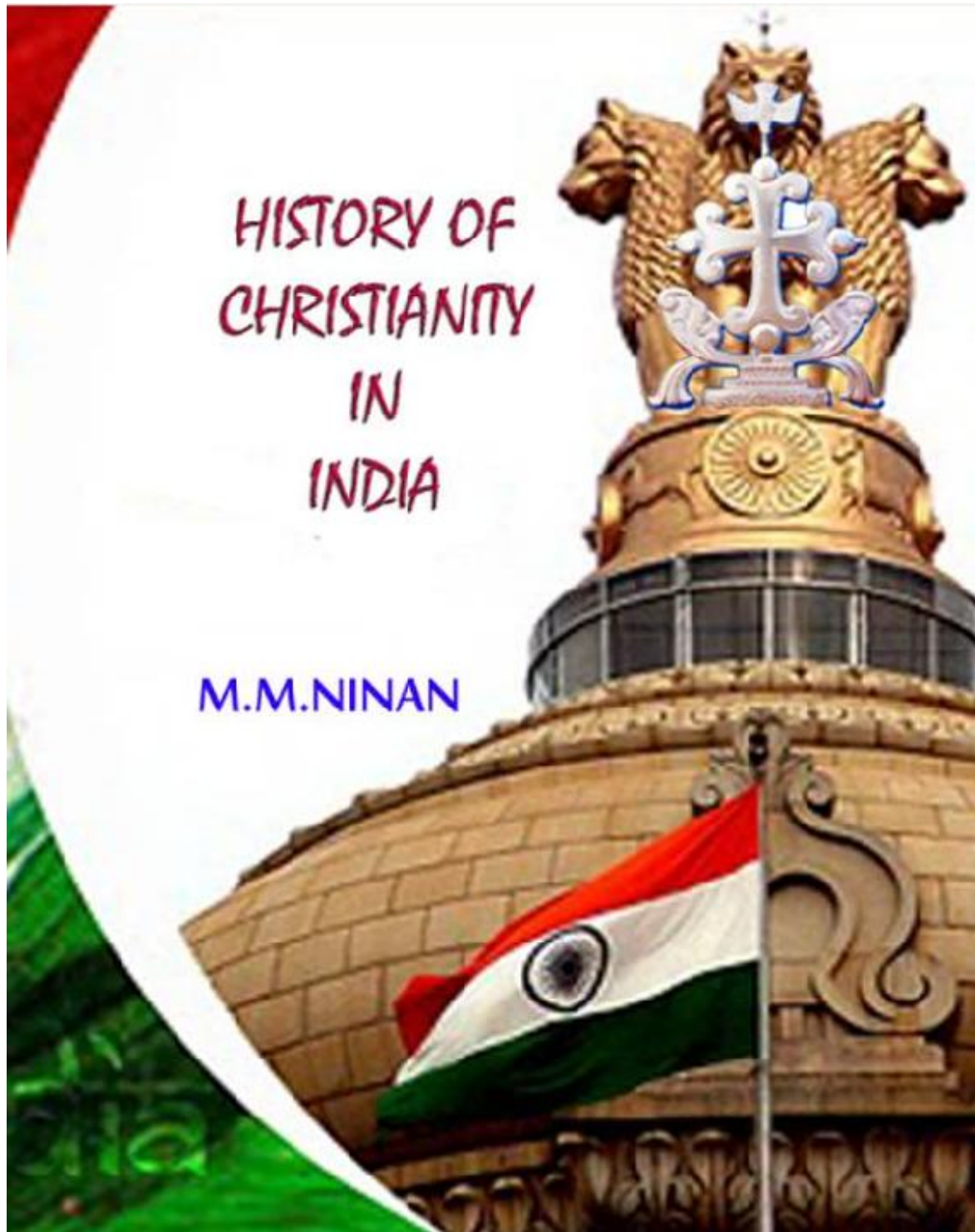
HISTORY OF CHRISTIANITY IN INDIA

M.M.NINAN



HISTORY OF CHRISTIANITY IN INDIA

M.M.NINAN



HISTORY OF

HISTORY OF CHRISTIANITY IN INDIA



M. M. NINAN

HISTORY OF CHRISTIANITY IN INDIA

©M.M.NINAN

San Jose, California, 95126



**Dedicated to
My Children**

**Premeela Marium, Neil (Anil) Mammen, Preethy Susan and
Ajit Ninan
their Spouses
Ronald Morton, Anna Mammen, Charles Mathews Edamala and
Jennifer Ninan
and to the grand children
Priyanka, Tarun, Mary-Katherine, Charlote Mae, Fire, Mirium
and Madeline
and to their posterity
to whom belongs the promises of God.**

"Understand, therefore, that the Lord your God is indeed God.
He is the faithful God who keeps his covenant for a thousand
generations
and lavishes his unfailing love on those who love him
and obey his commands."
Deuteronomy 7:9

HISTORY OF CHRISTIANITY IN INDIA
M.M.NINAN
contents

CHAPTER ONE
Christ

India Before

CHAPTER TWO
Thomas

Enter

CHAPTER THREE
Kerala.

The Story of

CHAPTER FOUR
IMMIGRATION

PERSIAN

CHAPTER FIVE
CATHOLICS AND

COMING OF THE ROMAN

PERSECUTIONS

THEIR DISPERSION UNDER

CHAPTER SIX
AND

Oath on the Bent Cross

DEVELOPMENTS

LATER

CHAPTER SEVEN

coming of the Dutch AND
THE PROTESTANT

mission
CHAPTER EIGHT
India

French

CHAPTER NINE

Arrival of the British Missionaries
~~The Malayalam Bible~~

CHAPTER TEN
Church

Formation of the C.M.S

CHAPTER ELEVEN

Mar Thoma Church

CHAPTER TWELVE

**Malankara Orthodox church
Malankara Jacobite Church
Syro-Malankara Catholic Church**

CHAPTER THIRTEEN Church of India CHAPTER FOUTEEN

St Thomas Evangelical

**The independent
non-denominational**

Movements

**chapter FIFteen
singh**

Sadhu Sunder

CHAPTER SIXTEEN

NORTHERN

INDIA

CHAPTER SEVENTEEN

RAMABAI AND MOTHER TERESA

CHAPTER EIGHTEEN MOVEMENTS

ASHRAM

PREFACE

This book is the result of a number of requests from the parents of the Diaspora community of Indian Christians who are integrated into a new environment seeking for their roots. There are practically hundreds of the history of Christian Churches of India which are directed to a particular section or denominations of the community. This book is simply an attempt to integrate the stories into a whole with a wider vision of the various congregations, groups, denominations and Churches all as part of the greater body of Christ - again as part of the Universal Church which along with the whole creation form the Body of Christ.

The history themselves are interpenetrating puzzles coming together as one whole magnificent picture. God has retained a remnant in every part of India to stand as His witness.

*"But ye are
a chosen generation,
a royal priesthood,
an holy nation,
a peculiar people;
that ye should shew forth the praises of him
who hath called you out of darkness
into his marvellous light"*

1 Peter 2:9

*I know that Great Person of the brightness of the sun beyond the
darkness.*

Only by knowing him one goes beyond death.

There is no other way to go.

— *Svetasvatara Upanishad*

Prof.M.M.Ninan

San Jose, CA 95126

April 2012

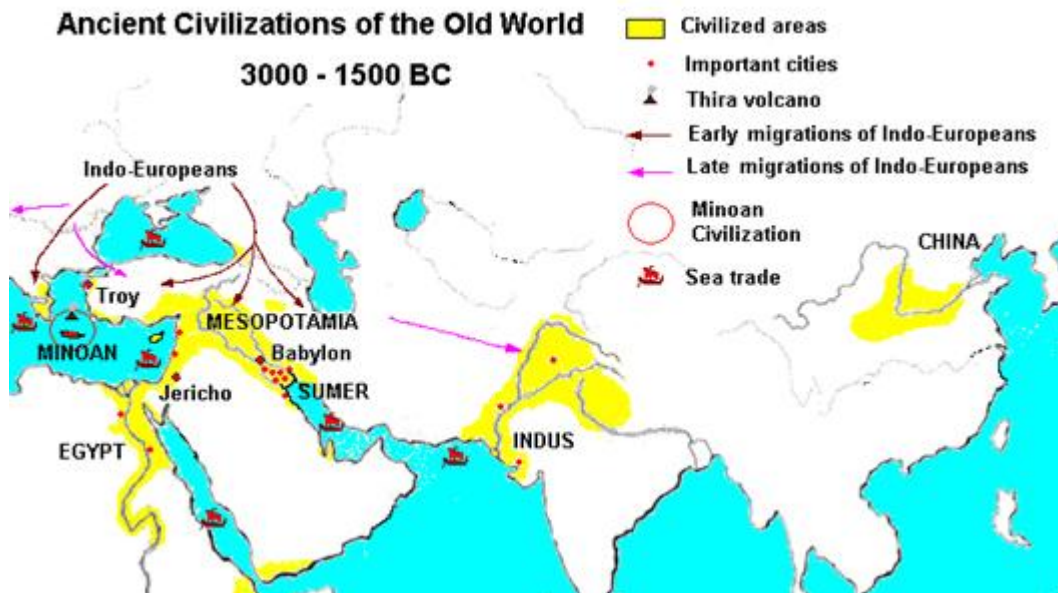
HISTORY OF CHRISTIANITY IN INDIA

M.M.NINAN

CHAPTER ONE

India Before Christ

In order to understand the History of Indian Christianity it is necessary to look into the environment in which Christianity developed in India. At the time of Jesus, India had a very flourishing civilization. It is normal for any country to claim a civilization, which started from the beginning of creation. But this is just a feature of nationalism. The reality is that there had always been civilizations in regions, which sustained life all over the world. Trade and relations between these civilizations molded the religious atmosphere of every civilization and country. India was no different.



At the time of Jesus, the Aryans were practically all over India. They had a very weak presence in South India where the Dravidians were more concentrated. By the second century BC Aryans must have reached even Sri Lanka. Aryan religion was essentially Vedic Religion. Though for the sake of pushing the date of the origin of Hinduism, Vedic religion is erroneously equated with Hinduism. Vedic religion in fact has nothing to do with Hinduism.



Indra and Agni

Vedism is a polytheistic religion brought to India around 1500 B.C.E. by the Aryans. It was the faith of nomadic warrior tribes whose gods were heroes of war and this reflected in their Scriptures. Thus, Vedic Religion was essentially a worship of the forces of nature.



The famous triad gods are Indra, Agni and Varuna. Indra, the god of thunder was the king of gods. Agni, the fire god was the giver of energy and life. Surya or Varuna was the sun god. There are thirty-three gods mentioned in the Vedas. Today they are relegated to the level of secondary gods. There was no concept of Brahman. This concept of the ultimate God is nowhere found in the Vedas.



It would require extreme allegory to impose the later concepts of Para Brahman into Vedic treatments as Swami Aurobindo has done. (1). One will have to manipulate and wrench out the secret meaning and the mystic wisdom couched in allegory and parables if at all they exist. "But all cannot enter into its secret meaning." At any rate it totally lacked the concepts of karma and reincarnation, which dominate Hinduism, as we know of today. (2)(3)



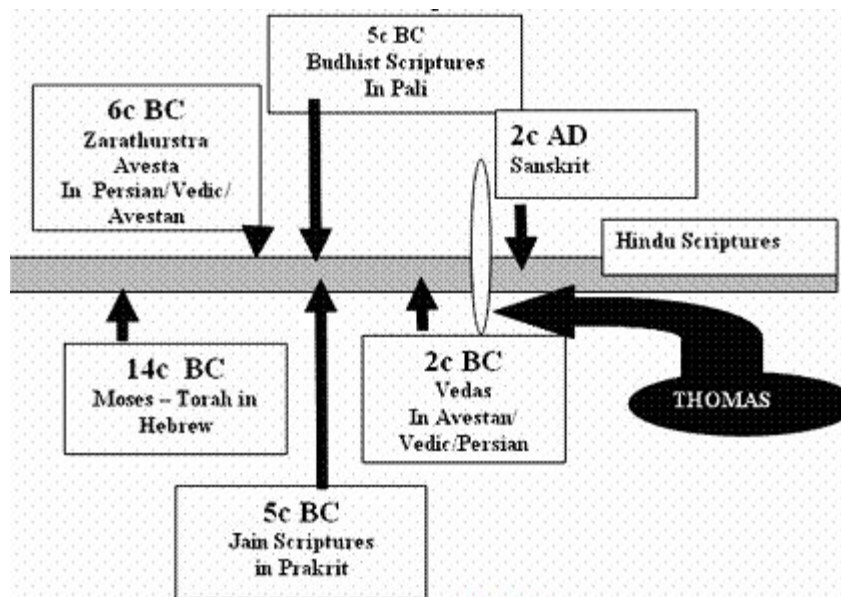
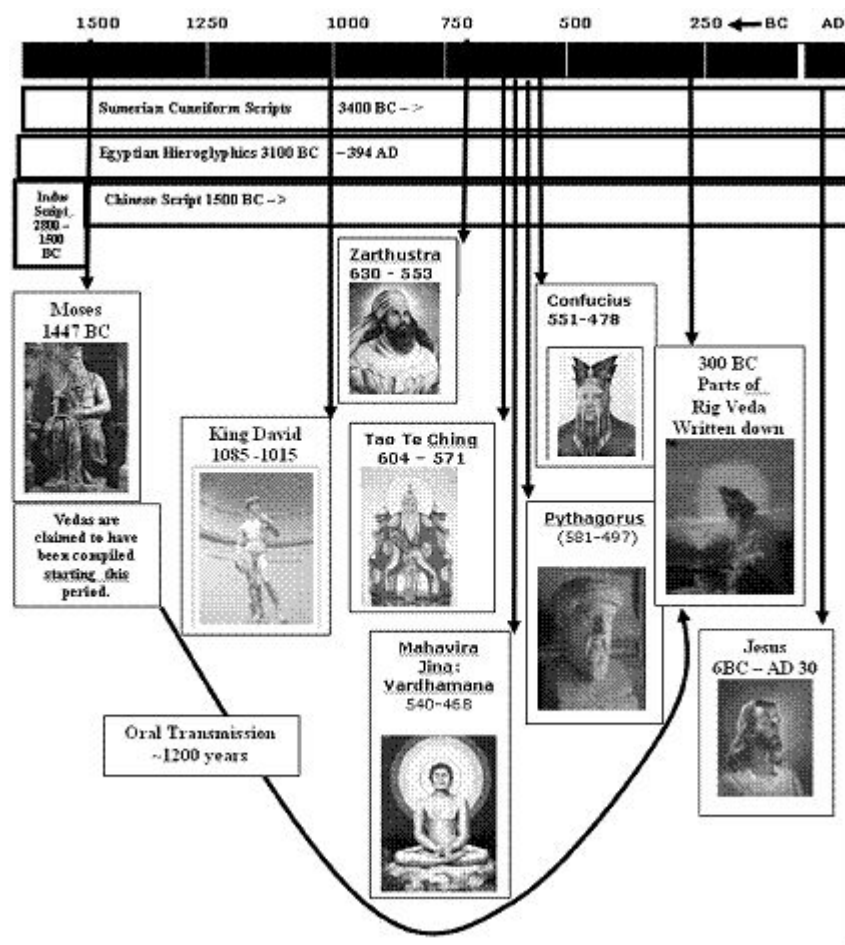
Early Aryan Migration

Vedism came from Persia and is a branch parallel to Zoroastrianism and Mithraism. Vedas are written in a language

similar to Old Iranian, the language of Zoroastrianism's scriptures, the *Avesta*. (4) For lack of writing skills, these were not written down till the 2nd C BC. “The Rig Veda, the oldest of the four Vedas, was composed about 1500 B.C., and codified about 600 B.C. It is unknown when it was finally committed to writing, but this probably but this probably was at some point after 300 B.C.” (5) (6) (7)

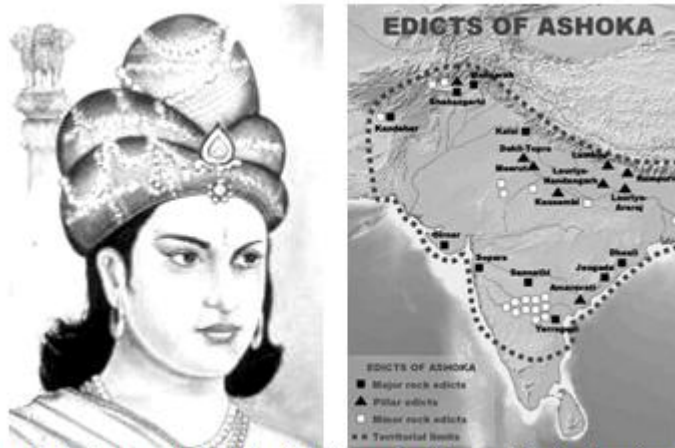
The Vedic language is often erroneously referred to as Sanskrit. Vedas are written in Vedic language, which is very close to the Iranian languages and is almost identical with the Avestan language in which the scriptures of Zoroastrianism are written. Sanskrit on the other hand has close affinity with the Dravidian languages and was developed during the early second century AD. All the three religious branches, Vedic, Zoroastrian and Mithraism grew separately after branching out. Vedism emphasizes, nature worship and rituals involved in offering of sacrifices, magic and witchcraft.

Buddhism and Jainism developed in India around fifth century BC and are atheistic religions. They were essentially materialistic religion of action. The basic teachings of karma and reincarnations or transmigration of souls, brought into India probably by the Greeks, form the background of these religions. Under Emperor Asoka (ca. 273–232 B.C), the third Mauryan emperor, Buddhism spread far and wide; not only in India but also into neighboring countries.





Buddha Jain



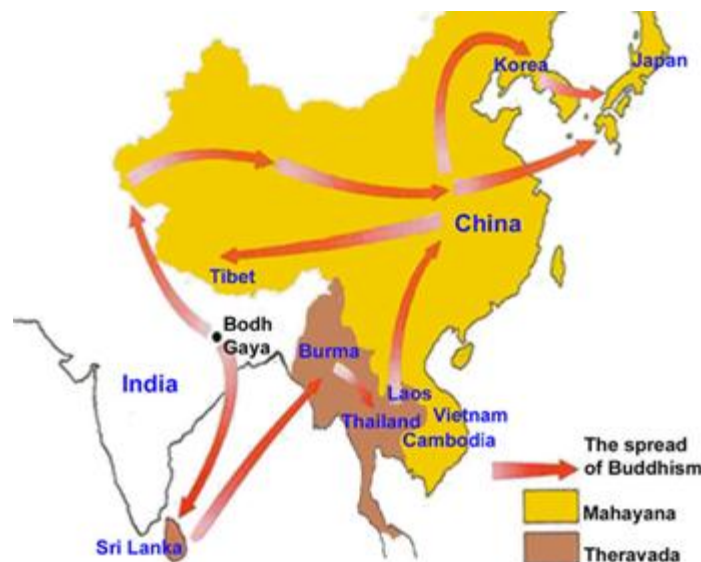
Emperor Ashoka and the distribution of edicts of Ashoka all over India

The Emperor Asoka built monolithic pillars with carved epigraphs crowned by capitals, rock-cut architecture, and stupas to spread the gospel. By the first century BC, Vedism, Buddhism and Jainism were the religions of the whole of India.

There must have been also the Dravidian religion all over Southern India. We know very little about the nature of this religion. They had the concept of the “God Most High” – “El Elyon” – the Parameshwara or Maheswara. Most scholars believe that the Dravidian Civilization in Mohen-Jodero and Harappa worshipped Siva as the great God who ruled the heavens and the earth. Their religion included animal sacrifice and was very similar to Judaism. Like Judaism under the judges, early Dravidians did not leave any

symbols or idols or temples. Almost all sophisticated art and architecture were either Jain or Buddhist origin until 300 AD.

Under the influence of other religions, Buddhism developed later into two branches - Theravada or Hinayana (Lower Vehicle) and Mahayana (Higher Vehicle). Hinayana found mostly in Sri Lanka is still atheistic in content, and Mahayana (Higher Vehicle) found in China and neighboring countries is theistic in content. Theravada Buddhism sees Buddha as a man. Gautama never claimed to be deity, but rather a "way shower." Mahayana Buddhism, however, worships Buddha as a manifestation of the divine Buddha essence. The later sect came into existence by the early second century AD and crystallized by the third century. It emphasizes salvation of sentient beings through the assistance of bodhisattvas, which later became the dominant form of Buddhism in most of Asia. (8)



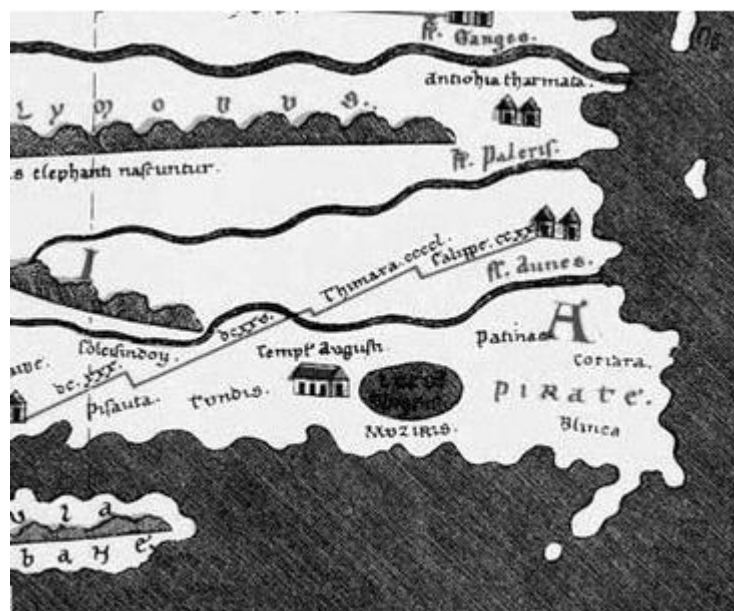
Socio-Political background

Inter continental trade played a major role in the political, cultural, religious, and artistic exchanges between civilizations. These land routes were in existence for centuries. The trade routes provided much needed luxury and exotic items to other lands. Some areas controlled monopoly of certain goods, like silk by China, Spices by Western coast of India and incense by Northern India and the Arabia.

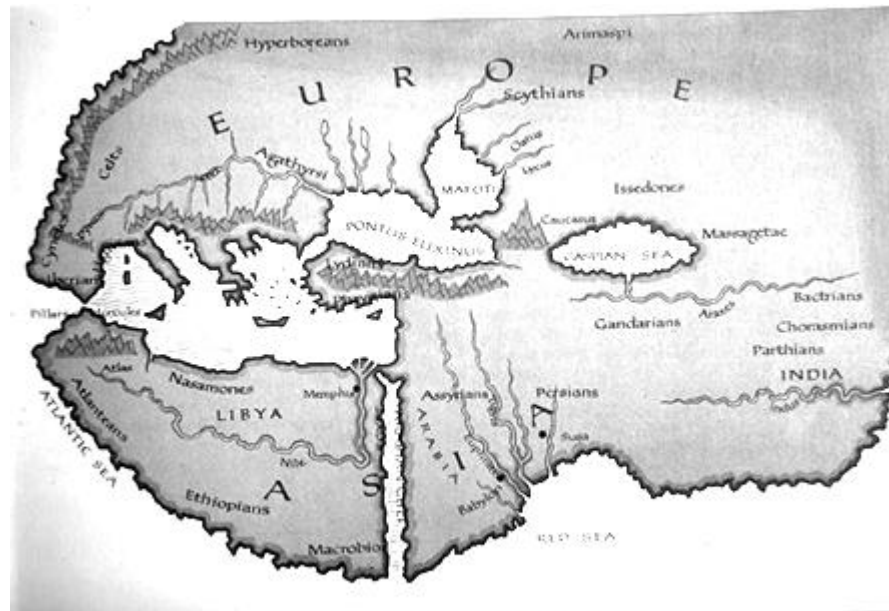
Thus there were Silk routes, Spice (cloves, cinnamon, pepper, nutmeg) routes and Incense routes. The ancient port of Muziris was described by the Roman historian Pliny (A.D. 23-79) as the most important port in the East, and Vanji (Thiruvanjikulam) was the capital city of the *Cera* people. While discussing the dealings of the Phoenicians with Muziris, Pliny mentions that every year large sum of money was going to India for silk, pearls, gems and spices. He states that Malabar ships were visiting the Persian Gulf, Aden, the Red Sea and Egypt regularly. Ptolemy's mid-second century map of India (9)(10) and the apparent third century (11) *Tabula Peutingeriana* or Peutinger Table. (A.D. 100-160) and the Periplus (the list of ports with distances) (12) of the Erythraean Sea (AD 90) include Malabar and its port Muziris. Diplomatic relations between India and Roman Empire existed even before the Christian era. Conquerors followed these routes to control them. The land routes were dangerous due to the presence of robbers, and later, sea routes became favorites due to its speed of transport and safety. Land transport was incredibly expensive in comparison with the sea routes. (13)



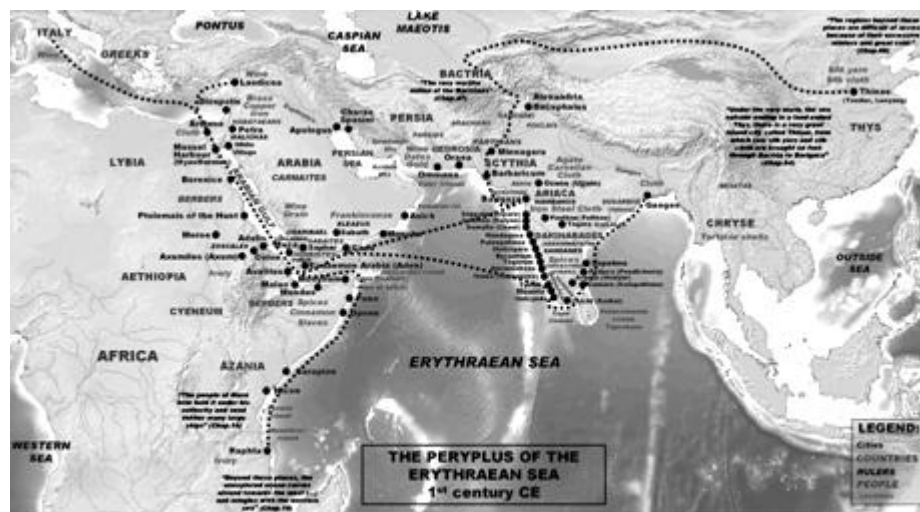
Silk Route -- & Spice Route →



Tabula Peutingeriana showing Muziris



The World according to the Greeks

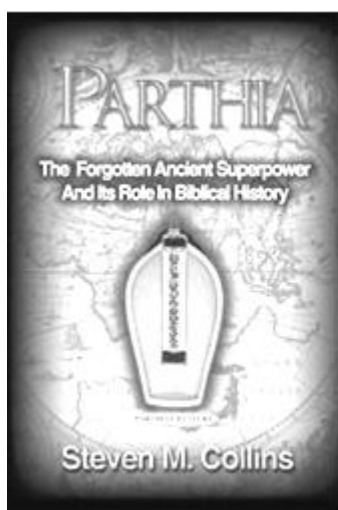


The Perryplus of the Erythraean sea - first century AD

One such route was the spice route connecting Malabar Coast to Yemen, Egypt and to rest of Europe. In A.D. 45 Hippalus discovered the monsoon winds in the Indian Ocean and this discovery reduced the time of transit to less than forty days. It was this route that St.Thomas took. (14) (15)

Trade in Early India, Oxford University Press says the following on page **66**: "Thanks to a graphic description left behind by Pliny, historians are able to trace the development of the sea-route to the west coast of India in four-stages. The most developed route, which was also the shortest and safest, began from the Red Sea port of Myos Hormos and /or Berenice and reached the famous Malabar port of Muziris (Muciri of the Tamil Sangam texts) in forty days by following the Hippalus (i.e. the south-western monsoon) wind. Pliny states that the earliest point of maritime contacts between India and the West was Patalene in the Indus delta; the subsequent point was the port of Barbaricum on the middle mouth of the Indus. The third stage made Sigerius or Jaigarh on the Konkan coast the convenient harbour and finally, Muziris became the most important port of call." Essentially by the time Pliny wrote things down Muziris was well established as a major port of call for Roman shipping. Note that the term Roman refers in general to the peoples ruled by the Romans - which included portions of Arabia and regions around the Mediterranean - i.e. present day Palestine/Israel, Armenia and Africa.

Parthians and the Lost Tribes of Israel



The **Parthian Empire** (247 BC – 224 AD), also known as the **Arsacid Empire** was a major Iranian political and cultural power in ancient Persia. Its latter name comes from Arsaces I of Parthia who, as leader of the Parni tribe, founded it in the mid-3rd century BC when he conquered the Parthia region. The Parthian empire was essentially ruled and populated by the innumerable members of the tribes of Israel who were scattered all over the area.

"Dawid's descendants of the House of **Phares** were ruling over separate groups of the ten tribes of Israel from the Caucasus Mountains to the territory of modern India. Also, many kings of Parthia itself had names indicating that they were also royal members of the Dawidic line of Judah. Such names include the key consonants of PH-R-S in Hellenized forms of their Parthian names (such Parthian royal names as Phraates, Phraortes, and Phraataces are examples). Over the centuries Yehowah kept his promise to Dawid by causing Dawid's descendants to rule over many Israelite nations in Asia.

How did Dawid's descendants (from the defunct kingdom of Judah) ever come to rule over the descendants of the ten tribes in Asia? While Yehowah can easily intervene in world affairs to keep his promises, the Bible suggests how this might have happened. In II Kings 24:8-15, we read that one of the last kings of Judah, Jehoiachin, was carried captive to Babylon by Nebuchadnezzar. Was this the end of him? Hardly! II Kings 25:27-30 shows that after 37 years of captivity, he was a later king of Babylon:

*"...did lift up the head of Jehoiachin king of Judah out of prison; and he spake kindly to him, **and set his throne above the thrones of the kings that were with him in Babylon...**" (KJV)*

The king of Babylon was supreme over the Babylonian Empire, but he was served by many subordinate rulers, who were vassal kings

over assigned areas. That a Babylonian king gave Jehoiachin a **throne** indicates that Jehoiachin was made a vassal ruler over part of the Babylonian Empire. Indeed, the account states that he was set “above” the other vassal kings! Since there were many descendants of the ten tribes of Israel who were subordinate to the Babylonian Empire (which inherited them when it conquered Assyria), it is most likely that Jehoiachin was made a ruler over the Israelites in Babylon’s Empire. Since Jehoiachin was a descendant of King Dawid (of the Phares line), his descendants apparently established a dynasty which continued to rule over descendants of the ten tribes when they regained their independence. I Chronicles 3:16-24 records that the royal family of Judah did not die out, but produced many descendants during the generations after the fall of Jerusalem.

In chapter four an account was cited that a large portion of the ten tribes who escaped Assyrian captivity by migrating northward into the Caucasus were led by a “chief or prince whom they appointed.”³² This indicates that they made a clean break with whatever dynasty was ruling Israel in its last days, and that a new leader was “appointed” by the escaping Israelites. The subsequent evidence that their rulers included the name of “Phares” argues that this group of the ten tribes picked a “prince” of Dawid’s royal line as their new leader. They migrated in approximately 724-721 B.C., and by 653 B.C. a leader of a Scythian-Cimmerian-Median alliance against Assyria was led by a person named “Phraortes.” It is logical that Israelite captives would later move to a place of their choosing (after the Assyrian Empire disintegrated), and name one of their new cities in honor of their ancestral capital. The city named “Carta” bears the same Semitic root word which is present in the name “Carthage” (as was discussed earlier in this chapter)..... Josephus and Yahushua The Messiah did not consider the ten tribes to be “lost” at all, but rather living in known geographical locations. It is significant that the Apostle Peter wrote the book of I Peter from the city of Babylon (I Peter 5:13). Since Babylon was a city of the Parthian Empire at that time, it indicates that Peter had heeded

Yahushua Messiah's instructions by traveling to territory ruled by the ten tribes. Historical accounts also assert that the Apostle Thomas traveled within Parthia. Indeed, the early church historian Eusebius identified Thomas as the apostle sent to the Parthians.⁴⁰ There are historical records which link the Apostle Thomas to the Parthian king Gondophares (mentioned earlier), who reigned in ancient India.⁴¹ The presence of the apostles of Yahushua Messiah in Parthian territory shows their recognition that the Parthians were Israelites.....

In conclusion, let us briefly review the overwhelming evidence that the Parthians were Israelites of the ten tribes of Israel who had migrated to Asia. The Parthians were never recorded as being in Asia until **after** the ten tribes of Israel relocated to Asia. The Bible records that these tribes were placed in the "cities of the Medes," and Parthia's homeland adjoined the territory of the Medes. History records the Parthians were first under the dominion of the Assyrians, and that was also the fate of those Israelites taken captive by the Assyrians. We can see the names of sub-tribes of Ephraim in the Parthian homelands, and history is clear that the Parthians were the kinsmen of the Scythian Saka/Sacae (showing that the Parthians were also known as descendants of Isaac).

The Parthians and Scythians are the people written about by Josephus as the extremely numerous descendants of the ten tribes of Israel. Josephus, who lived in the first century A.D., wrote the following about the ten tribes of Israel: *"...the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers."* **'The "Lost" – Ten Tribes of Israel – Found!' – Steven M. Collins – CPA Books – PO Box 596 – Boring Oregon 97009.**

Indo-Parthian Kingdom of Takshashila

Following the Aryans, other invasions came along the same land route. Persian emperor Darius established two provinces in India – Gandara and Hindush.



Darius



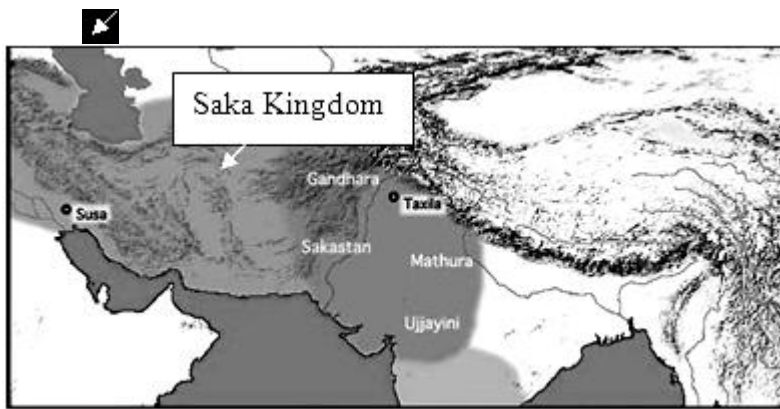
Alexander the Great

This was followed by the conquest of Alexander the Great (331 BC).



Menander

The Indo Greek King Menander I established a kingdom in Taxila in 170 BC. Sakas (Scythians), Kushans and Huns came in from Central Asia. In due course, the Parthians ended up controlling all of Bactria and extensive territories in Northern India, after fighting Kushan Emperor Kujula Kadphises, in the Gandhara region. Taxila was the meeting place of the four great civilizations of the time -- Greco-Roman, Persian, Indian, and Chinese. At that time it was the capital of Hindus – The Indus Valley.



Around 20 AD, Gondophares, one of the Parthian conquerors, declared his independence from the Parthian empire and established the Indo-Parthian kingdom in the conquered territories.



Gondaphares (British Museum)
& Gondaphares' Crest



Indo Parthian Kingdom

The kingdom barely lasted one century. It started to fragment under Gondaphares' successor Abdagases. The northern Indian part of the kingdom was retaken by the Kushans around 75 AD. (9)



Gondaphares from his coins.

References

(1). On the Veda. Aurobindo, Sri. (1964). Pondicherry, India: Sri Aurobindo Ashram

Aurobindo's writings were published in the monthly review, 'Arya' between 1914 and 1920.

(2). J-Claude et Bernard Binett, History of the Hindu religion, Vedism and Hinduism:

<http://members.tripod.com/historel/orient/10inde.htm>.

See also Prof. Ingrid Shafer: <http://www.usao.edu/~usao-ids3313/ids/html/vedism.html>

(3)) Pundit Page: **Wyatt Robertson**
<http://www.karma2grace.org/Webcomponents/FAQ/index.asp?det=65>

“There are indeed no references to reincarnation in the Rig Veda. Or for that matter in the other Vedas (Sama, Yajur and Atharva).”

(4). Dr. Deen B Chandora: In what language were the Vedas originally written?
http://www.geocities.com/vedic_temple/hinducentum/q10.html

(5). Internet Sacred Text Archive: <http://www.sacred-texts.com/hin/>

(6). *Richard K. Hines*:
<http://www.wsu.edu/~dee/ANCINDIA/VEDAS.HTM>

(7). Brian Turner: <http://www.comparative-religion.com/hinduism/vedas/>

(8) Pat Zukeran, Buddhism,
<http://www.probe.org/docs/buddhism.html>

(9) Stevenson, Edward Luther , 1991 Claudius Ptolemy The Geography New York: Dover Publications.

(10) Ptolemy and the Southeast Coast of India
http://www.nfobase.com/html/ptolemy_and_the_southeast_coas.html

“The great trading post here was Muziris, Ptolemy has it connected by the Psuedostomus River to the Chera capital of Karur. The Cheras controlled the interior of the southern part of the peninsula and the lower West Coast.”

(11) http://www.nfobase.com/html/the_peutinger_table.html
“What is really interesting here is the centrality of Muziris. It is marked with a big red circle. It is, indeed, the most important city east of Antioch. Yet it is not connected to anything in the interior, much less across the peninsula. To the left of Muziris is an "Augustinian temple." Many have taken this to be an old Roman structure. But that would seem odd on this decidedly Christian map.”
Peutinger's Tabula was originally a long parchment map 6.80 metres by 34 centimetres.

(12) The Periplus of the Eritrean Sea <http://www.earth-history.com/India/periplus.htm>

(13) E. H. Warmington, *The Commerce between the Roman Empire and India*, London, Curzon Press. 1928, p.14. as quoted in T.V. Philip, *East of the Euphrates: Early Christianity in Asia*, CSS & ISPCK, India, 1998)

(14) <http://en.wikipedia.org/wiki/Hippalus>

(15) Influence of Monsoon Winds, Kerala Calling, August, 2003
http://www.kerala.gov.in/kerala_callingaug/p24-26.pdf

CHAPTER TWO

Enter Thomas



Judas Thomas was one of the disciples of Jesus. He is also known as Didymus, which means the Twin. Thomas means Twin in Aramaic and Didymus means Twin in Greek. He is generally known as the Doubting Thomas since he refused to believe the resurrection unless he has verified it himself. If we apply the criteria of Rom. 10:10 Thomas was the first Christian, since he was the first person to confess that Jesus was indeed God.

His acts are not found in the Acts of the Apostles. But an apocryphal book written around 300 AD called "*Acts of Thomas*", describes it with embellishments and exaggerations. It was probably written in Greek and was translated in to Syriac. (16). It is also found in Latin, Armenian, Ethiopic (Coptic), and Arabic. These were written by Gnostic writers in Edessa and some scholars ascribe it to Bardaisan (155-223 AD) of Syria. Apart from embellishments and exaggerations typical of these types of writings, the context and historical facts are true. **Archeology and Indian traditions substantiate the basic historic and geographic context in this book.**



St. Thomas

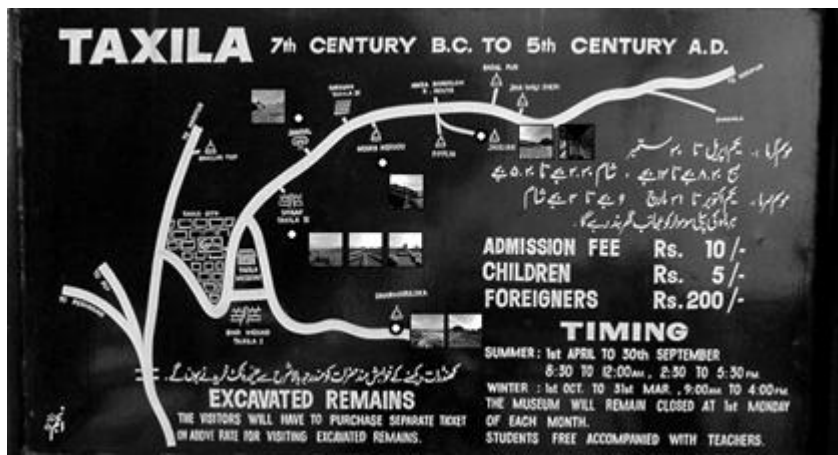


Fragment of
Acts of Thomas
in Coptic

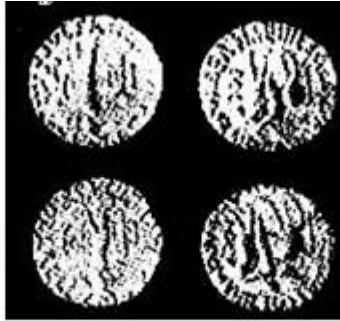
“This Pseudepigraphic text relates the adventures of the apostle Judas Thomas as he preaches an ascetical or encratite form of Christianity on the way to and from India. Like other apocryphal acts combining popular legend and religious propaganda, the work attempts to entertain and instruct. In addition to narratives of Thomas' adventures, its poetic and liturgical elements provide important evidence for early Syrian Christian traditions.” (17)

One of the reasons for doubting the story was the absence of any King by the name of Gondophores in India. During the last few decades a large deposit of coins turned up which clearly showed Gondophores as the Indo- Parthian King with a

brother whose name was Gad as mentioned in the Acts of Thomas. The coins from Taxila with the seal and inscription of King Gundophorus read: "Maharaja - rajarajasamahata -dramia - devavrata Gundapharase". Rock stone called Takhth-i-Bahi Stone of size 17" long and 14.5" broad has this inscription: "In the twenty-sixth year of the great King Gudaphara in the year three and one hundred, in the month of Vaishakh, on the fifth day" (18)



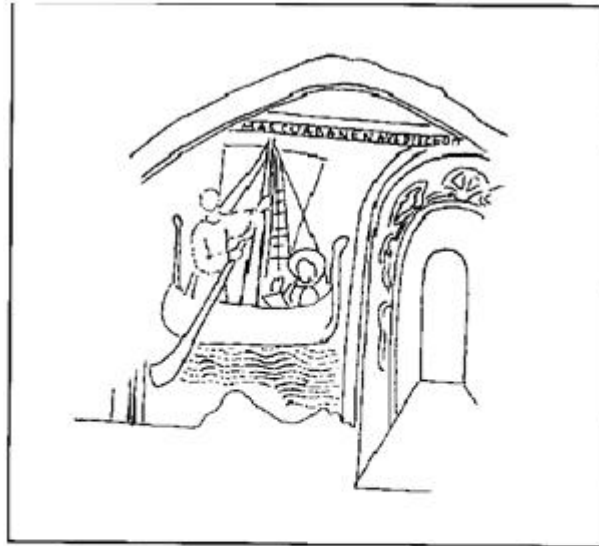
The Ruins of Taxila,
the Capitol of the Indo-Parthian Kingdom of Gondaphorus
now in Pakistan



The coins from Taxila with the seal and inscription of King Gudophorus as
"Maharaja - rajarajasamahata -dramia -devavrata Gundapharase"



This Takht-i-Bahi Stone
17" long and 14.5" broad has the inscription



*Dette kalkmaleri i Sønder Jernløse Kirke ved Holbæk bærer
inskriftionen (THO)MAS CV(M) ABANE NAVE DISCEDIT –
"Thomas tager afsted med Abanes i skibet".*

A 17th Century drawing of
St. Thomas going with Abbanes found in Denmark

Kerala traditions are encoded in oral traditions handed down through generations as folklore, music and drama.

- **Rambaan Paattu or Thomma Parvom** is a song about the Acts of Thomas written around 1600 by Rambaan Thomas. Rambaan Thomas of Malyakal Family descends from the first Bishop whom St. Thomas is said to have ordained. The poem is the oral tradition handed down through generations. It is said to have been originally written by the Rambaan Thomas, the Bishop.
- **Margom Kali (Drama about the Way)** and **Mappila Paattu (The Songs of the Children of the King)** are series of songs of the Acts of Thomas and the history of the Malabar Church. They are sung in consonance with dance forms that are typical of the Syrian Christians. Some of them are dance dramas performed in the open as part of the festivals of the church. These have no specific origin, but grew up in the course of history.



Veeradian Paattu is sung by a local Hindu group (called Veeradians) in accompaniment of Villu - a local instrument (a stringed instrument like the bow) - during Christian festivals. This form of art also dates back to unknown period handed down through generations and modified in that process.

According to Kerala tradition Thomas landed in Cranganore in Mali Island on the present Alwaye coast in Malabar Coast, in 52 AD. It is also called Muchiri – three lips – cleft lips - as the River Periyar splits into three braches before reaching the Sea to form this island. This came to be known Muziris to the seafarers. The ruler of the Chera kingdom at that time was Udayan Cheran Athen I (page 44 of Cochin State Manual). Other names of this port are Kodungaloor, Cranganore and Maliankara.. There were Jewish colonies in Malabar in the first century. Here he preached to a Jewish community who accepted Jesus as mesia and their synagogue became a Christian church. **It is said that Thomas ordained one Prince Peter to be the head of the church of the Jews and left for Takshasila, (Taxila, a University City in the Indus Valley) the capital of Gondaphorus Kingdom. He established a church in that region before he traveled to other areas of India.**

These churches were annihilated during the invasion of Kushan and Moghal dynasty and the Christians went underground.

He returned to Kerala where he established seven and half churches with 12 Brahmin families as teachers and over 3000 converts from Kshatriyas, Nairs and Chettiars. These new converts were called St: Thomas Christians. This church is one of the most ancient churches in Christendom. The seven churches are at Malankara, Palayur, Paravoor, Kokkamangalam, Niranam, Chayal and Kollam. Apostle Thomas was martyred in Mylapore near Madras. (Tradition calls this place Kalloor - the place of rock) in Tamilnadu State, India.

“There are other facts which seem to indicate a northern locus for St. Thomas’s work. Bardaisan in his Book of Fate (AD 196) speaks of Parthian Christians living among pagans, which might be a result of the destruction of the Indian Parthian empire by Kushan invaders about AD 50. There are also said to be Christian tribes still living in north India, but holding their faith a secret from all others. For example, at Tatta in Sind (the ancient port of Pattiala at the mouth of Indus), there is a fakir community which calls itself by an Aramaic name, something like ‘Bartolmai’(Beth Thuma), and claims to have been descended from St. Thomas’s converts and to have books and relics to prove it. Unfortunately no outsider has ever been allowed to see this alleged proof.” (19)

The Problem of Brahmin presence in Kerala

One of objections of this traditional story raised recently is the problem of the presence of Brahmins in Kerala who were converted and were given the responsibility of teaching the gospel. The Namboodiri traditions of the present day traces their origins back

only to the sixth century AD. That does not mean, there were no Brahmins in the first century in Kerala region. We know for certain that the Aryan conquest reached as far as Sri Lanka long before the Christian era. However the Aryans were never a controlling force economically or even intellectually until eighth century AD. There must have been a few Brahmin families, (as is true even today in the central Travancore area where Christians are concentrated) who were probably small businessmen in various parts of South India. As in all countries, it was the poor and the persecuted communities that came to faith first. I would assume that the Brahminic community of that time accepted Christianity en masse in Kerala. Conversion in early days was in community groups and families. Thus if 12 Brahmin families accepted Christianity in Malabar it cannot be an exaggeration or an impossibility.

The tradition says that Thomas met these Brahmins while they were worshipping the Sun in their traditional way. Other than that it does not directly or indirectly ascribe power or prestige to these people. By the third century when the Syrian immigration took place, since Aryans are also of the same ethnicity, their status became more pronounced. Notice that they were not the only people who were converted. The majority of the converts were Dravidians with a Dravid to Aryan ratio of 3000 to 12.

They were known as Nazaranikal (those who follow the Nazarene) or Issanu Vadikal (the disciples of Isa). (The Chera King Kuru Varman-1 also known as Vyakrasenan who ruled Kerala from 40 AD to 55 AD was a Christian).



Other References to Thomas Christian Tradition

There are several references to Thomas' acts in India, which corroborates the general validity of the story.

- A Syriac document "Doctrines of the Apostles", (2nd Century AD) states, "India and all its own countries and those bordering on it, even to the farthest sea, **received the Apostle's Hand of Priesthood from Judas Thomas**, who was the Guide and Ruler in the Church which he built there and ministered there."
- St. Gregory of Nazianzen (AD 329-390) refers to Thomas along with other Apostles work in Contra Aranos et de Seipso Oratio
- Ambrose of Milan (AD 333-397) wrote thus: "Even to those Kingdoms which were shut out by rugged mountains became accessible to them as India to Thomas, Persia to Mathew...." Ambrose De Moribus. Brach.

- **Jerome (AD 342-420) wrote thus: "Jesus dwelt in all places; with Thomas in India, with Peter in Rome, with Paul in Illyricum, with Titus in Crete with Andrew in Achaia, with each apostolic man in each and all countries." epistles of Jerome. He mentions the mission of Pantaenus, a Christian philosopher sent by bishop Demetrius of Alexandria, "to preach Christ to the Brahmins and to the philosophers of India" in A.D. 190. Born a Jew, thoroughly trained in Greek philosophy, Pantaenus converted to Christianity, and was the most outstanding Christian scholar of his time. He probably was the first head of the theological college of Alexandria. He was the teacher of the great Clement. (20)**
- Jacob of Sarug (451 - 521) was a Syriac ecclesiastical writer. He was educated at Edessa and became bishop of Batnae in the year 519. He wrote hymns, - but his principal writing is a series of metrical homilies and his contemporaries gave him the name of honour: "The flute of the Holy Ghost". Two homilies are on the Ministry of Thomas in India and repeats the evangelization of Thomas as in Acts of Thomas.(21)
- **Gregory, the Bishop of Tours (AD 538-593) in his In Gloria Martyrdom writes: "Thomas, the Apostle, according to the history of passion, is declared to have suffered in India. After a long time his body was taken into a city which they called Edessa in Syria and there buried. Therefore, in that Indian place where he first rested there is a monastery and a church of wonderful size, and carefully adorned and arrayed."**
- **Mar Solomon in 13th C wrote in his Book of the Bee as follows: Thomas was from Jerusalem of the tribe of Juda. He taught the Persians, Medes and the Indians; and**

because he baptized the daughter of the King of the Indians he stabbed him with a spear and died. Habban the merchant brought his body and laid it in Edessa, the blessed city of our Lord. Others say that he was buried in Mahluph (Mylapore) a city in the land of Indians.

Enter Barthelomew

There is also a tradition that the Apostle Barthemew came to India in AD 55 and preached the Gospel in the area near Kalyan, Bombay and was martyred in AD 62. (22)(23)(24)

Bar Thalomew is not really a full name. Most people think it is Nathaniel bar Thalomew – Nathaniel son of Thalmoi. Tradition makes North India his missionary field and Armenia the place of his martyrdom by flaying. The only references to this effect is found in the writings of Eusebius and Jerome (340-420 AD) where they say that Pantaenus the Philosopher of Alexandrian School was asked to go to India as a teacher in the Third Century and found in India some Christians. They showed him a copy of St. Matthew's Gospel in Hebrew, which had been brought there by St. Bartholomew .



Some scholars strongly believe that the reference of India in terms of Pantaneus is to the generic use of India, which could mean any where between Arabia Felix to Armenia. (25)

Dr. Miguana says: "... the India they refer to is without doubt Arabia Felix. The fact has been recognized by all historians since Assemani and Tillemont, and has been considered as established even by such conservative writer as Medlycott."

However the second reference of Jerome says:

"Pantaenus, on account of the rumor of his excellent learning, was sent by Demetrius into India, that he might preach Christ among the Brahmins and philosophers of that nation" (26) (27)

The mention of Brahmins certainly settles the place as India as we know today including Pakistan. Arabia Felix or Ethiopia or any other place in the world were never inhabited by the Brahmins.

The area of his work is thought to be in Konkan in Maharashtra. Research Historian Mascarenhas in '*Konkanachem Christaunponn*'-1929 - [*Apostolic Christianity in Konkan*] says: "In Tulunadu, in South Kanara, there is Kallianpur. Here Bartholomew, then popularly known as Bhethal, preached the Gospel..... There are many names and places, words and usages in the coastal Konkan region going up to Bombay and beyond which have originated from his name Bhethal and his preaching and that Barkur which is close to Kallianpur sprung after his name Bartholomew i.e. Bar + Thulami + Ooru = and so BARKURU" (28)

"Christianity has been long established in South Kanara and its adherents are more numerous here, than any other district of India. It is certain that, foreign Christian merchants were visiting the coastal town of Kanara and during that period of commerce some priests

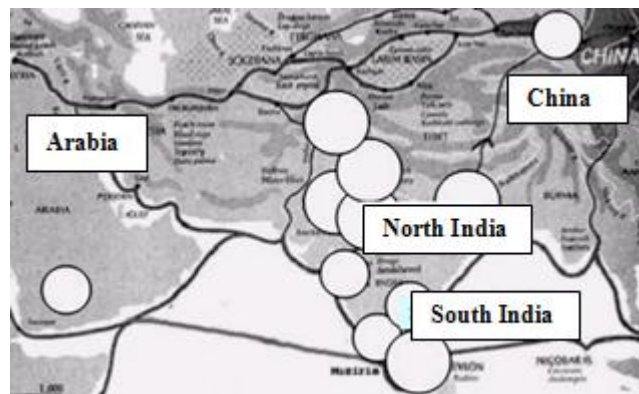
also might have accompanied them for evangelical work. According to tradition Kanara had its first missionary the Apostle St.Barthelomew, who landed on the shores of river *Swarna at Colombian or Colombo village* an ancient maritime port adjacent to Kallianpur, stayed there to preach. He was popularly called Bethel and so the origin of the place Barkur.....” (29) Barkur is located in Udupi Taluk of Karnataka, India.

Bar Thalomew’s ministry extended over several regions including Mesopotamia, Persia, Egypt, Armenia, Lycaonia, Phrygia, and on the shores of the Black Sea. He was martyred in Armenia. So it is possible that Barthelomew’s work was only for a limited time in the Konkan region.

The alternate possibility is that the name of Bar Tholomai is simply an intonational corruption of the tribal memory of Mar Thoma. This is supported by the presence of the fakir community in Sind which calls itself ‘Bartolmai’ and claims to have been descended from St. Thomas’s converts. (30) I would think this is a real possibility.

Possible Route of Thomas.

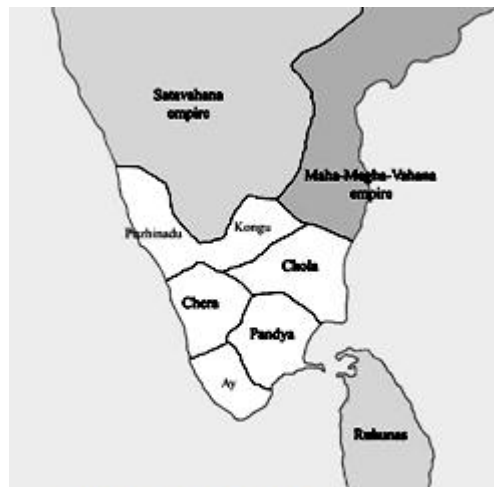
Dr. Farquahar gives a probable route: " Apostle St. Thomas, one of the 12 disciples of Jesus sailed from Alexadria to the Indus and reached the Kings capital 'Taxila' (Presently known as Punjab) about A.D 48-49. He left Taxila when the Punjab and its capital were seized by the 'Indo-Scythian Kushans' from China about A.D 50 and went from there to "Muziri' (Presently known as Kodungallur in Kerala) on the Malabar coast via Socotra, reaching Muziri in AD 51-52."



Taking all the traditions and documents into account we can vaguely trace the route of Thomas in India. It covers almost all areas of India as far as China. Thomas must have traveled from Jerusalem to Yemen and must have taken a ship to Taxila. By the time of the destruction of the kingdom of Taxila around 51 AD left for Malabar Coast. However he was shipwrecked and landed in the Island of Soccotra where he built a Church and then left for Muziris in Malabar Coast. He arrived in Muziris in 52 AD.



Traditional site where St. Thomas landed - Cranganore in Malabar coast in 52 AD. Here he preached to a jewish community who accepted mesia and their synagogue became a Christian church.



South India in 01 AD

The Chera, Chola and Pandya are traditional Tamil siblings and descendants of the Kings of ancient Tamilakam, Chera and Pandya meaning old country, Chola meaning new country. The Cholas ruled in the eastern Coromandel Coast and the Pandyas in the South Central Peninsula. There were also numerous small vassal kingdoms and city-states in South India like Kongu Nadu, Ay kingdom, Mushika Kingdom, Malainadu (the Anaimalai Range in Kerala), Kuttuvanadu and Cherapayalmai (Both in northern

Malabar). Chera rulers engaged in frequent intermarriage as well as warfare with the Pandyas and Cholas.

In early Tamil literature the great Chera rulers are referred to as Cheral, Kuttuvan, Irumporai, Kollipurai and Athan. Chera rulers were also called Kothai or Makothai. The nobility among the Cheras were called Cheraman in general. The word Kerala, of possible Prakrit origins, does not appear in Sangam Literature. Pathirruppaththu, the fourth book in the Ettuthokai anthology, mentions a number of Kings of the Chera dynasty. Each King is praised in ten songs sung by the Court Poet and the Kings are in the following order:

1. Imayavaramban Kudako Nedum Cheralathan
2. Palyane Chel Kezhu Kuttuvan
3. Kalankai Kanni Narmudi Cheral (son of Nedum Cheralathan)
4. Chenkuttuvan Cheran or Kadal Pirakottiya Vel Kezhu Kuttuvan (son of Nedum Cheralathan)
5. Attu Kottu Pattu Cheralathan (son of Nedum Cheralathan)
6. Chelva Kadunko Azhi Athan
7. Thakadur Erintha Perum Cheral Irumporai
8. Kudako Ilam Cheral Irumporai

The first recorded King was Uthiyan Cheralathan with capital at Kuzhumur in Kuttanad (present day Idukki district). Uthiyan Cheralathan is also regarded as the founder of the dynasty, and was contemporary to Karikala Chola. His queen was Veliyan Nallini. Their son Imayavaramban Kudako Nedum Cheralathan is praised in the Second Ten of Pathirruppaththu, the pathikam (poet) of this decade refers to his parents, though they are not praised in the First Ten which is blank. Nedum Cheralathan consolidated the Chera kingdom, and literature and art developed highly during his period. Kannanar was Nedum Cheralathan's court poet.

The third, fourth and fifth kings were sons of Nedum Cheralathan, while the mother of fourth King (also known as Kadal Pirakottiya Vel Kezhu Kuttuvan Seran Chenkuttuvan or simply Chenkuttuvan) was Chola Princess Manikilli. Chelva Kadunko Vazhiyathan was the son

of Anthuvan Cheral Irumporai and Porayan Perumthevi. Perum Cheral Irumporai was the son of Aazhiyathan and Ilam Cheral Irumporai was the son of a Chera ruler Kuttuvan Irumporai, son of Mantharan Cheral Irumporai, the celebrated ancestor of ninth King Ilam Cheral Irumporai.

Illango Atikal wrote the legendary epic Silapathikararam sitting at a Jain monastery in Trikkanamathilakam. Silapathikararam describes the Chera king Senguttuvan's decision to propitiate a temple (Veerakallu) for the Goddess Pattini. 'Purananuru' refers to a certain Udiyan Cheral. It is said that he fed the rival armies during the Kurukshetra war. Imayavaramban Neduncheralathan, another Sangam Age King claimed to have conquered Bharatavarsha up to the Himalayas and to have inscribed his emblem on the face of the mountains. Senguttuvan was another famous Chera, whose contemporary Gajabahu I of Sri Lanka of Lanka according to Mahavamsa visited the Chera country.[14]. Manimekalai written by Chathanar describes the city of Vanchi as Buddhist centre

"The capital of Chera was Vanji or Tiruvanchikulam and the most important port was Muchiri (Musiris). The capital of Chola Kingdom was Urayur and the most important port was Kaveri, where as the Pandian kingdom had Madurai as its capital and the most important port was Korkai. The area from Gokarnam (now in Karnataka towards Goa) to CapeComerin was ruled by the Chera kings and Kerala derived the name from Cheram, the traditional Dravida kings who ruled this area from 5th century BC to 11th century AD. Tamil and its adapted version was the language used till Malayalam evolved around 13th century AD. There was also another ancient kingdom known as Ayr ruled by Vel (kings) in the High Ranges south of Pampa River (Baris) where Nilackal, one of the churches founded by St.Thomas, existed. They ruled this area more than 1000years from first centuryAD. When St. Thomas landed in Nilackal they were possibly the rulers. 3 Ptolemy in his writings in the second century recorded this place as Aioi.

Venadu is derived from Vel Nadu. It seems that the name Ayroor and AyurVeda had its root from this kingdom."

Who are Nasrani and Syrian Christians? and who ruled Kerala when St. Thomas came? D.N.Jha

+++++

Here he must have stayed for at least a year and proceeded to serve the rest of India. During the first visit to Kerala Thomas established a church among the Jews of Cochin and ordained one Prince Kepha and left for the rest of India. We have no details of this ministry which might have included Southern and Northern regions even unto China. He seems to have returned from there to the North India along Ganges area to the Kaveri River area and to Coromandels – the land of Cholas. The capital of Chola Kingdom was Urayar with its port Kaveri and the Capital of Pandian Kingdom was Madurai with its port Korkai. It is during the second visit Thomas converted the local Brahmins and Dravidians and established seven and a half churches in Chera (Kerala). There was also another minor kingdom known as Ayr (probably the present Ayroor) ruled by Vel (from which we get the word Venad.) where Thomas established his church at Nilackel. Ptolemy mentions this Kingdom as Aioi in the second century. Ayr Kingdom lasted for over a thousand years from the time of Thomas. Even today most people in this area are Christians. (59) He then returned to Coromandel Area which was probably his head quarters. We have evidence to show that he made trips between Chera, Chola and Pandya regions during this time.

Evidently Thomas' ministry covered the entire land of India over twenty years until his martyrdom in Mylapore. In AD 72 he was speared at Mylapore, Madras. The legend has that spear was inflicted on his side. He did not die instantly but crawled while bleeding through a tunnel and reached Chinnamalai and died there.



His followers took his body and buried him in the tombs of the Chiefs. A merchant from Edessa in Syria who visited that region exhumed his body and took it to Syria where it was entombed in about AD 200. We could see these tombs in Mylapore and in Edessa. They were later translated from Edessa to the island of Khios in the Aegean, and from there to Ortona in Italy, where they are now.

What form of Church did Thomas Institute?

The question now is, what happened to these churches? Looking at the story of Thomas as a rationalist doubter turned believer, who unhesitatingly declared Jesus as “My Lord, and My God “, we should have no doubt about the theology of the churches he established. He certainly emphasized the God incarnate as the Jesus ben Joseph, the Carpenter, his Lord and Master. He was no Gnostic. Jesus of Nazareth was indeed God and Lord.

The first Council of the Churches at Jerusalem (49 AD) under James set the standards for gentile churches. It was Paul of Tarsus who proposed the model for Gentile Churches. The Council decided that the central core of the Gospel is not to be confused with the cultural forms of worship and life of the Christians. The Church was to interpret the Gospel, which was revealed in the Jewish cultural context to the other cultures in a culturally relevant manner. Paul illustrated the working of the model in transferring the gospel in Greco-Roman culture. This was already in process before Thomas left Jerusalem and Middle East. Thomas therefore knew the Apostolic mission and must have established norms and standards, which were culturally relevant to the Indian context. Hence we should not expect Thomas Churches of India to have the ritualism and structures of Greco-Roman or Asia Minor. There would be no church building with a cross on the top, no altars nor candles and candle stands. We should expect a replication of the events of the early Christian Churches in Jerusalem soon after the resurrection. These emphasized communal living, fellowship, sharing, singing, worship, common meals and symbolic Prasadam as Holy Communion with God and Man. For a very long time Christianity left no artifacts. Institutionalization came most probably after a century of Christian existence. Symbols and temples came into existence as a means of communication. By AD 150 we can see abstract

symbols – Siva Lingam and Omkhara etc. Sanskrit came into existence as a liturgical language.

+

The Vedic language is wrongly called Vedic Sanskrit because it is just the Avestan – A Persian language as adopted by the Aryans who came from Persia. Panini is wrongly dated as 4th C BC which is made as a convenience. However the fact remains that earliest Sanskrit found is dated only by 150 AD

“The first epigraphic evidence of Sanskrit is seen in 150 AD and this inscription is in the Brahmi script. (*Encyclopedia Britannica*, 1982).

From the fifth century A.D. classical Sanskrit is seen to be the dominant language in the inscriptions.

The use of Sanskrit as a language was first observed in the *ramayana* (Sundarakanda, 30/17-18).

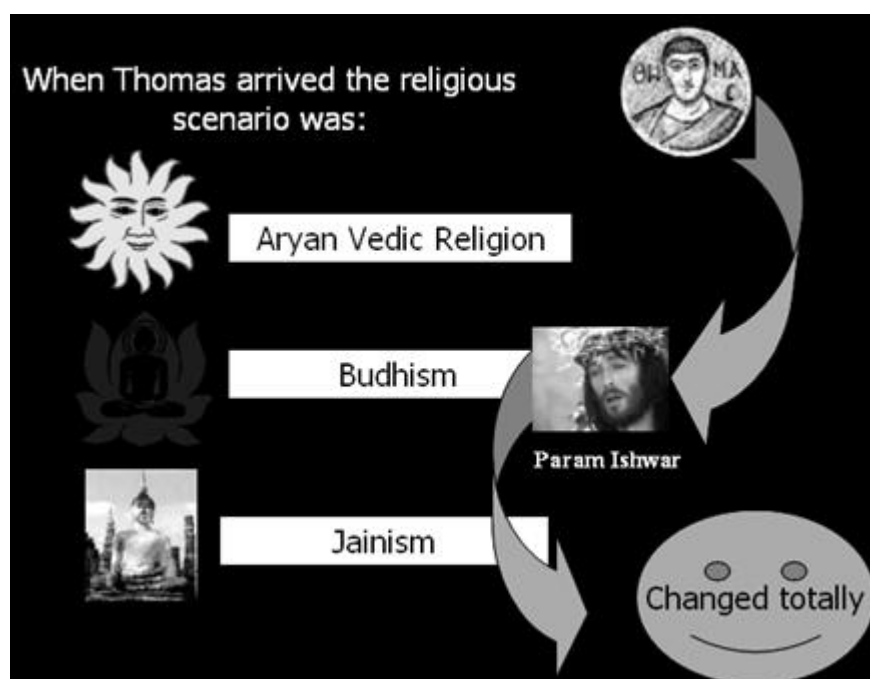
It is evident that there was no Sanskrit before 150 AD. Chandasa was renamed as Sanskrit in order to claim predating Sanskrit writings.

See my book on “Development of Hinduism”
<http://www.oracion.com/~mm9n/articles/dev/04Sanskrit.htm>
See also ‘Anti-Sanskrit Scripture’ by Shyam Rao, published by Sudrasthan Books, Jabalpur, 1999

++++

Thomas found a people who were very similar to the Hebrews in the Dravidians who were at that time concentrated in the Southern States. We have reason to believe that at least a part of the blood of Dravidians came from Abraham through his second wife Keturah. They worshipped a God of love who was willing to die for his creation and practiced animal sacrifice for the propitiation of sins. So

it was easy for Thomas to preach to the Dravidian population rather than to the Aryans. There are some who believe that one of the wise men who visited baby Jesus was from these people. Compared to the Dravids, Aryans were still pagans, worshipping the elementary forces of nature and involved deep in magic and witchcraft. This shows why Thomas had greater success in supplanting the Buddhism, Jainism and Vedism in the South rather than in the North.



The introduction of Christianity in the Indian religious arena brought forth an explosion of change, which can be easily seen by comparing the religious theology and practice before and after the arrival of St. Thomas. For some strange reason the history of religion is totally erased for the first three centuries except for few stray documents, reports of travelers, archeological and architectural evidences, artifacts and traditions. We have a lot of mythological stories in that place. History then starts only after 3rd century in Chola and Pandya regions and only after 8th century in Chera

region. We can check up on any time line and see silence for this period.

Original Thomas Christians of Dravids

In Kerala itself the first Christian Church was established among the Jews. Hence at least for these Jewish Christians, historians are of the opinion, that Thomas established the early liturgy in Aramaic (Syriac) the language spoken by Jesus and the Jews of that period. But for the Churches that he established in his second visit among the Indians he must have used local cultural modes of worship. God and Trinity in Indian terms. How would you translate the concept of God and incarnation into Indian context which never had that concept defined? Except for Dravids, there probably was no name for God. For Dravids the word translated as Isa or Maheswara – El Elyon. That was exactly the experience of Thomas when he said “My God”. How would the Apostle translate the holy Trinity, Father, Spirit and the Son in Dravidian language? Father is evidently Appan. The Aramaic female gender Holy Spirit that gives life is best translated as Amma, and Son evidently as Makan. And the original true Saiva Siddhantha was born.

The Christians at the time of St Thomas were called Nazaranikal. They were also referred to as "Issanis" in the epic poem of Manimekalai in Tamil by Mani around 3rd century AD. The other name for the followers of Jesus of Nazareth in India was "Issanuvadikal" which means those who follow Isa (Jesus). Just as the name used in Greek came to be Jesus, the name used in India is Isa for the historical "Yeshua" of Nazareth. This is the word used in the "Bhavishya Purana" where it speaks of Isa Masih when it refers to Jesus.

The word Isa which is the name of Jesus as seen in the Bhavishya Purana and other Indian Puranas and appears for the first time only after the Christian era indicating clearly the change in the religious arena of India. Since then Iswaran came to mean God in India. This evidently a Thomasian implication following the exclamation of Thomas on the realization of resurrection of Jesus as “My Lord (Paran) and My God”



Iswaran = Isa Paran= Jesus is Lord

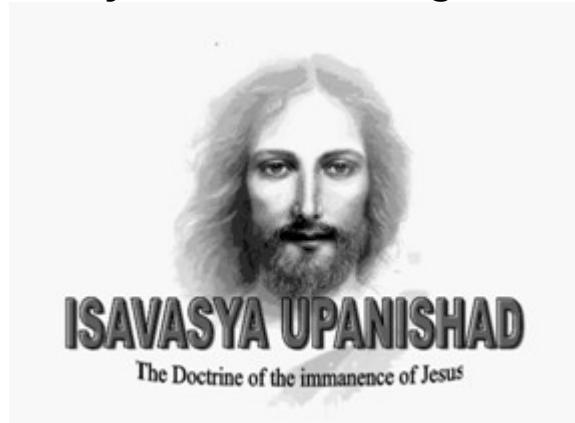
The correlation goes much deeper.



JESUS IS LORD = ISA PARAN = ISWARAN = GOD
Thomas said, "MY LORD and MY GOD"

**The Theology is further developed in the Isavasya Upanishad
which is one of the first Upanishads .**

**Even today every Hindu confess that Jesus is Lord every
day without knowing.**



See my commentary on Isavasya Upanishad which was one of the
earliest Upanishads written (Obviously after 150 AD being in
Sanskrit)

Siva Kovils – Early Indian Christian Churches

Those of us who have been collaborating closely with the Bible Translators in Africa know the innuendos of the translation. There are occasional traps in translation. It can go at a tangent and the concept can be misconstrued and misinterpreted. All the places associated with Thomas are Saivite Temples. Those who place "Hinduism" - whatever that means - to have been in existence millions of years has it that this indicate the destruction of Temples and take over of temple sites by Christians. One such series is elaborated in "*The Myth of Saint Thomas and the Mylapore Shiva Temple*" (31). Mylapore Shiva Temple was most probably one of the Kovils established by Thomas and was probably his seat in the Southern India. For all probability the Saivite temples were really the original Christian Churches. They flourished for at least three centuries when Gnostics and Brahmins took over these temples and converted them to "Hindu" temples.



In the same way it is not difficult to see the distribution of the Jyotirlingas all over India fall on the route of Thomas and its density more centered around the period Thomas' ministry early in his Indian ministry viz, around Taxila. All along the route of Thomas schools of theologies developed and major teachers arose from these schools in the years that followed as attempts in revival of original Christian theology.



12 Jyotirlingas
(12 Places of India
where Luminant Forms of the Formless
Lingams are worshipped)

Saurashtre Somanaatham Cha Sree Saile Mallikarjunam
Ujjayinyaam Mahaakaalam Omkaare Mamaleswaram
Himalaye to Kedaram Daakinyaam Bhimashankaram
Vaaranaasyaam cha Viswesam Trayambakam Gowtameethate
Paralyaam Vaidyanaatham cha Naagesam Daarukaavane
Setubandhe Ramesham Grushnesam cha Shivaalaye ||

We notice that there are no lingam representation in Malbar coast as they were directly influenced by the Persian and Greek Christology.

Kerala Christians of St Thomas did not have anything other than their Cross in their churches. The only archaeological evidence left about the antiquity of St Thomas Christians is the number of Persian Crosses found scattered in South Asia. There are 6 such crosses found in Kerala. They are:

1. Kadamattam, Kerala. This Cross is at St. George Syrian Church of the Malankara Jacobite Syrian Orthodox Church. This Cross was found at the southern wall of the Madbaha. The Cross is dated between 6-8th Century.



2. Muttuchira, Kerala. This Cross is at Holy Ghost Church under the diocese of Palai of the Syro Malabar Church. This Cross was

discovered this century during church renovation. The Cross is dated between 6-8th Century.



3. Kottayam, Kerala. (two crosses) One at St. Mary's Church under the Southist diocese of the Syriac Orthodox Church which is considered of late origin (Ca 10th century) and the other dated between 6-8th century.



4. Kothanalloor, Kerala. This Cross is at St.Gervasis and Prothasis church under the diocese of Palai of the Syro Malabar Church. The Cross was discovered during renovation at 1895. This Cross is dated between 6-8th century.



5. Alangad, Kerala. This Cross is at St. Mary's church under the diocese of Ernakulam- Angamaly of the Syro Malabar Church. This is discovered in recent years by late Panjikanan.



There are other crosses outside of Kerala:

6. Agasaim, Goa. The Cross is now kept at Pilar Seminary Museum. This Cross is dated of 6th Century. The cross has been discovered by Fr. Cosme Costa S.F.X near River Zuari at Agasaim in 2001.

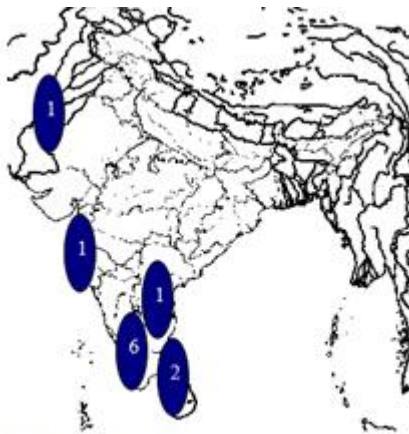


7. Anuradhapura, Sri Lanka. The cross is kept at Anuradhapura museum. It was found during excavations in 1912 Anuradhapura [2 nos]. Anuradhapura, was one-time capital of Sri Lanka. Based on the available studies on this cross, it seems to be identical to Indian crosses. There is also a baptismal fonts dating 5th century discovered from Anuradhapura. This Cross is considered as the oldest Cross.

1. St. Thomas Mount, Tamil Nadu- The Cross is at Our Lady of Expectations Church under the Latin Catholic diocese of Chingelpet (Madras-Mylapore). This Cross is considered as the oldest cross in India.

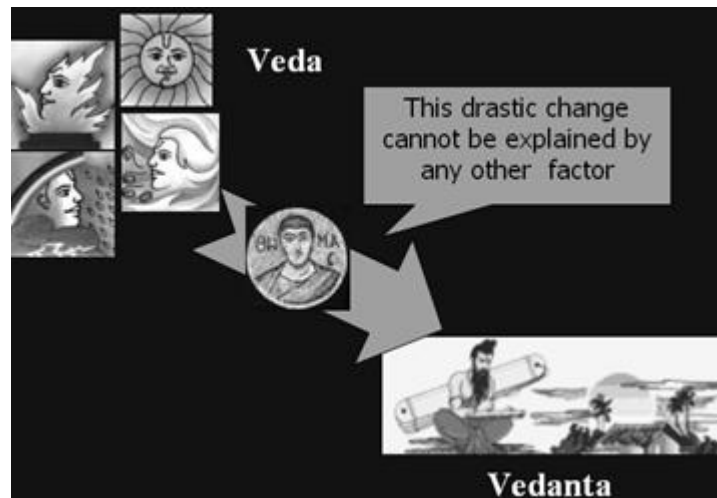


9. Taxila, Pakistan. The cross is kept at Anglican cathedral at Lahore. It was found in 1935 in a field near the site of the ancient city of Sirkap. The Taxila cross is similar in shape with a common characteristic that they are more or less equilateral. Some Pakistani scholars have pointed out similarity between Taxila cross which are dated (ca 2-6 century) and St. Thomas cross.



Distribution of St.Thomas cross across India

At any rate after a "million years" of "Hindu" existence in India, (as is claimed) something happened in Indian religions that drastically changed its content and form during the first century. The concept of God changed completely.



The lower nature gods and their worship were replaced with the concept of Nirguna Brahman and Saguna Brahman. Nirguna Brahman is the ultimate God who cannot be comprehended, who resides in the darkness, cannot be seen or known. This God revealed himself as Saguna Brahman, who can be comprehended, seen, heard and touched and is a person, not just a force of nature. He is a person with a purpose and so created the cosmos. The concept of Trinity and the concept of Om – the Logos as the creative force of universe became part of the later Upanishadic theology. Kovils with tripartite separations of Outer Court, Inner Court and the Holies came to be prevalent. It took only two to three generations

after the advent of Thomas for these to appear all over India. All these were alien concepts to Indian soil. There can be no doubt that these are the results of efforts of Thomas.

Dr. M. Deivanayagam and Dr. Devakala in their studies on “Hinduism – Dravidian Religion” - **The Revival Movement of Dravidian Religion (32)** mentions five new doctrines that appeared all of a sudden in the Indian religious scenario in the first century:

- **“Doctrine of Avatar - God becoming a man in order to redeem human beings. (Unborn Prime God was born in order to give us eternal pleasure)**
- **Trinity or Triune doctrine - God in triune stage - Appan, Ammai, Makan (Saivism); Siva, Vishnu, Brahma (Vaishnavism)**
- **Doctrine of fulfillment of sacrifice - The offering of sacrifice has ceased even though there is sacrificial altar in the temple. People do not offer sacrifice while they worship God.**
- **Doctrine of forgiveness of sin - There is forgiveness for the sins of human beings by the grace of God and this doctrine is totally controversial to *the saying that* ‘the actions of one person would definitely yield its fruits’.**
- **Doctrine of bhakthi - Appreciating the bhakthi which is in ones heart irrespective of one’s appearance, color, culture etc. (Kannappa Nayanar)**

The five doctrines mentioned above are the basic doctrines for the religion of the Tamils or the religion of the Dravidians or for the Hindu religion. These doctrines are the Taproots for Hindu religion (Saivism, Vaishnavism)."

These form the back bone of the St.Thomas Christianity or Hindu Sanadhana Dharma, the Indian Catholic Church. Thus just as Roman Catholic Church developed in the cultural context of Greco-Roman culture, Indian Catholic Church was developed in the Indian cultural context just as Thomas expected it to be. Just for the fun of it, if you remove Jesus from the Roman Catholic Church, you will probably be surprised to see the modern Hindu Sanadhana Dharama. Dr. Alexander Harris puts this as follows: (33)

"In its section on the history of the Indian Subcontinent, the Encyclopedia Britannica (1982 edition) describes major changes in the religions of India. For instance the Vedic religion underwent changes with the gradual fading out of some of the Vedic deities, and further they state that,

"The two major gods were Visnu and Siva, around whom there emerged a monotheistic trend perhaps best expressed in the Bhagavad Gita . . ."

"Sacrificial ritual was beginning to be replaced by the practice of bhakti (personal devotion), positing a personal relationship between the individual and the deity"

Thus we see a new religion arise based on a monotheistic doctrine, and God who is first called Isa.

"The cult of Siva or Saivism emerged first, and the Vishnu-Krishna cult or Vaishnavism came afterwards as an imitation or duplication. The earlier appearance of Siva is indicated in the first instance by the fact that it is he alone who is called Isa or Isvara."

and

"This peculiar character of the cult makes it permissible to infer that Siva was probably the first and only god of the monotheistic Hinduism which replaced Vedic polytheism as the highest expression of the religious sentiment of the Hindus. That is to say, originally the monotheism was unitary. In fact, even in recent times the Saivas of the south maintained that Siva was the only supreme deity." "

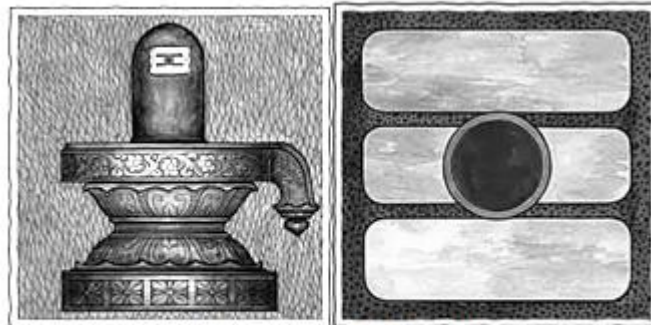
Just as various theological stands produced various denominations and sects in the Western World in the later period, various sects were also developed in India emphasizing one or the other aspect of God and or ritual.

Saivism and Vaishnavism developed as a Bhakti movement around 6th, 7th c. A.D. in South Indian Thomas Churches. Yet in years to come these were disfigured and manipulated by Gnostics and the Aryans from Persia under the influence of Mani. Thus the modern Hinduism is an outgrowth of the Gnostic Christianity, and is a heresy of Christianity.

We can only make guesses regarding the original form of Indian Catholic Church prior to the 3rd century.

Sivlinga – Form of the Formless: “Aruvam” (formless) “Uruvam” (form)

The development of the symbols of Sivlinga and the development of Makaan as Ganapathy are interesting studies in the concept developments. They also show how symbols can be misinterpreted by later generations and an edifice of myths and legends can come out of something very simple and direct. Today Sivlinga has been given a sexual interpretation assuming that it represents the penis. However any Saivite will be horrified by such a reference and will tell you that this is a misrepresentation of the concept by people who wanted to denigrate the Saivites. Since the God of creation do not have a form, the best visible representation of Invisible formless form is a formless form - the lingam. All symbols are meant to convey some deep mental and spiritual concept. These may be in sound as in languages and music, or form as in icons, idols and artifacts and architecture.



The Lingam marked with
Trinity with sacrificial blood
of Second Person

Tripundra

Tripundra is a Saivite's great mark, three stripes of white *vibhuti* on the brow. This holy ash signifies purity and the burning away of

anava, *karma* and *maya*. The *bindu*, or dot, at the third eye quickens spiritual insight.

Later in order to represent that this incomprehensible God incarnated in human form a face was added to the lingam. The earliest Ekmukh lingams (Udayagiri, Madhya Pradesh) are still in existence. (34)

Later another interesting representation was the placement of the Tamil Om on top of the lingam, which later led to the form of Ganapathy, the elephant faced. None of these symbolisms are found earlier than the first century AD.

Om as Logos



Om took on form >> Ganesha = Lord of Hosts
The Word took on flesh



AUM

**is not found in the ancient
*Rig-Veda.***

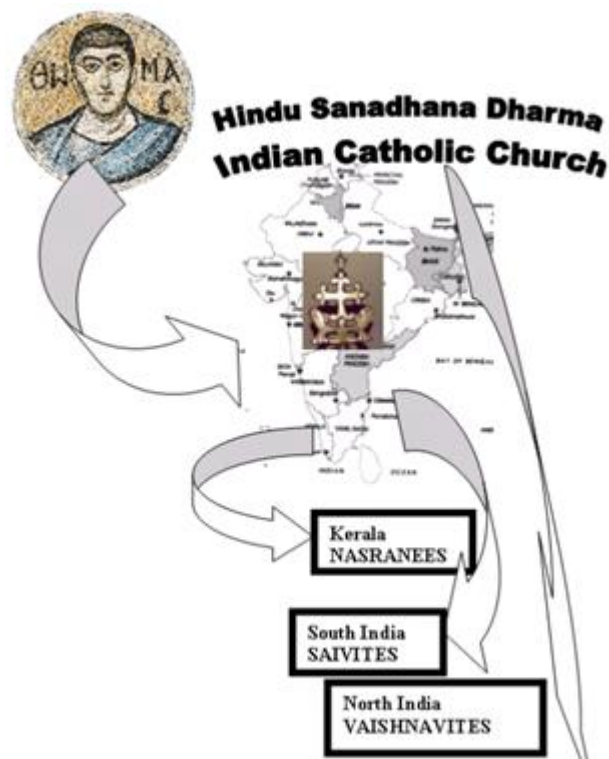


Or

in any of the Vedas

***Aum*, is the root *mantra* and primal sound from which all creation issues forth. It is associated with Lord Ganesha**

The study of the sacred sound Om indicates that it is the representation of the Logos concept. In fact John 1:1 is replicated in exact form in the later Indian scriptures. Surprisingly the Om is not found directly or indirectly in any document or Vedas before the advent of Thomas. The earliest direct references are found in *Prashna Upanishad* and in *Mandukya Upanishad* which were written after 150 AD. . On the other hand Om is inscribed in all Kerala Christian Churches of antiquity at the entrance.



Development of Sects and Gnostic infiltration – Enter Mani



Mar Mani

THE ENLIGHTENED MASTER MAR MANI, ...

entered the world on the 8th day of the 1st Babylonian month of Nissanu (April 14) 216 A.D.. He was born in Mardin, Iraq and raised in an Elkasite monastery on a floating reed island in the marshlands of near Basra, Iraq.

Mani claimed to be the restorer and synthesizer of Gnostic Nazorean Christianity, Zurvan Zoroasterism, and Mahayana Buddhism.

He created a worldwide vegan church which lasted over a thousand years.

At one point Manichaeism was as big, or bigger, than the Catholic Church and its teachings have significantly influenced significantly influenced Bon, Buddhist, Sufi, Shia Islam, and Taoist traditions.

Mani's mystical teachings have profoundly enriched the Nazorean Way. His name means the "Vessel of Life" and he came to be regarded by his Christian disciples as the Paraclete, by his Persian followers as the Zoroastrian redeemer Saoshyant, and by his Buddhist adherents as the Avatar Maitreya.

He was also known as a reincarnation of both Lao Tzu and Buddha. He was a gifted writer, teacher, artist, physician, astrologer, musician and a miracle-worker. He personally illuminated and illustrated many of his original scriptures, and could draw a fine line on silk and then erase it by removing one thin thread.

<http://magdelene.wordpress.com/2007/08/31/>

As time went on evidently new thought patterns and theologies brought in varying sects emphasizing the various aspects and rituals of the Church. This resulted in competing and practically opposing groups. Gnostic infiltration into Christianity started early - even during the Apostolic era. Simon Magnus who is revered as a saint in the Gnostic Church is referred to in the Acts of the Apostles (Acts 8:9ff.). While they were thwarted off by collective churches that emphasized the historical Jesus, the Gnostics thrived in many countries, especially in Persia.

Gnosticism is a philosophical and religious movement, which started in pre-Christian times. The term is derived from the Greek word *gnosis*, which means "*knowledge*". It introduced novel beliefs and new gods and goddesses who exist in "divine dimension". They insisted on universal revelation and insisted on considering all religions as equal and the ultimate salvation being achieved through the inner knowledge or enlightenment.

Some of the early Gnostics include, Simon Magnus and Simonians, Nicolaitans, Cerinthus, Marcion, Basilides, (130-150 AD), Theodotus (140-160 AD), Valentinus, (140-160 AD), Heracleon, (170-180AD), and The Sethians. All these were dealt with by the early church. However the idea that Man can become God had always been a tender spot and temptation for man from the beginning with Adam and Eve. The Gnosticism always revived.

The land route to India brought in Gnosticism into India from its home land of Persia and impacted it to the utmost. It transformed Buddhism and Christian Churches of Inner India. Even though Gnosticism practically died out in Persia it still survives in China and India.

Gnostic Saints



It is told that Bardaisan came to Kerala during AD 154 – 222. (35). We have no details about this visit. But there are evidences that indicate that Bardesan met Mani in Kerala. It was after this visit he wrote the Acts of Thomas to present Thomas as a Gnostic.

Apparently his labors were not fruitful in Kerala. Since at the end of his life Bardaisan returned to Christian faith, his followers probably returned to faith or merged with Manicheans.



Mission of Bardesai was followed by the ministry of Manichean (Mani or Manes) (c.216-300 AD). “About the year 242, he undertook an extensive journey as an itinerant preacher, proclaiming himself as the "Messenger of Truth," the Paraclete promised by Christ. Traveling throughout the Persian Empire and as far as India, he gathered a considerable following.” (36) . Manicheanism was centralized in Kanchipuram Pallava Dynasty of Dravidia with its capital in Kanchi is known to be of the Persian race. Mani is associated with peacock and he is said to have had the ability to fly as a peacock. Probably the city of Mylapore was the headquarters of Mani also. He practically took over Thomas Churches. Some people think that it is probably this concept of Mani the Ambassador of Light, that crystallized later in the Subramaniam myth associated with Saivism.



He called himself the Prophet of Jesus and Jesus was one of the first emanations from godhead. In Mani's own words: "At the close of King Ardashir's years I set out to preach. I sailed to the land of the Indians. I preached to them the hope of life and I chose there a good selection." And what did Mani teach? "The Bride is the Church, the Bride Groom is the Light Mind; the Bride is the soul and Jesus is the bridegroom! If he rise in us, we too shall live in him, if we believe in him, we shall transcend death and come to Life" (37). Mani's work were in Chola region where he had a great following. He removed the Jesus of Nazareth as an incarnation and replaced him with a teacher who showed the inner path to realization. (38) As a result the historical Jesus was of no consequence nor his life and death and resurrection. Gnostics differentiated Jesus from the Christ. The experience of the divine within each person was only important. As a result Inner Indian Churches became Gnostic Churches and dropped off Jesus as a whole. After returning to Persia, Mani sent his Father and one of his disciples called Thomas to India to continue to evangelize the nation. Mani was executed for heresy in Persia and all his followers in Persia went to the East – to India and China. All his apostles and his mother Mary were buried in Kashmir in a place called Barmulla. It is this last Aryan Brahminic migration that made a great difference in Indian Religious scenario. Mani's version of the Christianity is still seen in the Gnostic Churches of America and the Church of the East which presents the Yoga of

Jesus. Thus Indian Christian Churches took a new form. - the form of Sanadhana Dharma, meaning Eternal Religion – Religion that started even before Man. In the process of historic growth it became the “Hinduism” as we know today following the British categorization.



The early Gnostic Hidutva unleashed a war on historic Christianity - ideological, social and physical. . In the North India the believers went underground as a group of Fakirs, who were sworn in secrecy as to their true identity. These Fakirs surface occasionally. Sadhu Sunder Singh report to have seen them on his journey to the Himalayas. When the poor Indian missionaries need help, they always appear from nowhere. Among the Sindhi's of the North India there is a group called Tatanagar Fakirs, who venerate Thomas as Thuma Bhagat. (39)

It was probably during this time Pantaneus was sent to India from the School of Alexandria to counter the teachings of Mani. The Manigramakkar, a sect of Hindu Nairs found in Quilon and Mavelikara, still preserve certain Christian customs. They are said to be the descendants of those apostatized early Christians.(40)

When the cloud clears off we have a large number of sects of varying faith and practices all over India. The Inner India Churches became Gnostic ("Hinduism") since they had little or no contact with the Christian Churches elsewhere. The Malabar Churches however because of its geographic position was in constant contact with other churches in Alexandria, Ethiopia, Rome and Antioch through the sea route. Because of this they remained within the Apostolic traditions – the faith that was handed over once and for all at the shores of India by Apostle Thomas – as was practiced in the rest of the world especially in Alexandria, Ethiopia, Rome and Syria. By the third century while the rest of India became Hindu, Hinduism came to stay in Malabar Coast only by the eighth century. Malabar remained a safe haven for Christians for several centuries.

We should remember that both the Christians and Gnostics who migrated for various reasons were from Persia or Syria who were in essence from the same Aryan stock.

As a result when the Gnostic (Hindu) persecution broke out in the Chola and Pandya region, many believers fled to Malabar. One such mention is seen in the Palm Leaf documents.

"AD 293. The Vallala converts to Christianity in Kavery poopattanam were persecuted by their King. So 72 families embarked on a ship and came to Korakkeni (Kollam, Quilon) where there were Christians at that time." (41)

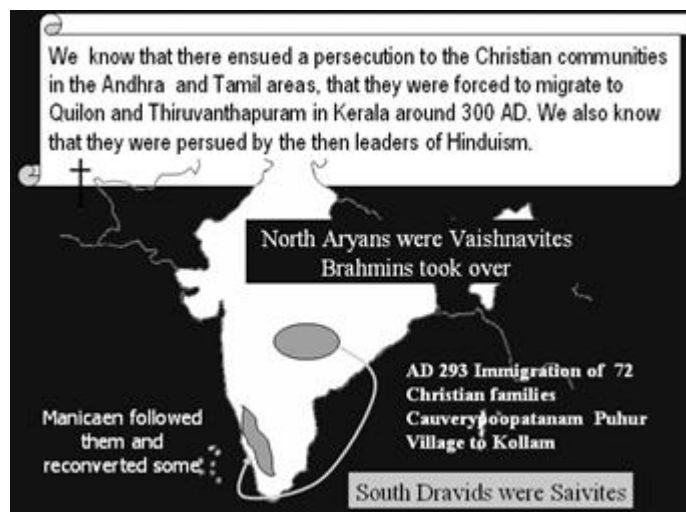
This is followed by another citation, which says:

" AD 315 A certain sorcerer called Manikka Vachakar came (to Kollam) and converted back to Hinduism 116 persons belonging to eight of the 72 families from Puhur"

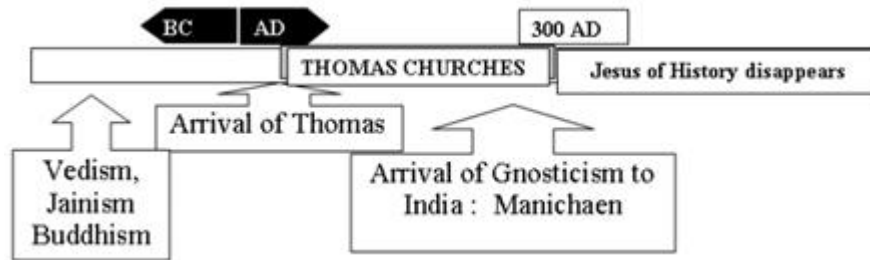
This story is also cited by other historians such as Moraes (42), White House (43), and Ittup (44).

Another Palm Leaf says:

“A certain sorcerer called Manikka Vachakar came to Kollam and converted back to Hinduism 116 persons belonging to 72 families from Puhur, 4 of about half a dozen families subsequently came from Coromandel Coast (perhaps from Puhur itself) and 20 families of local Christians (presumably from Quilon)”. Pam-leaf quotation.



We are not sure who this Manikka Vachakar is. The mention of the term Sorcerer and the name Manikka leads us to identify this person as Gnostic.



The impact of this Persian Gnosticism is seen in the appearance of idols and temples and an endless system of myths and legends and visions. By the end of third century most of the region beyond the Sahya Mountains became “Hindu” . It took at least three centuries more for it to reach Kerala.

Conquest over Christians from Taxila to Srilanka



The Ten incarnations of Vishnu

Maatsya, Kurma, Varaha; Narasimham, Vamana (Parasu)Rama, (Sri)Rama, (Bala)Rama, Krishna, and the tenth incarnation as Kalki is yet to come. This list is included in the Garuda Purana (1.86.10"11)

The first four are said to have appeared in the Satya Yuga (the first of the four Yugas or ages in the time cycle described within Hinduism). The next three avatars appeared in the Treta Yuga, the eighth descent in the Dwapara Yuga and the ninth in the Kali Yuga. The tenth, Kalki, is predicted to appear at the end of the Kali Yuga.

1. Matsya, the fish-avatar who saved Manu – the progenitor of mankind from the great deluge and rescued the Vedic scriptures by killing a demon. Story can be found in the Matsya Purana. This Purana is the story of the Matsya Avatar (incarnation) of Lord Vishnu, Manu who was the King of Dravidadesa, and the first Mahapralaya (Great Deluge). In the end, Manu and all those he saves are safe in a large ship that he builds, atop the high Malaya Mountains.

These mountains are believed to have formed the Southernmost part (Southwards starting from the Mangalore region) of the Western Ghats, between Kerala and Tamil Nadu, while the Northern part of the same was called the Sahya Mountains. The peaks of these Malaya mountains are higher than those of the Sahya Mountains. The Anaimalai and Nilgiri form some of its higher ranges.

Obviously this is a retelling of the Noah story. Noah is identified with Satyavrata a Dravidian King

2. Kurma, the tortoise-avatar, who helped in the Samudra manthan – the churning of the ocean. Story can be found in the Kurma Purana.

3. Varaha, the boar-avatar, who rescued the earth from the ocean, by killing her kidnapper-demon Hiranyaksha. Story can be found in the Varaha Purana.

4. Narasimha, the half man-half lion avatar, who killed the tyrant demon-king Hiranyakashipu, to rescue the demon's son Prahlada, who was a Vishnu-devotee

5. Vamana, the dwarf-avatar, who subdued the king Maha Bali. Story can be found in the Vamana Purana.

6. Parashurama, sage with the axe who killed the thousand-armed king Kartavirya Arjuna

7. Rama, the king of Ayodhya and the hero of the Hindu epic Ramayana

8. Balarama, Balarama was born as a son of Vasudeva. Kansa, the brother of Devaki and an evil king, was intent upon killing all the children of his sister because of a prediction that he would die at the hands of her eighth son. Kansa thus threw his sister Devaki and her husband Vasudeva into prison, and proceeded to kill each of their children as they were born. However, the seventh child was transferred miraculously from Devaki's womb to the womb of Vasudeva's other wife Rohini, who desired a child of her own. Thus Balarama's other name is also Sakar[1]a

a which describes the transfer of the child from the womb. Rohini gave birth to Balarama and raised him.

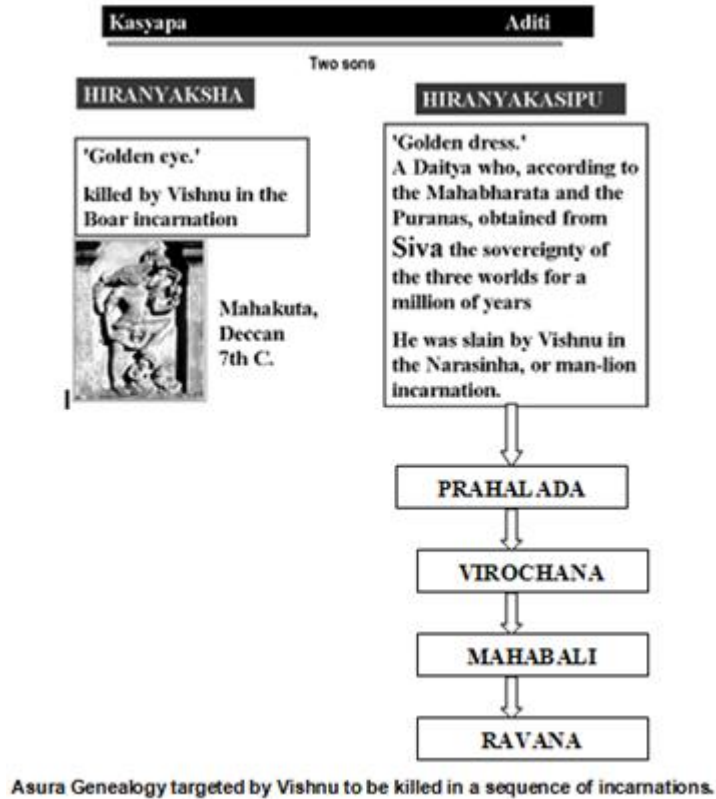
The child was formally named Rama, but because of his great strength he was called Balarama

(Strong Rama), Baladeva or Balabhadra. He was born under Shravana nakshatra on Shraavana Purnima or Raksha bandhan

9. Krishna, the king of Dwarka, a central character in the Bhagavata Purana and the Mahabharata and reciter of Bhagavad Gita. In the original Dasavatara stotra, Balarama, the elder brother of Krishna, is stated as the eight incarnation, while Krishna (Lord Kesava) is the source of all the incarnation.[20]

10. Kalki ("Eternity", or "time", or "The Destroyer of foulness"), who is expected to appear at the end of Kali Yuga. Story can be found in the Kalki Purana.

We skip the first two avatars which pictures a war in the sea and the sea-shore and start only with the Boar avatar.. The story starts with the two sons of Kasyapa and Aditi. The eldest son Hiranyakshu was killed by the Boar Avatar.



In the sequence of 10 avatars, the middle four incarnations are historically and geographically traces how the Asura Kings were defeated by trickery from the Northern most Kingdom of Taxila to the end of the Indian Peninsula upto Sri Lanka. as shown below.



It will all fall in place when we realize that the word "Asura" is a derivation of Asu ra (Asu = Breathe ra= born) which means "Born of the Spirit" as explained by Madam Balvatsky the greatest proponent of Theosophy

The Secret Doctrine: The Synthesis of Science, Religion, and Philosophy (page 93) By H. P. Blavatsky



Madam Blavatsky

"This is very plainly shown in various texts of the Rig Veda - the highest authority for a Hindu in any sect whatever. Therein Asura means "spiritual divine", and the word is used as synonym for Supreme Spirit, while in the sense of "God," the term "Asura" is applied to Varuna and Indra and pre-eminently to Agni - the three having been in days of old the three highest gods, before Brahminical Theo-Mythology distorted the true meaning of almost everything in the Archaic Scriptures. But, as the key is now lost, the Asuras are hardly mentioned.

"In the Zendavesta the same is found. In the Mazdean, or Magian, religion, "Asura" is the lord Asura Visvavedas, the "all knowing" or "Omniscient Lord"; and *Asura-Mazdha*, became later *Ahura-Mazdha*, is, as Benfét shows, "*the Lord who bestows Intelligence*"- *Asura -Medha*, and Ahura - Mazdao. Elsewhere in this work it is shown, on equally good authority, that the Indo-Iranian Asura was always regarded as *sevenfold*. This fact, combined with the name Mazdha, as above, which makes of the the sevenfold Asura the "Lord", or "Lords" collectively "*who bestow Intelligence*," connects the *Amshapends* with the Asuras and with our incarnating Dhyan Chohans, as well as with the Elohim, and the seven informing gods of Egypt, Chaldea and every other country."

Isis Unveiled
by H. P. Blavatsky

Theosophical University Press Online Edition

CHAPTER VII. Vol. 2, Page 299 IAO, THE TRILATERAL NAME.

"**IAO**, in such a case, would — etymologically considered — mean the "Breath of Life," generated or springing forth between an upright male and an egg-shaped female principle of nature; for, in Sanscrit, **as** means "to be," "to live or exist"; and originally it meant "to breathe." "From it," says Max Muller, "in its original sense of breathing, the Hindus formed 'asu,' breath, and 'asura,' the name of God, whether it meant the breathing one or the giver of breath."*** It certainly meant the latter."

Hindu Mythology, Vedic and Puranic,
by W.J. Wilkins, [1900],
438-441

"CHAPTER VI.

"THE ASURAS.

"In the Purnas and other of the later writings of the Hindus, and also in the popular mind, the asuras are powerful evil beings; in translations the word is represented by such terms as demons, giants, etc. As the suras * were the gods, the asuras were not-gods, and therefore the enemies or opponents of the gods. In the Vedas the name asura is applied more frequently to the gods themselves than to their enemies, whilst it is also used very much in the same manner as in the later writings. In the Rig-Veda, Varuna is accosted as follows: "King Varuna has made a highway for the sun to go over. O thou wise asura and king, loosen our sins!" Again: "The all-knowing asura established the heavens, and fixed the limits of the earth. He sat as the supreme ruler of all worlds. These are the works of Varuna." "Asura stands for the Supreme Spirit," in another verse, and "also as an appellative for Prajapati or creation's lord." † Again and again Varuna alone, and also in conjunction with Mitra, is called an asura. "All the Vedic gods have shared the same title, not excepting even goddesses." "Varuna was the all-knowing asura,

Prajapati the Supreme Being; Indra, the Maruts, Tvastri, Mitra, Rudra, Agni, Vyu, Pushan, Savitri, Parjanya, the sacrificial priests, were all asuras. In fine, Deva (god) and asura were synonymous expressions in a multitude of texts." *

On the other hand, in the Rig-Veda, Indra is the destroyer of asuras. "The same Veda which speaks of the asuras as celestial beings supplies its readers also with the Mantras, by means of which devas overcame asuras. The texts which are condemnatory of the suras as impure and ungodly are far less in number than those which recognize the term as applicable to gods and priests." Dr. Banerjea, in the most interesting and ingenious article from which the above extracts are made, suggests a means of reconciling these contradictory uses of the word "asura." Before the Indo-Aryans arrived in India, they had lived in close proximity to the Persians, the original worshippers of fire. "What could be more natural," he asks, "than that the Asura-Pracheta, or Asura-Viswaveda of the one branch, was but the translation of the Ahura-Mazda (the Wise Lord, according to the 'Zend-Avesta') of the other branch; and that the word 'Ahura,' which the one used in a divine sense, would become a household word in the other branch, in the same sense?" the word "Ahura" being changed into "Asura," in a way common to many other words. He then goes on to say, that as "Assur" was the term used in Assyria for the Supreme Lord, and the Assyrians were for some time the rulers of the Persians, it was natural that this word should find its way into Persia; the only change being this, that the Persians added Mazda (wise or good) to the term "Assur," and the Indo-Aryans received it from them. So much for the good use of the term "Asura."

"But the word "Assur" was not only used for the Supreme Lord, it also represented the Assyrian nation, his worshippers, who were most cruel in their treatment of their foes; and as, later on, the bitterest hatred is known to have existed between the Indo-Aryans and the Persians, the followers of Ahura-Mazda, Dr. Banerjea concludes that owing to the cruelties perpetrated by the Assyrians on the one hand, and the hatred cherished towards them by the Persians on the other, the branch of the Aryan family that migrated into India brought with them very bitter feelings towards Assur (the Assyrian people) and Ahuri (the belongings of Ahura); and thus the

term "Asura," which at one time was considered a becoming epithet for the Supreme Being, became descriptive only of those who were the enemies of the gods. In order to afford sanction for this altered sense of a word, a new derivation has been given to it. The word was originally derived from the root *as*, through *asu*, "breath," and means a spirit, or "the Great Spirit." Now, however, it is explained to be simply a compound of *a* privative, and *sura*, "god," meaning a non-god: therefore a demon.

Whatever be the cause of it, there is no doubt that at the present day, and throughout the later writings of the Hindus, the term "asura" is used only for the enemies of the gods. In the "Taittiriya Sanhita" * we read "that the gods and asuras contended together, and that the former, being less numerous than the latter, took some bricks, and placing them in a proper position to receive the sacrificial fire, with the formula, 'Thou art a multiplier,' they became numerous." In the "Satapatha Brhmana" * it is said that "the gods and asuras, both descendants of Prajapati, † obtained their father's inheritance, truth and falsehood. The gods, abandoning falsehood, adopted truth; the asuras, abandoning truth, adopted falsehood. Speaking truth exclusively, the gods became weaker, but in the end became prosperous; the asuras, speaking falsehood exclusively, became rich, but in the end succumbed." The gods tried to sacrifice, but though interrupted at first by the asuras, at length succeeded, and so became superior to their foes. Another legend in the same book teaches that the asuras, when offering sacrifices, placed the oblations in their own mouths, whilst the gods gave their oblations to each other; at length Prajapati giving himself to them, the sacrifices, which supply the gods with food, were henceforth enjoyed by them.

"Although there were frequent wars between the gods and asuras, the suras were not averse to receive the aid of their foes at the churning of the ocean; and some of them were not inferior in power and skill to the gods. Bli, one of their number, is worshipped by the Hindus on their birthday; and Jalandhara conquered in battle even Vishnu himself; Indra and the other gods fled before him, and Siva, unaided, could not destroy him. Rhu is an asura, and it was to destroy some of these mighty beings who distressed the gods, that Durg and Kli had to put forth their strength. In the constant wars

between these rivals, Sukra, the preceptor of the asuras, was frequently called to resuscitate the fallen. The following story of Jalandhara from the Uttara Khanda of the "Padma Purana" * will illustrate the teaching of the later Hindu Scriptures respecting the asuras.

Asura

Bowker, John, *The Oxford Dictionary of World Religions*, New York, Oxford University Press, 1997, p. 103

"Asura, from Sanskrit meaning a "power-seeking" and "power-hungry" being, is similar to a Titan, often, but somewhat misleading, described as a "demon"; or *anaya* (non-Aryan) people of ancient India. The term's derivation is uncertain. Some scholars derive it from Ashur, the Assyrian god, or from the breath (*asu*) of Prajapati, or from the root *as* (to be). According to a Hindu myth, *a-sura* is the negation of *sura*, an Indo-Aryan liquor, and refers to non-Aryan abstainers. In Hindu mythology *sura* came to mean a minor god in contrast to *a-sura*, "not-god" or "demon," but this is believed to be a false etymology.

In older part of the *Rg Veda*, *asura* refers to the supreme spirit, like the Zoroastrian Ahura Mazda, or to Vedic deities (devas) such as Varuna, Agni, Mitra, and Indra. In younger Vedic texts and Hindu mythology *asuras* become demons or titans who war against the *devas* (gods). (cf., in the Iranian tradition *ahura* came to mean "god" while *dacva* came to mean "demon")

According to *Satapatha Brahmana* the *devas* and *asuras* both came from Prajapati, but the former chose true speech while the latter chose the lie. *Aitareya Brahmana* relates that *devas* hold power by day and *asuras* hold equal power by night.

The non-Aryan *Danavas* and *Laityas* were called *asuras*. These may have been peoples who were opponents of the non-Aryans and who were mythologically equated with titans and demons.

Asuras are not necessarily evil while *devas* are not necessarily good. They are consubstantial, distinguished only by their mutual opposition, which is not conceived as an absolute ethical dualism.
A.G.H.

Zoroastrianism on the other hand reverses the terms Daiva (Sura) and Asura.

2. Daeva or Deva Worship

In the chapter 32 of the Gathas, Zarathushtra speaks about the daeva, evil and the lie, a concept he introduces in Y.30.6.

In Yasna 32.3 Zarathushtra states:

***"At yush deava vispaongha
akat manangho sta chithrem."***

translated as:

But all you daeva

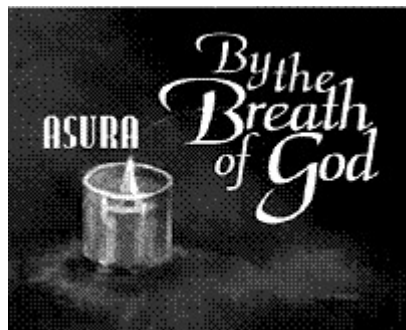
Are the progeny of wicked thoughts (thinking).

Zarathushtra refers to the daeva as a group who collectively chose evil. He does not name the daeva in his hymns. However, some of the negative qualities he speaks about - such as aeshma, wrath, and achistem mano, evil mind,(Y.30.6) became named as daeva elsewhere in the Avesta.

In the Avesta's Aban (Avan) Yasht (5.94), we read of the Daevayasni, the daeva worshippers. In the Vendidad's chapter 19, the Daevayasni are juxtaposed against the Mazdayasni.

***Further, a book of the Avesta, is Vi-daevo-data (the Vendidad).
Daeva or Deva Worship***

[Note: The words deva (Vedic Sanskrit), daeva (Avestan Old Iranian) and div (Middle and Modern Persian) are commonly considered to be variations of the same word, div being the more modern (Middle Persian) word. While the different words may at times be applied in a similar fashion, there are times when they have different connotations.]



Thus Asura refers to those born again in Spirit people of God who were opposed to the Suras in Sanskrit. Later the word Asuras were given the interpretation A-Sura = those not Suras.

References

(16) M.R. James ,“The Apocryphal New Testament" Oxford: Clarendon Press, 1924

<http://www.earlychristianwritings.com/text/actsthomas.html>

(17) <http://www.earlychristianwritings.com/actsthomas.html>

(18)

<http://www.earlychristianwritings.com/html/chap4/chapter4a.htm>

(19) (Lawrence E. Browne, *The Eclipse of Christianity in Asia*. New York: Cambridge University Press, 1933, p.47. The information about the Bartolmai tribe is given by R. A. Trotter in a paper presented at a conference in Sind in 1947.

(20) Clement of Alexandria, *Stromata, Ante-Nicene Fathers*, vol.1. p. 301.

(21) A. Mingana, *Early Spread of Christianity in India*, Manchaster University, `926 p 71

(22). Rev Henry Heras, *The Two Apostles of India* (Trichinopoly 1844)

(23) Quoted in C.V Cherian, *Kerala Historical Society*. CMS Press 1973

(24) *The Church History of Eusebius*. Book V, Chapter X
<http://www.ccel.org/fathers2/NPNF2-01/Npnf2-01 10.htm>

(25) A. Mingana, *Early Spread of Christianity in India*, Manchaster University, `926 p 71

(26) Jerome, *Liber de viris Illustribus* as quoted by Dr. Berchmans Kodackal in
<http://members.tripod.com/~Berchmans/apostle.html>

(27) <http://www.ccel.org/w/wace/biodict/htm/iii.xvi.vi.htm>

(28). Quoted from
<http://www.barkuronline.com/Abtbkr/Abtbkr5.html>

(29) William Pais and Vincent Mendonca, 'The land called South Kanara'-2000, - Image flex Publishers

(30) R. A. Trotter in a paper presented at a conference in Sind in 1947

(31) "*The Myth of Saint Thomas and the Mylapore Shiva Temple*"
<http://hamsa.org>

(32) **Dr. M. Deivanayagam, Dr. D. Devakala, The Revival Movement of Dravidian Religion, Hinduism – Dravidian Religion**
<http://www.geocities.com/Athens/Ithaca/1412/hindudravid.html>

(33) Alexander Harris, The Development of Civilization and Religion in India and its influence in World Society. Chennai p 58 ff
<http://www.geocities.com/Athens/Parthenon/2104/hinduism.html>

(34) <http://indiatemple.blogspot.com/2004/11/lingam-phallic-symbol-of-lord-shiva.html>

CHAPTER THREE

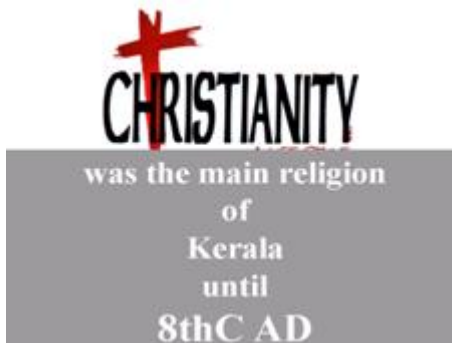
The Story of Kerala.

As mentioned earlier Malabar Churches developed independent of the rest of the Indian Churches. Kerala remained unconquered by any outside forces because of its geographical position. Recent Archeological and documentary studies by Prof. George Menacheril, indicates that Aryans came to prominence in Kerala, only by 6th century or later and Hinduism only by 8th century. (46)

“It may even be that the Syriac script and liturgy -surely the Pahlavi script -were in Kerala much before the Devanagari and the Vedas found their foothold here.

In spite of the many statements in Keralolpathy (47) most historians today believe that the Parasurama story is only a legend and Brahmins arrived in Kerala for all practical purposes only in the 4th century or later, and the Brahmins or Namboodiris established dominance only around the end of the first millennium C.E”

After the conversion of the Brahmins to Christianity there were no Brahminic presence in Kerala until the 6th century. None of the Namboodiri families according to the Namboodiri website can trace their origin in Kerala beyond 6th century AD.



Parasurama legend says that the seventh incarnation of Vishnu rose up the land of Kerala from

Gokarnam to Kanya Kumari and gave them to Sixty-four Brahmin families. This must have been around the 4th century or even later, if the Namboodiri traditions can be trusted. This legend therefore speaks only of the historical situation of the later centuries how the Aryan Brahmins came to dominate Kerala probably as advisers to the Kings of Chera, from the Tulunad. Who were the Kings of Chera is difficult to ascertain. Until the first century till the coming of Thomas, it is certain that Buddhist Kings ruled Chera.

But Buddhism disappeared from the Kerala scene altogether. Vaishnavites or Aryan Brahmins came into power only by the 6th century. Islam came into existence only by the 6th century and was never a power in Kerala. Then what was the religion of the Chera Kings? The only alternative is that they were Christians. It points to the possibility that Mahabali whom the fifth avatar of Vishnu defeated by cheating was none other than the Christian Dravidian King "The Great Sacrifice". This name evidently fits only Christ and Christians. . His Kingdom evidently extended over three regions of India (the three worlds).

Most probably the name is a generic name for Christian Kings. (The Chera King Kuru Varman-1 also known as Vyakrasenan who ruled Kerala from 40 AD to 55 AD was a Christian.) It is interesting to note that Mahabali was the grandson of Prahalada who was a staunch Vaishnavite (Brahmin?). Prahalada was the son of King Hiranyakashipu a Dravidian. Hiranyakashipu was killed by the fourth incarnation of Vishnu the Lion-Man. His brother Hiranyaksha was killed by the earlier incarnation of Vishnu, the Boar. Vishnu threw both these brothers out of the heavens where they were the gate keepers of Heaven. We know for certain that Mahabalipuram was Mahabali's resort since every other attempt to explain the name fails. Mahabalikkara – Mavelikkara is traditionally associated with Mahabali. Incidentally Onam is the only festival, which is celebrated both by the Christians and the Hindus. If the Onam songs handed down to us from the 8th century are true, there was an egalitarian

society – virtual Kingdom of God fashioned out of the early Christian Fellowship Community experiment Jerusalem. The Jerusalem experiment failed with the deceit of Ananias and Sapphira and the Kerala experiment with the deceit of Vamana. With the long period of innocence Mahabali could not discern the deceit of Vamana. Kerala, during the Tamil Sangam Age (1-500 AD) was a very egalitarian society. (48) Untouchability was unknown, manual labor was respected and women held in high esteem.

The first Brahmin missionaries moved into Kerala through Tulu-naadu (Mangalore area). Thus Chera Kingdom continued as a Christian Kingdom from the first century onwards until the sixth century.

Gradually the influence of the Hinduism from Chola and Pandya dislocated the Christian dynasties of Chera. With the cunningness of the Brahmin dominated Vaishnava advisors of other Kingdoms, Chera Kingdom was taken over by the Vaishnava cult finally. However one Christian Dynasty continued till the 15th century – the Villar Vattom Pana.

Even today Christians are respectfully addressed as "Nazarani mappilas", "sons of kings who follow the Nazarene" or "of the first Christian kings" (49) (50) It is actually a direct translation of the word "Israel". If this is the intent, it means the idea of Kingdom of Priests was introduced most probably by St. Thomas himself. Alternately, such a position came into existence because Christians were Kings in early period.

The special position of Nazrani in relation to Hindu temples itself speak of the origins. Even today as a tradition, some old temples cannot open their gates, or open the holy of holies or raise the flag to start a festival without the physical presence of a Nazrani in the temple ground.

The Mahabali myth

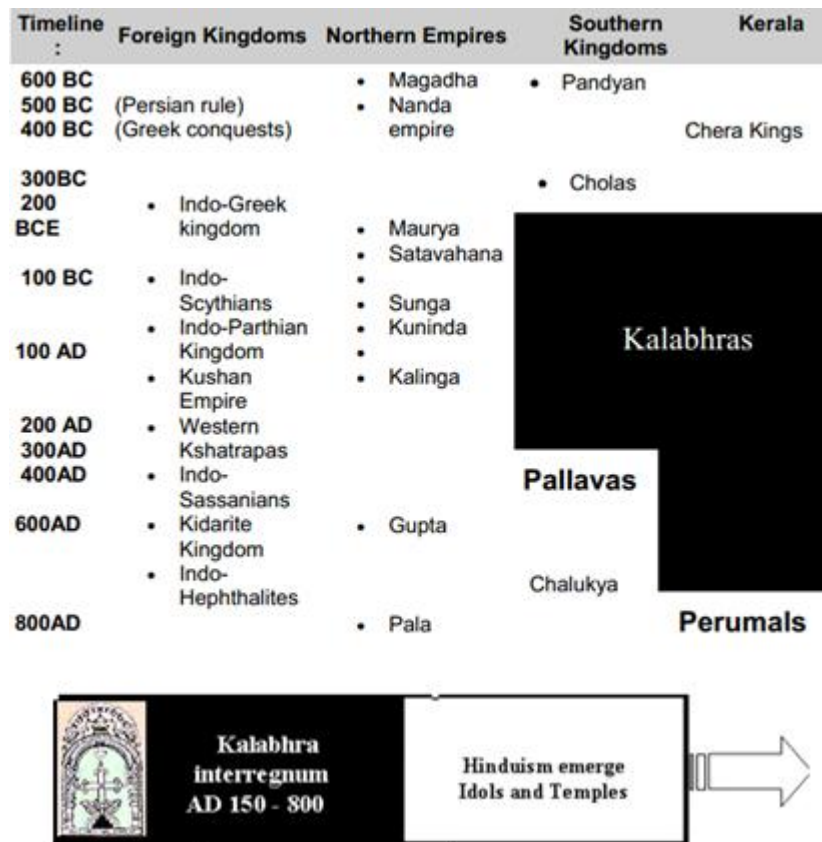


The Mahabali myth had created sensation even in the West, during the Middle Ages, as the myth of the Prestor John – a Priest King who ruled a powerful vast kingdom in India.-ruling over 72 countries in three Indias. (51) (52) (53) (54). This legend says that St. Thomas travelled to India and there established a Christian community that retained many of the ideals of the original church, and which blossomed into an almost perfect Christian kingdom, ruled over by this legendary king, Prester John. A second century Peutinger Map (11) indicates a temple not far from Muziris as “Temple Augusti” or “Temple of the Great King”. Around the middle of the 12th century, a series of letters (forged?) found their way to the court of Pope Alexander III. These letters were from the Prester himself. Apparently an emissary was sent to the King Prestor John, but he was never seen again. This mythical (mystical?) figure certainly came from Chera Kingdom as Meir Bar-Ilan (55) points out. India is mentioned several times in these letters and the city of Kalicut is mentioned in one of the letters specifically. It specifies that

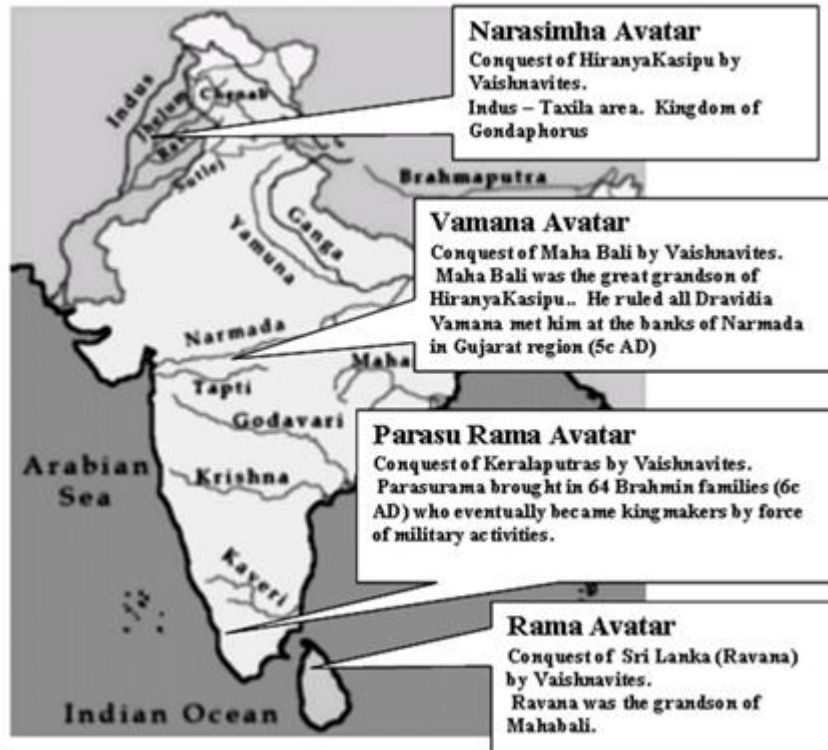
he was in the land of India where the body of St. Thomas the Apostle was buried and they celebrated the memorial of Thomas on July 3rd. The letter also mentions that it is the land of the pepper and elephants.

Apart from the migration stories and the copper plates we have not much to go for in reconstructing the Christian Church, the Christian Society and the Kingdom of God established by the Christian communes of Kerala. These were all intentionally wiped clean by the Aryan invasion from North India. The only oral tradition lie in the story of Mahabali and his time which is celebrated by the Christians in memory of the Golden Age of the Thomas Christianity.

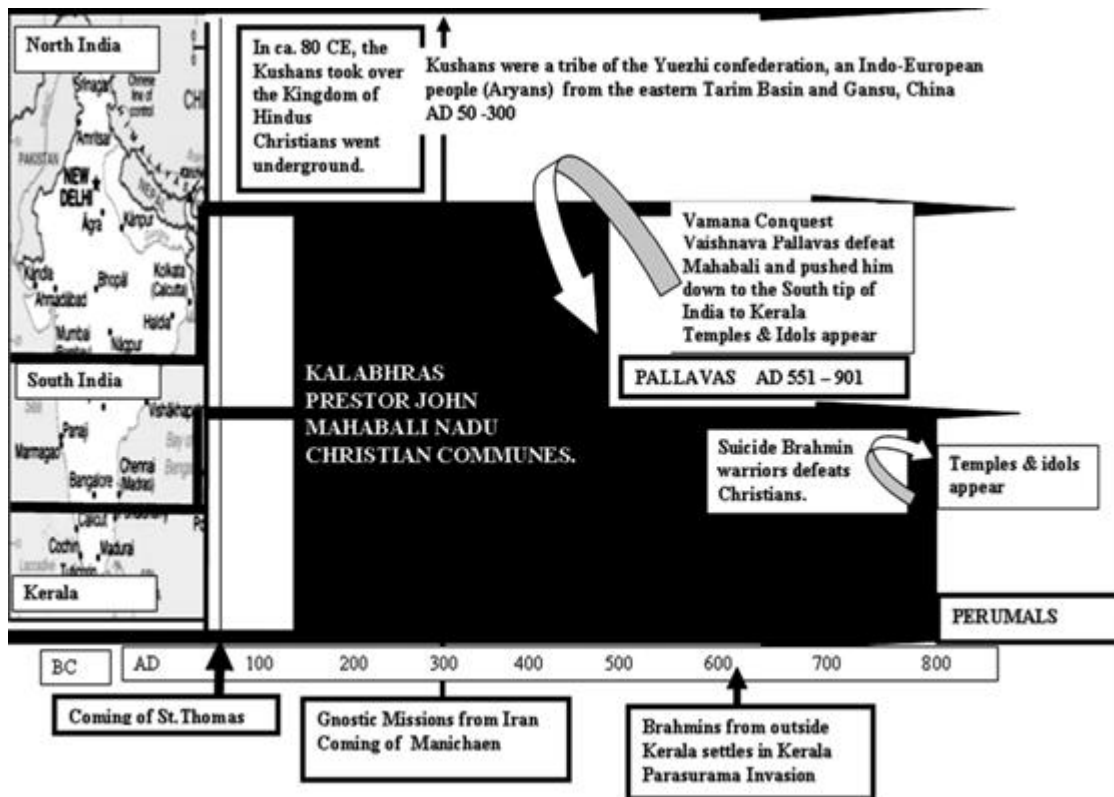
When history finally opens, it was with Kulasekara Alwar who ruled Kerala in the 8th century. He became a devotional Vaishnavite poet. The earliest document, which tells us about the Onam festival, comes from this period. A last Perumal, Cheraman Perumal abdicated his throne in 825 AD, (some documents give it as 642-643 AD) converted to Islam and went to Mecca and died in Yemen. (56) He divided the kingdom and gave it to his Nephews.



The ten incarnations of Vishnu as recounted in Hindu Puranas probably describes the defeat of Thomas Christians (The Asuras = the people born of the breath of God = Born again Christians) Historically it starts from the city of Taxila.



The Possible extent of Kalbhra Empire - Mahabali Empire



CHAPTER FOUR

PERSIAN IMMIGRATION

AD 325 The Council of Nicea Indian representation through Bishop Johannes

At this time the Christological discourse and controversies were raging in the West. The Council of Nicea was held to draw up the Nicene Creed in order to establish the canon of faith. 318 bishops attended it among them was a Bishop Johannes, the Persian, for the churches of the whole of Persia and Greater India.

The Indian Church had ties with the Persian Churches right from early period. It is assumed that Indian Churches invited Persian priests to teach the Bible. The earliest bibles translated from Greek are found in Syriac. Malayalam did not have bible until recently. So it was necessary to have priests from Syria to publicly read, teach and explain the Bible to the believers. However the church administrations were completely controlled by the local elders while the clergy who were brought into the country provided the ecclesiastical services and doctrinal teachings.

Persian Immigrations

In AD 340 the Suraya Christians from Persia (now known as Syrian Christians) came to Malabar Coast under the leadership of a bishop by name Dawood. Later a group of immigrants under the leadership of Thomman from Persia landed in Cranganor in AD

345. They included about 400 persons of seventy-two families of seven clans.

A bishop named Mar Joseph, four priests and a few deacons were also with them. **It is assumed that they came because of the Persian persecution under Zoroastrianism.** There are scholars who believe that at least some of them were actually Mani followers (60) who came as a result of persecution. **Other sources indicate that they were sent by the Catholicos of Jerusalem to get information about the state of the Church in Malabar. Whatever is the reason, they were received kindly by the Cheraman Perumal who gave him permission to buy land and settle down. The King also offered special privileges to him and his group. This group kept their social identity and forms the Kananaya Christians. Thomas is said to have married a local woman and hence had two groups - known as Eastern Group and the Western Group.**



Knai Thomman



Bishop Joseph of Edessa

These Royal grants given by Cheraman Perumal, who was the ruler of Malabar, were inscribed on copper plates (Knai Thomman Cheppedu), giving Knai Thomman and his descendants seventy-two royal privileges, in AD 345. In some places they are referred to as “Manigramma Nivasikal”. These privileges are all Royal privileges indicating equal status of the Knai Thomman with the Kings of Chera. They include: Royal robes, Royal Crown and head dress and other ornaments, authority to exact all types of taxes and act as judges over several groups of people.



Chepped I kept in the Marthoma Church I lead Quarters Thiruvalla



Chepped II kept in the Marthoma Church Head Quarters Thiruvalla: Side 1



Chepped II kept in the Marthoma Church Head Quarters Thiruvalla: Side 2

This was followed by several other immigrations from Persia

The presence and the powers of the new comers from Persia added a new dimension to the local Christians who were already in contact with their counterparts in Persia. These ties were now strengthened. The Aryan Brahminic elements within the church itself got a privileged status within the caste system which began to appear. They now began to exchange priests, who brought with them the documents known as the bible, which were only available in Greek and Syriac. They soon incorporated the Persian way of church institution, worship and other ritualism. This gave them a unique culture,- under the influence of the Syrian Church - which came to be known as Syrian Christian culture. Kerala Christians came to be known as Syrian Christians- not because they are from Syria, but because they followed the liturgy and customs of the Syrian Churches.

Theophilus, The Indian

Theophilus was a native of Maldiv Islands, off Kerala coast. Emperor Constantine took him as a hostage so that the Maldiv people will not plunder Roman ships as it passed that way. In Rome he became a Christian and became a Bishop. He visited India in AD 354 and noted that their worship practices differed considerably from those of other parts of the world. Particularly he noticed that Indians sang, heard the gospel and worshipped sitting down. He thought they were outrageous and ordered it changed. Probably the practice of worship standing was introduced from that time onwards.

AD 425 Daniel, The Priest, Indian

It may be assumed that Indians sent their priests for training and studies to Syria. There was one Daniel who translated the

commentary on the Epistle to the Romans from Greek to Syriac in Edessa. He signed it as Daniel, the priest, the Indian. Ecclesiastical language of India was probably Greek and Syriac as the teaching of Bible came from there. Greek inscriptions are found on the bells of several churches.

Cosmos Indicopleustes and Universal Christian Topology

Around AD 522, Cosmos a rich Christian merchant from Alexandria, visited India and wrote a book called Universal Christian Topology. He describes his visit thus:

"We have found the church not destroyed, but very widely diffused and the whole world filled with the doctrine of Christ, which is being day by day propagated and the Gospel preached over the whole earth. This I have seen with my own eyes in many places and have heard narrated by others. I as a witness of truth relate: In the land of Taprobane (Srilanka), Inner India, where the Indian sea is, there is a church of Christians, with clergy and congregation of believers, though I know not if there be any Christians further in this direction. And such also is the case in the land called Male (Malabar), where the pepper grows. And in the place called Kallia (Kollam) there is a bishop appointed from Persia, as well as in the island called Dioscores (Socotra) in the same Indian Sea. The inhabitants of that island speak Greek, having been originally settled there by Ptolemies, who ruled after Alexander of Macedonia. There are clergy there also ordained and sent from Persia to minister among the people of the island, and the multitude of Christians..."

**A.D. 431 Council of Ephesus A.D. 451 Council of Chalcedon :
Nestorian Schism**

Soon after the formation of the Church, heresy and variations in teachings were in existence in one form or other, all over the world. During the Apostolic Period, they were settled with the mediation of the Apostles and Apostolic Synods and Councils. The first of the council was the council of Jerusalem where the question of gentile inclusion in the church was discussed. However after the apostolic period this continued. Even today we have large number of theological systems varying ever so slightly. These movements arose powerfully around 400 A.D when Christianity became free from oppression and when being a Christian became a prestige. In the year AD 425 Nestorius, a presbyter of the Church of Antioch became the Patriarch of Constantinople. He legitimately objected to the epithet of "Theokotos" or "Mother of God" as applied to Mary; since Mary was only the mother of the incarnation and not the mother who produced a God. This would imply that Mary was a Goddess. In this sense he was indeed right. However he was understood (or so defined by some then theological schools) to have propounded the concept that the Logos of God indwelt Jesus the man. Thus there were two natures in Jesus at the same time. If we are to judge by the Nestorian churches of today this was a misunderstanding.

Cyril the Patriarch of Alexandria opposed this dual nature concept and insisted on the unity that Jesus was perfect man and perfect God without inconsistency. The controversy reached a climax when these Patriarchs excommunicated each other. However the conduct of the Ephesus council was totally deplorable that Nestorius was not even given a hearing. By the time Nestorius arrived at Ephesus the council had voted against him and he was excommunicated and exiled. Its decision though universally accepted, the way the issue was treated is still considered deplorable. Nestorius, a genius theologian of the time was derided without even giving him a hearing.

The fight went on and in AD 451 the Nestorians claimed a victory in the council of Chaldeons. In this council it was declared that in Christ the two natures were hypostatically united, without mixture, confusion and divisibility. Cyril the Patriarch of Alexandria and John the Patriarch of Antioch finally reconciled. Nestorians adopted the name Chaldeon Church and the Patriarch took the title of Patriarch of Babylon. These in fights in the Middle East and Europe had its repercussions in India too. There exists a Chaldean church with few followings even today, though majority of the Christian churches remained faithful to the declarations of Nicea and Ephesus. A copy of the pre-Diampur liturgy shows that Thomas churches considered Nestorius as one of their bishops and revered him.

TIME LINE

AD 40

Apostle Thomas is brought before King Gondophares, in Takshasila in North India (Pakistan). St. Thomas preached there for some years, after which, becoming aware of the Dormition of the Blessed Virgin Mary, he went back to Jerusalem; on his second journey, the Apostle came to Malabar, established the Church and preached there for many years; then he went to the Coromandel Coast, where he died a martyr at Calamina (Mylapore) by the order of Masdai, king of that place

AD 51

On the way he was shipwrecked into the island of Socatra near Yemen where he established a Church and proceeded to South India.

AD 52

Arrival of St. Thomas the Apostle in Muziris (near Kodungalloor) in the Indian state of Kerala. The Greeks called this place Mousiris and

the Jews, Muzirikode, Muchiri in Tamil means cleft palate indicating the bifurcation of the river into two and then joining the sea.

AD 52-72

St. Thomas converted and baptized many caste Hindus including thirty-two Namboori (Brahmin) families and certain members of the royal family, Namely, Bana Varma Perumal and his nephew who later became Kepa, the first Archbishop of Kerala; St Thomas established 7 churches at: Kodungalloor; Palayoor; Paravur; Kokkamangalam; Chayal; Niranam; and Kollam. According to a very ancient tradition, Thomas had ordained two bishops, four rambans, seven priests and twenty-one deacons -that priesthood continued in unbroken succession from generation to generation in the families of Pakalomattam and Sankarapuri. Historians are of the opinion that Thomas established the early liturgy here in Aramaic (Syriac), since in those days, Greek was the chief language of the West, and Syriac, that of the East; also, on account of their close contact with the Jews, Aramaic was not unfamiliar to the Keralites. (Nirappel, Rev. Dr. Antony (Syro-Malabar Catholic Diocese of Kanjirappally). The Kerala Church. Changanacherry Kerala, India.).

AD 72

Martyrdom of St. Thomas the Apostle, in the neighborhood of Mylapore, city of Chennai, state of Tamil Nadu. The body of the Apostle was buried near the Mylapore beach where the San Thome Cathedral now stands. The relics were taken to Edessa in the third or early fourth century. When that place fell into the hands of the Mohammedans, they were moved to Island of Chios in 1141, and from there to Ortona in Italy in 1257, where they remain under the main altar of the St. Thomas Cathedral. In 1952, immediately after the "All Kerala Celebrations of the 19th Century of the Landing of St. Thomas in India,"

Cardinal Tisserant brought a part of the relics back to this land; its main portion is enshrined at

Kodungalloor where the Apostle first set foot in India and the other portion at Mylapore where he died.

AD 105

Church established at Kuravilangad (St. Mary's Forane Church).

AD 189

Arrival of Stoic Philosopher Pantaenus from Alexandria, who visited the Malankara Church. The original liturgical language used in the Malankara Church was Aramaic and Hebrew; later this was replaced by Syriac. at the request of the Malankara Christians (reported by Eusebius of Caesarea and Jerome); according to Eusebius, Pantaenus was for a time a missionary preacher, traveling as far as India, where it was reported that he found Christians who were using the Gospel of Matthew in Hebrew. A Brahmin conjurer named Manickavachakar went around the country decrying Christianity. He was able to arouse the feelings of the Hindus against Christianity, to obstruct further spread of the religion and even to draw

some converts back to Hinduism. Alarmed at this, the Kerala Christians sent a deputation to Demetrius, Bishop of Alexandria, requesting him to send a learned doctor to refute the arguments of Manickavachakar and to confirm the Christians in faith. Consequently, Pantaenus, the learned professor of the famous seminary of Alexandria, came to Kerala in 190. He defeated Manickavachakar in debate, brought back most of the apostatized to Christianity and gave a new awakening and spirit to the Kerala Church. (Nirappell, Rev. Dr. Antony (Syro-Malabar Catholic Diocese of Kanjirappally). The Kerala Church. Changanacherry Kerala, India.).

AD 196

Bardaisan writes of Christians amongst the Parthians, Bactrians (Kushans) and other peoples in the Persian Empire .

AD 230

Veera Raghava Chakravarthy, the King Emperor of Kerala, who had his capital at Kodungallor, granted to the Nazaranis a series of royal honors, by a proclamation engraved on copper plate called "cheped."

AD 290

Brief persecution of Persian Christians under Bahram II.

AD 300

ca.300 Bp. David of Basra undertook missionary work in India, among the earliest documented Christian missionaries in India.

AD 325

First Ecumenical Council in Nicaea; St. Jacob of Nisibis, Bp. of Nisibis in Mesopotamia and spiritual father of Ephrem the Syrian, attended the First Ecumenical Council, as did Persian Bp. John (Mar Yohannan) presiding over the churches "in Persia and India". From the later half of the third century, the Kerala Church had relations with Persia; it seems that their Bishops came from Persia during that period. Mar John, Metropolitan of Persia and India, subscribed his name and signature to the decrees of the Synod of Nicaea in 325. (Nirappel, Rev. Dr. Antony (Syro-Malabar Catholic Diocese of Kanjirappally). The Kerala Church. Changanacherry Kerala, India.).

AD 4th -6th C

ca.4th-6th c. Severe persecution of Christians in Persia (Sassanid Empire).

AD 337 -379

The Persian Church faced several severe persecutions, notably during the reign of Shapur II (309–79), from the Zoroastrian majority who accused it of Roman leanings. In 337 Shapur sent his forces across the Tigris River, the uneasy frontier, to recover Armenia and Mesopotamia, which his predecessors had lost to the Romans. Until 350 the conflict raged in northern Mesopotamia, with neither side a clear-cut victor. Shortly after 337, Shapur took an important policy decision. Although the state religion of the Sasanian Empire was Mazdaism (Zoroastrianism), Christianity flourished within its boundaries. The Roman emperor Constantine the Great had granted

toleration to Christians in 313. With the subsequent Christianization of the empire, Shapur, mistrustful of a potential force of a fifth column at home while he was engaged abroad, ordered the persecution and forcible conversion of the Christians; this policy was in force throughout his reign.

AD 340-360

The Nasranis were granted special rights and privileges by the edict Thazhekad Sasanam; the edict was written on stone and provides proof of the early existence of St. Thomas Christians in Kerala.

AD 345

A small group of K'nanaim merchants travelled to the Jewish trade posts at Kodungallur in Kerala and settled there; their descendants are today known in Kerala as Knanaya Nasranis (Saint Thomas Christians); they were under the leadership of Thomas of Cana (Thomas of Kynai), with Bishop Joseph of Edessa (Bp. Uraha Mar Yausef), four priests, several deacons, and 72 Syro-Aramaic Jewish families who migrated from Edessa (about 400 people).

AD 354

Theophilos the Indian was sent by Emperor Constantius II on a mission to south Asia via Arabia, where he is said to have converted the Himyarites and built three churches in southwest Arabia; he is also said to have found Christians in India, along the Malabar Coast, as recorded by the Anomoean (Arian) Church historian Philostorgius.

AD 363

St. Ephrem the Syrian at Edessa, writes about St. Thomas as the Apostle of India.

AD 379-402

Continuation of the Great Persecution of the Persian church.

AD 380

St. Gregory the Theologian writes about St. Thomas as the Apostle of India.

AD 390

St. Ambrose of Milan writes about St. Thomas as the Apostle of India.

AD 400

St. Jerome writes about St. Thomas as the Apostle of India.

AD 409

Permission was formally given by the Zoroastrian King Yezdegerd to Christians to worship openly and rebuild destroyed churches, though they were not allowed to proselytize (some historians call this decree the Edict of Milan for the Assyrian Christian church).

AD 410

The Council of Seleucia-Ctesiphon, also called the Council of Mar Isaac, met in AD 410 in Seleucia-Ctesiphon, capitol of the Sassanid Empire of Persia, extending official recognition to the Empire's Christian community, (known as the Church of the East after 431 AD), and established the Bishop of Seleucia-Ctesiphon as its Catholicos, or leader, declaring him to be supreme among the Bishops of the East; this established a hierarchical Christian Church in Iran, with a patriarchate at Ctesiphon and metropolitans in the capitals of five Persian provinces; it also declared its adherence to the decisions of the Council of Nicea and subscribed to the Nicene Creed.

AD 434

Schism begun: Formal separation of the Assyrian Church of the East ("East Syrian Church", "Persian Church", "Chaldean Syrian Church", or "Nestorian Church"), from the See of Antioch: the Synod of

Dadyeshu met in Markabata of the Arabs, under the presidency of Mar Dadyeshu, proclaiming the independence of the Iranian Church from Byzantium, deciding that the Catholicos should be the sole head of the Church of the East and that no ecclesiastical authority should be acknowledged above him, referring to him for the first time as Patriarch, answerable to God alone (thus also reassuring the Sassanid monarchy that Persian Christians were not influenced by the Roman enemy).

A.D 510 – 1439 The Christian Dynasty of Villarvattom

By this period, the great Empire of the Chera Kingdom came to ruins and an immense number of small independent Kingdoms came into existence. Thus those areas where Christians were in prominence established themselves into Kingdoms. Christians were traditionally good statesmen and warriors. One such Kingdom was the Villarvattom Pana. This Kingdom Villarvattom Pana extended from the coastal islands of Chennamangalam, Maliankara and others to the north of and south of Udayamperoor. The capital of this kingdom was at Mahadevarpattanam (Maha Thevar = Great God = El Elyon) in the island of Chennamangalam and later it was shifted to Udayamperoor when the Arab invaders attacked the island. The Udayamperror Church -which stands even today -was built by Raja of Villarvottam in A.D

510. The Udayamperor Church was built by in A.D 510 during the time of Mor Abor and Prodh. There are several inscriptions in this church that supports this including the mention of one Raja Thomas who ruled in AD 900. In A.D 1330, Pope John XXII in a letter sent with Friar Jordan to the king of Vellar Vattom, address him as the successor of Raja Thomas. Pope Eugene IV addresses a Raja Thomas in A.D 1439. The papal record mentions "that there is a Kingdom twenty days journey from Cathay, of which the king and all the inhabitants are Christians, but heretics, being said to be Nestorians." "Historia de Variatate Fortunae, liv. IV, Poggi Bracciolini , Secretary to Pope Eugenius IV). The apostolic letter through his legates to Thomas, the Villarvattom king begins in the following manner: "To our dearest son in Jesus the great king Thomas of India happiness and apostolic benediction. We have been often told that you and your subjects are true and faithful Christians" Udayamperoor was the capital of this

kingdom. It all indicates that Kerala was predominantly Christian in the First Century and was ruled by Christian Kings.

This Christian dynasty lasted till about the close of the 15th century. The last ruler of the Swaroopam died without a male heir. His surviving daughter was married by a prince of the Cochin royal family who was converted to Christianity. This marriage was not blessed with any children. So the territories of the Villarvattom came to be absorbed in the Kingdom of Cochin. The Malabar Christians however preserved the royal emblems of the Villarvattom and presented this to Vasco de Gamma, when he arrived in Cochin. This was done to show their homage to the Christian King of Portugal.

Reformation and Revival attempts in Inner Indian Churches

In the 8th c A.D, Sankara a Brahmin born of an itinerant Aryan priest, from Kerala became the champion of the philosophical system known as Advaita which became the core of Gnostic Hindu thesis. As Gnosticism took its grip on Indian Christianity, saints from both the Vaishnavite and Saivite sects made several attempts to thwart all syncretization and to bring the God of incarnation and sacrifice back in the culture. In fact it was Sankara who defined the religion which we know today as Hinduism as a distinct religion based entirely on Gnostic theology without any relation to Historical Revelation of God in History as Isa of Nazarene.

Adi Sankara, Ramanujam and Madhava

The theology presented by Ramanujam (Vishista Advaita – Modified Monism) (1011-1137 AD), Madhava (Dvaita Vada – Dualistic theism)(1197-1273 AD) and all the works of saints of the 7th to 12th century were bold attempts in reformation opposing Sankara. All the sixty three Nayanmars of Saivite persuasion, and twelve Alvars of Vaishnavite persuasion came from the Dravids. But the coming in of the Theosophical Society in the wake of Independence Movement practically took over Hinduism away from the reach of redemption.

However we can still see the worship of Jesus embedded in the temple worship and symbolisms. One such Namavali, worships the one who was born of a virgin, circumcised, died on a cross and resurrected.

Om Sri Brahmaputra, Namaha
O God, Son of God, We worship you.

Om Sri Umathaya, Namaha
O God, the Holy Spirit, We worship you.

Om Sri Kannisuthaya, Namaha
O God, born of a virgin, We worship you.

Om Sri Vrishtaya, Namaha
O God, who is circumcised, We worship you.

Om Sri Panchakaya, Namaha
O God, who has five wounds, We worship you.

Om Shri Vritchsula Arul Daya, Namaha
O God, who was crucified to provide mercy, We worship you.

Om Sri Mritumjaya, Namaha
Oh God, who overcame death, We worship you.

Om Sri Dakshinamurthy, Namaha
O God, who sits on the right hand, We worship you.

It was this faith that the Tamil saints were trying to revive. (58) For other embedded mythological symbolism and theological expressions see Deivanayagam and Devakala (59)

Mar Sabor and Mar Proth

This was the time of intense debate in theology within the original Indian Churches of Saivite and Vaishnavite denominations. Among

them was the issue of Trinity within the Godhead in the context of Advaita.

Mar Sabor and Mar Proth

This was the time of intense debate in theology within the original Indian Churches of Saivite and Vaishnavite denominations. Among them was the issue of Trinity within the Godhead in the context of Advaita.



Mar Sabor and Mar Proth a pair of Twins were invited to Venad from Middle East on invitation of Kollam King Kuleshakara as an Authority for the Doctrine of Trinity on the background of a Shivate Revival of Advaita Vedanta propounded by Adi Shankara and were also instrumental in developing Christian faith as an independent Religion once and for all separating it from the heresy of Gnosticism. As part of the redefinition of Christian Church the Vedic like Chants in Sanskrit , and modes of worship following the Saivite and Vaishnavite and their icons were abandoned. We may therefore consider Mar Sabor as the person who defined the Modern Malakara Churches. Thus the Church came to be Nestorian and reemphasized the declaration of Thomas.

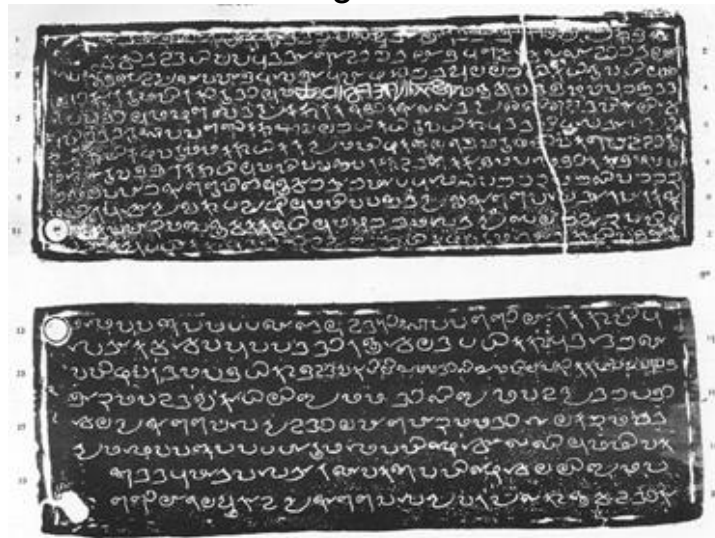


Painting of Mar Sabor, as seen in the church at Thevallakara,
Kerala

It was around 825 AD, that Maruvan Sapir Eso from Persia came with the twins, Mar Aproth and Mar Sapor, two bishops representing the Persian Catholicos. They were Nestorians. The then ruling monarch Iyyanadikal Thiruvadikal (849 AD) welcomed them and showered them with special privileges and honours. This is found in the 'Tharisa Pally cheppedu'(QLN, Copper plates, Trav: Arch, Vol, 11, PP 60- 85)

King transferred the Tarasa Church and Vaishnavite Nambuthiri community at Devalokakara (Thevalakara-Tarsish) in Quilon, and all the lands near the city with hereditament of low caste sevices to Mar Sabor to establish the faith in firm ecuminical basis. (Reference Travancore Manual page 244). The two monks were instrumental in founding Christian churches with Syrian liturgy in the Malabar coast area distinct from the Indian Vaishnavite and Saivite form.

Mar sabor moved to Kadamattom, Akapparambu, Niranam, Kayamkulam then finally to Thevalakkara where he died and was buried. He ordained the famous magician with extraordinary powers



There were two sets of plates as part of this document, but we have only parts of these plates. The signatories signed the document in Hebrew, Pahlavi, and Kufic



Kadamattom Kathanaar

Rev. Fr. Paulose Kathanar popularly known as Kadamattathu kathanar.

Kolla Varsham (Malayalam Era)

The importance of the period is seen in the start of an era called Kolla Varsham - Quilon era (today known as Malabar Era ME) by these Asyriac Saints who settled in *Korukeni kollam*, near to the present Kollam. The origin of Kollam Era has been dated as 825 AD when the great convention in Kollam was held at the behest of King Kulashekhara defining the faith. Malayalam Era is called 'Kolla Varsham' possibly as a result of the Tarish-a-palli sassnam.

It also signified the independence of Malabar from the Cheraman Perumals. (Reference Travancore Manual page 244).

Port Kollam

Kollam sea port was founded by Mar Abo at Thangasseri in 825 AD with sanction from Udayamarthandavarma the Tamil king from Venad otherwise called Ay kingdom, instead of re opening the inland sea port (kore-ke-ni kollam) near Backare (Thevalakara) also known as Nelcynda and Tyndis to the Romans and The Greeks and Thondi to the Taamils and is also the foundation of the new city



Sociopolitical Situation in the Malankara Area



Soon after the dissolution of the Second Chera Empire the Kerala was fragmented into a large number of smaller states. These included Venad (Tavancore), Perumpadappu Swarupam (Cochin), Nediyrrippu Swarupam (Zamorins of Calicut), Desinganad, Attingal, Karunagappally, Karthikappally, Kayamkulam, Purakkad, Pantalarn, Tekkumkur, Vadakkumkur, Punjar, Karappuram, Anchi, Kaimal, Edappally, Parur, Alangad, Cranganore, Airur, Talappilly, Valluvanad, Palghar, Kollengode, Kavalappara, Parappamad, Kurumpranad, Kottayam, Cannanore, Nileswaram, Kumbia.

Venad in those days had Kollam as its capital. It was Marthanda Varma (1729 -1758) who moved the capital to Trivandrum and declared Vaishnavism as his religion. British came into power during this period and they had a Resident in Travancore until the time of Indian Independence.

Cochin was the stronghold of the Portuguese. When the British Resident Col. Monroe took over Saktan Tampuran (1790-1805) restructured its administration.

"Syrian Christian Families in Central Kerala

An examination of the family histories of some of the oldest families in central Travancore ie Kollam, Kottayam, Niranam etc could very well establish their link to various places like Kuravilangadu, Palayur, Kodungallur, Nilackal etc. The family histories of Vadakkadathu in Thumpamon, Thazhamon and Thengumthottathil in Ayroor, Manjooran in Ernakulam, trace their origin in Kuravilangadu. The tradition of Kizhakkethalackal, Vadakkethalackal, Padinjarethalackal in Puthenkavu and Mavelikara claim 50 to 56 generations of continuous priesthood.

The Plathanam and Kanikunnam in Ranny , Polachirackal in Mavelikara, Illampally and Polackal in Edathua,Thalakod in Chenganoor,(refer: Alackal.com) trace their common origin to Chiraikal Royal family in Kodungallur. The tradition of Kelaparampil family in Niranam traces their origin from Nilackal; they had escaped through River Pampa to Niranam when Nilackal was plundered by Vikkram Puli Thevar and Paraya Pattam during AD1253 to 1299 after the Chera, Chola, war of 100 years came to an end in AD1085. The Vel (kings) of Ayr who ruled Nilackal area was completely displaced or destroyed with nobody to defend the place from enemy attack after the Chera –Chola war.

Migration of Syrian Christians

When the Chera kingdom was attacked by other kingdoms including the Arabs around 300AD the people in Kodungallure mostly Christians, and Jews migrated to other areas. Traditional families like Pakalomattom , Sankarapuri, (Chiraikal), etc settled down in Kuravilangad, Kurichi, Changanacherry Niranam etc. The Rulers honoured those who migrated to Changanacherry by giving them the title of "Tharakan". The same family people again moved further to Champakulam, Pullad, Chengannoor, Mavelikara ,Niranam, Ranny etc at different periods.During those times water transport was the only means of travel, hence the people had settled down mostly on the coastal areas of Arabian Sea, Kayal or rivers like Periyar, Pampa etc." Who are Nazarani and Syrian Christians? and who ruled kerala when St.Thomas came? D.N.Jha

Mulsim presence was essentially in the Calicut area where the trade with Arabs flourished. With the large prosperity the Zamorins (Samutiri) were able to annexe most of the neighboring smaller states like Beypore, Parappanad, Vettat, Valluvanad, Nilambut, Manger, Malappuram etc. In 1800 British crushed the Zamorins and annexed it with Madras Province.

"Forcible Conversion of Syrian Christians by Tippu Sultan.

Tippu Sultan took an oath to convert the Malankara Syrian Christians to Islam. In AD1784 he attacked Cochin and surrounding areas, destroyed ancient churches and temples, and took 4 lakhs Christians and one lakh Hindus who were either forcibly converted to Islam or killed. Those converted to Islam retained their names and culture .The title "Mappila"used by the Muslims in Malabar belongs to the Christians. Names among them, Ummer (Oommen) ,Choyi (Kochoyi), etc are of Syrian Christian origin. During the attack by Tippu the Kozhikode Zmuthiri (Zamorin), Manorama Thampuratti accompanied by many Syrian Christians came for shelter under Travencore State ruled by Karthikathirunal. Such Christians were settled in places like Ennakadu, Cheppadu, Kannankode, Mavelikara, etc where there were already Christians. During the time of Ramayan Delava a census of such Christians were taken. Inorder to identify them their houses were named after the tree closest to their houses. Thus names like Plamood, Mammootil, Pulimootil, Alumootil etc were given which exist till today. The earlier Christians in those places had "Thalackal", "Oor", "kode"etc added to their house name; examples are Poovathoor, Thalakode, Kizhakethalackal etc. They were Christians settled down there from St.Thomas time."Jha

CHAPTER FIVE COMING OF THE ROMAN CATHOLICS AND THEIR DISPERSION UNDER PERSECUTIONS

Early missionaries

1291 John of Monte Corvino



John of Monte Corvino

John of Monte Corvino, was a Franciscan sent to China to become prelate of Peking in around 1307. He traveled from Persia and moved down by sea to India, in 1291, to the Madras region or “Country of St. Thomas” .There he preached for thirteen months and baptized about one hundred persons. From there Monte Corvino wrote home, in December 1291 (or 1292).That is one of the earliest noteworthy account of the Coromandel coast furnished by any Western European. Traveling by sea from Mailapur, he reached China in 1294, appearing in the capital “Cambaliech” (now Beijing)

1321 Friar Odoric of Pordenone



Friar Odoric of Pordenone

Friar Odoric of Pordenone arrived in India in 1321. He visited Malabar, touching at Pandarani (20 m. north of Calicut), at Cranganore, and at Kulam or Quilon, proceeding thence, apparently, to Ceylon and to the shrine of St Thomas at Maylapur near Madras. He wrote that he had found the place where Thomas was buried.

1302-1330 Jordanus, Catalani, Bishop of Columbum

<http://ricci.rt.usfca.edu/biography/view.aspx?biographyID=1415>

Jordanus, Catalani, Bishop of Columbum, is also known as Jordanus Catalani de Séverac, Friar Jordanus, Severaco). Friar Jordanus recorded his journeys to India, Asia and the Middle East, reporting on local customs, products, and religion. His information includes China, distances between cities, etc.

In his second letter, dated in January, 1324, Jordanus relates how he had started from Tabriz to go to Cathay, but embarked first for Columbum with four Franciscan missionaries, and how they were driven by a storm to Tana, in India, where they were received by the Nestorians. There he left his companions, and started for Baroch, where he hoped to preach with success, as he was better acquainted with the Persian tongue than the others were. Being detained however at Supera, he there heard that his four brethren at Tana had been arrested, and returned to aid them, but found them already put to death. He was enabled to remove the bodies of these martyrs by the help of a young Genoese whom he found at Tana and, having transported them to Supera, he buried them in a church there as honourably as he could. The only remaining date in the biography of Jordanus is derived from a bull of Pope John XXII, the date of which is equivalent to 5th April 1330, addressed to the Christians of Columbum, and in-tended to be delivered to them by Jordanus, who was nominated bishop of that place. The bull commences as follows:

"Nohili viro domino Nascarinorum et universis sub eo Christianis Nascarinis do Columbo, Venerabilem fratrem nostrum Jordanum Catalani, episcopum Columbensem, Prædicatorum Ordinis professorem, quem nuper ad episcopalis dignitatis apicem auctoritate apostolicâ duximus promovendum --" etc.

The Pope goes on to recommend the missionaries to their goodwill, and ends by inviting the Nascarini (*Nazrání*, Christians, in India) to abjure their schism, and enter the unity of the Catholic Church.

The Pope had shortly before nominated John de Coro to be Archbishop of Sultania in Persia. This metropolitan had, at least, three bishops under him, viz., of Tabriz, of Semiscat, and of Columbum. The two latter were entrusted by the Pope with the *Pallium* for the archbishop. Sultania, between Tabriz and Tehran, was the seat of the Persian kings pre-vious to the Tartar conquest in the thirteenth century, and was still a

great centre of commerce between the Indies and Europe. The number of Christians was so great, that they had in this city, it is said, four hundred churches. (?).

We may suppose that Jordanus, after fulfilling his commission at Sultania, proceeded to his see in Malabar by the Persian Gulf, the route which he had followed on his first visit to India ; but whether he ever reached it, or ever returned from it, seems to be undetermined. M. Coquebert-Montbret assumes that he did both but as far as I can gather, this is based on the other assumption, that his *Mirabilia* was written *after* returning a second time. My impression is that it was written *before* he went out as bishop, for it contains no allusion to his having held that dignity. Nor does it appear to be known whether he had any successor in his episcopate.

MIRABILIA DESCRIPTA.

THE
WONDERS OF THE EAST,

BY
FRIAR JORDANUS,

OF THE ORDER OF PREACHERS AND BISHOP OF CALOCURUM
IN INDIA THE GREATER,

(CIRCA 1220).

TRANSLATED FROM THE LATIN ORIGINAL,
AS PUBLISHED AT PARIS IN 1884, IN THE RECUEIL DE VOYAGES
ET DE MÉMOIRES, OF THE SOCIETY OF GEOGRAPHY,

WITH THE ADDITION OF A COMMENTARY,

BY
COLONEL HENRY YULE, C.B., F.R.G.S.,
BARRISTER AT LAW (BENGAL).



LONDON:
PRINTED FOR THE HAKLUYT SOCIETY.

WINDSOR.



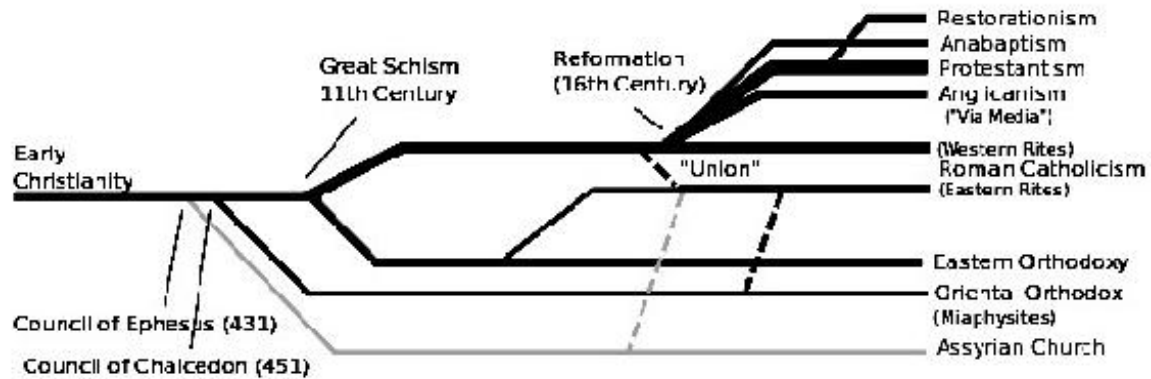
Father Jordanus Catalani, a French Dominican missionary, followed in 1321-22. He reported to Rome, apparently from somewhere on the west coast of India, that he had given Christian burial to four martyred monks. Jordanus is known for his 1329 "Mirabilia" describing the marvels of the East: he furnished the best account of Indian regions and the Christians, the products, climate, manners, customs, fauna and flora given by any European in the Middle Ages - superior even to Marco Polo's.

1347, Giovanni de Marignolli

Another prominent Indian traveler was Joseph, priest over Cranganore. He journeyed to Babylon in 1490 and then sailed to Europe and visited Portugal, Rome, and Venice before returning to India. He helped to write a book about his travels titled The Travels of Joseph the Indian which was widely disseminated across Europe.

Reformation in the Western Churches.

Major branches within Christianity



The historical development of major church branches from their roots. Protestantism in general, and particularly Restorationism, claims a direct connection with Early Christianity.

Re-formation of the Christian Church with respect to doctrines intertwined with local politics are not new. As soon as the Church was institutionalized and the need for systematic theology and hierarchial system of administrations were felt, these eventually led to separation and formation of independent churches. Many people look upon this as a decay process. However every form of growth in a living organism grow by separation just as babies grow in the womb. Each part of the body and its organ has its own function within the wider person. This is the function of the multitudes of churches. These are indications of growth and specialization of the organs within the body of Christ. It is only the cancer cells that insist that it will have only its own type of cell growth and tries to stop and thereby bring in death for the body as a whole.

The **Protestant Reformation** was a 16th-century split within Western Christianity initiated by Martin Luther, John Calvin and several early Protestants. The Reformation began as an attempt to reform the Roman Catholic Church, from within the Church itself when scholars and monks and priests opposed what they perceived as false doctrines and ecclesiastic malpractice.

Martin Luther's spiritual predecessors included John Wycliffe (1328-1384) and Jan Hus (1369-1415), who likewise had attempted to reform the Roman Catholic Church.



John Wycliff



Jan Hus

Wycliff in opposition to the Roman Catholic policy wanted to translate the Bible into the languages of the people. He himself personally translated the Gospels. The Council of Constance declared Wycliffe (on 4 May 1415) a heretic and under the ban of the Church. It was decreed that his books be burned and his remains be exhumed. The exhumation was carried out in 1428 when, at the command of Pope Martin V, his remains were dug up, burned, and the ashes cast into the River Swift, which flows through Lutterworth.



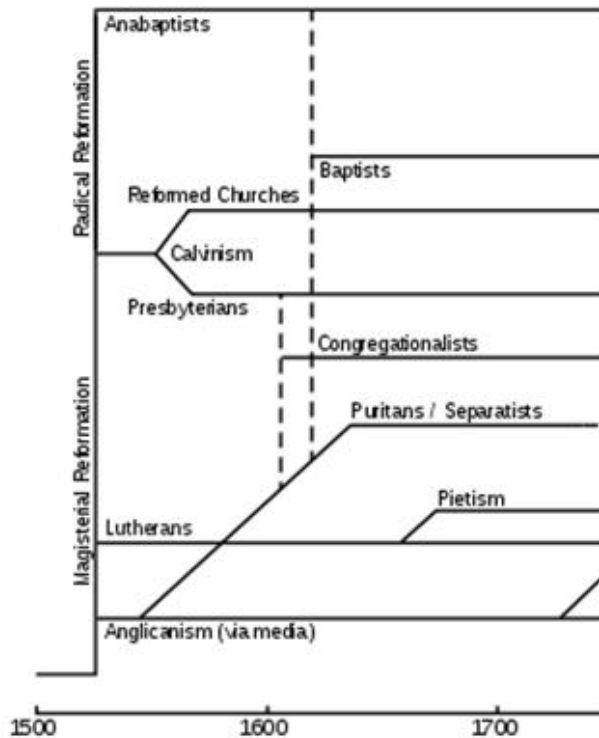
Martin Luther



95 Thesis of Martin Luther

The Protestant Reformation began on 31 October 1517, in Wittenberg, Saxony, where Martin Luther nailed his Ninety-Five Theses on the Power and Efficacy of Indulgences to the door of the Castle Church. In Germany, reformation can be dated at 1517 CE the day when Martin Luther an Augustinian monk at the university of Wittenberg, called in for a debate and discussion on doctrines and practice. This is known as 95 thesis. The consequent Martin Luther's excommunication on January 3rd, 1521, from the Catholic Church, precipitated the Protestant Reformation

John Calvin (Jean Calvin or Jehan Cauvin; 10 July 1509 – 27 May 1564) was a French theologian and pastor . His theology today is known as Calvinism. He broke from the Roman Catholic Church around 1530.and consequent to a violent uprising against Protestants in France, Calvin fled to Basel, Switzerland, where he published the first edition of his seminal work The Institutes of the Christian Religion in 1536.



Padroado Ultramarino Português

AD 1498 Arrival of Vasco Da Gama and Roman Catholic Mission

The Padroado (Portuguese: "patronage"), was an arrangement between the Holy See of the Roman Catholic Church and the Kingdom of Portugal, affirmed by a series of treaties, by which the Vatican delegated to the kings of Spain and Portugal the administration of the

local Churches as Padroado Real (Royal patronage), Padroado Ultramarino Português (Portuguese Overseas Patronage) and, Padroado Português do Oriente, (Portuguese Patronage of the East). In the 16th century, the proselytization of Asia was linked to the Portuguese colonial policy. With the Papal bull -Romanus Pontifex written on January 8, 1455 by Pope Nicholas V to King Afonso V of Portugal, the patronage for the propagation of the Christian faith in Asia was given to the Portuguese, who were rewarded with the right of conquest.

+++++

An English translation of Romanus Pontifex is reproduced below, as published in European Treaties bearing on the History of the United States and its Dependencies to 1648, Frances Gardiner Davenport, editor, Carnegie Institution of Washington, 1917, Washington, D.C., at pp. 20-26. The original text in Latin is in the same volume, at pp. 13-20.

English Translation

Nicholas, bishop, servant of the servants of God. for a perpetual remembrance.

The Roman pontiff, successor of the key-bearer of the heavenly kingdom and vicar of Jesus Christ, contemplating with a father's mind all the several climes of the world and the characteristics of all the nations dwelling in them and seeking and desiring the salvation of all, wholesomely ordains and disposes upon careful deliberation those things which he sees will be agreeable to the Divine Majesty and by which he may bring the sheep entrusted to him by God into the single divine fold, and may acquire for them the reward of eternal felicity, and obtain pardon for their souls. This we believe will more certainly come to pass, through the aid of the Lord, if we bestow suitable favors and special graces on those Catholic kings and princes, who, like athletes and intrepid champions of the Christian faith, as we know by the evidence of facts, not only restrain the savage excesses of the Saracens and of other infidels, enemies of the Christian name, but also **for the defense and increase of the faith vanquish them and their kingdoms and habitations, though situated in the remotest parts unknown to us, and subject them to their own temporal dominion, sparing no labor and expense,** in order that those kings and princes, relieved of all obstacles, may be the more animated to the prosecution of so salutary and laudable a work.

We have lately heard, not without great joy and gratification, how our beloved son, the noble personage Henry, infante of Portugal, uncle of our most dear son in Christ, the illustrious Alfonso, king of the kingdoms of Portugal and Algarve, treading in the footsteps of John, of famous memory, king of the said kingdoms, his father, and greatly inflamed with zeal for the salvation of souls and with fervor of faith, as a Catholic and true soldier of Christ, the Creator of all things, and a most active and courageous defender and intrepid champion of the faith in Him, has aspired from his early youth with his utmost might to cause the most glorious name of the said Creator to be published, extolled, and revered throughout the whole world,

even in the most remote and undiscovered places, and also to bring into the bosom of his faith the perfidious enemies of him and of the life-giving Cross by which we have been redeemed, namely the Saracens and all other infidels whatsoever, [and how] after the city of Ceuta, situated in Africa, had been subdued by the said King John to his dominion, and after many wars had been waged, sometimes in person, by the said infante, although in the name of the said King John, against the enemies and infidels aforesaid, not without the greatest labors and expense, and with dangers and loss of life and property, and the slaughter of very many of their natural subjects, the said infante being neither enfeebled nor terrified by so many and great labors, dangers, and losses, but growing daily more and more zealous in prosecuting this his so laudable and pious purpose, has peopled with orthodox Christians certain solitary islands in the ocean sea, and has caused churches and other pious places to be there founded and built, in which divine service is celebrated. Also by the laudable endeavor and industry of the said infante, very many inhabitants or dwellers in divers islands situated in the said sea, coming to the knowledge of the true God, have received holy baptism, to the praise and glory of God, the salvation of the souls of many, the propagation also of the orthodox faith, and the increase of divine worship.

Moreover, since, some time ago, it had come to the knowledge of the said infante that never, or at least not within the memory of men, had it been customary to sail on this ocean sea toward the southern and eastern shores, and that it was so unknown to us westerners that we had no certain knowledge of the peoples of those parts, believing that he would best perform his duty to God in this matter, if by his effort and industry that sea **might become navigable as far as to the Indians who are said to worship the name of Christ, and that thus he might be able to enter into relation with them,** and to incite them to aid the Christians against the Saracens and other such enemies of the faith, and might also be able forthwith to subdue certain gentile or pagan peoples, living between, who are entirely free from infection by the sect of the most impious Mahomet, and to preach and cause to be preached to them the unknown but most sacred name of Christ, strengthened, however, always by the

royal authority, he has not ceased for twenty-five years past to send almost yearly an army of the peoples of the said kingdoms with the greatest labor, danger, and expense, in very swift ships called caravels, to explore the sea and coast lands toward the south and the Antarctic pole. And so it came to pass that when a number of ships of this kind had explored and taken possession of very many harbors, islands, and seas, they at length came to the province of Guinea, and having taken possession of some islands and harbors and the sea adjacent to that province, sailing farther they came to the mouth of a certain great river commonly supposed to be the Nile, and war was waged for some years against the peoples of those parts in the name of the said King Alfonso and of the infante, and in it very many islands in that neighborhood were subdued and peacefully possessed, as they are still possessed together with the adjacent sea. Thence also many Guineamen and other negroes, taken by force, and some by barter of unprohibited articles, or by other lawful contract of purchase, have been sent to the said kingdoms. A large number of these have been converted to the Catholic faith, and it is hoped, by the help of divine mercy, that if such progress be continued with them, either those peoples will be converted to the faith or at least the souls of many of them will be gained for Christ.

But since, as we are informed, although the king and infante aforesaid (who with so many and so great dangers, labors, and expenses, and also with loss of so many natives of their said kingdoms, very many of whom have perished in those expeditions, depending only upon the aid of those natives, have caused those provinces to be explored and have acquired and possessed such harbors, islands, and seas, as aforesaid, as the true lords of them), fearing lest strangers induced by covetousness should sail to those parts, and desiring to usurp to themselves the perfection, fruit, and praise of this work, or at least to hinder it, should therefore, either for the sake of gain or through malice, carry or transmit iron, arms, wood used for construction, and other things and goods prohibited to be carried to infidels or should teach those infidels the art of navigation, whereby they would become more powerful and obstinate enemies to the king and infante, and the prosecution of this enterprise would

either be hindered, or would perhaps entirely fail, not without great offense to God and great reproach to all Christianity, to prevent this and to conserve their right and possession, [the said king and infante] under certain most severe penalties then expressed, have prohibited and in general have ordained that none, unless with *their* sailors and ships and on payment of a certain tribute and with an express license previously obtained from the said king or infante, should presume to sail to the said provinces or to trade in their ports or to fish in the sea, [although the king and infante have taken this action, yet in time it might happen that persons of other kingdoms or nations, led by envy, malice, or covetousness, might presume, contrary to the prohibition aforesaid, without license and payment of such tribute, to go to the said provinces, and in the provinces, harbors, islands, and sea, so acquired, to sail, trade, and fish; and thereupon between King Alfonso and the infante, who would by no means suffer themselves to be so trifled with in these things, and the presumptuous persons aforesaid, very many hatreds, rancors, dissensions, wars, and scandals, to the highest offense of God and danger of souls, probably might and would ensue --

We [therefore] weighing all and singular the premises with due meditation, and noting that since we had formerly by other letters of ours granted among other things free and ample faculty to the aforesaid King Alfonso -- to invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed, and the kingdoms, dukedoms, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery, and to apply and appropriate to himself and his successors the kingdoms, dukedoms, counties, principalities, dominions, possessions, and goods, and to convert them to his and their use and profit --

by having secured the said faculty, the said King Alfonso, or, by his authority, the aforesaid infante, justly and lawfully has acquired and possessed, and doth possess, these islands, lands, harbors, and seas, and they do of right belong and pertain to the said King Alfonso and his successors, nor without special license from King

Alfonso and his successors themselves has any other even of the faithful of Christ been entitled hitherto, nor is he by any means now entitled lawfully to meddle therewith -- in order that King Alfonso himself and his successors and the infante may be able the more zealously to pursue and may pursue this most pious and noble work, and most worthy of perpetual remembrance (which, since the salvation of souls, increase of the faith, and overthrow of its enemies may be procured thereby, we regard as a work wherein the glory of God, and faith in Him, and His commonwealth, the Universal Church, are concerned) in proportion as they, having been relieved of all the greater obstacles, shall find themselves supported by us and by the Apostolic See with favors and graces -- we, being very fully informed of all and singular the premises, do, *motu proprio*, not at the instance of King Alfonso or the infante, or on the petition of any other offered to us on their behalf in respect to this matter, and after mature deliberation, by apostolic authority, and from certain knowledge, in the fullness of apostolic power, by the tenor of these presents decree and declare that the aforesaid letters of faculty (the tenor whereof we wish to be considered as inserted word for word in these presents, with all and singular the clauses therein contained) are extended to Ceuta and to the aforesaid and all other acquisitions whatsoever, even those acquired before the date of the said letters of faculty, and to all those provinces, islands, harbors, and seas whatsoever, which hereafter, in the name of the said King Alfonso and of his successors and of the infante, in those parts and the adjoining, and in the more distant and remote parts, can be acquired from the hands of infidels or pagans, and that they are comprehended under the said letters of faculty. And by force of those and of the present letters of faculty the acquisitions already made, and what hereafter shall happen to be acquired, after they shall have been acquired, we do by the tenor of these presents decree and declare have pertained, and forever of right do belong and pertain, to the aforesaid king and to his successors and to the infante, and that the right of conquest which in the course of these letters we declare to be extended from the capes of Bojador and of Nã, as far as through all Guinea, and beyond toward that southern shore, has belonged and pertained, and forever of right belongs and pertains, to the said King Alfonso, his

successors, and the infante, and not to any others. We also by the tenor of these presents decree and declare that King Alfonso and his successors and the infante aforesaid might and may, now and henceforth, freely and lawfully, in these [acquisitions] and concerning them make any prohibitions, statutes, and decrees whatsoever, even penal ones, and with imposition of any tribute, and dispose and ordain concerning them as concerning their own property and their other dominions. And in order to confer a more effectual right and assurance we do by these presents forever give, grant, and appropriate to the aforesaid King Alfonso and his successors, kings of the said kingdoms, and to the infante, the provinces, islands, harbors, places, and seas whatsoever, how many soever, and of what sort soever they shall be, that have already been acquired and that shall hereafter come to be acquired, and the right of conquest also from the capes of Bojador and of Não aforesaid.

Moreover, since this is fitting in many ways for the perfecting of a work of this kind, we allow that the aforesaid King Alfonso and [his] successors and the infante, as also the persons to whom they, or any one of them, shall think that this work ought to be committed, may (according to the grant made to the said King John by Martin V., of happy memory, and another grant made also to King Edward of illustrious memory, king of the same kingdoms, father of the said King Alfonso, by Eugenius IV., of pious memory, Roman pontiffs, our predecessors) make purchases and sales of any things and goods and victuals whatsoever, as it shall seem fit, with any Saracens and infidels, in the said regions; and also may enter into any contracts, transact business, bargain, buy and negotiate, and carry any commodities whatsoever to the places of those Saracens and infidels, provided they be not iron instruments, wood to be used for construction, cordage, ships, or any kinds of armor, and may sell them to the said Saracens and infidels; and also may do, perform, or prosecute all other and singular things [mentioned] in the premises, and things suitable or necessary in relation to these; and that the same King Alfonso, his successors, and the infante, in the provinces, islands, and places already acquired, and to be acquired by him, may found and [cause to be] **founded and built any churches, monasteries, or other pious places whatsoever**; and also may

send over to them any ecclesiastical persons whatsoever, as volunteers, both seculars, and regulars of any of the mendicant orders (with license, however, from their superiors), and that those persons may abide there as long as they shall live, and hear confessions of all who live in the said parts or who come thither, and after the confessions have been heard they may give due absolution in all cases, except those reserved to the aforesaid see, and enjoin salutary penance, and also administer the ecclesiastical sacraments freely and lawfully, and this we allow and grant to Alfonso himself, and his successors, the kings of Portugal, who shall come afterwards, and to the aforesaid infante. Moreover, we entreat in the Lord, and by the sprinkling of the blood of our Lord Jesus Christ, whom, as has been said, it concerneth, we exhort, and as they hope for the remission of their sins enjoin, and also by this perpetual edict of prohibition we more strictly inhibit, all and singular the faithful of Christ, ecclesiastics, seculars, and regulars of whatsoever orders, in whatsoever part of the world they live, and of whatsoever state, degree, order, condition, or pre-eminence they shall be, although endued with archiepiscopal, episcopal, imperial, royal, queenly, ducal, or any other greater ecclesiastical or worldly dignity, that they do not by any means presume to carry arms, iron, wood for construction, and other things prohibited by law from being in any way carried to the Saracens, to any of the provinces, islands, harbors, seas, and places whatsoever, acquired or possessed in the name of King Alfonso, or situated in this conquest or elsewhere, to the Saracens, infidels, or pagans; or even without special license from the said King Alfonso and his successors and the infante, to carry or cause to be carried merchandise and other things permitted by law, or to navigate or cause to be navigated those seas, or to fish in them, or to meddle with the provinces, islands, harbors, seas, and places, or any of them, or with this conquest, or to do anything by themselves or another or others, directly or indirectly, by deed or counsel, or to offer any obstruction whereby the aforesaid King Alfonso and his successors and the infante may be hindered from quietly enjoying their acquisitions and possessions, and prosecuting and carrying out this conquest.

And we decree that whosoever shall infringe these orders [shall incur the following penalties], besides the punishments pronounced by law against those who carry arms and other prohibited things to any of the Saracens, which we wish them to incur by so doing; if they be single persons, they shall incur the sentence of excommunication; if a community or corporation of a city, castle, village, or place, that city, castle, village, or place shall be thereby subject to the interdict; and we decree further that transgressors, collectively or individually, shall not be absolved from the sentence of excommunication, nor be able to obtain the relaxation of this interdict, by apostolic or any other authority, unless they shall first have made due satisfaction for their transgressions to Alfonso himself and his successors and to the infante, or shall have amicably agreed with them thereupon. By [these] apostolic writings we enjoin our venerable brothers, the archbishop of Lisbon, and the bishops of Silves and Ceuta, that they, or two or one of them, by himself, or another or others, as often as they or any of them shall be required on the part of the aforesaid King Alfonso and his successors and the infante or any one of them, on Sundays, and other festival days, in the churches, while a large multitude of people shall assemble there for divine worship, do declare and denounce by apostolic authority that those persons who have been proved to have incurred such sentences of excommunication and interdict, are excommunicated and interdicted, and have been and are involved in the other punishments aforesaid. And we decree that they shall also cause them to be denounced by others, and to be strictly avoided by all, till they shall have made satisfaction for or compromised their transgressions as aforesaid. Offenders are to be held in check by ecclesiastical censure, without regard to appeal, the apostolic constitutions and ordinances and all other things whatsoever to the contrary notwithstanding. But in order that the present letters, which have been issued by us of our certain knowledge and after mature deliberation thereupon, as is aforesaid, may not hereafter be impugned by anyone as fraudulent, secret, or void, we will, and by the authority, knowledge, and power aforementioned, we do likewise by these letters, decree and declare that the said letters and what is contained therein cannot in any wise be impugned, or the effect thereof hindered or obstructed, on

account of any defect of fraudulency, secrecy, or nullity, not even from a defect of the ordinary or of any other authority, or from any other defect, but that they shall be valid forever and shall obtain full authority. And if anyone, by whatever authority, shall, wittingly or unwittingly, attempt anything inconsistent with these orders we decree that his act shall be null and void. Moreover, because it would be difficult to carry our present letters to all places whatsoever, we will, and by the said authority we decree by these letters, that faith shall be given as fully and permanently to copies of them, certified under the hand of a notary public and the seal of the episcopal or any superior ecclesiastical court, as if the said original letters were exhibited or shown; and we decree that within two months from the day when these present letters, or the paper or parchment containing the tenor of the same, shall be affixed to the doors of the church at Lisbon, the sentences of excommunication and the other sentences contained therein shall bind all and singular offenders as fully as if these present letters had been made known and presented to them in person and lawfully. Therefore let no one infringe or with rash boldness contravene this our declaration, constitution, gift, grant, appropriation, decree, supplication, exhortation, injunction, inhibition, mandate, and will. But if anyone should presume to do so, be it known to him that he will incur the wrath of Almighty God and of the blessed apostles Peter and Paul. Given at Rome, at Saint Peter's, on the eighth day of January, in the year of the incarnation of our Lord one thousand four hundred and fifty-four, and in the eighth year of our pontificate.

P. de Noxeto.)

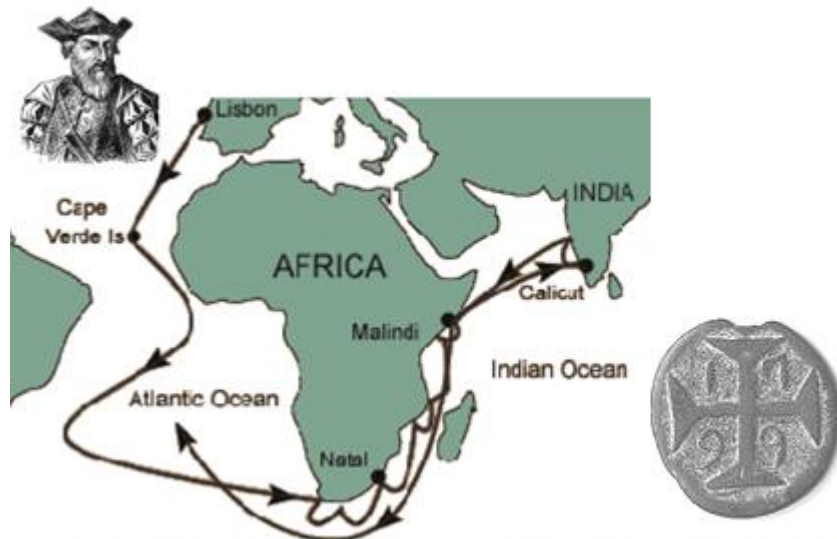
The kings ordered the construction of churches; and also nominated pastors and bishops. Thus the Portuguese colonisation was effectively both political and religious by default. It was under this condition we should be looking at the Portuguese Colonisation

and the behavior of Bishops in their treatment of the Malankara Suryani Christians.

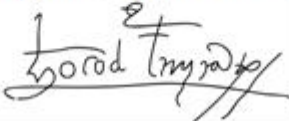


AD 1498 Arrival of Vasco Da Gama and Roman Catholic Mission

The squadron of Vasco da Gama set sail from Targus River in Lisbon on Portugal in July 8. 1497, rounded the Cape and continued along the coast of East Africa, where a local pilot was brought on board who guided them across the Indian Ocean. He was carrying a letter from the Pope to the Eastern Christian King - Prestir John and to the Ruler of Malabar City of Calicut. He commanded the flagship *St. Gabriel*, accompanied by the *St. Raphael* and *Berio* (commanded, respectively, by his brother Paulo and Nicolas Coelho) and a large supply ship. Reaching Kappad near Calicut (the capital of the native kingdom ruled by Zamorins) in south-western India in May 20, 1498. The second in 1500 under Pedro Álvares Cabral landed also in the Brazilian coast. Two follow up voyages were sent in 1501 and 1503.



Vasco Da Gama and the Portuguese colonization routes and the Portuguese Indian coin minted 1799

Born	1460 or 1469 Sines or Vidigueira, Alentejo, Kingdom of Portugal
Died	23 December 1524 (aged 54-64) Kochi, India
Occupation	Explorer, Governor of Portuguese India
Signature	



Vasco da Gama lands at Calicut,
May 20, 1498.





Vasco da Gama was the first European to open a sea-based trade route to India. In an epic voyage, he sailed around Africa's Cape of Good Hope and succeeded in breaking the monopoly of Arab and Venetian spice traders

Vasco Da Gama (1460 – 1524 AD) was commissioned by the King of Portugal King Manuel I to over ride the Muslim hegemony over the Oriental oceanic trades. He also hoped to join with the Eastern Christian forces (symbolized to medieval Europeans by the legend of the Priest King Prestor John) in an attempt to crusade against Islam. Gama carried with him a personal letter from King Manuel to Prester John and to the ruler of the Malabar city of Calicut from the Tagus River of Lisbon on July 8, 1497. After the circuitous journey round Africa he landed in Calicut in AD 1498. So when Gama landed in Calicut he assumed that the people were all Christians. He even went to the temple to worship “Our Lady” and prostrated before the goddess Mariamma. The name Krishna very much sounded exactly as Christ. They were soon to realize their mistake.



Mother Mary and Mariamman

right: Sri Kanyaka Paramesvari temple in the heart of old Georgetown in Chennai.
December, 1994

The Tamil word "Amman" means "mother", so the name **Mariamman** means "Mother Mari". Alternative versions of her name include **Mariamman**, **Marika**, **Amman**, **Mari**, **Mahamaayi**, and **Maariamman**. She is considered to be a form of Mother Parvati, consort of Siva, the Father God; who also manifests Herself as Durga and Kali. Hindus have statues of Mariamman in the temples, and pictures of Her in their houses. Very often she is called Virgin Goddess (Kanyaka Parameswari) Ghee or oil lamps are lit in shrines to Mariamman, and some devotees may place ghee lamps before Her shrine in the temple. There are special prayers and hymns to Mariamman. Hindus observe a vegetarian diet on Fridays - they refrain from eating meat.

Without the understanding of the emergence of Hinduism from the early Thomas Christianity all these could not make sense. From the 8th C defining period of Hinduism, it grew up into a distinct religion. It also shows how the Greco-Roman Churches almost fall in line with the Hindu Churches except for the fact there was the redeeming presence of the Reformation which halted such extreme idol worship and ritual acts be taken to their extreme.



Vasco da Gama's first voyage to India

Goa was settled by the Portuguese in 1498.

Daman and Diu were not annexed by the Portuguese until 1537 CE.

St Jerome Fort built by the Portuguese in Daman between 1614 and 1627 CE.

There were 2 other small enclaves which were under Portuguese control. These were called Dadra and Nagar Haveli. These 2 small enclaves came under Portuguese control in 1783 and 1785 and were administered from Daman. They became semi-independent in 1954 - because they were still recognized by the international community as Portuguese possessions. But in 1961 when the Portuguese were forced to leave India, these 2 enclaves signed an agreement to become part of India.

Along with this came the religious domination of Roman Catholic Church over the independent churches of Malabar. Portuguese being of Roman Catholic persuasion wanted to bring the Malabar Christians under the pontificate of Rome.

According to the Roman concept the Pope of Rome is the heir to the throne of Peter and is the Vicar of the Church Universal all over the world wherever it may be. The Roman Catholicism claimed that Pope of Rome was the supreme head of all the churches of the world and Indian Churches should also submit to this supremacy if they are to remain true as Catholic Church. The first such claim came with Friar John, whom Pope John XXII ordained as Bishop of Quilon in AD 1330 when he was sent him with a letter. Friar John is

reported to have come to Quilon and founded a church in Latin rite. However historically there is no evidence that he ever came to Quilon. He is said to have been martyred at Kalyan in Bombay. There were similar visits from other legations from Rome. Though these were received with Christian courtesy it did not lead to acknowledgement of Papal supremacy as expected.



Vasco-da-Gama's flagship San Gabriel Vasco-da-Gama



Fleet departing Fleet arriving at Calicut Embarking at Rastello
from the stamp collection of Kasinath R.
<http://rainbowstampclub.blogspot.com/2010/05/world-circus-geneva-2010.html>

During the second expedition, the Portuguese fleet comprising 13 ships and 18 priests, under Captain Pedro Álvares Cabral, anchored at Cochin on Nov. 26, 1500.



Captain Pedro Álvares Cabral

Cabral soon won the goodwill of the Raja of Cochin. He allowed four priests to do apostolic work among the early Christian communities scattered in and around Cochin. Thus Portuguese missionaries established Portuguese Mission in 1500.



The Great Dom Francisco

Dom Francisco de Almeida also known as "the Great Dom Francisco" distinguished himself as a counsellor to King John II of Portugal and later in the wars against the Moors and in the conquest of Granada in 1492. In 1503 he was appointed as the first governor and viceroy of the Portuguese State of India (Estado da Índia). Almeida is credited with establishing Portuguese hegemony in the Indian Ocean, with his victory at the naval Battle of Diu in 1509.

Dom Francisco de Almeida, the first Portuguese Viceroy got permission from the Kochi Raja to build two church edifices -namely Santa Cruz Basilica (Founded : 1505) and St. Francis Church (Founded : 1506) using stones and mortar which was unheard of at

that time as the local prejudices were against such a structure for any purpose other than a royal palace or a temple.



Santa Cruz Basilica (Founded : 1505)



St. Francis Church (Founded : 1506)



Duarte Pacheco Pereira, first commander of Fort Manuel of Cochin

Profiting from the rivalry between the ruler of Kochi and the Zamorin of Calicut, the Portuguese were well received and seen as allies, getting a permit to build a fort (Fort Manuel) and a trading post that were the first European settlement in India. The Battle of Cochin ensued where a series of confrontations, between March and July 1504, fought on land and sea, principally between the Portuguese garrison at Cochin, allied to the Trimumpara Raja, and the armies of the Zamorin of Calicut and vassal Malabari states.

Profiting from the rivalry between the ruler of Kochi and the Zamorin of Calicut, the Portuguese were well received and seen as allies, getting a permit to build a fort (Fort Manuel) and a trading post that were the first European settlement in India. In 1505 King Manuel I of Portugal appointed Francisco de Almeida first Viceroy of Portuguese India, establishing the Portuguese government in the east. That year the Portuguese conquered Kannur where they founded St. Angelo Fort. Lourenço de Almeida arrived in Ceylon (modern Sri Lanka), where he discovered the source of cinnamon. In 1509, the Portuguese won the sea Battle of Diu against the combined forces of the Ottoman Sultan Beyazid II, Sultan of Gujarat, Mamlûk Sultan of Cairo, Zamorin of Kozhikode, Venetian Republic, and Ragusan Republic (Dubrovnik). .

On June 12, 1514, Cochin and Goa became two prominent mission stations under the newly created Diocese of Funchal in Madeira. In 1534, Pope Paul III by the Bull *Quequem Reputamus*, raised Funchal as an archdiocese and Goa as its suffragan, deputing the whole of India under the diocese of Goa.

A second Battle of Diu in 1538 finally ended Ottoman ambitions in India and confirmed Portuguese hegemony in the Indian Ocean.

In 1542 Jesuit missionary Francis Xavier arrived in Goa at the service of King John III of Portugal, in charge of an Apostolic Nunciature. The Portuguese built the Pulicat fort in 1502, with the help of the Vijayanagar ruler. There were Portuguese settlements in and around Mylapore. The Luz Church in Mylapore, Madras (Chennai) was the first church that the Portuguese built in Madras in 1516. Later in 1522, the São Tomé church was built on the grave of Saint Thomas.



This started the Colonization process of India by the Western Nations. The Portuguese founded their Indian empire from Goa. The Goan Empire was started by Alfonso de Albuquerque who was the first Viceroy of Portugal from 1509 to 1515. Gama returned to India twice and on the second time entered India as the Viceroy of Portugal on December, 24 1524. and he died on the Malabar Coast at Cochin in India.

A second Battle of Diu in 1538 finally ended Ottoman ambitions in India and confirmed Portuguese hegemony in the Indian Ocean.

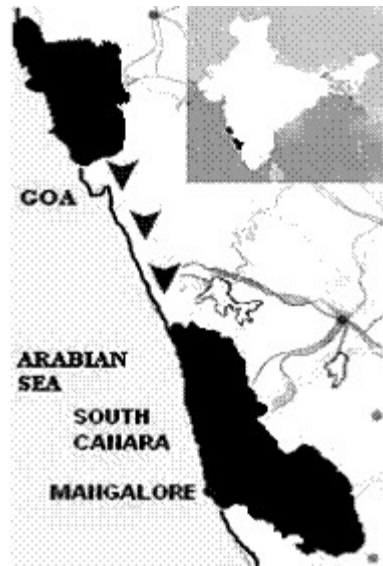


St. Francis Xavier

In 1542 Jesuit missionary Francis Xavier arrived in Goa at the service of King John III of Portugal, in charge of an Apostolic Nunciature. , Francis Xavier, converted fishing communities all along the southwestern coast of India, and they remain as Christians to this day. He was canonized as a saint in 1622

Inquisition and Migration of Goan Catholics

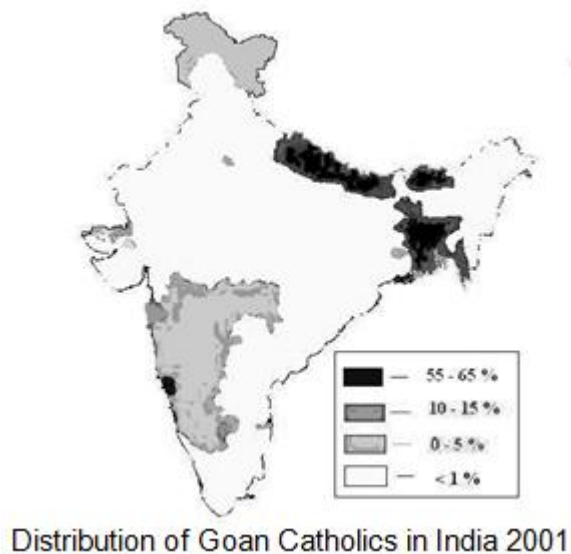
The Catholic saint Francis Xavier requested John III of Portugal to install an Inquisition in Goa, which became the cause of the first great wave of migrations towards South Canara



http://www.enotes.com/topic/Mangalorean_Catholics

Many of the Goan ancestors of the present Mangalorean Catholics fled Goa because of the Goa

Inquisition introduced by the Portuguese in 1560. King Sebastian of Portugal decreed that every trace of Indian customs be eradicated through the Inquisition. But many Christians of Goa were tenaciously attached to some of their ancient Indian customs, especially their traditional Hindu marriage costumes and refused to abandon them. Those who refused to comply with the rules laid down by the Inquisition were forced to leave Goa and to settle outside the Portuguese dominion, which resulted in the first wave of migrations towards South Canara.



However, many Goan Catholics were tenaciously attached to some of their Indian cultural practices and customs. Those who refused to give up their ancient practices were declared apostates and heretics and condemned to death. Such circumstances forced many to leave Goa and settle in the neighboring kingdoms, of which a minority went to the Deccan and the vast majority went to Canara. Historian Severine Silva reasons that the fact that these Catholics who fled the Inquisition did not abandon their Christian faith. These migrations laid the foundations for two distinct Konkani Catholic communities in Canara—the Karwari Catholics of North Canara and the Mangalorean Catholics of South Canara, respectively.

It is interesting and instructive, in this light, to view the rituals and practices of Mangalorean Catholics. These Catholics of South fled from Goa (mainly from its northern districts) in successive waves. A large number fled to escape the scrutiny of the inquisition. Among them the ritual substances banned by the inquisition such as betel leaves, areca nuts, rice and flowers, continue to be employed in domestic celebrations and the pattern of ritual practices appears much more resemble forms described in the Inquisitorial edict. — A.P.L. D'Souza, Popular Christianity: A Case Study among the Catholics of Mangalore

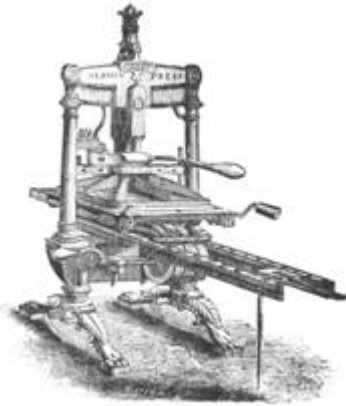
Portuguese viceroy forbade the use of Konkani the local language of Goa on 27 June 1684 and further decreed that within three years, the local people in general would speak the Portuguese tongue and use it in all their contacts and contracts made in Portuguese territories. The penalties for violation would be imprisonment. The decree was confirmed by the king on 17 March 1687.

The Christians who left Goa were skilled cultivators who abandoned their irrigated fields in Goa to achieve freedom. At the time of migration, Canara was ruled by the Keladi king, Shivappa Nayaka (1540–60). He evinced great interest in the development of agriculture in his empire and welcomed these farmers to his kingdom, giving them fertile lands to cultivate. They were also recruited into the armies of the Bednore dynasty. This was confirmed by Francis Buchanan, a Scottish physician, when he visited Canara in 1801. In his book, *A Journey from Madras through the Countries of Mysore, Canara and Malabar* (1807), he stated that "The princes of the house of Ikkeri had given great encouragement to the Christians, and had induced 80,000 of them to settle in Tuluva."

Under the provisional treaties between the Portuguese and the Bednore rulers, and the Paradox

(Protectorate privileges) the Christians were allowed to build churches and help the growth of Christianity in South Canara.

Portuguese Printing Press in India.



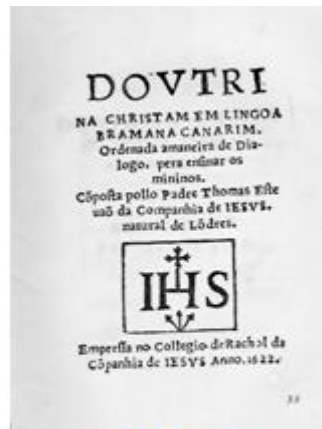
In 1556, a Portuguese ship going to Goa for came with 14 Jesuits bound for Abyssinia (today's Ethiopia) and a printing press. One of them, Joao de Bustamente, a Spaniard, was a printer. Before it got to Abyssinia, the clergy in Goa requested the Portuguese Governor General to keep the press in India as it was more needed here. Thus Bustamente and his printing press remained in Goa in the College of St. Paul in Old Goa. Four books are known to have been printed by Bustamante:

- Conclusões e outras coisas (Theses and other things) in 1556.
- Confecionarios in 1557.
- Doutrina Christa by St. Francis Xavier in 1557.
- Tratado contra os erros scismaticos dos Abexins (A Tract against the Schismatic Errors of the Abyssinians) by Gonçalo Rodrigues in 1560.

In 1568, the first illustrated cover page (the illustration being done with the relief technique of woodblock) was printed in Goa for the book *Constituciones Do Arcebispado De Goa*. The earliest, surviving printed book in India is the *Compendio Spiritual Da Vide Christaa* (Spiritual Compendium of the Christian life) of Gaspar Jorge de Leão Pereira, the Portuguese Archbishop of Goa.

Joao Gonsalves, is credited with preparing the first printing types of an Indian script-Tamil. However, since they were not satisfactory,

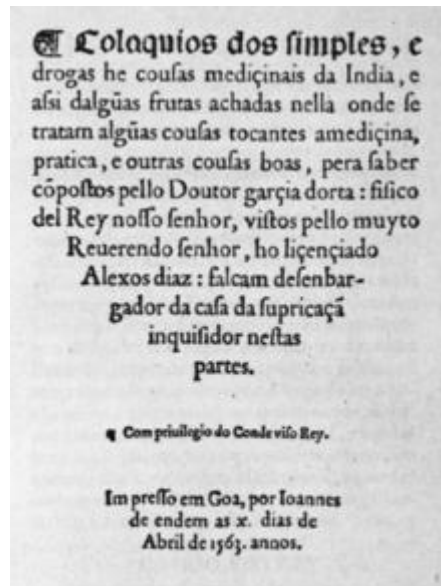
new casts were made in Quilon(Kollam) by Father Joao da Faria. On 20 October 1578, these types were used to print the first book in an Indian language in India (the first Tamil book was printed in Lisbon in 1554 in Romanized Tamil script.)-Henrique Henriques's Doctrina Christam en Lingua Malauar Tamul – Tampiran Vanakam, a Tamil translation of St Francis Xavier's Doutrina Christa. This 16 page book of prayers and catechetical instructions was printed in Quilon.



Tamil translation of
St Francis Xavier's
Doutrina Christa

Father Thomas Stephens in 1622, published Doutrina Christam em lingua Bramana Canarim, ordenada a maneira de dialogo, pera ensinar os mininos, por Thomas Esteuao, Collegio de Rachol (Christian Doctrines in the Canarese Brahmin Language, arranged in dialogue to teach children). This was the first book in Konkani in 1640. Father Thomas Stephen produced the first Konkani Grammar also in 1640.

From then on printing in Latin, Portuguese, Tamil (which the Portuguese called Malabar) and, Konkani, were distributed for the next hundred years. Then, as suddenly as it had started the printing stopped. Tamil printing stopped around 1612. but the books in Latin and Portuguese were continued to be printed in Goa till 1674.



Title page of
Garcia da Orta's *Colóquios*.
Goa, 1563.

. The "Second Wave of Migration" to the South



Ali Adil Shah I

Ali Adil Shah I's attack on Goa in 1571 precipitated the second wave of Goan Catholic migrations towards South Canara.

In 1570, the Sultan of Bijapur, Ali Adil Shah I along with the Sultan of Ahmadnagar, Murtaza Nizam Shah and the Zamorin of Kozhikode for an attack on the Portuguese territories of Goa, Chaul and Mangalore. He attacked Goa in 1571 and ended Portuguese influence in the region. Many Catholics from Goa migrated to South

Canara and settled down in Barkur, Kallianpur, Kundapura and Basrur. This migration is referred as the "Second Wave of Migration". This included Christian Goud Saraswat of the Shenvi sub-section.

"Third Wave of Migration".

The attacks of the Maratha Empire on Goa, during the mid 16th century, was also a cause of migration. In 1664, Shivaji, the founder of the Maratha empire, attacked Kudal, a town north of Goa, and began his campaign for Goa. After Shivaji's death on April 3, 1680, his son Sambhaji ascended to the throne. The onslaught of Sambhaji, along the northern territories of Goa drove nearly all the Christians from their homelands, and most of them migrated to South Canara. This migration is referred as the "Third Wave of Migration".



Maratha ruler Sambhaji

The Maratha ruler Sambhaji's onslaught was responsible for the third great wave of migrations to South Canara.

The Mysore Catholic Mission and Persecution of Christians

The Mysore Catholic mission was established in Srirangapatna in 1649 by Leonardo Cinnami, an Italian Jesuit from Goa. Although a few years later Cinnami was expelled from Mysore on account of opposition in Kanthirava's court. However he was allowed to return to consolidate his mission which now expanded all over Mysore area some of which now form part of Madras.



Kanthirava Narasaraja I

The reign of Kanthirava Narasaraja I, the Wodeyar ruler of Mysore from 1638 to 1659, saw a wave of persecutions directed against the Mangalorean Catholics at Seringapatam.



Dalwai of Mysore (de facto ruler) Hyder Ali
and his son Tipu Sultan

Hyder Naik was the dalwai or commander-in-chief to Krishnaraja Wodeyar II. Eventually he took over control as the Sultan and practically instituted Islamic rule.

In February 1768, the British captured Mangalore and Canara from Hyder. At the end of the same year, Hyder, along with his son Tipu Sultan, defeated the British and recaptured Mangalore. After the conquest, Hyder was informed that the Mangalorean Catholics had helped the British in their conquest of Mangalore. Hyder believed that this behaviour amounted to treachery against the sovereign. Summoning a Portuguese officer and several Christian priests from Mangalore, he asked for suggestions as to how the

Mangalorean Catholics should be punished. The Portuguese officer suggested the death penalty for those Catholics who had helped the British, as it was the standard punishment for betraying a sovereign. However these suspicions against the clergy and the Christians were removed and during Hyder's regime, Roman Catholicism in Mangalore and the Mangalorean Catholic community continued to flourish. The Second Anglo-Mysore War began in 1780 and led to Hyder's death on 7 December 1782, at Arcot. Afterwards the British recaptured the fort at Mangalore.



Mangalore Fort soon after it was taken over by the British

His son Tipu Sultan succeeded his father at the age of 31 and was antichristian and fought against the British infiltration into India. Tipu made a number of accusations against the Christians, including that they had invited the British to invade Canara in 1781–82. The captivity of Mangalorean Catholics at Seringapatam, began on 24 February 1784 and continued on till 4 May 1799.

The Jamalabad fort route. Mangalorean Catholics had traveled through this route on their way to Srirangapatnam



The Jamalabad fort route

The Bakur Manuscript reports him as having said: "All Musalmans should unite together, and considering the annihilation of infidels as a sacred duty, labor to the utmost of their power, to accomplish that subject." Soon after the Treaty of Mangalore in 1784, Tipu gained control of Canara. He issued orders to seize the Christians in Canara, confiscate their estates, and deport them to Seringapatam, the capital of his empire, through the Jamalabad fort route. However, there were no priests among the captives.

Together with Father Miranda, all the 21 arrested priests were issued orders of expulsion to Goa, fined Rupees 2 lakhs, and threatened death by hanging if they ever returned.

Tipu ordered the destruction of 27 Catholic churches, all beautifully carved with statues depicting various saints. Among them included the Church of Nossa Senhora de Rosario Milagres at Mangalore, Fr Miranda's Seminary at Monte Mariano, Church of Jesu Marie Jose at Omzoor, Chapel at Bolar, Church of Mercês at Ullal, Imaculata Conceicao at Mulki, San Jose at Perar, Nossa Senhora dos Remedios at Kirem, Sao Lawrence at Karkal, Rosario at Barkur, Immaculata Conceicao at Baidnur. All were razed to the ground, with the exception of The Church of Holy Cross at Hospet, owing to the friendly offices of the Chauta Raja of Moodbidri.

According to Thomas Munro, a Scottish soldier and the first collector of Canara, around 60,000 people, nearly 92 percent of the entire Mangalorean Catholic community, were captured; only 7,000 escaped.

Francis Buchanan gives the numbers as 70,000 captured, from a population of 80,000, with 10,000 escaping. They were forced to climb nearly 4,000 feet (1,200 m) through the jungles of the Western Ghat mountain ranges. It was 210 miles (340 km) from Mangalore to Seringapatam, and the journey took six weeks. According to British Government records, 20,000 of them died on the march to Seringapatam. According to James Scurry, a British officer, who was held captive along with Mangalorean Catholics, 30,000 of them were forcibly converted to Islam. The young women and girls were forcibly made wives of the Muslims living there. The young men who offered resistance were disfigured by cutting their noses,

upper lips, and ears. According to Mr. Silva of Gangolim, a survivor of the captivity, if a person who had escaped from Seringapatam was found, the punishment under the orders of Tipu was the cutting off of the ears, nose, the feet and one hand. The British officer James Scurry, was detained a prisoner for 10 years by Tipu Sultan along with the Mangalorean Catholics



A dungeon at Seringapatam

Those Christians who refused to embrace Islam were imprisoned in such dungeons.

Tipu Sultan's rule of the Malabar coast had an adverse impact on the Syrian Malabar Nasrani

community. Many churches in the Malabar and Cochin were damaged. The old Syrian Nasrani seminary at Angamaly which had been the centre of Catholic religious education for several centuries was razed to the ground by Tipu's soldiers. A lot of centuries old religious manuscripts were lost forever. The church was later relocated to Kottayam where it still exists. The Mor Sabor church at Akaparambu and the Martha Mariam Church attached to the seminary were destroyed as well. Tipu's army set fire to the church at Palayoor and attacked the Ollur Church in 1790. Furthermore, the Arthat church and the Ambazhakkad seminary was also destroyed. Over the course of this invasion, many Syrian Malabar Nasrani were killed or forcibly converted to Islam. Most of the coconut, arecanut, pepper and cashew plantations held by the Syrian Malabar farmers were also indiscriminately destroyed by the invading army. As a result, when Tipu's army invaded Guruvayur and

adjacent areas, the Syrian Christian community fled Calicut and small towns like Arthat to new centres like Kunnamkulam, Chalakudi, Ennakadu, Cheppadu, Kannankode, Mavelikkara, etc. where there were already Christians. They were

given refuge by Sakthan Tamburan, the ruler of Cochin and Karthika Thirunal, the ruler of Travancore, who gave them lands, plantations and encouraged their businesses. Colonel Macquay, the British resident of Travancore also helped them.

Tipu's persecution of Christians even extended to captured British soldiers. For instance, there were a significant number of forced conversions of British captives between 1780 and 1784. Following their disastrous defeat at the 1780 Battle of Pollilur, 7,000 British men along with an unknown number of women were held captive by Tipu in the fortress of Seringapatnam. Of these, over 300 were circumcised and given Muslim names and clothes and several British regimental drummer boys were made to wear ghagra cholis and entertain the court as nautch girls or dancing girls.

Tipu also seized nearly 70,000 Hindus of Coorg along with the King of Coorg, Dodda Vira-Rajendra, and held them captive at Seringapatam. They were also forcibly converted to Islam and received the same treatment as the Mangalorean Catholics. From 1786 until 1789, even the Nairs of Malabar were captured and deported to Seringapatam.

By 1787, half of the Christians had perished through disease and starvation. As the Christians settled down in Seringapatam, they slowly reorganised themselves as underground Christian groups with the elders forming small secret groups named the "Council of Ten", to help keep their faith alive. According to Balthazar of Belthangadi, in the "Council of Ten", all the groups met together from time to time to deliberate on issues concerning the community. In 1789, Tipu came to know of the group through one of his officers and thereafter banned any large gathering of the Christians. English Jesuit Thomas Stephens (1549—1619) wrote the Krista Purana, -written in Konkani and Marathi languages -an epic poem on the life of Jesus Christ

which became the center of the study of the underground group. Though these books when found were burned by the Muslims, the persecution only intensified the Christian activities underground. Following the catacomb traditions the underground Christians constructed subterranean refuges in which to perform their religious devotions, and study the life of Christ and other books, and strengthen their faith.

Many of the captive Christians escaped to neighboring countries. In 1792, the King of Coorg, Dodda Vira-Rajendra, managed to escape from captivity at Seringapatnam, and, with the aid of the British armies under Lord Cornwallis, was able to regain Coorg for himself through the treaty of 1792 between the English, their allies and Tipu. Anxious to repopulate a kingdom depopulated by Tipu, Dodda welcomed the fugitive Konkani Christians. As an inducement to remain permanently in his territory, he granted them several privileges, obtained a priest from Goa, and built a chapel for them. After the relaxation of policies from 1792 onwards, the Christians began to resettle in Canara. Many Mangalorean Catholic students, who had studied for the priesthood in Goa returned to Mangalore.

In the Battle of Seringapatam on 4 May 1799, the British army under officers George Harris, David Baird, and Arthur Wellesley stormed the fortress, breached the town of Seringapatam, and killed Tipu. After Tipu's death in the Fourth Anglo-Mysore War, the Mangalorean Catholics were freed from captivity. Of the 60,000–80,000 Christians taken captive, only 15,000–20,000 made it out as Christians. British general Arthur Wellesley helped 10,000 of them return to Canara. Of the remaining Christians freed, about a thousand went to Malabar, and some hundreds settled in Coorg. Churches destroyed by Tipu were rebuilt by the Christians. Eventually the Catholic Community became very prosperous in Canara.



Sir Arthur Wellesley

The Portuguese shifted their base to Cochin and Quilon, where they ruled (or influenced the rule) and had their major presence for nearly 160 years, changing the course of history in regard to politics, religion and trade in Malabar.

The Dutch finally defeated the Portuguese in Malabar in 1660 and pushed the Portuguese towards Goa and the Daman, Diu colonies where they remained until the Independence of India. After India's independence from the British in 1947, Portugal refused to accede to India's request to relinquish control of its Indian possessions. Eventually, in December 1961, India militarily invaded Goa, Daman and Diu and the Governor of Portuguese India General Vassalo da Silva signed the Instrument of Surrender on 19 December 1961, ending 450 years of Portuguese rule in India. On 30 May 1987 Goa became the 25th state of the Indian Union. Daman and Diu was separated from Goa and continues to be administered as a Union territory.



Diu fortress in Portuguese India.



Map of the main Portuguese settlements (1600s.) by Marco Ramerini
<http://www.colonialvoyage.com/eng/maps/portuguese/asia.html>



Wiki map of Portuguese Empire



The 1494 Tordesilhas Treaty meridian dividing the world between Portugal and Castille (modern-day Spain) and the Moluccas antimeridian (green), set at the Treaty of Zaragoza, 1529

**In order to understand the events connected with various Christian groups in various regions of India we need to remember the series of Colonial occupation timings.
Here is the time line for the Colonial India**

Portuguese India 1510–1961
Casa da Índia 1434–1833
Portuguese East India Company 1628–1633
Dutch India 1605–1825
Danish India 1620–1869
French India 1759–1954
British India 1613–1947
East India Company 1612–1757
Company rule in India 1757–1857
British Raj 1858–1947

Along with this came the religious domination of Roman Catholic Church over the independent churches of Malabar. Portuguese being of Roman Catholic persuasion wanted to bring the Malabar Christians under the pontificate of Rome.

According to the Roman concept the Pope of Rome is the heir to the throne of Peter and is the Vicar of the Church Universal all over the world wherever it may be. The Roman Catholicism claimed that Pope of Rome was the supreme head of all the churches of the world and Indian Churches should also submit to this supremacy if they are to remain true as Catholic Church. The first such claim came with Friar John, whom Pope John XXII ordained as Bishop of Quilon in AD 1330 when he was sent him with a letter. Friar John is reported to have come to Quilon and founded a church in Latin rite. However historically there is no evidence that he ever came to Quilon. He is said to have been martyred at Kalyan in Bombay. There were similar visits from other legations from Rome. Though these were received with Christian courtesy it did not lead to acknowledgement of Papal supremacy as expected.

AD 1599 Synod of Diampore

The Portuguese became powerful in certain areas of India especially in Goa and Bombay. In Jan. 1599, Alexiyodi Menessis, the Archbishop of Goa came to Cochin. Geevarghese Archdeacon was in charge of the churches in Kerala at that time. Menessis Archbishop with the colonial power behind him used the power to get Geevarghese Archdeacon arrested and put in prison under the orders of the King of Cochin. Then he traveled extensively and influenced the leaders and people. In July 5, 1599, he called the famous Udayam Perror Council (Sunnahadose). There were 153 leaders and 660 laymen were represented in that council. Under the yoke of the Portuguese Colonial force they, accepted the supremacy of the Pope of Rome. However the sailing was not smooth for Roman church. This domination continued for over five decades. Through political influence the Synod of Diamper (Portuguese name for Udayamperoor) was held in 1599 and most of the St: Thomas Christians were brought under the Pope.



The Inquisition



Emblem of the Inquisition.

The **Inquisition**, *Inquisitio Haereticae Pravitatis* (inquiry on heretical perversity), was the "fight against heretics" by several institutions within the justice-system of the Roman Catholic Church. It started in the 12th century, with the introduction of torture in the persecution of heresy. Inquisitors were allowed to use torture by Gregory IX who allowed "free faculty of the sword against enemies of the faith". This was an effort to stop any attempt to question the doctrine and authority of the Roman Church. As a result reformation was always associated with political support from countries where it arose to oppose any attempt of Roman Churches to stop these reformation.

Historians distinguish four different manifestations of the Inquisition:

1. the Medieval Inquisition (1231–16th century)
2. the Spanish Inquisition (1478–1834)
3. the Portuguese Inquisition (1536–1821)
4. the Roman Inquisition (1542 – c. 1860)



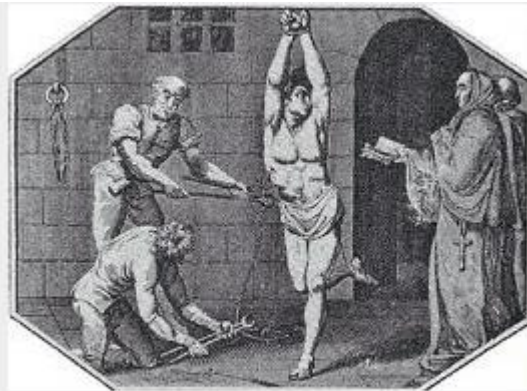
Representation of an auto-da-fé, (around 1495).

Many artistic representations depict torture and burning at the stake as occurring during the auto-da-fé.

An auto-da-fé (also auto da fé and auto de fe) was the ritual of public penance of condemned heretics and apostates that took place when the Spanish Inquisition or the Portuguese Inquisition had decided their punishment, followed by the execution by the civil authorities of the sentences imposed. Both auto de fe in medieval Spanish and auto da fé in Portuguese actually mean "act of faith".



St. Francis Xavier who requested the Inquisition in 1545



The Portuguese Inquisition.



Copper engraving entitled
"Die Inquisition in Portugall",
by Jean David Zunner

The Portuguese Inquisition was formally established in Portugal in 1536 at the request of the King of Portugal, João III. When the

Portuguese came into India, the inquisition also followed.. We know of the Inquisition trials there against the physician Jeronimo Diaz, burned at the stake in 1560, and against the great scientist Gracia da Orta, condemned by the Inquisition after his death, his remains exhumed, burned, and his ashes thrown into the river (1580).

Goan Inquisition record shows the following statistics

Number of <i>autos da fe</i> with known sentences	Executions <i>in persona</i>	Executions <i>in effigie</i>	Penanced	Total
71 (1600–1773)	57	64	4046	4167

Both the Spanish and the Portuguese inquisitions followed the procedures used by medieval inquisitors. Both national inquisitions also became involved in the censorship of books during their struggle to suppress Protestantism.

It essentially confused Culture with Religion as is evident from the following prohibitions instituted by Goa Inquisition.

Prohibitions Regarding Marriages

- The instruments for Hindu songs shall not be played.
- While giving dowry the relatives of the bride and groom must not be invited.
- At the time of marriage, betel leaf packages (pan) must not be distributed either publicly or in private to the persons present.
- Flowers, or fried puris, betel nuts and leaves must not be sent to the heads of the houses of the bride or groom.
- Gotraj ceremony of family God must not be performed.
- On the day prior to a wedding, rice must not be husked, spices must not be pounded, grains must not be ground and other recipes for marriage feast must not be cooked.
- Pandals and festoons must not be used.
- Pithi should not be applied.

-The bride must not be accorded ceremonial welcome. The bride and groom must not be made to sit under pandal to convey blessings and best wishes to them.

Prohibitions Regarding Fasts, Post-death Rituals

-The poor must not be fed or ceremonial meals must not be served for the peace of the souls of the dead.

-There should be no fasting on ekadashi day.

-Fasting can be done according to the Christian principles.

-No rituals should be performed on the twelfth day after death, on moonless and full moon dates.

-No fasting should be done during lunar eclipse.

Conventions

-Hindu men should not wear dhoti either in public or in their houses. Women should not wear cholis .

-They should not plant Tulsi in their houses, compounds, gardens or any other place.

It is in this political social and political context we should be understanding the Synod of Diampoore

Synod of Diamper, held at Udayaperur ((Diamper)), is a diocesan synod (council) that formally united the ancient Christian Church of the Malabar Coast (modern Kerala state), India, with the Roman Catholic church. It was convened on June 20, 1599, under the leadership of Aleixo de Menezes, Archbishop of Goa. Archdeacon George (of the Cross) was forced to comply with the wishes of Archbishop of Goa.

This separated the Thomas Christians from the Chaldean Patriarch and subjected them directly to the Latin Archbishopric of Goa. The Archbishopric of Angamale was downgraded to a Bishopric under Goa in 1600 AD. Portuguese Padroado rule was thus imposed and the Bishops for Saint Thomas Christians were appointed by Portuguese Padroado.

From each church four representatives of the laity and the parish priest were directed to attend the synod. From 168 churches 671 persons attended. Eighty parish priests, 47 newly ordained priests, 20 deacons and the missionaries from seminaries together were 153 in number. Sub-deacons worked as volunteers





The aim of the Synod was declared as follows:

1. To the Glory and Praise of the Father and the Son and the Holy Ghost and All extant in one – Trinity;
 2. To perpetuate christian belief and living in the diocese;
 3. To ensure the growth and spread of catholic belief and reckoning;
 4. To declare allegiance and obedience to the Roman Pontiff;
 5. To eradicate heresies and pagan practices;
 6. To abrogate heretic verses from religious books and liturgy.
 7. To destroy books containing perverse and pernicious errors.
 8. To abjure the faith and allegiance to the patriarch of Babylon.
 9. To perpetuate correct observance of the Holy Sacraments and
 10. To set up an orderly functioning of pastoral guidance and control
- (Zacharia p.110)

In 1597, Mar Abraham, the last metropolitan archbishop appointed by the Chaldean Patriarch, died. His Archdeacon, George (of the Cross) according to the custom and by virtue of appointment of Mar Abraham, took up the administration of the Archdiocese of Angamale. In opposition Bishop Menezes nominate Fr. Francis Ros SJ as Administrator to the Thomas Churches of Malabar. However because of the heavy opposition to this appointment, the bishop had to repeal this appointment. Archdeacon called an assembly of the Saint Thomas Christians at Angamali, and all those who came in unanimously supported the Archdeacon.

Bishop Menzes came down to Malabar in February 1599, and by coercion and threat obtained the support of the church leaders. Menezes threatened to depose Archdeacon, George (of the Cross) and appoint in his place Thomas Kurian, another nephew of former Archdeacon whose

claims had been ignored in 1593. In order to prevent a division, Archdeacon, George (of the Cross) yielded to the demands of Menezes.

Soon after Dom Alexis Menezes, Archbishop of Goa, summoned all the priests, other clerics and four lay men elected from each church, even from the churches he had not visited under the pain of excommunication. About 130 ecclesiastics and 660 laymen (elected and specially invited) met at Diamper in the Kingdom of Cochin

In http://www.smmdelhi.com/history_14.htm Rev. Dr. Sebastian Vadakumpadan of the Syro-Malabar Church which still part of the communion of the Roman Catholic Church says:

"The Synod of Udayamperoor (June 20 - 26 -1599)

The St. Thomas Christians were very keen to keep communion with the Chaldeans. They were against any move to break this communion. But this does not mean they were not in communion with Rome. Communion with Rome and with the East Syrian Church could go together.

Mar Abraham had solicited the Jesuits to appoint the Archdeacon as his successor. They did not oblige..^{21 22} They wanted to appoint a Latin bishop over the St. Thomas Christians and bring them under the Padroado jurisdiction.

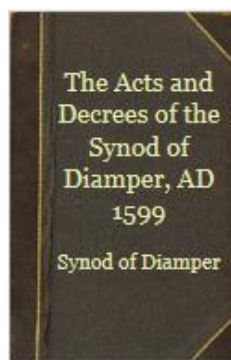
Archbishop Menezes of Goa had obtained from Pope Clement VIII authorization to appoint a vicar apostolic for Angamali after the death of Mar Abraham. Archbishop Menezes who rushed to Angamaly had to confirm the Archdeacon George of the cross as the administrator. Menezes ordained priests to muster support and convoked a Synod at Diamper. Studies have revealed that the Synod was totally manipulated by the Archbishop. Menezes composed in anticipation the Acts of the Synod in Portuguese and got it translated into Malayalam. However this Portuguese text was very much different from the Malayalam text used for collecting the signature. The Portuguese manuscript is almost twice as long as the Malayalam one.

In Europe much publicity was given to the story of the Synod of Diamper. The literature published in this connection together with what was said to be the Acts of the Synod spread the false idea that for more than thousand years St. Thomas Christians had been living out of the Roman communion, and that they have been "reduced " ((brought back)to the obedience of Rome by the efforts of the zealous Archbishop Menezes. Even today many do not know that St. Thomas Christians have always remained faithful and loyal to Rome for twenty centuries In place of "Reducing the St. Thomas Christians to the obedience of Rome " Menezes

should have written the truth,, namely, he removed the St. Thomas Christians from under the jurisdiction of the East Syrian prelates and brought them under the Latin jurisdiction and the Portuguese Padroado. The false propaganda has done permanent damage to the St. Thomas Christians. These manipulations have gone to creating animosity between the two communities.

Two Jesuit Fathers, Ros S.J who became bishop, and Campori S.J., who were present in the Synod, wrote to the Jesuit General that the Synod was not “in forma ”.According to their letters the St. Thomas Christians were not consulted in the Synod; they understood nothing of what was decided upon there. Precomposed regulations were read out which according to Archbishop Menezes, was done to avoid any hindrance to show the way of salvation to the assembled. Menezes made additions to the acts of the Synod after the Synod was over. Menezes obtained from Ros S.J. the signatures of the assembled detached from the original and attached them to the copy he prepared to be sent to Rome for approval.

Though Archbishop Menezes succeeded in establishing Latin hegemony and the Portuguese Padroado over the St. Thomas Christians, the Latin prelates and Latinization were never accepted by the Thomas Christians."



The Syond began on the third Sunday after Pentecost, 20 June, 1599. It was held in the church of Diamper (Udayamperoor) from June 20 to 26, 1599. Archbishop Menezes presided the Syond. The censorship of books was essentially meant to suppress Protestantism and any further reformation.

- It is decreed that the Latin Vulgate is the Bible to be followed in contrast to the Syrian Bible.
- In addition to eliminating the Syrian Bible, it demanded that all Syrian books were to be delivered up, altered, or destroyed. All documents of the Church were burned and any attempt to avoid were subjected to the Inquisition at Goa. All the writings of the St. Thomas Christians inclnding Manuals of church activities were torn

to pieces . Apparently Thomas Christians were exposed to almost all early church fathers including the apocryphal and extensive theological works. Only 4 manuscripts of the period prior to 1599 AD are known to exist today in India. One of that is a *Kashkul* copied in 1585 AD at Kothamangalam copied by an Indian priest. It is preserved in the Metropolitan's Palace, Trichur.

Some of the other books which are said to be burnt at the synod of Diamper are, 1.The book of the infancy of the savior (history of our Lord)

2. Book of John Braldon
3. The Pearl of Faith
4. The Book of the Fathers
5. The Life of the Abbot Isaias
6. The Book of Sunday
7. Maclamatas
8. Uguarda or the Rose
9. Comiz
10. The Epistle of Mernaceal
11. Menra
12. Of orders
13. Homilies (in which the Eucharist is said to be the image of Christ)
14. Exposition of Gospels.
15. The Book of Rubban Hormisda
16. The Flowers of the Saints
17. The Book of Lots
18. The Parsimon or Persian Medicines

- It decreed the acknowledgment of the seven Roman sacraments, whereas the Syrians had recognized only three;
- The liturgy used by the Thomas Christians were that of Addai and Mari. The Synod declared certain passages of the Holy Qurbana of Addai and Mari as impious, sacrilegious and outcome of Nestorian heresy.
- It decreed that there indeed is a transubstantiation in the Eucharistic elements whereas the Syrians believed it as an image of Jesus and his sacrifice.
- Then followed the decrees to bring the Syrian Church into line with the papal doctrines of penance, auricular confession, extreme unction, adoration of images, reverence for relics, purgatory, eternal punishment, the worship of saints, the doctrine of

indulgence, papal supremacy, and above all, the worship of the Virgin Mary. All these were unknown to Kerala Christians.

- There was the decree demanding the celibacy of the clergy. Until then all thomas clergy were married. All the Syrian priests were immediately to put away their wives and all support to the clergy family (wife and children) from the church were stopped
- Forty-one decrees were passed with reference to fasts and festivals, organization, and order in church affairs. In the social context all inter-religious communal festivals were forbidden including the celebration of Onam. These decrees essentially confused culture and religion based on European culture.

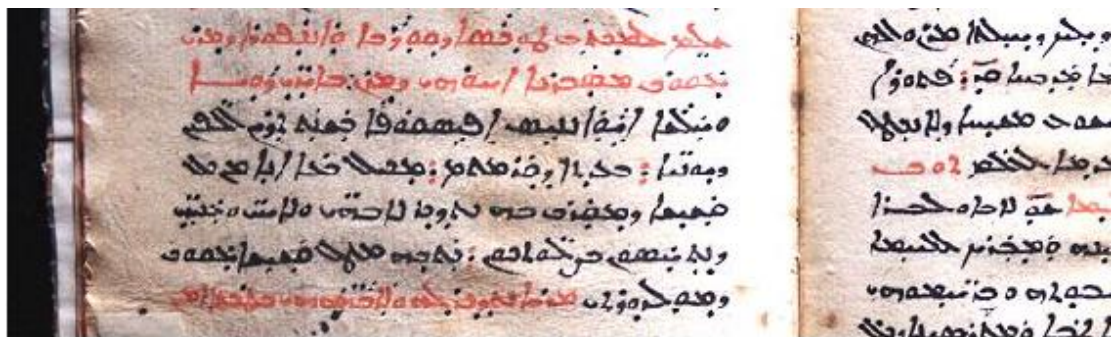
In all there were nine sessions lasting a week and promulgating two hundred sixty-seven decrees.

The Syrian Church believed "that the Holy Ghost proceedeth only from the Father; that they celebrate Divine Service as solemnly on the Sabbath, as on the Lord's Day; that they keep that day festival, eating therein flesh, and fast no Saturday in the year but Easter Eve,...that they acknowledge not purgatory."

The whole synodic decrees make more sense when we consider that this occurred not much later than the Protestant Reformation Movements and the subsequent Council of Trent.

Catholic Encyclopedia (1913) says:

"The only case in which an ancient Eastern rite has been wilfully romanized is that of the Uniat Malabar Christians, where it was not Roman authority but the misguided zeal of Alexius de Menezes, Archbishop of Goa, and his Portuguese advisers at the Synod of Diamper (1599) which spoiled the old Malabar Rite.



Piramadam, Gethsemane Dayro

In the picture above: Colophon of *Piramadam MS Syr 27*, containing the text of the Syrian Orthodox Liturgy (*Qurbano*) copied in 1689 by the hand of Mor Yovannis Hidaytullah, Antiochian Patriarchal Delegate in India.

The text reads: "The writing of the order of the liturgy (*Qurbo*) and of the Anaphora of Mor Jacob the Messenger, brother of our Lord, was finished by the hand of the wretched and feeble bishop Yovannis in the year 2000 of the Greeks (=AD 1689), in the church of Karamattam (today: Kadamattam). Therefore I am asking every priest who will recite from this [book] to remember his fathers and the brethren and the departed, so that they may find mercy through their [that is, the priests'] prayers; I was copying it for priest Jacob of Muldurthy (today: Mulanthuruthy). Lord, remember him and his fathers in thy mercy. Amen."

The following lists will summarize the Roman Catholic history as given in the Catholic Encyclopaedia:

(1) The old foundations of the Portuguese Padroado: — Goa, 1534; Chochin, 1557; Cranganore, 1600; San Thomé (Mylapur), 1606.

(2) Vicariates founded before 1800: — Great Mogul, 1637; Malabar, 1659; Bombay and Tibet, 1720; Ava and Pegu (Burma), 1722.

(3) Vicariates founded from 1800 to 1886: — Tibet, 1826; Bengal, Madras, and Ceylon, 1834; Madura and Coromandel, 1836; Agra and Patna, 1845; Jaffna, 1847; East and West Bengal, Vizagapatam, Pondicherry, Coimbatore and Mysore, 1850; Hyderabad (Deccan), 1851; Mangalore, Quilon, and Verapoly, 1853; Poona, 1854; Central Bengal, North and South Burma, 1870; Punjab and Kashmir, 1880; Kandy, 1883; East Burma, 1886.

(4) The hierarchy as established in 1886 consisted of eight archbishops bearing the titles of Agra, Calcutta, Madras, Bombay, Goa, Pondicherry, Verapoly, and Ceylon, each having his subject dioceses, vicariates and prefectures Apostolic.

(5) The following new subdivisions were made after 1886: — Kashmir, Nagpur, Trichur, and Kottayam, 1887; Assam, 1889; Ernakulam, and Changanacherry, 1890; Rajputana, 1891; Bettiah, 1892; Galle and Trincomalee, 1893; Kumbakonam, 1899. To these must be added the three vicariates Apostolic of Burma.

References

(35) <http://alackal.conscient.com/SyrianChristians.html>

(36) <http://mb-soft.com/believe/txn/manichae.htm>

(37) Duncan Greenlees, The Gospel of the Prophet Mani, Adyar, Madras, India the Theosophical

Publishing House, 1956

(38) For Manichean Scrolls see: <http://essenenes.net/primarytexts.html>

(39) <http://santhomechurch.com/apostleofindia/apostleofindia.html>

(40) Travancore State Manual Vol. II, 139-142.

(41) From the Palm-leaf manuscript entitled Keralathil Margam
Vazhiyute Avastha

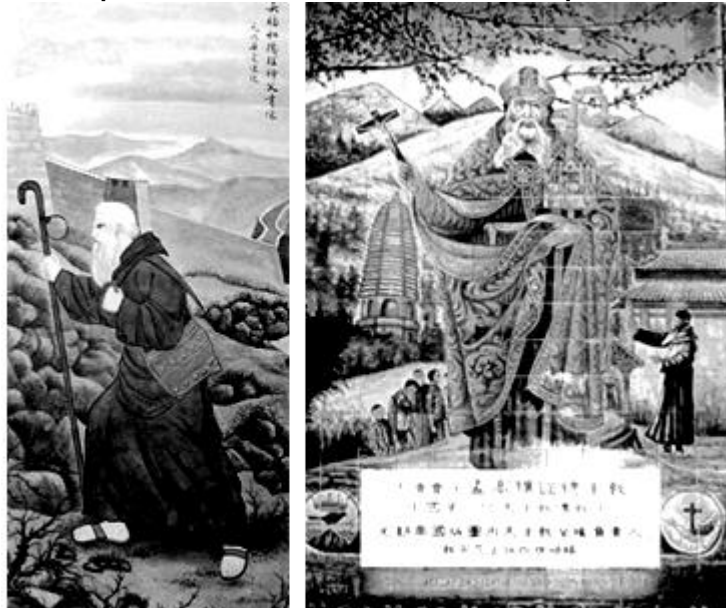
- (42) Moraes, G. M. A History of Christianity in India. Vol. 1. Bombay: Manaktalas, 1964
- (43) White House, The lingering Light
- (44) Ittup, History of the Malabar Syrian Christian Church
- (45) Indian Express, Friday April 24, 1998
- (46) Christianity Older than Hinduism in Kerala World Syriac Conference 2002 -SEERI – KOTTAYAM
Paper presented by Prof. George MENACHERY
- (47) Keralolpathi printed by Gundert in AD 1890
- (48) How was the Caste System introduced in Kerala?
<http://www.thrikodithanam.org/tidbits.htm>
- (49) Malankara Nasranikal :
<http://www.indianchristianity.org/malankara.htm>
- (50) Dr. Berchmans Kodackal, The Early Christians of India, January 1998
<http://members.tripod.com/~Berchmans/early.html>
- (51) <http://www.commonplacebook.com/fiction/myths/ch02/>
- (52) Otto of Freising: Medieval Sourcebook: The Legend of Prester John
<http://www.fordham.edu/halsall/source/otto-prester.html>
- (53) http://en.wikipedia.org/wiki/Prester_John
- (54) <http://www.laohats.com/Prester%20John.htm>
- (55) M. Bar-Ilan, 'Prester John: Fiction and History', History of European Ideas, 20/1-3 (1995), pp. 291298.
<http://faculty.biu.ac.il/~barilm/presjohn.html>
- (56) B.S. Rao New Facts on the Arrival of Islam PTI, India,
<http://muslimsonline.com/babri/keralamuslim.htm>
- (57) Moraes, G. M. A History of Christianity in India. Vol. 1. Bombay: Manaktalas, 1964
- (58) M.M.Ninan, Hinduism –What Really Happened in India, Global Publishers, 2003
- (59) Dr. M. Deivanayagam, Dr. D. Devakala, The Revival Movement of Dravidian Religion,
<http://www.geocities.com/Athens/Ithaca/1412/>

(59) Syrian Christian Traditions, P.E.Esow
<http://alackal.conscient.com/SyrianChristians.html>
(60) Mr. P.V. Mathew: Sugantha Bandu Nasrani History

Arrival of the Roman Catholics

Arrival of the Roman Catholics 1291

Italian Franciscan missionary John of Montecorvino, arrives in the Madras region or "Country of St. Thomas", where he preached for thirteen months and baptized about one hundred persons.



John of Montecorvino in China

John of Montecorvino or **Giovanni da Montecorvino** in Italian (1246–1328) was an Italian Franciscan missionary, traveler and statesman, founder of the earliest Roman Catholic missions in India and China, and archbishop of Peking, and Latin Patriarch of the Orient.

1292

Venetian traveller Marco Polo arrives in India on the Coromandel Coast, visiting the tomb of St. Thomas (at Mylapore).



A page of *The Travels of Marco Polo*
and the Handwritten notes by Christopher Columbus
on the Latin edition of Marco Polo's *Le livre des merveilles*

French Dominican friar Jordanus Catalani de Severac arrives in Kollam (Quilon).

Two letters from Jordanus are found in a MS. in the national library at Paris (in 1839,—Bibliothèque du Roi—MS. No. 5,006, p. 182), entitled *Liber de ætatibus*, etc. The first of these is dated from Caga, 12th October, 1321. In his second letter, dated in January, 1324, Jordanus relates how he had started from Tabriz to go to Cathay, but embarked first for Columbum with four Franciscan missionaries, and how they were driven by a storm to Tana, in India, where they were received by the Nestorians. From these letters we learn that he travelled , to the extreme south of the Indian peninsula, especially to Columbum, Quilon (Kollam) in Travancore. Jordanus' words may imply that he had already started a mission there before October 1321.

1329

The erection of the first Roman Catholic Diocese in India, in the state of Kerala, being the Diocese of Quilon (or Kollam); re-erected on September 1, 1886. Pope John XXII (in captivity in Avignon) made Quilon as the first Diocese in the whole of Indies, as suffragan to the Archdiocese of Sultany in Persia, through the decree *Romanus Pontifex*. French Dominican friar Jordanus Catalani de Severac is appointed as the first Bishop of Quilon.

1490-1503

East Syrian mission to India: two Chaldean bishops, John and Thomas, in Kerala. Between 1490 and 1503 the Church of the East responded to the request of a mission to Mesopotamia from the East Syrian Christians of the Malabar Coast of India for bishops to be sent out to them. In 1490 two Christians from Malabar arrived in Gazarta to petition the patriarch Shemꝯon IV (Basidi) to consecrate a bishop for their church. Two monks of the monastery of Mar Awgin were consecrated bishops and were sent to India. Shemꝯon IV died in 1497, to be followed by the short-reigned Shemꝯon V, who died in 1502. His successor Eliya V (1502-03) consecrated three more bishops for India in April 1503. These bishops sent a report to the patriarch from India in 1504, describing the condition of the East Syrian church

in India and reporting the recent arrival of the Portuguese. Eliya had already died by the time this letter arrived in Mesopotamia, and it was received by his successor, Shemʿon VI (1504–38). (*MSS Vat Syr 204a and Paris BN Syr 25*)

1494 June 7, Treaty of Tordesillas: division of the world and mission lands between Spain and Portugal.

CHAPTER SIX
OATH OF THE BENT CROSS AND LATER DEVELOPMENTS
AD 1653



The oppressive rule of the Portuguese padroado provoked a violent reaction on the part of the St. Thomas Christian community.

In 1652, the Persian Catholicos sent Metropolitan Mar Athallah from Syria to India. He was however

taken prisoner by the Jesuits at Mylapore and handed over to the Portuguese padroado who put him in a

ship at Madras bound to Goa. Enroute the ship stopped by Cochin. Some how the news reached the

Thomas Christians who hearing this marched down in protest to the Cochin Harbort with a band of

25000 strong . However hearing this the Portuguese urged the ship off to Goa. No one knows what

happened to this bishop. It was rumored that under the Goan Inquisition he was drowned. This

sparked off a massive movement of protest against Rome.

This shaking away of the yoke of Roman Catholicism was accelerated by the fact that Portuguese

supremacy in the Indian Ocean was broken by the Dutch.

The first solemn protest took place in 1653. Under the leadership of Malankara Mooppen Thomas,

Nazranis around Cochin gathered at Mattancherry church on Friday, January 24, 1653 (M.E. 828

Makaram 3) and made an oath that is known as the Great Oath of Bent Cross. The following oath was

read aloud and the people touching a stone-cross repeated it loudly.



"By the Father, Son and Holy Ghost that henceforth we would not adhere to the Franks, nor accept the faith of the Pope of Rome."

Those who were not able to touch the cross tied ropes on the cross, held the rope in their hands and made the oath. Because of the weight it is said that the cross bent a little and so it is known as "Oath of the bent cross (Koonen Kurisu Sathyam)"

Those who kept away from the Synod of Diamper continued as a small separate church in Trichur and were called the Chaldean Church. In 1653, the Nestorian church in Persia sent a bishop to Kerala. Knowing this the Portuguese authorities captured the bishop before he could land in Cochin and was imprisoned there where he died in duress. As soon as this was known, the enraged Christians in Malankara gathered under the leadership of Thomas Archdeacon and a Knanaya priest, Anjilimmootil Ittythomman Kathanar (Rev. Itty Thomas) at Mattanchery Church in Kochi and the nearby market on 1653 3rd January (Makaram 3rd, Friday). They took an oath proclaiming that "We or our children and their children to all generations to come will have nothing to do with the Roman Catholic Church nor the Pope of Rome from now on." There were over 25,000 Saint Thomas Christians and 633 clergy at the (Church compound. They took the oath touching the cross in the front yard of the Church. Since all the people could not touch the cross, they tied ropes from the church and every one of the 2000 held the rope or touched the cross to take the oath. Since the cross had a slight bent, this historic oath came to be known as the Koonan Kurisu Sathyam. Thus ended the five decades of supremacy of the Roman church in Malabar.

Four months after Coonan Kurisu Sathyam, they assembled at Alangatt, and in accordance with tradition of the church, twelve elders of the Syrian Church community laid hands on the Malankara Mooppen Archdeacon Thomas of Pakalomattom family and consecrated him the episcopa of Malankara, giving him the name Mar Thoma I (1653 - 1670), the first in the long line up to Mar Thoma bishops. He was thus the first indigenous bishop of Malankara church. (The Catholics considered this illegitimate, because this was not their practice.) They also appointed a four-member council of priests to assist Mar Thoma. They were Anjilimootil Fr. Itty Thoman, Fr Kadavil Chandy, Fr Vengoor Geevarghese and Fr Parampil Chandy. The seat of Mor Thoma I was at Ankamaly. And once again, Malankara Church became the integral part of the Syrian Orthodox Church, adopting its rituals, rites and liturgy as before.



Mattancherry Coonan Cross of witness

The result of the synod was unfortunate. As the Catholic Encyclopedia (1913) explains:

"The only case in which an ancient Eastern rite has been wilfully romanized is that of the Uniat Malabar Christians, where it was not Roman authority but the misguided zeal of Alexius de Menezes, Archbishop of Goa, and his Portuguese advisers at the Synod of Diamper (1599) which spoiled the old Malabar Rite."

This revolt which was essentially a freedom struggle as far as the Indian church is concerned from the foreign domination. The Kerala Churches which was monolithic until that time.

Latin rite

After the Coonan Cross Oath, Rome realized the extreme stand they took under a weakened political environment incapable of executing inquisition power and began to take steps to get back the confidence. Having realized that the Thomas Christians lost their confidence in the Jesuits, they sent in the Carmelites (another group of monks) in an attempt of reconciliation. Malankara Syrian Christians were new to the politics of the churches. They always relied on foreign clergy to read and interpret Bible. So it was easy for the Carmalites to make them feel that Churches needed Bishops and Bishops are to be ordained only by some form of Apostolic succession and laying on of hands by some Apostolic Authority of the status of Bishop. The Pope erected the Vicariate of Malabar in Cranganore and appointed Fr. Joseph Sebastiani of St. Mary with the Carmelite order, as Apostolic Administrator of the Roman

Catholics (Latin rite) of Malabar in 1659 which was renamed as Verapoly in 1709. In 1662, after a papal delegation visited *Malabar*, many of the confused Syrian Christians returned to Roman Church. Fr. Kadavil Chandy and Fr. Chandy Parampil who were with the Arkadiyokan until then also defected. While Bishop Joseph administered the Roman Catholic followers with their headquarters at Udayamperoor church, Thomas Arakadiyokan and Itty Thommen Kathanar led the Malankara Syrian Church staying at the Mulanthuruthy MarThoman church. In 1663 when Sebastiani left for Goa under instruction from the Dutch, Fr. Chandy Parambil (Mar Alexander) was made the first Vicar Apostolic of Malabar for the section of Syrian Christians who adorned the Roman Catholic faith. After the demise of Mar Alexander, no indigenous Syrian bishop was appointed to succeed him.



Catholic Bishop Parampil Mar Chandy Methran.
alias Alexander Palliveetil, Alexander de Campo
Metropolitan and the Gate of All India

Among the Catholics, the first known indigenous Bishop of whole India, Mar Parampil Chandy was the son of Kuravilangadu Alexander. He was the Vicar Apostolic of Malabar and was called the “Metropolitan of All India”.

This caused confusion and many faithful deserted the Jacobite Church and re-joined Romans.

The Pope sent Bishop Joseph Sebastiani to lure Mar Thoma which Mar Thoma devoutly resisted. The enraged bishop Joseph influenced the king of Cochin and put in a false case on Mar Thoma in Oct 1661. Mar Thoma I took asylum in Mulanthuruthy church along with Fr. Itty Thomman. Because the Portugal was still in control of the state, King of Cochin arrested him and kept him in the palace prison to hand over to Portuguese. However they were able to escape the prison in lay clothes which confused the guards.

Contributions of Portuguese

Apart from their colonial dictatorship, the Portuguese were instrumental in several contributions to the Malabar Society. They were the first to introduce the following agricultural products: Cashew Nut (it is still called Parangi Andi = Portuguese Nut), Tobacco, the custard apple, guava, the pineapple, the pappaya and many others. They also started several schools and colleges in Cochin, Cranganore, Ankamally and Vaipicotta and also one printing press each in Cochin and Vaipicotta. The dance drama known as Chavittu Natakam ('Stamping Drama' = Dance Drama) was introduced as a morality play in the churches.



"In Chavittu Natakam there are large number of characters all in glittering medieval dress. They sing their lines loudly and with exaggerated gestures and they stamp their feet with great force on the wooden stage. It is the form of traditional musical dance drama, which symbolizes the martial tradition of Keralites. Dance and instrumental music are combined in these art forms. The actor themselves sing and act. Great stress is laid on the step, which goes in harmony with the songs. In these art forms there is a great importance for dance and art. Foot stamping dance, fighting and Kalaripayatu are the essential part of Chavittunadakam. Royal dresses and ornamental costumes are necessary. Training is obtained from the Guru Kula form of education. Historical incidents, the life and adventure of heroes like Charlemagne; stories of Napoleon were the themes of Chavittunadakam in the 16th century. In the 18th century, spiritual themes like "Allesu-Natakam", "Cathareena Natakam", the victory of the Isaac etc were the themes. In 19th century moral themes like "Sathyapalan"; "Njanasundhari", "Komala Chandrika" were handled"

"The stories are mostly the heroic episodes of Bible or great Christian warriors. The performers wear glittering Greco-Roman costumes. The bell and drum are two instruments used as background score. The language is Malayalam with some mix of Tamil."

http://www.chavittunadakam.com/about_chavittunadakam.html

Dutch and the Protestants

Dutch were Protestants and gave their full support to this change over from Portuguese Catholicism. The Malankara Church appealed to several Eastern Christian Centres for help in restoring its episcopal succession. By 1665, Cochin was under Dutch control. The Antiochene Syrian Patriarch responded and sent to India a Bishop, Metropolitan Mar Gregorios of Jerusalem was able to come to Kerala. As a result Thomas Archdeacon was ordained as the Bishop of Malabar under the name of Mar Thoma I by Mar Gregoroius the Patriarch of Jerusalem on May 22, 1653 on the Day of Pentecost. (The Patriarchate of Jerusalem was part of the Patriarchate of Antioch. Mar Gregorious was the last of the Non-Chalchedonian Patriarchs of Jerusalem. He came to Malankara for this ordination. This was a new beginning in the history of the modern Malankara Church; the Western Syrian language and Antiochene liturgy was adopted in their church; those who accepted Mar Gregory became known as the *New Party (Puthankuttukar)*; thus started the connection with the Syrian Orthodox Church of Antioch, in 1665.

He is still remembered in the first dyptych of the Orthodox Liturgy along with Mar Ignatius, the Patriarch of Antioch, and Mar Baselius the Catholicos of the East. Since the Antiochian Patriarchate was known to have believed the theology of Jacob Burdhana, the church came to be known as the Jacobite Church of Malabar. A good faction still remained faithful to the Roman pontiff. And during the next 12 years 84 Syrian congregations returned to communion with Rome while 32 congregations remained with the “Bishop” Thomas.

Mar Gregorios Abdul Jaleel



Mar Gregorios Abdul Jaleel

Mar Gregorius Abdul Jaleel of Jerusalem was associated with the Jacobite Patriarchate of Antioch. Thus began the relation of the Syrian Church with the Antiochene Jacobites. Antiochians followed the St. James Liturgy used by the West Syrian Orthodox Church and hence

replaced the liturgy of the Apostles Addai and Mari which were in use in Malankara. The Church came to be known as Malankara Jacobite Syrian Orthodox Church. From 1665 to 1816, 'Mar Thoma' Metropolitans from the Pakalomattom family ruled over the Malankara Church as Metropolitans. In 1670 Mor Thoma I and Mor Gregorios of Jerusalem both jointly consecrated Mar Thoma II. Mor Thoma IV became head of the church in 1688 and administered the Church for 40 odd years.

Mar Gregorios Abdul Jaleel stayed back in India. He was instrumental in the removal of the enforcement of celibacy of priests. Since such rules invariably led to adulterous practices as St. Paul himself pointed out, he encouraged those who aspire for priesthood to get married before the ordination as Kaseesa. He also led an iconoclastic movement against the idols which the Portuguese brought into the Church. Apparently no idols were in existence before the coming of Portugal. However Orthodox Churches itself had its own theology of iconography. Mar Gregorios consecrated two Bishops in Malankara.



Mar Thoma I

<http://www.malankaraorthodox.tv/Church%20History/Coonan%20Cross%20oath.jpg>

Mar Thoma I (Mar Thoma the Great)	
<i>Malankara Church.</i>	
Enthroned	1637
Reign ended	1670
Predecessor	ArchDeacon Geevarghese Kathanar.
Successor	Mar Thoma II
Orders	
Ordination	1637.
Consecration	May 22, 1653
Personal details	
Birth name	Thomas
Born	Kuravilangad
Died	April 25, 1670 Ankamali
Buried	St.Marys Syrian Orthodox Church, Angamaly.



Malankara Throne
The throne used for this consecration of
Mar Thoma I in 1653

This throne is now with the Mar Thoma Syrian Church.

After the great swearing in 1653 it became necessary to appoint a bishop. For this purpose a special chair was made and Mar Thoma I the first bishop of Malankara church was enthroned. This throne, used for the consecration of Mar Thoma I , is in the possession of the Mar Thoma Church and is kept at Tiruvalla. It has been used in the installation of every Mar Thoma Metropolitan, to this day, so that the continuity of the throne of Mar Thoma is ensured.

Four very efficient trustworthy and responsible priests, Kalliseril Anjilimoottil Itty Thomman Kathanar, Kaduthuruthy Kadavil Chandy Kathanar, Angamaly Vengoor Geevarghese Kathanar and Kuravilangad

Palliveettil Parampil Chandy Kathanar were selected as his advisors. Mar Thoma I died around 1670-1673 AD. The hereditary line of Bishops continued in Malankara Syriac Orthodox Church from 1653 until 1815 and all were from the Pakalomattam family of Kuravilanagdu.

In 1665, Mar Gregorios Abdul Jaleel, a Bishop sent by the Syriac Orthodox Patriarch of Antioch arrived in India. This visit established ties between Thomas churches of Malankara and the Syriac Orthodox Patriarch, and introduced the West Syrian Rite (later known as the Malankara Rite in India). Mar Thoma I until his death in 1670 remained faithful and loyal to Antioch.

However, the Syrian Christians around Angamaly who did not accept Mar Gregorius Abdul Jaleel remained as a separate group and waited for East Syrian bishops as before.

Those who accepted the West Syrian theological and liturgical tradition of Mar Gregorios became known as Jacobites. Those who continued with East Syrian theological and liturgical tradition and stayed faithful to the Synod of Diamper are known as the Syro-Malabar Catholic Church in communion with the Catholic Church. They got their own Syro-Malabar Hierarchy on 21 December 1923 with the Metropolitan Mar Augustine

Malankara Independent Syrian Church of Thozhiyur



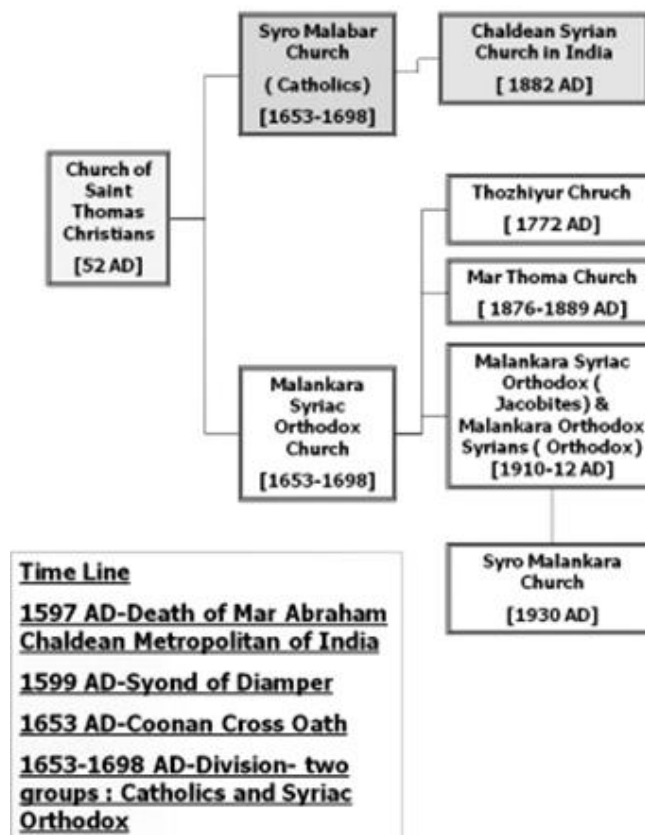
Thozhiyur Church and Kattumangattu Abraham Mar Koorilose

In 1772 Mar Gregorios consecrated Abraham Mar Koorilose as bishop. This was not appreciated by his fellow bishop, who hindered his ministry. Mar Koorilose eventually retired to Thozhiyur where he led a life of prayer. This church continued as an independent church since then. Three times during its life time the main Malankara Syrian Church found themselves without a bishop. The Thozhiyur Independent Church

provided bishops for it to maintain its apostolic succession. Later it also provided a bishop for Mar Thoma Church when it found itself without a bishop even though the doctrines of Mar Thoma Church and the Thozhiyur Church are different. In return when the Thozhiyur Church was without a bishop, Mar Thoma Church provided a bishop for it. Thus Thozhiyur church became an instrument of maintaining the apostolic succession without break within the sister Malankara churches.

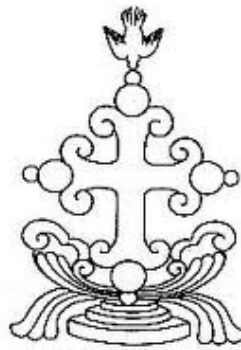
Until recently Thozhiyur was the only church under this Bishopric. With the increased membership additional churches are being built. Cochin currently has a new church.

Divisions -Saint Thomas Christians



Traditions, rituals and social life among Syrian Christians

- The symbol of the Nasranis is the flowery Persian cross, also called Mar Thoma Sreeba in Malayalam. It is unknown when this cross began to be used. According to J Raulin, up to 16th century, the Saint Thomas Christians did not use any other image except the Saint Thomas Cross in their Churches.



- Women cover their heads during worship, even outside the church. This is the tradition among the Jewish descendants of Abrahamic religion.



- The ritual services (liturgy) is called the Holy Qurbana (or "Kurbana"), which is derived from the Hebrew Korban (קרבן), meaning "Sacrifice".
- Some parts of the Nasrani Qurbana are sung in the Suryani (Syriac) language. Until 1970s most of the churches followed Syriac liturgy almost completely.

- The architecture of the early church reflected a blend of Jewish and Kerala styles.
- Pesaha, the ritual supper which is the narration of the Paschal event is celebrated among Saint Thomas Christians. The observance of Pesaha at home is an unbroken tradition which is unique to the Saint Thomas Christians among Christians in India. It is the real Paschal catechesis in the families.
- The Churches have a separate seating arrangement for men and women.



- Many of the tunes of the Syrian- Christian worship in Kerala are remnants of ancient Syriac tunes of antiquity.
- The “Holy of Holies” is divided by a red curtain for most of the time and is opened during the central part of the Qurbana.
- Baptism is still called by the Hebrew-Syriac term Mamodisa and follows many of the ancient rituals of the ceremony. It is referred to in Malayalam as Njana Snanam (Bath of Wisdom).
- Most of the Nasranis even today use Biblical given names like Jews. Biblical names along with Greek, Armenian, and Syrian given names have been popular names in the Nasrani Community. They prefix and suffix Kerala names to these traditional names. The naming convention is also seen among the Sephardic Jews, whose customs may have been absorbed by the Syrian Christians in Kerala.
- Immediately after a Child is born, a priest or male relative shouts in the child’s ear ‘ Maron Yesu Mishiha’ (Jesus Christ is the Messiah) and the child would be fed with three drops of honey in which a little gold had been rubbed.
- Another surviving tradition is the use of “Muthukoda” (ornamental umbrella) for church celebrations, marriages and other festivals. Traditional drums and Arch decorations and ornamental umbrella

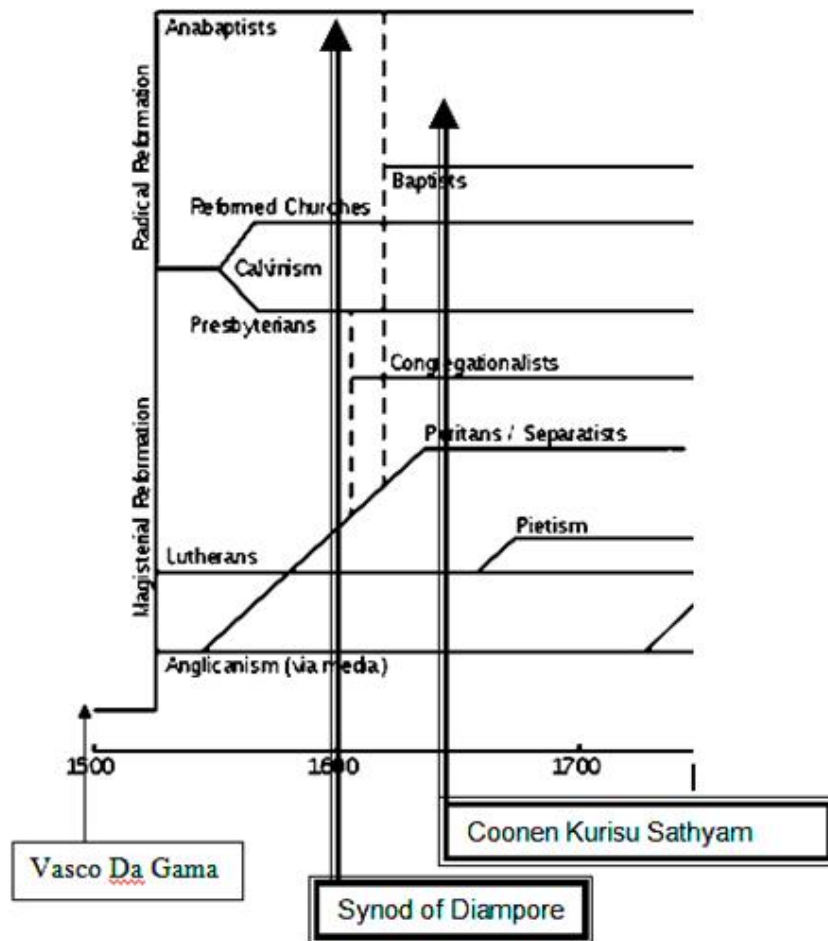
are part of the church celebrations. Its use have become popular all over Kerala.



- Boundaries between Christians and Hindus are blurred in some cultural sphere such as house building, astrology, birth and marriage (use of sandalwood paste, milk, rice and areca nut)
- The spiritual life of Nasranis is ordered by liturgical obligations and by its specifically Christian ethics. Death rituals express Christian canonical themes very distantly especially in the ideas concerning life after death and the anticipation of final judgment.
- Christians were given honorific titles. “Tharakan” is a word derived from the word for tariff. “Panikkar” denotes proficiency in military training. The most common name of the Christians was Nasrani Mappila. The Church of Saint Thomas Christians accepted the East Syriac liturgy from an early period and along with the liturgy, the systems of ecclesial government, such as Metropolitan, Archdeacon and Yogams had their organic development in relation with East Syriac Churches.
- Syriac Christians are not allowed to marry into other religions.
- Syriac Christians are not to Marry any of his Relations upto for 5 generations.



Kerala Village as in 1879



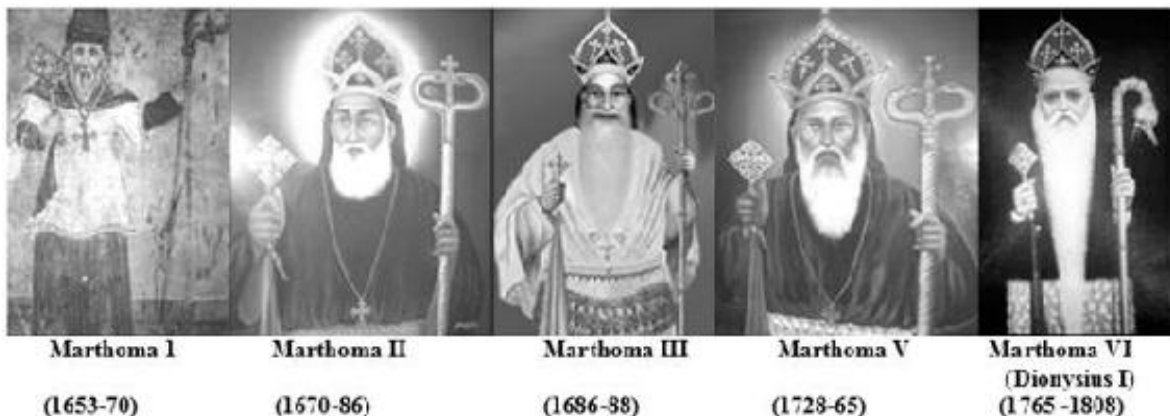
The Church Missionary Atlas published 1879 summarizes their perception as follows page 98

"When Vasco de Gama, the great Portuguese navigator reached India by sea round the Cape in 1498, he was received with open arms by the Christians of Malabar; but the connexion with Portugal brought sad trouble upon them. Just century later, the Church, which had successfully resisted the persuasions of the Jesuits, became subject to the jurisdiction of the Pope; the work of subjugation being effected, partly by force and partly by fraud, by Alexius Menezes, Archbishop of Goa. All married priests were deposed; the doctrine of transubstantiation and the worship of Virgin were enforced; the Inquisition was established; and the worship of the Virgin were enforced; was burnt alive at Goa as a heretic. In 1661, however, the ports of Quilon and Cochin were captured by the Dutch, who expelled all the Romish priests, and thus made way for another Syrian Metropolitan, who arrived from Antioch in 1665, and was welcomed as a liberator by the majority of the Christians. The Malabar Church has from that time been free from Papal domination, but has acknowledged the supremacy of the Jacobite Patriarch. Many, however,

remained in connexion with the Church of Rome, and became the progenitors of the numerous body of Romanist now in the country."

Angamaly Padiyola

The difficulties experienced by the St. Thomas Christians of Catholic persuasion under the foreign missionaries resulted in a number of protest meetings in Angamali and other places. In one such major convention held in 1778 it was decided to send a delegation to Rome, directly to the Pope. Two Priests Fr. Joseph Kariattil and Fr. Thomas Paremmakal were sent to Pope to get an Archbishop to the See of Kodungalloor. Kariattil was consecrated as the Archbishop of Kodungalloor in 1782 at Lisbon, but on his way back, before reaching Kerala, he died in 1786 at Goa. There were ugly rumors about death of Archbishop Kariattil and the bitterness consumed the hearts of the expectant crowd gathered at Cochin to welcome their own first ever archbishop. In 1787, representatives from 84 churches assembled in Angamaly and drew up a document called *Angamaly Padiyola* which made a strong demand to Rome for native bishops, in the hope that this might heal the rift. But Rome was undecided. However, it did not change the situation much for a long time to come. In 1930 the matter was settled to some extent with the formation of the *Syro-Malankara Church*, which enabled the Syrian Christians and Latin Christians to follow their own practices under the jurisdiction of Rome.



Decline of Jesuit Mission

In the seventeenth century the Jesuit order had had over 8,500 missionaries operating in twenty-three countries, including Brazil, India, Malaya, the Congo, Japan, Ethiopia and China. By the eighteenth century, the Jesuits lost favour in the courts of Catholic Europe, which grew suspicious of their power.

In 1759 they were thrown out of Portugal.

- In 1767 5,000 Jesuits were ejected from Spain and its dominions.
- In 1773 the Vatican ended all Jesuit power.
The Catholic Church's most prolific missionary movement came to an end.

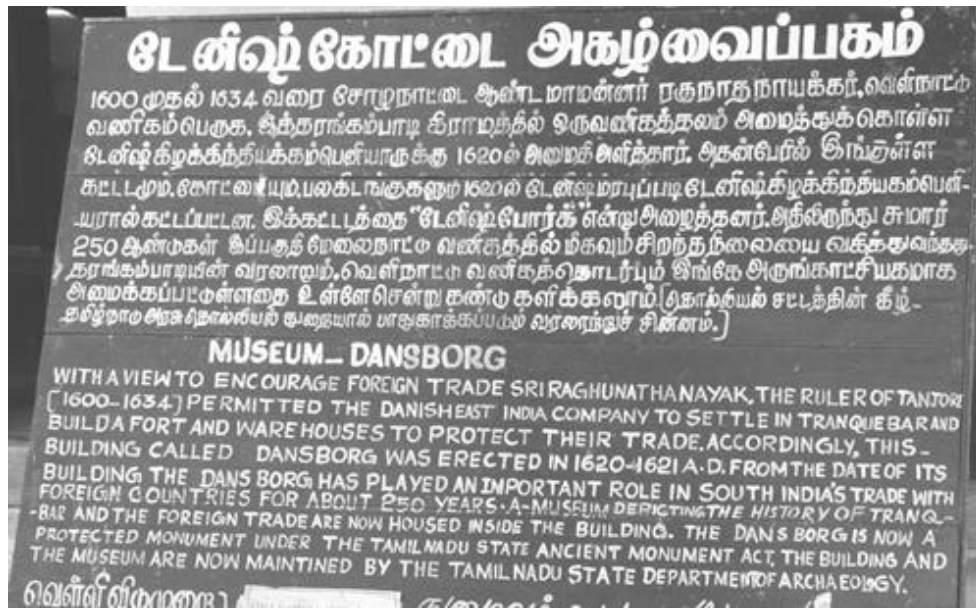
CHAPTER SEVEN

coming of the Dutch AND THE PROTESTANT mission 1620 -1845

Dutch presence on the Indian subcontinent lasted from 1605 and 1825. Merchants of the The **Dutch East India Company** (**Vereenigde Oost-Indische Compagnie, VOC**, "United East India Company") first established themselves in Dutch Coromandel, notably Pulicat, as they were looking for textiles to exchange with the spices. It was evident that the Portuguese hold in the colonies were getting weaker. Finally Dutch conquered Ceylon from the Portuguese in 1656, they took the Portuguese forts on the Malabar coast five years later to secure Ceylon from Portuguese invasion. For some while, they controlled the Malabar southwest coast (Kodungallor, Pallipuram, Cochin, Cochin de Baixo/Santa Cruz, Quilon (Coylan), Cannanore, Kundapura, Kayamkulam, Ponnani) and the Coromandel southeastern coast (Golkonda, Bimilipatnam, Kakinada, Palikol, Pulicat, Parangipettai, Negapatnam). By the end of seventeenth century, the Portuguese had been displaced by their Dutch rivals in Malabar. In 1661 the Dutch took Quilon and in 1663 Cochin also. Although they showed no particular interest in the Syrians, yet they rendered them the greatest service by ordering all Romish ecclesiastics to quit the country.

Tranquebar or Tharangambadi mean "place of the singing waves" and is a town in the Indian state of Tamil Nadu located about 100 km south of Pondicherry. Tranquebar, in the fort Dansborg, became the seat of its governor of Danish India, who was styled Opperrhoved. Their major trade was in Indian tea. Tranquebar was founded by the Danish King Christian IV in 1620, and Fort Dansborg was built by a Danish captain named Ove Gjedde. It was a Danish colony in India from 1620-1845.

In 1845 the colony was sold to Great Britain along with the other Danish settlements in India, Serampore, and the Nicobar Islands.



Danish- India ,Tranquebar, Christian VII (1766-1808),
4 kas DAC
(Dansk Asiatisk Compagni)
1771 AD

The colonies included the town of Tranquebar in present-day Tamil Nadu state, Serampore in present-day West Bengal, and the Nicobar Islands, currently part of India's union territory of the Andaman and Nicobar Islands. In 1777 it was turned over to the government by the chartered company and became a Danish crown colony. As time went on British entered scene. Serampore was sold to the British in 1839, and Tranquebar and most minor settlements in 1845 and by 1868 all Danish rights were sold to Britain.



VOC coins Danish King Christian IV Calvin

The Danish crown actively supported the mission work in their colonies. The small Danish territories on the subcontinent became centers of education and bookprinting.

The first missionary from Denmark to go to India was Bartholomaeus Ziegenbalg, who arrived in **Tranquebar** in 1705. Under the Danish Halle Mission, a mission of the Lutheran Church of Danmark two students Bartholomaeus Ziegenbalg and his classmate Heinrich Plutschau reached Tranquebar. Both learned Tamil quickly and worked at scripture translation. Ziegenbalg completed the Tamil New Testament in 1711. As the translation was in progress in 1709 he requested a printing press from Denmark. The Danes forwarded the appeal to London to the Society for Promoting Christian Knowledge who shipped out a printing press along with type, paper, ink, and a printer in 1712 to Tranquebar. The New Testament was printed as a result in 1712.

Ziegenbalg writes: "We may remember on this Occasion, how much the Art of Printing contributed to the Manifestation of divine Truths, and the spreading of Books for that End, at the Time of the happy Reformation, which we read of in History, with Thanksgiving to Almighty God." He started the translation of Old Testament soon after but dies without completing the work. Their work was opposed both by militant Hindus and by the local Danish authorities. In 1707/08, Ziegenbalg spent four months in prison on a charge that by converting the natives, he was encouraging rebellion.

Ziegenbalg was a prolific writer, composing works in German, Tamil, Portuguese and Latin which include dictionaries, hymnbooks, translations both into and out of Tamil, school textbooks, catechisms, sermons, and

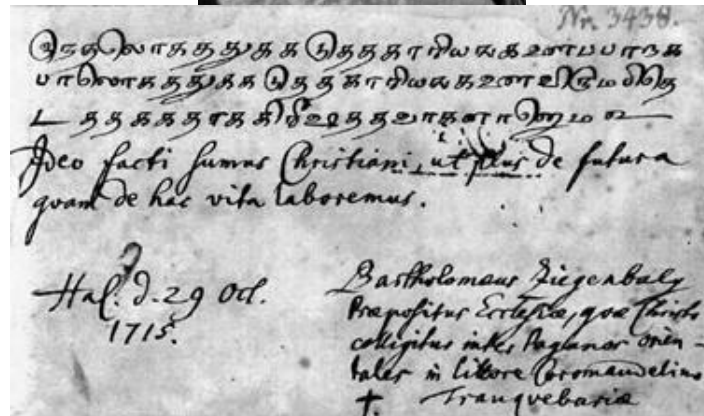
book catalogues. Many of these works are extant, in print or manuscript. Plutschau returned to Europe in 1711; Ziegenbalg, after making at least 350 converts in his last year of ministry, died in Tranquebar in 1719 at the age of thirty-six. Ziegenbalg had many Indological writings which were not published until a century or later. They included *Nidiwunpa* (Malabari moral philosophy), *Kondei Wenden* (Malabari morals,) *Ulaga Nidi* (Malabari civil justice), and several books on Hinduism and Islam.

Ziegenbalg and his fellow missionaries believed that they needed to share the “new” technologies in order to spread the good word. In the process, they ensured that the printed word would spread to other parts of India—Bombay, Bengal, Madras.

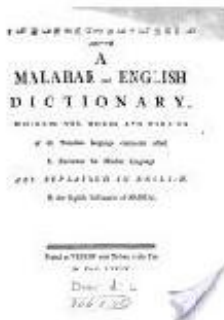


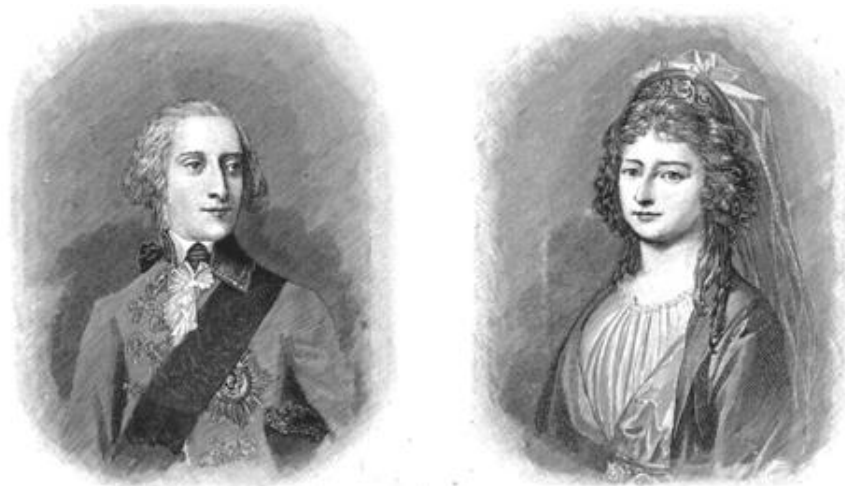
Left: *Thambiran Vanakkam* first Tamil Christian book (1578)
 Right: A page from the Tamil New Testament published by Ziegenbalg (1713)





Following Ziegenbalg came Johann Phillip Fabricius (1711 – 1791) a German Christian missionary who also took up studying Tamil and became a Tamil scholar. He arrived in South India in 1740 to take charge of a small Tamil Lutheran congregation in Madras and expanded it during his stay. During his time in Madras he wrote several Christian hymns in Tamil and published the first Tamil to English Dictionary. He improved the Tamil Bible considerably by reading his work to a lot of people in order to get their feedback and response.





The King (Federick VI) and Queen of Denmark

William Carey (1761 – 1834)

Carey was a British shoe maker who left the Anglican Church and became a Particular Baptist minister, pastor in the Baptist Mission. He got interested in the mission among the "Heathens" and started the Baptist Missionary Society along with others. He is today known as the **"father of modern missions"**. Even though the British East India company was still in India as commercial institution, they were hostile to the missionaries who came down to India. Carey well knew about this hostility

'When in London Carey had asked John Newton, "What if the Company should send us home on our arrival in Bengal?" "Then conclude," was the reply, "that your Lord has nothing there for you to accomplish. But if He have, no power on earth can hinder you."'—SMITH'S *Life of William Carey* (1887), p. 55.

As a result Carey moved his place of work as a missionary in the Danish colony, Serampore, India, where his work was supported heavily by the Danish Crown. Carey worked in an indigo plant to support himself and his family. He developed the basic principles of Missiology as one enters into a new culture. These included communal living, financial self-reliance, and the training of indigenous ministers and communicating the gospel within the symbols and languages of the culture. During the first six years he learned the local language and completed the first revision of his Bengali New Testament.



His first convert was a Sudra called Krishna Pal. The conversion of Hindus to Christianity posed a new question for the missionaries concerning whether it was appropriate for converts to retain their caste. In 1802, the daughter of Krishna Pal, a Sudra, married a Brahmin. This wedding was a public demonstration that the church repudiated the caste distinctions.

It was at this time the Richard Wellesley the Governor-General wanted to start a college to educate civil servants. He offered Carey the position of professor of Bengali. This gave him the opportunity to mix with pundits in many Indian languages. Carey wrote the first grammar of Bengali and Sanskrit, and translated the Bible into Sanskrit.



*Expect great things from God;
Attempt great things for God.*
William Carey

Three missionaries came together to start the Serampore college, a "College for the instruction of Asiatic, Christian, and other youth in Eastern literature and European science" "to students of every "caste, colour or country" and to train people for ministry in the growing church in India." These are known today as the **Serampore Trio**.



Joshua Marshman



William Carey



William Ward



William Carey (1761-1834)

Apart from Carey and Fabricus there were other famous missionaries who toiled with the Danish mission. A few are mentioned in literature which include:

- the linguist Benjamin Schultze (1689–1760),
- the Hebrew scholar Christopher T. Walther (1699–1741),
- the great missionary diplomat and royal priest Christian Frederick Schwartz (1726–1798),
- the educator Christopher Samuel John (1747–1813) and
- the lexicographer John Peter Rottler (1749-1836) .

In 1793 an India Bill went before the British Parliament which renewed the royal licence of the East India Company. The MP William Wilberforce called for an amendment allowing Christian missions and native schools to be opened in India, but the bid was resisted and not one single bishop supported the amendment when it went before the House of Lords.

Proposals for the *Missionary Society* began in 1794 after a Baptist minister, John Ryland, received the encouraging missionary activities in India from William Carey. As a result several leaders like H.O. Wills, an anti-slavery campaigner in Bristol, Scottish ministers in the London, David Bogue and James Steven, and other evangelicals such as John Hey joined in alliance to form the London Mission Society. The London Missionary Society was the first Protestant mission in Andhra Pradesh which established its station at Visakhapatnam in 1805.



Rev. David Bogue

Finally a Charter of 1813 passed by the British parliament led to the foundation of the ecclesiastical establishment and ended up with a thrust in the Christianisation and establishment of Educational System in India. This opened up more free movement of missions into India from varied denominations. (See *The Conversion of India* by Dr. George Smith p 109 quoted in the *History of Missions*.) On invitation from Colonel Arthur Cotton, in 1833, Groves visited widely among missionaries in India, and found open doors for the gospel in many parts of the country.

CHAPTER EIGHT
CHAPTER EIGHT
French India



French East India Company



Henry IV of France



French-issued "Gold Pagoda" for Southern India trade, cast in Pondicherry 1705-1780.



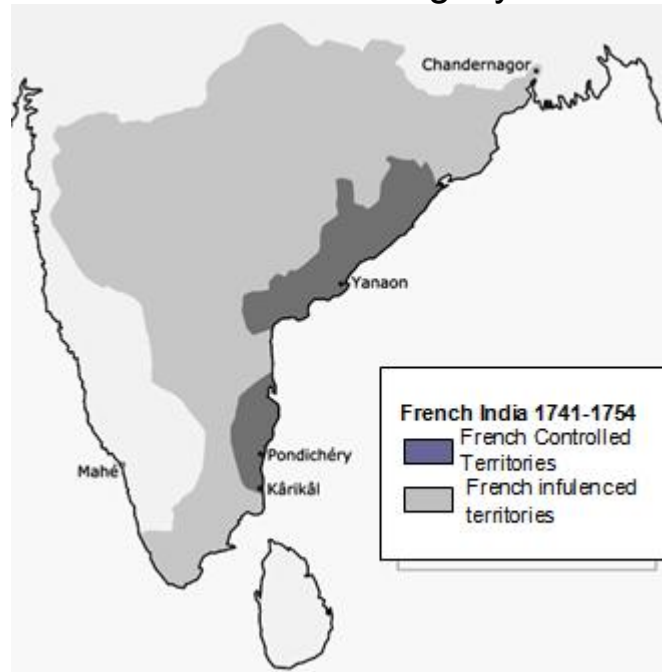
French-issued rupee in the name of Mohammed Shah (1719-1748) for Northern India trade, cast in Pondicherry.

The first French expedition to India took place in the first half of the 16th century, during the reign of François I, when two ships were sent in search of India. However no body knows what happenned to them In 1515 two ships went to India, only one returning.

La Compagnie française des Indes orientales (French East India Company) was formed and in 1667 the French India Company sent out another expedition, under the command of François Caron which reached Surat in 1668 and established the first French factory in India. In 1669, Marcara succeeded in establishing another French factory at Masulipatam. In 1672, the Mount of Saint Thomas was taken but the French were driven out by the Dutch. Chandernagore (present-day Chandannagar) was established in 1673, with the permission of Nawab Shaista Khan, the Mughal governor of Bengal. On February 4, 1673, Bellanger, a French officer, took up residence in the Danish Lodge in Pondichéry and the French Period of Pondichéry began. In 1674 François Martin, the first Governor, started to build Pondichéry and transformed it from a small fishing village into a flourishing port-town. In 1674, the French acquired Valikondapuram from the Sultan of Bijapur and thus the foundation of Pondichéry was laid. By 1720, the French lost their factories at Surat, Masulipatam and Bantam to the British. Soon after his arrival

in 1741, the most famous French Governor of Pondichéry and all French India, Joseph François Dupleix began to cherish the ambition of a French Empire in India. Dupleix's army controlled a large area between Hyderabad and Cape Comorin. But then Robert Clive arrived in India in 1744, who dashed the hopes of Dupleix to create a French Colonial India. After a defeat and failed peace talks, Dupleix was recalled to France in 1754.

The French left behind a Protestant legacy.



établissements français de l'Inde.

These included Pudhucherry, Karikal and Yanam on the Coromandel Coast, Mahé on the Malabar Coast, and Chandannagar in Bengal. In addition there were lodges (*loges*) located at Machilipatnam, Kozhikode and Surat, but they were merely nominal remnants of French factories.

CHAPTER NINE

Arrival of the British Missionaries

The Malayalam Bible

AD 1816

Throughout the 16th century the Portuguese have no European rivals on the long sea route round Africa. The situation changes in the early 17th century, when both the Dutch and the British created East India companies. The Dutch, in particular, damaged Portugal's trade in India.

The next wave of colonizers came in the East India Company. On 31 December 1600, East India Company was born as corporate entity for trade with the East Indies. The Company's ships first arrived in India, at the port of Surat, in 1608.



Sir Thomas Roe - Britain's first Ambassador to India



Sir Thomas Roe reached the court of the Mughal Emperor, Jahangir, as the emissary of King James I in 1615, and gained for the British the right to establish a factory at Surat. Gradually the British expanded and displaced the Portuguese and the Dutch, driving the Portuguese to a few niches and the Dutch totally out of India. The

British established numerous trading posts along the coasts of India, and formed three presidency towns of Calcutta, Bombay, and Madras.

In 1757, British military under Robert Clive defeated the Nawab of Bengal, Siraj-ud-daulah at Plassey, which gave them the sovereignty of the land. This was the turning point in favor of the British Raj.

It was too much for the company itself to rule over the country and this led to mutiny of the armed forces. The East India Company ruled India until the Sepoy Rebellion, a revolt led by Indian troops, broke out in 1857. The British defeated the rebels in 1858. As a result the crown took over with a Viceroy at New Delhi. The East India Company went out of existence in 1873.



Gateway of India, Bombay



British India British India was set up in 1858.

Great Britain took over East India Company lands and also had indirect control of the remaining states of

Baluchistan, Hyderabad, Kashmir, Mysore, Rajputana, and Travancore.

<http://history.howstuffworks.com/european-history/history-of-the-united-kingdom2.htm>

This opened up a wave of British missionaries to India. Kerala, which now formed three Kingdoms Thiruvithamcore, Kochi and Malabar also, came under the influence of the British. There was a resident at the capitals of these states. Along with them came the Missionaries. One of the firsts to be involved with the Malabar Churches was Claudius Buchanan. Dr. Claudius Buchanan, a Chaplain in Bengal, was commissioned by Lord Wellesley to visit the Syrian Christians in 1806. In this work he obtained the cordial assistance of Colonel Macaulay, the first British Resident of Travancore. Church Missionary Society, at the invitation of Colonel Munro, who had succeeded Colonel Macaulay as Resident of Travancore, undertook a Mission to the Syrian Church in the years 1816-17. Messrs. Bailey, Baker, Fenn and Norton were the first missionaries. The object alike of the Resident, the Society, and the missionaries, was to aid the Syrian Church to reform itself, without in any way interfering with its liberty.



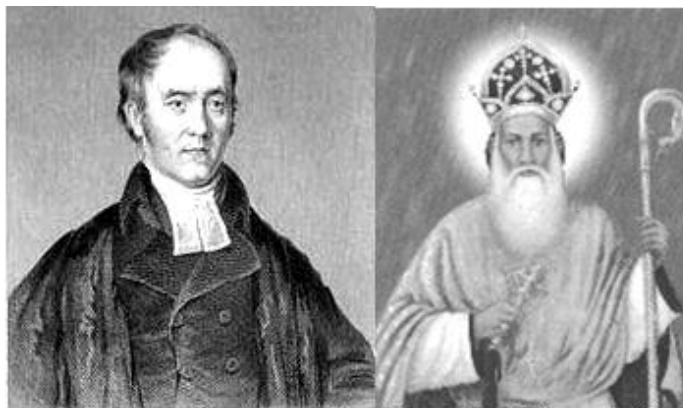
Queen Victoria 1837 to 1901

The means used to carry out this end were:

- (1) translation of the Bible into Malayalam ;
- (2) the education of young men for the ministry of the Church;
- (3) the establishment and maintenance of schools in connection with the different Syrian Churches, scattered over the country.

For twenty years this connection with the Syrian Church was maintained happily and successfully.

The *Synod of Mavelikara* (1818) officially decided to have close cooperation between the missionaries and the Syrians. Mar Divanyous was the Metropolitan of the Jacobite Church at that time. As a result the CMS mission turned their efforts to the evangelization of Hindus all over India.

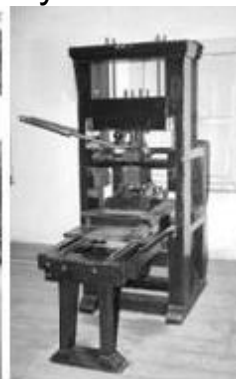


Claudius Buchanan & Mar Dionysius (Cheppad)

Malayalam Bible

Till eighteenth century there was no Malayalam translation of Bible available. Only Syrian and Latin language Bible were available.

William Carey translated Bible into four North Indian languages, after his arrival in India in 1793. According to his ambition to translate Bible into more Indian languages, Claudius Buchanan vice principal of Calcutta College and Anglican Church Bishop Benjamin Bialy reached to Kerala during 1806. Cheppad Mar Dionysius gave a copy of the Syriac Bible to Buchannan who got copies of it reprinted and distributed them mainly among the clergy. Finding the impact of the Bible Mar Divanyous I translated the gospels into Malayalam which Buchanan got printed in Bombay. In 1807 he translated four Gospels into Malayalam. One Tamil Pandit by name Thimappa pillai and Manangnaziyathu Philipose Rabban helped him. It was printed in kuriyar press Bombay. In 1917 Benjamin Bialy started to translate full Bible into Malayalam. For his help Moses, Vaidhyanatha Iyer and Chanthu Menon joined with him. It happened that Chanthu Menon belongs to Ottapalam and his two sons Padmanaba Menon and Govindan kutty Menon received baptism before the completion of translation. They received the name Joseph Fen, Bialy Fen and Baker Fen respectively. In 1824 Bialy printed the Gospel of “Mathew” in CMS press Kottayam. Baily translated the New Testament by 1829 it was printed. In 1835 the Old Testament in Malayalam was complete printed and the whole Bible was available in Malayalam by 1841.



Benjamin Bailey and the CMS Press – 1821

The Word of God in the hand of the people in Malayalam

The first assignment given to Benjamin Bailey on his arrival in Kottayam was that Superintendent (Principal) of the ‘Kottayam College’ which was established and run by the Church Missionary Society (CMS) for the education of the Syrian Christians and the general public of Travancore under the package of the ‘Mission of Help’. During his tenure as Principal from 1817 to 1819 Bailey laid the foundation for modern education modeled on western education. For

this purpose he formulated curricula and syllabi. He started to teach English language also in the College. Thus B. Bailey became the founder of English education in Kerala. Benjamin Bailey was the progenitor of printing and book publishing in Malayalam, the native language (mother-tongue) of Kerala. It was he who established the first printing press (the Kottayam CMS press) and started printing Malayalam in Kerala. He was the first lexicographer in the language. Besides this, he was a well versed author and translator.



John 3:16

Syriac Manuscript of Four Gospels and Acts, copied about 140 years ago by Ramban (Monk) Phillippos who in 1806-7 translated it into Malayalam. On the left is an exact translation from the Syrian version.

THE NEW TESTAMENT
OF
OUR LORD AND SAVIOUR
JESUS CHRIST
TRANSLATED INTO THE
MALAYALIM.

PART I.
CONTAINING THE FOUR GOSPELS.

BOMBAY :
PRINTED AT THE COURIER PRESS,
1806.1

The word of God in the hands of the common people made an impact and a surge of revival and reformation took place. This was accelerated by the presence of the British Missionaries. Among those was Dr. Hermen Gundort (Bassel Mission) who studied Malayalam and wrote the first grammar book for Malayalam.

The effect of dissociation with the Syrian Churches by the mission had far greater impact on the Evangelization of India and in particular Kerala than it would have been if the association continued.

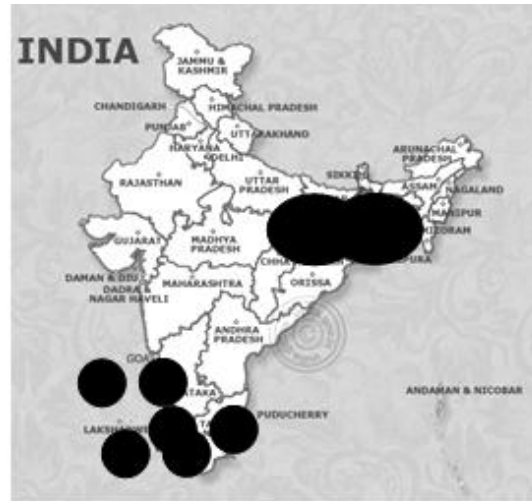


Dr. Hermen Gundort

He came to Kerala as a private tutor in 1836. He was appointed School Inspector of Kanara and Malabar by the British colonial administration in 1857. Joining as a missionary with the Basel Mission in 1838, Gundert worked in Kerala for 23 years. Gundert lived in Tellicherry, now named Thalassery

The European Missionaries opened up several Missions fields. They Included:

- the Danish Mission in Tamil Nadu under the leadership of Berthealonmese Segan Balgue;
- Baptist Mission in Calcutta under the leadership of William Carey (who started the Serampore University);
- London Mission Society (LMS) under the leadership of Tingle Tob in Trivandrum area, Tamil Nadu; and Bengal;
- Basal Mission (1834) under Samuel Hebic and Gundort in Mangalore and surrounding areas, and.
- Church of Scotland Mission in Malabar and many others.



CHAPTER TEN

Formation of the C.M.S Church

AD 1836



English East India Company established a factory at Anjengo in Travancore in 1685 by obtaining land from the Attingal Rani. In the 18th century, the fear of invasion from Haider Ali and Tipu Sultan, forced the government of Travancore to get military protection from the English East India Company. In November 1795, a treaty of perpetual friendship and alliance was signed between the Rajah of Travancore and the East India Company. The treaty was again modified in 1805, which established British paramountcy over Travancore. The treaty made it possible for a permanent presence of a British Resident in the Court of Travancore. The first Resident was Col. Colin Macaulay (1800-1810). He was followed by Col. John Munro (1810-1819).

Col Monroe was a strong Anglican Christian and was interested in the CMS and its activity and also in the Malankara Church. The first wave of Missionary thrust to India was by the Church Missionary Society (CMS) in 1816.

"From its beginnings in the crucible of the campaign to abolish slavery, a small group of pioneers became a worldwide network of people in mission/.The Society was founded in Aldersgate Street in the City of London on 12 April 1799. Most of the founders were members of the Clapham Sect, a group of activist evangelical Christians. The founders of CMS were committed to three great

enterprises: abolition of the slave trade, social reform at home and world evangelisation.

The overseas mission work of CMS began in Sierra Leone in 1804 but spread rapidly to India, Canada, New Zealand and the area around the Mediterranean. Its main areas of work in Africa have been in Sierra Leone, Nigeria, Kenya, Tanzania, Uganda, Congo, Rwanda and Sudan; in Asia, CMS's involvement has principally been in India, Pakistan, Sri Lanka, China and Japan; and in the Middle East, it has worked in Palestine, Jordan, Iran and Egypt." <http://www.cms-uk.org/default.aspx?Tabid=181>

In 1808 Marthoma VI (Mar Dionysius I) made an attempt to raise funds from among the community and was able to collect , 840 poovarahans (star pagoda gold coins = Rs 2,940 of that time) from the Malankara Syrian Christian community. To this amount the British resident in Travancore, Col. Macaulay added another 2,160 Poovarahans (Rs 7,560) a contribution from the government of Travancore from money collected as fines from Hindus by the Travancore government for their crimes against the Syrian Christians - a total of 3000 Poovarahan equivalent to Rs 10,500/- a large amount at that time. Marthoma VII deposited this money at annual interest of 8% which was to be paid to the Church annually. This investment was called Vattipanam (interest money).



Poo Varahan
Star Pagoda Gold Coin of East India Company
was the gold coin minted in Madras
during 1740 -1807 and was the standard until 1816

Though many of the Jacobite theology was at variance with the Protestant theology there was lot of cooperation between the CMS and the Syrian Churches. Among the prominent missionaries were Thomas Norton, Benjamin Bailey, Joseph Fenn and Henry Baker,

who are common names among the Christians even today. They started the CMS Press in Kottayam in 1821, and began to publish Malayalam Bible and Christian literature for the use of common people. 1825, they published the gospel of Matthew, and in 1828, the New Testament, and in 1841, the complete bible. The availability of the bible in the hands of the people had made much difference in the growth of Christianity in Kerala. Again Theological Education which was introduced by the CMS missionaries had also its impact in the later growth and divisions of the churches among the Nasranis.

The Orthodox Church had no educational institution of its own for the training of candidates to priest hood. To remedy this in 1813 Pulikottil Joseph Ramban, a senior priest of the church from Kunnankulam took the initiative and as the result of his work the Kottayam Seminary was started in 1815. The Bishops of Malankara Syrian Christian Church, Pulikkottu Mar Divannaciose (1817-18), Punnatra Mar Divannaciose (1818-27) and Cheppadu Mar Divannaciose (1827-52) and they all helped in the project. In fact this institution was the center and the starting point of the reformation within the church.



Col. John Munro

Col. John Munro impressed by the plan encouraged Joseph Ramban (Professor Joseph) by all possible means at his disposal. At that time Col. Munroe was both the Resident of the Crown of England and also the Divan (Prime Minister) of the then ruling Rani Laxmi Bai, the Regent Ruler of Travancore. Hence he was able to

give to the church 16 acres of land and the timber for construction of the buildings and also the cost of Rs.2000 for the construction of the Seminary.

Soon the resident came to realize that according to the original stipulation the recipient of the interest - the Vatti Panam - had to be the Metropolitan of the Orthodox Church and that the Seminary needed competent teachers to undertake teaching work in it. It appears that there was some conflict of interest between the Marthoma and Monroe. The only way to channel the money to the seminary was to make Joseph Ramban a Bishop. The only bishop available outside of Marthoma at that time who could lend co-operation to perform the consecration of was the Metropolitan of Thozhiyur. Thozhiur was glad to extend this courtesy to the Resident when he was so requested. Joseph Ramban, thus, was ordained as bishop with the name Mar Dionysius II in 1816 and later a Royal proclamation from both the states of Travancore and Cochin were issued to confirm Mar Divanyous as the Metropolitan of the Orthodox church. But those who insisted on Antiochian authority within the Church and within the Seminary Staff began to question the validity of Dionysius Episcopal status because he was ordained from Thozhiyoor Church and not from the Orthodox Church. This party was headed by the Konattu Malpan another Professor at the newly founded seminary.

At the time of Gee Varghese mar phelexinos (kidangan) of Thozhiyur (1811-1829) Malankara church was in series of troubles in its administration. Thozhiyur bishop consecrated three consecutive bishops for Malankara as Malankara Methran viz. Pulikkottil Mar Divannasios, Punnathra Mar Divannasios and Cheppat Mar Divannasios. Even Gee varghese mar Phelexinos (kidangan) himself was in charge of Malankara Methran for a short period. Thus the church leaders of Malankara Syrian Christian Church and C.M.S. worked together from 1816 to 1836. The Metropolitans Pulicottil Mar Dionysius II (Valiya Mar Dionysius 1815-16) and Punnathara Mar Dionysius III (1817-25) were highly pleased with the services rendered by the CMS. This is evident from the letter reproduced below from the Metropolitan.

The theological differences came to surface and in January 16, 1836 there was clear rift between the

Missionaries and the Syrian Churches, and CMS and the Church separated. CMS then turned to evangelization among the Hindus.



Pulikkottil
Joseph Mar Divannasios



The "Old Seminary" at Kottayam today

After the excommunication of Malankara Metropolitan Vattasseril Dionysius VI by Patriarch Abdulla II, division and strife arose in the church, leading to the creation of two rival Malankara Metropolitans. In 1913, the Secretary of State for India filed an interpleader suit in the District Court of Trivandrum seeking a declaration from the court as to which of the two rival sets of trustees were entitled to draw the

interest on deposit with the British treasury by Mar Thoma VII. This is known as the 'Vattipanam Case'. Bishops began to excommunicate each other on the basis. A Royal proclamation was thereby issued to recognize Mar Dionysious who was ordained by Mar Philexenos of Thozhyoor Church as the legal head of the Malankara Church. Mar Thoma VIII consecrated a successor in Mar Thoma IX. But Pulikkottil Mar Dionysious dethroned him and was validated by Royal proclamation. The next two prelates were also confirmed by Royal proclamations.

Thus by 1816, Mar Thoma Metropolitan became the highest authority of the Church, and was recognized by the native rulers through royal edicts in this favour. Mar Dionysius II was the first to receive such a royal edict.

Letter written by Punnathra MAR DIONYSIUS, Malankara Metropolitan from 1817 to 1825,

addressed to:

Lord Gambier, President of Church Missionary Society and Bishop Henry, in the year 1821. This letter written in Syriac was translated by Professor Lee May and published in the 'Christian Journal and Literary Register' Volume VII, published in the year 1823.

This letter written in Syriac was translated by Professor Lee May and published in the 'Christian Journal and Literary Register' Volume VII, published in the year 1823.

In the name of the eternal and necessary existence the Almighty.

Mar Dionysius, metropolitan of the Jacobite Syrians in Malabar, subject to the authority of our father, Mar Ignatius, patriarch, who

presides in the apostolic see of Antioch of Syria, beloved of the Messiah.

Love from Christ and from the people of all the churches to lord Gambier, the illustrious, honourable and renowned president; and to our brother, Mar Henry, the honoured bishop of the city of Gloucester; and to the priests and deacons, and true Christians, great and small, in the church of England, who are devoted to these things, and are mindful of them, who both assist and provide that we should teach and preach the precepts of our Lord Jesus Christ. Love from God, and grace from his only begotten Son, and protection from the Holy Ghost, be with you all evermore! Amen.

Beloved, kind, and honoured brethren in Christ, we would make known to you in a few words, what has happened to us from the depth of our poverty.

We who are called Syrian-Jacobites, and reside in the land of Malabar, even from the times of Mar Thomas the holy apostle until the wall of Cochin was taken in the reign of king Purgis, kept the true faith according to the manner of the Syrian Jacobites, of real glory, without division or confusion. But by the power of the Franks our Jacobite Syrian fathers and leaders were prohibited from coming from Antioch: and because we had no leader and head we were like sheep without a shepherd or like orphans and widows oppressed in Spirit without support or help. By the power and dominion of the Franks moreover and by the abundance of their wealth and the exertions of their leaders all our Syrian churches in Malabar were subdued and turned to the faith of the pope of Rome.

In the year of our Lord 1653, came our spiritual father Mar Ignatius the Patriarch from Antioch to Malabar but when the Franks knew this they brought the holy man to the walls of Cochin imprisoned him in a cell and gave no small money to the king of Cochin. They then brought out the good man and drowned him in the sea and so put him to death. But when we knew this all the Jacobite Syrians in Malabar assembled in the church of Mathancherry which is in Cochin and we swore a great oath by the Father Son and Holy Ghost that henceforth we would not adhere to the Franks nor accept the faith of the Pope of Rome we accordingly separated from them.

A short time after this some of our people again joined them and received the faith of the pope.

Again in the year of our Lord 1753 came to us some holy Jacobite Syrian fathers from Antioch who turned us to our true ancient faith and set up a high priest for us.

We now have fifty five Jacobite Syrian churches in Malabar and as the Franks are more powerful and rich than we are they are hourly laying the trap of the pope for us and endeavouring to take us in it and from the power of a kingdom filled with idols the heathen have subdued us Jacobite Syrians just as Pharoah king of Egypt subdued the children of Israel, and had no pity. And, as the Lord sent Moses and Aaron, and delivered the children of Israel from the house of bondage of Pharoah, king of Egypt; so the Lord beheld our sorrows and afflictions; and there have been sent to us an illustrious leader, named Macaulay, and Mar Buchanan, the illustrious priest: and when they came to us, and saw our subjugation, and sorrow, and poverty, they brought us forth from the house of bondage, and consoled us with kind words, and assisted us with money.

After this, another illustrious leader was sent to us, named Munró: and as Joshua, the son of Nun, brought Israel to the land of promise, and put them in possession of Canaan; so did this illustrious, discerning, and prudent leader, bring back and save us poor people from the hand of violence: and he built a school and one church for us, in the place called Cotym; which he did with great trouble, labour, and expense, in order that our eyes, made dim by the depth of our poverty, may be opened by the knowledge of the declarations of the holy and divine books. All the deacons, moreover, and children, who are taught in the school of our place, are cherished by the assistance of this illustrious leader.

Again the priest Benjamin* the priest Joseph, and the priest Henry, our spiritual and temporal friends, brothers, and assistants, whom you have sent to us, that they may root out the thorns and tares from among the children of God, are anxiously seeking all the requisites for the redemption of our souls, as well as constantly teaching all the deacons and children of our place the English language.

The books of the New Testament which ye sent us, we divided, and gave to the churches in Malabar; and, with great joy, does every man present his prayer unto God for you: and we trust in our Lord Jesus Christ, who is merciful to those who show mercy, that he will give you a good reward in the day of judgment, even thirty, sixty, and a hundred fold, for your work and labour for us, and that he will make us rejoice with you But we are unable to recompense you by any earthly riches: the more however shall we supplicate God daily that your dominion may be increased, and that he would subdue those that hate you under your feet: and daily may your preaching in Christ Jesus be increased; and may God raise up among you leaders who fear God, and who are kind to the poor, endued also with knowledge and prudence!

We have heard too that the people of your land are beseeching God for us, that he would supply and complete that which is defective and imperfect, both in our bodies and souls.

Respecting Samuel the priest, who is held in honour by us, we received the letter which he sent by the hand of Joseph the priest; and we read and understood what was written in it: and very much did we rejoice, with exceeding great joy on account of your friendship for us. And may the Lord, who both hears prayers and grants petitions, lengthen your lives, and increase your peace!

But we call to mind the adage, " A glance is enough for the intelligent," and avoid prolixity.

Besides, James, the honoured priest, will make known to you all that is going on among us. And I, the Metropolitan Mar Dionysius, your friend, very cordially salute you: also Abraham the priest, our obedient servant, and all the deacons, and children that are in the school. All the priests, moreover, and deacons, and the whole congregation of Christians who are in all the churches in Malabar, salute you. May grace be with you all: even so. Amen !

Our Father which art in heaven &c.

Remain firm in the power of Jesus!

In the year of our Lord 1821.

On the third of the month Ranun the first, Friday.

From the school of Cotym.

(Signed) MAR DIONYSÍUS, Metropolitan of Malabar

The theological differences came to surface and in January 16, 1836 there was clear rift between the Missionaries and the Syrian Churches, and CMS and the Church separated. CMS then turned to evangelization among the Hindus.

After the excommunication of Malankara Metropolitan Vattasseril Dionysius VI by Patriarch Abdulla II, division and strife arose in the church, leading to the creation of two rival Malankara Metropolitans. In 1913, the Secretary of State for India filed an interpleader suit in the District Court of Trivandrum seeking a declaration from the court as to which of the two rival sets of trustees were entitled to draw the interest on deposit with the British treasury by Mar Thoma VII. This is known as the 'Vattipanam Case'. Bishops began to excommunicate each other on the basis. A Royal proclamation was thereby issued to recognize Mar Dionysius who was ordained by Mar Philexenos of Thozhyoor Church as the legal head of the Malankara Church. Mar Thoma VIII consecrated a successor in Mar Thoma IX. But Pulikkottil Mar Dionysius dethroned him and was validated by Royal proclamation. The next two prelates were also confirmed by Royal proclamations.

Thus by 1816, Mar Thoma Metropolitan became the highest authority of the Church, and was recognized by the native rulers through royal edicts in this favour. Mar Dionysius II was the first to receive such a royal edict.

Cheppad Philipose Mar Dionysius (Mar Thoma XII) did not like the move of the reformers within the church nor the strength and presence of the CMS. So he convened a Synod at Mavelikkara in 1836, A declaration was made in the synod as follows:

"We are Jacobite Syrians subject to the patriarch of Antioch, observing the church rites and rules established by the prelates sent by his command. We cannot, therefore deviate from them... as no one possesses authority to preach and teach the doctrines of one religion in the church of another without the sanction of its, Patriarch, we cannot permit the same."

Thus closed collaboration with the CMS of the Orthodox after 20 years. Evidently the presence of two groups were clear.

Reformation

The reformation was carried out after a prolonged study by a committee of 12 scholarly clergy, appointed at a meeting of representatives of the Malankara Church by Punnathara Mar Dionysious (Mar Thoma XI) at Mavelikkara on December 3, 1818. No foreigner was involved in this committee or in its deliberations.

So the missionaries turned to the non-Christians and started working among them. According to a panchayat court verdict, the properties and schools which were common among the missionaries and the Malankara Syrian Church were divided following the declaration of the church commonly known as Mavelikkara Padiyola.

**The resolution (Padiyola), unanimously accepted at the
Mavelikara Synod**

**of AD.1836, held at the Mavelikara Puthiyakavu St.Mary's
church.**

MAVELIKARA PADIYOLA

In the name of Father, Son and Holy Ghost the one true God, Padiyola (agreement) drawn up in the year of our Lord 1836 corresponding 5th Makarom 1011 at the church dedicated to the Virgin Mother of Lord at Mavelikara, between Mar Dionysious Metropolitan of the Jacobite Syrian Church of Malankarai subject to the supremacy of Mar Ignatius Patriarch, the Father of Fathers, and the Chief of Chiefs ruling the throne of St. Peter of Antioch, the mother of all Churches and his successor Mar Kurilos, and the vicars, priests and parishioners of Ankamali and other churches under the charge of the said Metropolitan.

That whereas an interview held at Kottayam between the Rt.Rev. Daniel, Lord Bishop of Calcutta and the Metropolitan, in Vrischikam last, it was proposed by the former that certain changes should be introduced in the Liturgies and ordinances of

our Syrian Church and whereas it was stated in reply that a conference of all the churches would be held on the subject and its determination made known, we the Jacobite Syrians being subject to the supremacy of the Patriarch of Antioch and observing as we do the Liturgies and ordinance instituted by the prelates sent under his command, cannot deviate from such Liturgies and ordinances and maintain a discipline contrary thereto, and a man of one persuasion being not authorized to preach and admonish in the church of another following a different persuasion without the permission of the respective Patriarchs, we cannot permit the same to be done against us, and our churches being built by the aid of the prelates sent under the order of the Patriarch and on the wishes of the people of each parish and ornamented by their money, and as the accounts of the annual income according to our churches under the head of voluntary contributions offerings etc, are as required by the rules furnished to our bishops, as is the custom in the churches of Antioch as well as in the churches of this and other countries following different persuasions we are without the power, and feel disinclined, to follow and cause to be followed a different procedure from the above.

That the Honourable Colonel Macaulay having taken a loan of 3000 star pagodas from (Valia) great Mar Dionysius who died in 983, gave him a bond for the same. The interest on the amount having fallen in arrears, Mar Dionysius Metropolitan who died in 992 made a representation to Col. Munro and received the interest with which he (Dionysius) built the Seminary at Kottayam. Having also collected at the Seminary the money brought by the prelates that had come here from Antioch and the property left by the late Bishops of the Pakalomattom family, Mar Dionysius laid out a portion of this together with the donation made by HIS HIGHNESS THE MAHARAJA on behalf of the Syrian Christian Youths, on Kanom and therewith met the expense of their education. The Reverend the missionaries who have come down to Kottayam, in their profuse benevolence taught the youth at the Seminary, English and other languages, protected our children like loving fathers, caused books to be

printed for the benefit of all classes, rendered all necessary help in maintaining the prevailing discipline of the Syrian Church caused the annual interest due, to be drawn on the receipt of the Metropolitan, had superintendence over the affairs of the Seminary and caused ordination to be made agreeable to the request of the people and the power of the prelates. While affairs were being thus conducted the Missionaries took to managing the Seminary without consulting the Metropolitan, themselves expended the interest money drawn annually on the receipt of the Metropolitan, dispersed the deacons instructed in the Seminary, conducted affairs in opposition to the discipline of the church and created dissensions amongst us, all of which have occasioned much sorrow and vexation. For this reason we do (would) not follow any faith or teaching other than the Orthodox faith of the Jacobite Syrian Christians, to the end, that we may obtain salvation through the prayers of ever happy, holy, and ever-blessed Mother of God, the redresser of all complaints and through the prayers of all Saints. Witness, Father, Son and Holy Ghost.

Amen

One group of believers and priests who believed in the reformation principles joined with the C.M.S and started the CMS church. Those who came from the Syrian Christian Church retained their identity even within the new church. Another group of believers under the leadership of Palakunnathu Abraham Malpan (1796-1845) decided to stay in Malankara Syrian Church and worked for reformation from within the church.



Here is how the early CMS mission understood the history of Syrian Christians till their arrival.

THE
MISSIONARY CONFERENCE:
SOUTH INDIA AND CEYLON,
1879.

VOLUME II
**HISTORICAL SKETCHES, OBITUARY NOTICES, AND
APPENDIX.**

MADRAS: ADDISON & CO., MOUNT ROAD.
LONDON: JOHN SNOW & CO.,
2, ivy lane, paternoster Row.
1880.

XVI.—THE SYRIAN CHRISTIAN CHURCH.

By the Rev.. R. H. maddox.

the Syrian Christian Chnrch of Malabar has an interest all its own in the annals of Church History. In the darkest ages and in the most distant and obscure regions God has always had His own people, His appointed witnesses for His truth.

Side by side with this ancient Christian Church in Malabar, there exists a considerable colony of Jews who, it is supposed, made their way to India as early as the year a.d. 70, shortly after the destruction of the second Temple, and the final destruction of Jerusalem. The presence of these two large and influential communities in the country, linked by no common tie, yet witnesses together through strange vicissitudes for eighteen centuries to the truth of God's revelation in the midst of heathenism, is a startling as well as deeply interesting phenomenon in the history of the Church of God.

It is difficult to account with certainty for the origin of the Syrian Church in Malabar. The Christians themselves claim the Apostle St. Thomas as the founder of their Church. This early and distinguished origin has been called in question by many: it seems, however, to be pretty generally conceded by recent writers on the subject, that to accept the truth is perhaps after all the most rational, as it is the simplest way, of accounting for the tradition. That the tradition which ascribes the origin of the Syrian Church in Malabar to the preaching of the Apostle St. Thomas is a very ancient one, and that it was very early diffused, is clear from the fact, that our own King Alfred in the ninth century sent an embassy, under Singhelm, Bishop of Shireburn, to visit the shrine of St. Thomas in India.

We have authentic records to show that as early as the second century there were Christians in India. History records how that certain Egyptian sailors, who had been to India, brought back word to Demetrius, Bishop of Alexandria, that the people who lived on those coasts desired further instruction and Christian guidance. Accordingly we find the learned and eloquent Pantaenus was sent by the Bishop, to visit and instruct them. From the account which the historian gives of the place and customs of the people there seems to be no room to doubt that the country referred to is our own India, although it must be allowed that the word India is used by early writers in a lax and uncertain way. The next reminder we have of the existence of this Church is at the Council of Nicaea (a.d. 325) by the presence of John, styled Metropolitan of Persia and of great India, establishing the fact that there was then a Church in India, over which the Metropolitan of Persia claimed authority.

In the sixth century Cosmas, an Alexandrian merchant, called from his travels Indicopleustes, visited India. He has given as an account of the Church he found there and speaks of a bishop who had come from Persia where he had been consecrated.

Towards the close of the eighth century, the Church in Malabar was greatly strengthened by the arrival of a large party, led by a

wealthy merchant named Thomas Cana from Armenia. These settled down in the country, and by their diligence and success brought themselves under the favourable notice of the then reigning prince Cheruman Perumal. This enlightened prince, though claimed as a convert by the Muhammadans, showed the Christians much favour. Through the influence of Thomas Cana many privileges were conferred upon the whole community, and thus was secured for the Syrian Christians the independent social status which they continue to enjoy to this day. Two important documents, embodying grants made at this time, consisting of copper plates engraved in the old Malayalam character, and supposed to be fully a thousand years old, are still in possession of the Syrian Christians. It may be interesting to note in passing that the Jews of Cochin are also in possession of similar documents, descriptive of privileges and grants conferred on them by the same Cheruman Perumal at the same time. The Syrian Church in Malabar appears to have reached its zenith of prosperity during the reign of this prince and under the leadership of Thomas Cana. But little is known of their subsequent history until the arrival of the Portuguese on the Malabar coast, at the close of the fifteenth century.

It may be well, before proceeding to this period of the history, to say a few words on the government? and distinctive views and tenets of the Syrian Church.

••

The Syrian Church of Malabar is an Episcopal Church. Its first bishop or bishops were consecrated, according to tradition, by the Apostle who founded the church.

We have seen that at the time of the Nicene Council (325), and in the days of Cosmas in the sixth century, the Church of Malabar was subject in matters ecclesiastical to the Metropolitan of Persia. The Persian Church, we know, was with other Eastern Churches subject to the Patriarchate of Antioch. About a hundred years after the Council of Nicea that terrible dispute arose between Cyril, Patriarch of Alexandria, and Nestorins, Patriarch of Byzantium, on the Divine and

human natures of Christ, which rent the Church, and resulted in sects and divisions, persecutions and troubles, for many generations.

The Archbishop of Selencia, whether in connection with Antioch or not is a vexed question, became the recognized head of the Nestorian Churches. The See of Seleucia was afterwards removed to Bagdad, and subsequently to Mosul, the bishop taking the title of Patriarch of Babylon, or Babylonia, the name of the district comprising the See.

When the Metropolitan of Persia acknowledged the authority of these Nestorian Patriarchs, the Christians of India, being subject to his authority, were, as a matter of course, reckoned among the Nestorian Churches, acknowledging the Bishop of Babylon as their Patriarch. Continuing to receive their bishops from Babylon or Persia they became in time imbued with Nestorian teaching. Cosmas, in his account of them, expressly asserts that they were Nestorians and held the doctrine of the two Persons. At present, and for a long time past, they hold and have held, doctrines more akin to Monophysism, and are always ready to disclaim the errors of Nestorius. The following summary of the condition of the Syrian Church in the sixteenth century, at the time when first European (Portuguese) influence was brought to bear upon its fortunes, by Xiobley (Maitland Prize Essay, 1870) may not be out of place here.

" It preserved much primitive simplicity both of doctrine and ritual, but was heterodox upon the subject of our Lord's Incarnation, and moreover had derived from the heathen and unbelievers around some other corruptions of doctrine. A remnant there was in it, no doubt, of earnest, pure, God-loving and Godfearing men; but there were many abuses and much spiritual sloth.....Their public services being conducted in the unknown tongue of Syria, and by priests who were, for the most part, examples of coldness and inactivity, were unable to inspire the people with that fervour of religious feeling, which is the mark of a living Church. A stirring and quickening of the dry bones was greatly needed. Perhaps the troubles which shortly came upon them were permitted for a discipline."

The remainder of this sketch is compiled almost exclusively, very frequently in the actual words of the writer, from a paper prepared on this subject by the Rev. David Fenn, shortly before his death, for the *Indian Christian Intelligencer*, December 1877.

When the Portuguese first reached India in 1498, under the leadership of Vasco de Gama, they came in contact with these Syrian Christians, who welcomed them joyfully as fellow-religionists, and expressed their desire to put themselves under the protection of the King of Portugal as a Christian Sovereign. They told Vasco de Gama that they numbered about 30,000 persons. This number was in all probability far below the mark. In the year 1500 two Syrian Christians, brothers, accompanied the Portuguese to Europe. One died at Lisbon, the other after visiting Rome and Venice, in which latter place he published an account of himself and his travels under the title of *The Travels of Joseph the Indian*, returned to Travancore.

It was just one hundred years later that the Roman Catholic hierarchy, acting under directions from the Pope, and calling in the aid of the Portuguese military power, succeeded in forcibly subjugating the Syrian Church to the domination of Rome, Cardinal Menezes, Archbishop of Goa, was the great mover in this aggression. He was a man of marvellous energy and determination. For fifty years previous to his arrival, the Jesuits and other Romanists had been labouring to effect the voluntary submission of the Syrian Christians to the Pope, but without success. Menezes at first in like manner tried persuasive measures, but he found them too wedded to their connection with the Eastern Church to yield to the wishes of one so powerful .even as they knew him to be. Having obtained the help of the Hindu Rajah of Cochin, in whose territory most of the Syrians resided, he summoned a council or synod at Udiamparur. This synod assembled on June 20, 1599. By force and fraud Menezes carried all before him. .His decrees involving transubstantiation, Mariolatry, seven sacraments, and celibacy of the clergy — articles till then foreign to the Syrian Church — were declared binding. The Inquisition was established, and a wholesale burning of Syrian MSS. of the Holy Scriptures and service books took place. These proceedings were followed up by other violent measures. His policy seemed, successful. For sixty years the

ascendancy of Rome was maintained, although the Syrian Christians never ceased to make attempts to restore their connection with the Eastern Church. One Bishop was sent to them at their earnest entreaty from Antioch, but he was taken prisoner by the Portuguese, carried to Goa, handed over to the Inquisition and burnt alive as a heretic in 1654.

'In 1661 the Dutch took Quilon and in 1663 Cochin also. Although they showed no particular interest in the Syrians, yet they rendered them the greatest service by ordering all Romish ecclesiastics to quit the country.

The Syrian Church was once more free, and in 1665 a Bishop named Mar Gregorius, who had been consecrated by the Jacobite Patriarch of Antioch, safely arrived in the country. Mr. White-house remarks on this : " to have an Oriental Bishop among them, as really opposed to Rome as any of themselves, was a cause of great joy ; and Gregory was everywhere hailed by the anti-Romish party as a liberator from spiritual tyranny.' During the 200 years that have since elapsed, the Syrian Church has maintained its connection with the Jacobite Patriarch, who resides at Mardin in Armenia.(The term Jacobite is derived from Jacob Albardi, who adopted the tenets of the Eutychians in the sixth century)

The English succeeded the Dutch in 1795. During the 130 years that the Dutch occupied the country little or no interest seems to have been shown by them in the well-being of the Syrian Church. It was not long after their occupation of the country that the English instituted an enquiry into the condition of the Christian population of Malabar. For this purpose Dr. Claudius Buchanan, a Chaplain in Bengal, was commissioned by Lord Wellesley to visit the Syrian Christians in 1806. In this work he obtained the cordial assistance of Colonel Macaulay, the first British Resident of Travancore.

The *Christian Researches*, published soon after this visit, excited the liveliest interest among Christians in England. One practical result that followed was that the Church Missionary Society, at the invitation of Colonel Munro, who had succeeded Colonel Macaulay as Resident

of Travancore, undertook a Mission to the Syrian Church in the years 1816-17.

Messrs. Bailey, Baker, Fenn and Norton were the first missionaries. The object alike of the Resident, the Society, and the missionaries, was to aid the Syrian Church to reform itself, without in any way interfering with its liberty. The means used to carry out this end were

- (1) translation of the Bible into Malayalam ;
- (2) the education of young men for the ministry of the Church;
- (3) the establishment and maintenance of schools in connection with the different Syrian Churches, scattered over the country.

For twenty years this connection with the Syrian Church was maintained happily and successfully. In course of time there arose other bishops less favourable to the plans originated by their predecessors. After various ineffectual efforts to bring the minds of the opposing Metrans (or Bishops) over to their views, in which Bishop Wilson of Calcutta took a prominent part, the Church Missionary Society was compelled to sever its connection with the Syrian Church. They acted in the spirit of Paul and Barnabas at Antioch in Pisidia: they had laboured for twenty years for the reformation of these professing people of God, but at length, seeing they put from them the words of eternal life, they turned to the heathen.

This rupture did not alienate the minds of the people generally from the Missionaries and their work. The indirect influence, which the Mission has since exerted on the Syrian Church, is perhaps far greater and more marked than it could ever have been, had the closer relation remained undisturbed. The presence of a large and well organised Episcopal Church in their midst has had the effect of stirring up the Syrian Church, and creating in the minds of the more thoughtful and earnest among them, a desire for that higher knowledge and increased privileges, in the enjoyment of which they see others around them.

The present condition of the Syrian Church is, so far as numbers are concerned, prosperous. From a recent census it appears that out of 600,000 Christians, a little over a fifth part of the entire population, the Syrians in Travancore and Cochin number about 335,000. The

religious condition of the Syrian Christians is not so hopeful now as it was a few years ago. Under the late Metran, Mar Athanasius, a native of Malabar and educated in the Church Missionary Institution at Madras, who proceeded thence to Antioch for consecration, the Syrian Church made very considerable advances towards reform. Every encouragement was given to the reading of the Scriptures translated by the Missionaries; prayers in the Church were conducted in many instances in the vernacular; invocation of saints and worship of relics, with other superstitious practices introduced into the Syrian worship by the Roman Catholics, were excluded; Sunday Schools, Bible readings, preaching and other active efforts to spread the truth were fostered and encouraged.

This reform party was strongly opposed by a considerable portion of the Syrian Church, specially by those upon whom the influence of the Church Missionary Society's operations had not been so directly brought to bear. Since the death of Mar Athanasius, the leader of the reform party, the opposition has apparently been gaining some ground. Their Metran, Mar Dionysius, who was consecrated at Antioch, and sent during the lifetime of Mar Athanasius to depose him and assume his functions is a very active man ; while the Metran, consecrated in the country by the late Mar Athanasius as his successor has not as yet taken any very decided steps. Mar Dionysius, having failed to establish his claim over Mar Athanasius, invited the Patriarch of Antioch to visit the country and settle by his personal presence the irregularities of which he complained. The Patriarch accordingly arrived at Travancore early in 1875, and for two years exerted all his influence to depose Mar Athanasius from his recognized position as Metropolitan. His whole conduct was so violent, and his greed of gain so insatiable,* that even Mar Athanasius' rival, Mar Dionysius, who had invited him into the country, was at length unable to work with him, and a rupture took place between them.

One of the last acts of the Patriarch before leaving Travancore was to consecrate six additional Metrans among whom he parcelled out the whole Church into Dioceses, leaving each to fight or win his way into possession as best he could. The latest phase of matters is that these six Metrans have united with Mar Dionysius in an attempt to depose

Mar Thomas Athanasius, the nephew and successor of the late Metropolitan Mar Athanasius, from his position, and obtain through the Civil Courts the property which he now holds on behalf of the Syrian Church, viz. the moiety of land and money forming the original endowment of the Syrian College, which came to them by the distribution of property on the withdrawal of the Church Missionary Society, in 1837.

The policy of the Church Missionary Society in the country for a considerable period has been to discourage secession from the Syrian Church, and rather, by friendly counsel and support, to aid honest effort on the part of its rulers and people towards enlightenment and reform. It has become a serious consideration of late whether the truest interests of the Syrian Church would not be better served by receiving those who seek admittance into our Church.

In the meantime the Church Missionary Society is persevering in its original purpose, and it is fervently hoped that, as the Church of England in the country becomes stronger and more thoroughly developed, its influence may be owned and blessed by God to the revival and enlightenment of our Sister Church in the country. Our chief prayer for the Syrian Christians at this time should be, that they may see the great danger they are in by their unhappy divisions ; and so may rise to the unity of the Spirit in the bond of peace, without which neither they nor any other Christian Church can hope to retain their candlestick in its place, or be visited by the blessing and favour of the Lord, which alone maketh rich.

+++++

After leaving the Syrian Christian Collaboration, the CMS mission turned themselves to Missions to the heathen of Travancore. The Missionaries involved were Benjamin Bailey (1816-50), Henry Baker, son (1817-66) and Joseph Fenn (1817-26), Joseph Peet (1833-65), John Hawksworth (1840-63), and Henry Baker, jun. (1843-78), all of whom died at their posts. Peet founded the station at Mavelikara, Hawksworth that at Tiruwella, and H. Baker, jun, the interesting Mission to the Hill Arrians.



CMS missionaries of Travancore

Standing Row

Rev.F.Bower of Tiruwella; S.Baker, Superintendent of the cottayam Press;
Rev. C.E.R.Romilly (behind); Mrs. Neve; Mrs.Painter;
Rev.C.A.Neve, Principal of Cottayam College,
Rev.J Thompson; Mrs.Thompson

Sitting on Chair

Mrs. Bower; Mrs. H Baker; Mrs. Caley, Arch Deacon Caley;
Rev. A.F.Painter of Hill Arrian Mission,

Front Row

Rev. W.J.Richards, .

Mrs T Baker (widow of late Rev. H.Baker founder of the Hill Arrian Mission)

As a result of these missions which was also joined by a considerable number of Syrian Christians of the reform group the CMS Church was formed which included many of the converted Hindus. The Syrians who had the background of the Biblical church generally formed the pastorate initially. The first CMS church was in Mallappally with the Syrian Christian Membership who built their own church under the mission. " People secured with great difficulty a piece of land from the petty Rajah of Edappalli, and the Missionaries obtained the sanction of the British Resident, and in 1836 the foundation of the present church was laid by the Rev, Messrs. Bailey, Baker, Peet, and Woodcock. Thus Mallapalli became the first out-station of the Church Missionary Society in Travancore."

The church was rebuilt and opened for divine worship on the 27th of September 1842 under Rev. J. Peet. An active mission among the Pulayas and the Pariahs (the untouchables) brought in several churches within the CMS. According to the Gleaner report of the 1885

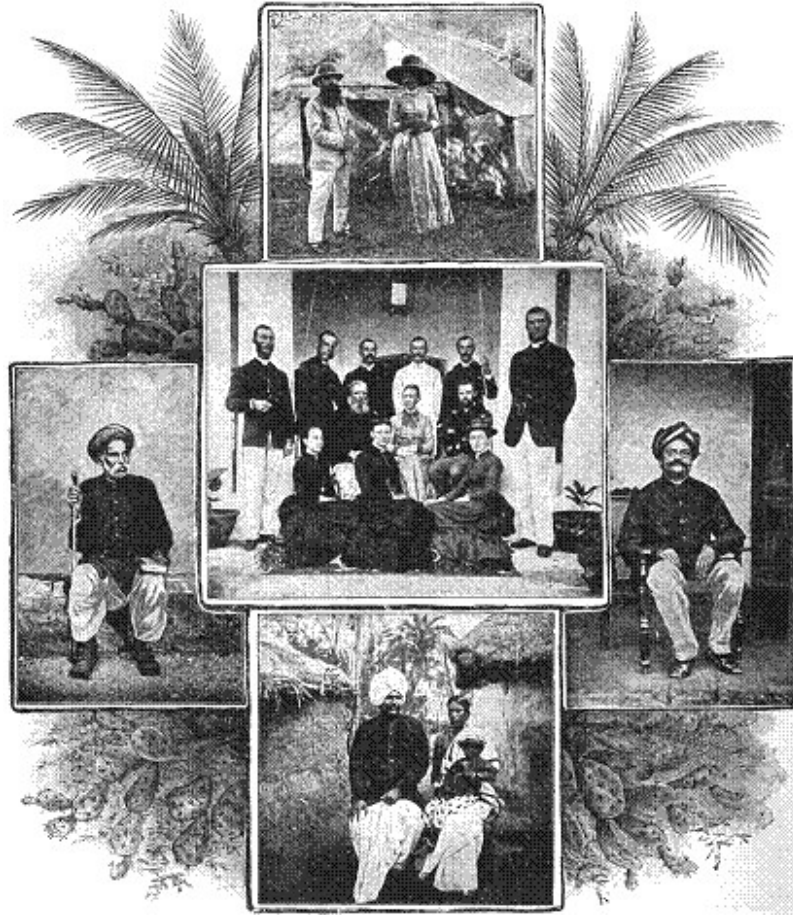
there were two congregations of converted slaves, amounting to eighty-two souls.



Early Priests of the C.M.S Church



Mother's Meeting and Young Mens Christian Association, Tranvancore



Teleugu Mission 1881

At the top: Rev. John and Mrs Cain of Dummagudem.

In the center is a group of CMS and CEZMS missionaries.
Six standing behind from left are Mrs. M.N.S Atkinson, J.B. Panes,
H.J. Tanner,

C. W.A. Clarke, E.T. Pegg and J. Stone.

Second row from left Rev. F.N. Alexander, Mrs. J. Stone and
Mrs. Swan Hurrell.

In front Mrs Atkinson, Mrs. J.P. Brandon and Miss Bassoe of
Zenana Mission

Left: Rev I.V. Razu of Dummagudem Right: Rev. G. Krishnayya
(ordained 1871)

Bottom: Rev. & Mrs. Vores, from Madras
(from The Church Missionary Gleaner)



The Krishna Nagar Church Council 1888



Ellore Mission

Rev. Alexander and Evangelists Mrs. Alexander and women of the Bible 1888

(from The Church Missionary Gleaner)



Lahore Divinity College Cathedral



CMS Mission Quetta
(from The Church Missionary Gleaner)



Rev. Kaipuraidam Mathai Mathai
the first priest of CMS Church in Alleppey

He was the uncle of of my father's sister's husband. Kaipuraidam family was one of the first CMS members in Mallapally from the Syrian Christians who joined them. His wife was the daughter of Archdeacon Oommen Mammen

CHAPTER ELEVEN

Mar Thoma Church

AD 1876



Finally Palakunnathu Abraham Malpaan and Kaithayil Geevarghese Malpaan and his parishioners at Maramon were dismissed from the Orthodox-Jacobite church.



Palakunnathu Abraham Malpan sent his 23 year old nephew who was at that time a deacon, to Syria in 1843 and got him ordained as Bishop of the Malankara Church under the title Mathews Mar Athanasius by the Patriarch of Antioch. In 1852, and a royal proclamation was issued recognizing Mathews Mar Athanasius as "Malankara Metropolitan".



Mathews Mar Athansius
1818-1877

Immediately on return, he was declared the Malankara Metropolitan by the decree of the King. Following this Pulikottil Joseph Ramban of the orthodox tradition went to Antioch and got himself consecrated as bishop with the name Joseph Mar Dionysios.

However because of the presence of the Resident of Britain who supported reformed theology he could not get an order to the position of Metropolitan of Malankara.



Maramon Church

Patriarch of Antioch Ignatius Peter III himself came down in 1875 and convened the synod of Mulamthuruthy in 1876. During this synod the church accepted the spiritual supremacy of the Patriarch of Antioch. The Patriarch who stayed in Malankara for almost a year attempted to establish his authority here by hook or by crook. But he could not succeed in it; and he believed that Mar Dionysius was standing in his way in achieving this aim. Hence the Patriarch devised schemes to curtail the authority and influence of Mar Dionysius. He divided the Church into seven dioceses and consecrated six Metropolitans over the six sections leaving only one to Dionysius. Before consecrating them the patriarch obtained registered agreements from them declaring the acceptance of the authority of the Patriarch.

The Church Fathers who convened the historic association of Syrian Christians (Mulanthuruthy Synod) at the

Mulunthuruthy Mar Thoman Church in AD 1876

MORAN MOR IGNATIUS PETER IV (III)

*Patriarch of Antioch & All the East
(1872-'94)*



who presided the Holy Synod of Malankara Church in 1876

Ordained six metropolitans for the Malankara Church including ST. GREGORIOS CHATHURUTHY (Parumala Thirumeni) and Consecrated the Holy MOORON on 27 August 1876 at the Mar Thoman Church, Mulunthuruthy

MOR DIONYSIUS V

*Appointed as Malankara Metropolitan
[Pulikottil Joseph Mor Dionysius II]*



MOR GREGORIOS ABDED'ALOH

Metropolitan of Jerusalem

Participated in the historic Holy Synod at Mulunthuruthy in 1876 when he was the Metropolitan of Jerusalem and assisted the Patriarch. *Later elevated as Patriarch Mor Ignatius Abded'Aloho (Abdulla II) in 1906*



**MULANTHURUTHY PADIYOLA
(Agreement signed and submitted to
Moran Ignatius Peter III, H.H Patriarch of Antioch by the
Malankara Jacobite Syrian Church in 1876)**

Obeying your Holiness' Kalpana, dated 19th Edavom 1051 (1876) to all Churches, we have assembled on the 15th Midunam in this Church at Mulunthuruthy, built in the name of Mor Thoma Sleeha (Apostle) and we heard of our Holiness' Circular Kalpana, read publicly on the occasion of the inauguration of the Synod, asking us to codify measures to the effect that we may be firm in the Orthodox faith and in the obedience to the commands from the Throne of Antioch.

As it is essentially necessary to show that our Church in Malayalam (Malankara), had been continually watered and nurtured by the presence of Antioch, we submit a brief history of this Church, from the time it was guided by St. Thomas and we submit also measures to be taken, so that this Church, may not hereafter, be robbed by the enemies and it might always remain

firm in the faith and obedience. And we do most humbly request, that our prayers may be read and measures confirmed by Your Holiness.

In the 52nd year of our Lord, St.Thomas arrived in Malayalam and preached the faith to our forefathers, established the Church and founded churches and appointed priests and they adhered to the true faith and in course of time, when the Church was in distress owing to the scarcity of priests, the honourable Knai Thoma came to Malayalam in 345 and learning the pitiable condition of the Church and the possibility of its total extinction if immediate help is not rendered, he again came with Metran, priests and deacons and laymen **from the Land of Syria under the jurisdiction of the Patriarch of Antioch**, with a big amount of money – and for the progress of our community, he obtained privileges and caused to consecrate Metrans from this land and the Church was thriving in high honour, upto 825 when the merchant Iyob and **Syrian Prelates arrived in Malyalam** and the Church progressed in honour and esteem. And at that period, ‘Paramkikal’ (Portuguese Roman Catholics) came and proselytised our forefathers by force into their slavery and again in 1600, a Synod was convened at Udayaperror by Allesu (Alexis) Paranki Metran who burnt all our Syriac books and made changes in the true faith. And when prelates from the traditional Pakalomattom family were ruling over us the **Moran Patriarchis Bava arrived in Malayalam in 1653** and he was done away with, brutally and we assembled at Cochin Mattancherry and took the Oath, that we would never have any relation with the Parankies: and they gradually succeeded in taking by deceit a portion of our people. In 1665 came Mor Gregorios Bava of Jerusalem at the order of the Holy Throne and he consecrated the Archdeacon who had been administering the Church at that period. And in 1686 Baselios Bava and Ivanious Episcopa reached Malabar and since it was a period of decline of the Paranki power, Ivanious Episcopa expelled all the Paranki practices, and everything in accordance with the Jacobite Syrian practise was re-established during his

life here for 30 years. Then in 1751 came Baselios Maphrian and Metrans Gregorious and Ivanious and others and regularised the consecration of Mor Thoma Episcopa, giving him the title 'Mor Divanyasious' and giving him Staticon and other privileges. And in 1815 Pulikottil Youseph Divanyasious Metropolitan of the line of Kattumangatt Metran, founded the Kottayam Seminary and earned properties for the same and made arrangements for instruction – in a laudable manner. Then came English Missionaries and stayed with us deceitfully influenced some to feel that their ancient practices were not desirable. Consequently, the Church, through the then ruling Metropolitan Mor Divanyasious (III) appealed to the Throne of Antioch; as a result of which, Mor Athanasius Abdul Masih and Sabor Remban came in 1825 and the missionaries, influencing the ruling Kidangan (Philoxenous) metropolitan, succeeded in sending them back and since we could not concede to the behests of the missionaries, that we should follow practices contrary to our faith and canons the representatives of all churches assembled at Mavelikara Church on 5th Makarom 1011 and drew up a Padiyola, which convinced them that they could never overturn us or our faith through deceit and hence they caused a split and as a consequence they sold out much of our properties and in addition, they sent Deacon Mathai of Palakunnath, of the parish of Maramon, who had been expelled from our Church, to Madras for education and Protestant orders and from there too he was expelled by the authorities for misconduct. And he, fabricating letters as those of certain churches, belied before the Holy Throne that he was a 'Kasseeso' (Priest) and through such crooked means got himself consecrated Metran, and returned to Malayalam where-upon all the churches were called together at Kandanad by Philipose Mor Divanyasious Metropolitan, and as a result of scrutiny of his 'Sthathikon', his crookedness and deceit came to light and he with some members from the South went to Kallumkathra church and there a Padiyola with his signature and seal was drawn up, in which he promised that he would never deviate from the Orthodox faith and from the submission to the

Holy see of Antioch and from the Canons promulgated by the 3 General Councils; and those few church members promised that so long as he follows that path, they would accept him as Metran. The records brought by Mor Yooyakim Kurillos Metropolitan, who had been deputed by the Patriarch as a result of the report of the Kandanadu Yogam (assembly) were found by the Quilon committee, as fabricated, and the Royal Proclamation was obtained by the Metran, who with government support unjustly ruled us and over churches and ruined all our resources – this man called ‘Beliar’ with crookedness together with power tried to overturn our faith and thus embrace Anglican faith has brought about schism and heresy; and repudiated the excommunication orders, firstly of our Holy Father, Patriarch Elias and secondly of Patriarch Yakub and now lastly of Your Holiness and despotically continues in his wicked actions, siding with the missionaries. Our oft-repeated grievances to the Holy See, describing his efforts to mar our faith, we had been preserving from the times of our forefathers were not redressed. Your Holiness, after your installation felt compassion on us and for solving our grievances, left your Throne and travelled to Constantinople, and London and met the authorities there and in Madras in Nilgiri, Trivandrum and Cochin and succeeded in revoking the Royal proclamation, which he had obtained on the plea that he was having the Patriarchal Bull with him. We have assembled here to confirm the aforesaid faith, submission and Church administration. Holy Father, **from the Origin of this Church, we are under the jurisdiction of the Holy See of Antioch**, which, in order to help and deliver us, on every occasion of our depression had offered us much riches and the Holy Anointing Oil – ‘Mooron’ through the prelates and confirmed us in faith and built many churches – and now the hardships Your Holiness suffered during the crisis – all these facts would never depart from our minds and from our posterity’s minds. From the earliest ages, the Syrians in Malankara and their churches are under the spiritual authority of the Patriarch of Antioch. Nobody else has any kind of authority. Since our Metrans and Priests receive Holy “laying on of hands”

from the Holy See, the power to appoint and remove them rests with the Holy See. The spiritual administration over the Syrian Community and of their churches and the authority to appoint and remove metrans rest with Your Holiness. Now Your Holiness has come to Malankara, aware of our deplorable situation, to administer spiritually, our community and churches and by the grace of God suppress the enemies of the faith.

We, hereby declare before the High priesthood of Your Holiness that from the Faith of the three Holy Synods handed over to the Holy Church, and from commandments of your Holiness, the Head of our religion and Faith, neither we nor our children would depart either to the right or to the left – up to our death. And we, take this Solemn Oath, holding Sleebea (Cross) and Evangelion (the Gospels) before God and in the presence of your Holiness, that there would be no departing from this until the last moment of our death.

Mathews Mar Athanasious died in 1877, and was succeeded by, Thomas Mar Athanasious (1879-1889). The Theological center of the Church, the Old Seminary was still controlled by the reforminists group. To counter this Mar Dionysius V with the support of Patriarch, filed suit against the reformists on March 4, 1879 and the Church plunged into a prolonged litigation (1879- 1889) known as the 'Seminary Case'.

During the course of a litigation answering a question Thomas Mar Athanasius Metropolitan affirmed that

“ The Episcopal throne of Patriarch is the throne of St. Peter, while the throne of Malankara Church is that of St. Thomas. Malankara Church is as old as the Church in Antioch, equal in status, and both are independent.”

During a meeting convened by the Maharaja of Travancore, before the final verdict was given, Mar Athanasius testified that,

"Malankara Church was never under any foreign rule and that he was unwilling to move away from the teachings or give the authority and Church possessions to a foreign Patriarch."

However the final verdict of 1889 went against the Reformation Group. This resulted in the reformist group separating themselves from the Orthodox Theology and starting a new Reformed Church as the **Malankara Mar Thoma Syrian Christian Church** as an independent church without any affiliation with any foreign patriarchate.

There was litigation between reformed group and original group for many years for the possession of individual churches. The reformed group got only Maramon and Kozhenchery churches by court verdict and Kottarakara church without contest. Five churches both parties to use on alternate Sundays. Reformed group put up small sheds in other places for worship. Though the reformed group lost their property; they influenced the people to spiritual revival and experienced greater joy and fellowship

Kozhencheri Marthoma Church today where I was baptised and got married.

Since the Bible was in the hands of the common man due to the technology of Printing in Malayalam and with large number of theologically trained clergy, it was no more necessary to have any Syrian affiliation as it used to be in the previous eras. The liturgy was translated into Malayalam with necessary changes to reflect the reformation theology.

The changes made by Abraham Malpan in the liturgy of the Holy Communion were as follows:

1. All invocations to the saints were removed.
2. All prayers for the dead were removed.
3. In the prayer of consecration of the bread in Holy communion the prayer, "Thee who holdest the extremities of the universe, I hold in my hand; Thee, who rulest the depths, I grasp with my hand", and the statement at the time of partaking of the bread, "Thee, who are God, I put into my mouth", were deleted.
4. Instead of the prayer: "We offer into Thee, O Lord, this bloodless sacrifice (referring to the Eucharist) on behalf of Thy Holy Church which is in all the world", the following prayer was inserted: "We offer into Thee, O Lord, this prayer on behalf of

- Thy Holy Church which is in all the world", leaving out the words "bloodless sacrifice" and inserting instead "this prayer".
5. The declaration that "Living Sacrifice is offered" (the reference is again to the Eucharist), was changed into: "living sacrifice, which is the sacrifice of grace, peace, and praise".
 6. The declaration: "this Eucharist is sacrifice and praise" was deleted.
 7. The declaration that "the Holy Spirit is the sanctifier of the censor" was deleted.
 8. The note that the censor should be sanctified was taken away.
 9. The prayer: "Let Him (Holy Spirit) make this bread the life-giving and saving body of Jesus Christ", was replaced by: "Let Him (Holy Spirit) come upon and make this bread to those who partake of it, the body of Jesus Christ for the remission of sins and life everlasting". (This clearly teaches the Receptionist Theory.)
 10. The prayer: "Thou are the hard rock which was set against the tomb of our Redeemer" (referring to the Eucharist bread), was replaced by: "Thou art that tested and precious hard rock rejected by the builders" (converted it into a reference to Christ).

The following changes were made to the practices of the Church:

- It was decided that the Eucharist should be administered in both kinds.
- The practice of auricular confession and obtaining absolution from the priests was abolished.
- The practice of celebrating the Eucharist when there was nobody to partake of it was abolished

Thomas Mar Athanasius died suddenly in 1893 without consecrating a successor. Another son of Abraham Malpan by name Titus agreed to accept the responsibility. The Metropolitan of the Independent Church of Thozhiyoor consecrated him in 1893 as Titus I.



In the place of the Old Seminary, which was lost to the Jacobites, a new site was bought for the Seminary in Kottayam itself and a school was started. The Marthoma Church which expanded initially in and around Kozhencherry, Ayroor, Ranny etc later spread all over world.

The Church that started with three Churches has today 1062 parishes, 11 dioceses and 680 priests in different parts of the world, including West Asia , Africa , North America and Western Europe .

The missionary oriented Marthomite Church though started as a small church grew strong in time. The Sunday school Samajam (The institution of Sunday School) and the Suvisesha Sangham (evangelism board) have played a big role in this reformation. Punchamannil Mammen Upadeshi, Edayaranmula Sadhu Kochu Kunju Upadeshi, Pennamma Sanyasini and several preachers led the revival in Marthoma Church at the dawn of the 20th century, In 1895, the Maramon Convention was started in the sands of Pampa, which became the biggest convention in the world.

The Mar Thoma Church defines itself as "Apostolic in origin, Catholic in nature, Biblical in faith, Evangelical in principle, Ecumenical in outlook, Oriental in worship, Democratic in function, Episcopal in character and is a Reformed Church."



The Maramon Convention was started in 1896, by the St. Thomas church.
It is held in Feb-March every year on the dry river bed of river Pamba.

Moothampackal Sadhu Kochunju Upadesi [1883-1945]



Kochunju Upadesi, the Evangelist in the Marthoma church stand apart from all others in his impact on the spirituality of Kerala Christians. . Kochoonju Upadesi was the General Secretary of the Mar Thoma Voluntary Evangelists' Association from 1924 to 1945. His songs struck deep chords in the daily lives of families in Kerala and had inspired many into placing their trust in Jesus. Thus he was probably instrumental in the conversion of several Pentecostal and Brothren Mission leaders in Kerala. He was a prolific hymn writer and his songs are sung even today in almost all Malayalam congregations and Christian homes. They include:

1. Krushinmel krushinmel kaanhunnath- aaritha! (Whom do I see on the cross?)
2. Ente sampaththennu cholluvann-verreyillonnum (The only wealth I have is Jesus)
3. Ente Daivam swargga simhassanam thannil (Why am I in poverty when my God is sitting on the throne in heaven?)
4. Ponneshu thampuraan nalloru rakshakan (Lord Jesus is a great savior)
5. Aaru sahaayikkum? Lokam thunhakkyumo? (Who will help? will the world help?)
6. Aashwaasame enikkerre thingeedunnu (My confort is heavy on me)
7. Baalar- aakunna njaangalhe yeshu thampuraan (Lord Jesus loves the children)
8. Dukhaththinte panapaathrram karththavente kayyil (Even if the Lord give me the cup of sorrow into my hands, I will drink it with

joy)

TIME LINE

AD 1665

Mar Gregorios Abdul Jaleel, a Bishop send by the Syriac Orthodox Patriarch of Antioch arrived in India.

The Syrian Christians around Angamaly who did not accept Mar Gregorios Abdul Jaleel remained as a separate group and waited for East Syrian bishops as before. Those who accepted the West Syrian theological and liturgical tradition of Mar Gregorios became known as Jacobites.

AD 1670

Mor Thoma I and Mor Gregorios of Jerusalem both jointly consecrated Mar Thoma II.

AD 1688

Mor Thoma IV became head of the church and administered the Church for 40 years.

AD 1772

Mar Gregorios consecrated Abraham Mar Koorilose as bishop. Mar Koorilose eventually retired to Thozhiyur where he led a life of prayer. This church continued as an independent church since then.

AD 1605 and 1825.

Merchants of the The Dutch East India Company (*Vereenigde Oost-Indische Compagnie*, VOC) formed

AD 1787

Representatives from 84 churches assembled in Angamaly and drew up a document called *Angamaly Padiyola* which made a strong

demand to Rome for native bishops

AD 1816

Col. Colin Macaulay resident representative of British in Travancore (1800-1810).

Arrival of the British Missionaries

AD 1806

The Malayalam Bible

Claudius Buchanan vice principal of Calcutta College and Anglican Church Bishop Benjamin Bialy reached to Kerala during 1806. Mar Divanyous I translated the gospels into Malayalam which Buchanan got printed in Bombay. In 1807 he translated four Gospels into Malayalam.

AD 1810

Col. John Munro resident representative of British in Travancore (1810-1819).

AD 1821

Benjamin Bailey and the CMS Press

AD 1836-1857

Dr. Hermen Gundort

He came to Kerala as a private tutor in 1836. He was appointed School Inspector of Kanara and Malabar by the British colonial administration in 1857. Joining as a missionary with the Basel Mission in 1838, Gundert worked in Kerala for 23 years. Gundert lived in Tellicherry, now named Thalassery

AD 1836

Formation of the C.M.S Church

excommunication of Malankara Metropolitan Vattasseril Dionysius VI by Patriarch Abdulla II, division and strife arose in the church, leading to the creation of two rival Malankara Metropolitans

AD 1876

Mar Thoma Church

Abraham Malpan on Sunday, August 27, 1837 conducted the Holy Communion service in Malayalam at his home parish at Maramon. Palakunnathu Abraham Malpaan and Kaithayil

Geevarghese Malpaan and his parishioners at Maramon were dismissed from the Orthodox-Jacobite church.

Palakunnathu Abraham Malpan sent his 23 year old nephew who was at that time a deacon, to Syria in 1843 and got him ordained as Bishop of the Malankara Church under the title Mathews Mar Athanasius by the Patriarch of Antioch.

In 1852, a royal proclamation was issued recognizing Mathews Mar Athanasius as "Malankara Metropolitan".

Patriarch of Antioch Ignatius Peter III himself came down in 1875 and convened the synod of Mulamthuruthy in 1876. During this synod the church accepted the spiritual supremacy of the Patriarch of Antioch.

CHAPTER TWELVE
Malankara Orthodox church
Malankara Jacobite Church
Syro-Malankara Catholic Church
AD 1912 - 1972

Though the acceptance of the Antiochian supremacy was expedient for those opposing the reformation, not all members of the church were happy with it. This group sent a request to the Patriarch of Syria to ordain a Maphrianate for Malankara. Maphrianate was an ecclesiastical position in Persian Churches under the Patriarch.

Konattu Mathen Malpan and Vattasseril Geevarghese Malpan wrote to the Patriarch, raising this issue. But the Patriarch flatly refused the request and replied: "No one should ask for this, he who defies will be cursed in the name of the Father, Son and the Holy Spirit". The Patriarch said, if necessary, a native syrian may be elevated as Maphrian and sent to Malankara.

In 1895 when Abdul Messiah was elected and elevated as Patriarch. At that time Mar Abdulla was also a candidate for the position but he was defeated in the election. As a result, Mar Abdulla left the Orthodox church and joined the Roman church in 1896 and stayed with it until 1906 . Meanwhile, Mar Ivanios, the bishop of Jerusalem was removed from office by Patriarch Abdul-Messiah for some irregularities in the administration of his diocese. .This resulted in a collaboration between Mar Ivanios and Mar Abdulla to take revenge on Mar Abdul-Messiah. After a series of political subterfuge with the help of the Sultan of Turkey, Abdul-Messiah was declared Patriarch to. became the rival Patriarch of Antioch. (Later, Abdulla himself excommunicated mar Ivanios). Thus for a period the Syrian Church had two rival Partriarchs. (A repetition of this took place again in 20th century, during Abdul-Messiah's tenure.) Thus Abdulla II had usurped the Patriarchal seat in 1906. The Patriarch Abdullah issued a letter on 31st May 1911 excommunicating Geevarghese Mar Dionysius (Mar Dionysius VI).

Abdulla II came to Kerala and wanted Vattasseril Geevarghese Mar Dionysios to sign a document declaring that the Patriarch had temporal powers over the Malankara Church. Mar Dionysios refused to sign this document and he was therefore excommunicated by the Patriarch. Mar Abdulla, after stay of 2 years in Malankara returned to Antioch only to die on the way in 1915.

The church consequently split into two groups, one group **supporting the Patriarch** and called themselves the "**Bava party**" and the group of supporting Mar Dionysios called themselves the "Metran party".

Following a request by Mar Dionysios in 1912 to Patriarch Mar Abdul Messiah to come to Kerala and enthrone a Catholicos in 1964 a Catholicos was ordained as Catholicos Augen I. In 1972 the "Bava party" with their own Catholicos and bishops separated themselves and formed the Malankara Orthodox Church. The Other group is known as the Malankara Syrian Church. or commonly called as Jacobite Church.

The Malankara Association Managing Committee met at Parumala under the Presidentship of Mar Dionysius VI and resolved to install Mar Ivanios, Metropolitan of Kandanad Diocese as the Catholicos of the East. The then Patriarch Mar Abdul Messiah came down to Kerala installed Mar Ivanios of Kandanad Diocese as the first Catholicos of Malankara Church and give him the title Mar Baselios. The installation was on 15 Sept. 1912 at the Niranam Church, founded by St. Thomas.

Malankara Metropolitan had deposited about 3,000 Poovarahan (gold coin currency of Kerala at that time) on 8% interest, with the British government. This desposit money is known as **Vatti paanam**. As the Church got seperated a raging court case ensued which prolonged over many years in bitterness to both groups.

In the midst of these power struggle in AD 1930 A group of people left the Jacobite church together with Mar Ivanios and Mar Theophilos to join the Roman Catholic following the **Syro-Malankara Rites** and Liturgies. This Church is commonly known as **Reeth Sabha**. Later two other Bishops, Mar Savarios and Thomas Mar Diyascorus also joined with the Syro Malankara Rites.

CHAPTER TWELVE

Malankara Orthodox church

Malankara Jacobite Church

Syro-Malankara Catholic Church

AD 1912 -1972

Though the acceptance of the Antiochian supremacy was expedient for those opposing the reformation,

not all members of the church were happy with it. This group sent a request to the Patriarch of Syria to

ordain a Maphrianate for Malankara. Maphrianate was an ecclesiastical position in Persian Churches

under the Patriarch. Konattu Mathen Malpan and Vattasseril Geevarghese Malpan wrote to the

Patriarch, raising this issue. But the Patriarch flatly refused the request and replied: "No one should ask

for this, he who defies will be cursed in the name of the Father, Son and the Holy Spirit". The Patriarch

said, if necessary, a native syrian may be elevated as Maphrian and sent to Malankara.

In 1895 when Abdul Messiah was elected and elevated as Patriarch. At that time Mar Abdulla was also

a candidate for the position but he was defeated in the election. As a result, Mar Abdulla left the

Orthodox church and joined the Roman church in 1896 and stayed with it until 1906 . Meanwhile, Mar

Ivanios, the bishop of Jerusalem was removed from office by Patriarch Abdul-Messiah for some

irregularities in the administration of his diocese. .This resulted in a collaboration between Mar Ivanios

and Mar Abdulla to take revenge on Mar Abdul-Messiah. After a series of political subterfuge with the help of the Sultan of Turkey, Abdul-Messiah was declared Patriarch to. became the rival Patriarch of Antioch. (Later, Abdulla himself excommunicated mar Ivanios). Thus for a period the Syrian Church had two rival Partriarchs. (A repetition of this took place again in 20th century, during Abdul-Messiah's tenure.) Thus Abdulla II had usurped the Patriarchal seat in 1906. The Patriarch Abdullah issued a letter on 31st May 1911 excommunicating Geevarghese Mar Dionysius (Mar Dionysius VI).

Abdulla II came to Kerala and wanted Vattasseril Geevarghese Mar Dionysios to sign a document declaring that the Patriarch had temporal powers over the Malankara Church. Mar Dionysios refused to sign this document and he was therefore excommunicated by the Patriarch. Mar Abdulla, after stay of 2 years in Malankara returned to Antioch only to die on the way in 1915.

The church consequently split into two groups, one group supporting the Patriarch and called themselves the "Bava party" and the group of supporting Mar Dionysios called themselves the "Metran party".

Following a request by Mar Dionysios in 1912 to Patriarch Mar Abdul Messiah to come to Kerala and enthrone a Catholicos in 1964 a Catholicos was ordained as Catholicos Augen I. In 1972 the "Bava party" with their own Catholicos and bishops separated themselves and formed the Malankara Orthodox Church. The Other group is known as the Malankara Syrian Church. or commonly called as Jacobite Church.

The Malankara Association Managing Committee met at Parumala under the Presidentship of Mar

Dionysius VI and resolved to install Mar Ivanios, Metropolitan of Kandanad Diocese as the Catholicos of

the East. The then Patriarch Mar Abdul Messiah came down to Kerala installed Mar Ivanios of

Kandanad Diocese as the first Catholicos of Malankara Church and give him the title Mar Baselios. The

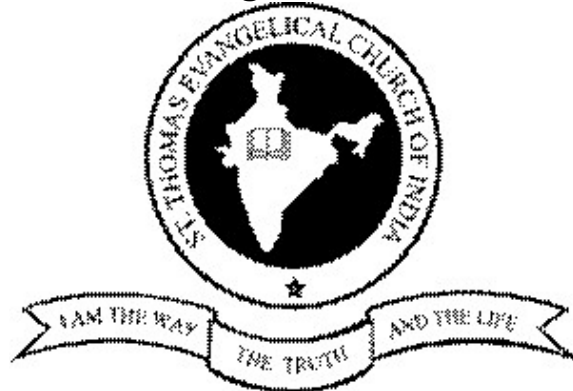
installation was on 15 Sept. 1912 at the Niranam Church, founded by St. Thomas.

Malankara Metropolitan had deposited about 3,000 Poovarahan (gold coin currency of Kerala at that time) on 8% interest, with the British government. This desposit money is known as Vatti paanam. As the Church got seperated a raging court case ensued which prolonged over many years in bitterness to both groups.

In the midst of these power struggle in AD 1930 A group of people left the Jacobite church together with Mar Ivanios and Mar Theophilos to join the Roman Catholic following the Syro-Malankara Rites and Liturgies. This Church is commonly known as Reeth Sabha. Later two other Bishops, Mar Savarios and Thomas Mar Diyascorus also joined with the Syro Malankara Rites.

CHAPTER THIRTEEN

St Thomas Evangelical Church of India



Mar Thoma Church was the result of Reformation within the Malankara Church after it shook the burden of Rome. But the many teachings of the Roman and other foreign churches still remained dormant within the church. Though there were no intermarriages between "Mar Thomites" and the "Jacobites" time could not keep them separate. Intermarriage brought in the Jacobite teachings into Marthomite laity. Thus within the church an anti-reformist group developed. When Bishop Abraham Mar Thoma passed away in 1947, Bishop Juhanon Mar Thoma became the Metropolitan.



Bishop Juhanon Mar Thoma

Bishop Juhanon Mar Thoma being brought up by a Jacobite mother directly and indirectly subverted the reformation principles. Mar Thoma laity under the leadership of a prominent scholar and theologian K.N.Daniel opposed these moves within the church.

The main controversy were centered around:

1. Transubstantiation theory of Holy Communion. In his book on "the Holy Quarbana" Juhanon mar Thoma wrote in 1947, "the

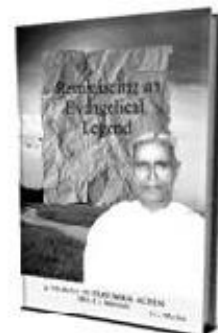
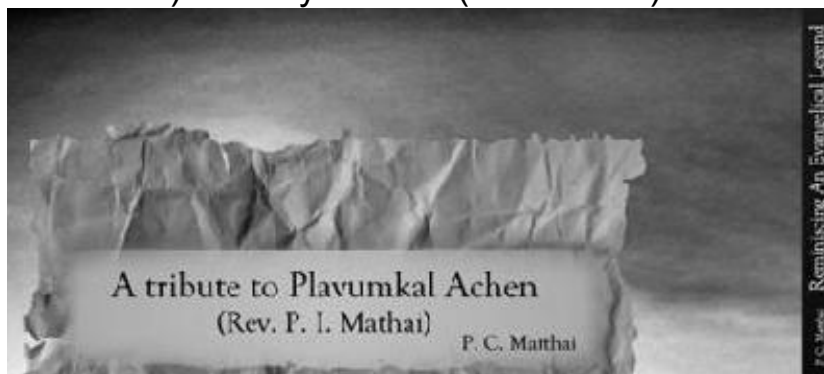
Receptionist theory accepted by the reformer Abraham Malpan, cannot be justified by the Bible or by patristic writings."

2. Juhanon Mar Thoma prayed for the dead and to the dead in several public occasions against the beliefs of the Mar Thoma Church and reformers.
3. Emphasis on rituals, candles, crosses, censors etc.

Whether the 66 books of the New and the Old Testaments alone are the basis of its faith or does it include rituals and practices of the church. The reformists contended that the rituals and practices couldn't be given the status as the bible as they have been corrupted through centuries of misuse and syncretism

The controversy took a serious turn when the opposing groups formed parties which were called Sathyopadesha Samiti (The Group of True Teachings – belonging to those who opposed reformation principles) and Pathoyopadesa Samithi (the Group of Acceptable Teachings – belonging to the reformation group)

In December 1., 1959 Juhanon Mar Thoma excommunicated four priests Rev.P.I.Mathai (Plavunkal Achen), Rev. P. John Varughese, Rev. C.M.Varughese and Rev. K.O.John) along with three hundred of lay men and women. The ex-communication order was signed on November 7, 1960. Among them was my Father Mr. M.M.Mammen (Press Mammachen) and my mother (Mariamma).





Mr. Madathilparampil Mammen Mammen
Printer, Publisher, Reformer, Freedom fighter
Mrs. Mariamma Mammen
Teacher

On the 26th of January 1961, 30000 Mar Thomites gathered together in Tiruvalla. There were also ministers of the Mar Thoma church present. Declaration of the formation of the church was read and all the congregation took the oath of allegiance to the declaration and formed the St. Thomas Evangelical Church of India as reconstituted Mar Thoma Church on the principles of reformation held by Abraham Malpan. Following the ancient tradition of the Church of Alexandria (before 328 AD) Rev. P. John Varughese and Rev. K. N. Oommen were consecrated as Bishops by the laying on of hands by the entire body of the ministers of the church.



Bishops K. N. Oommen, P. S. Varughese, John P. Varughese, T. C. Cherian, C. V. Mathew, Thomas Varughese

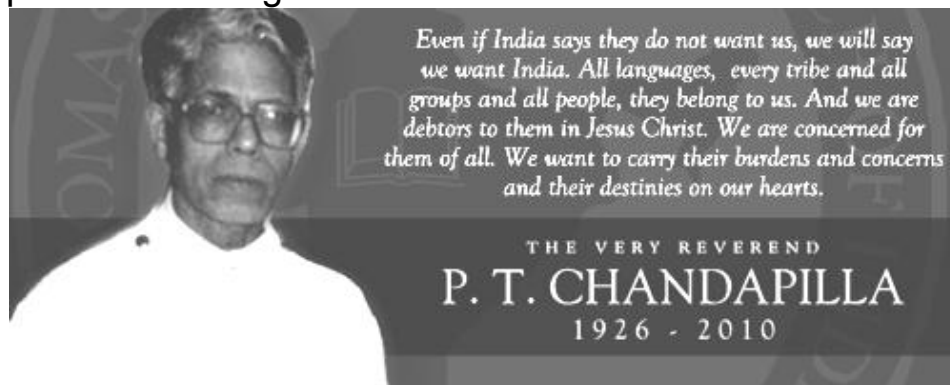
Kerala saw a new revival and the church grew in leaps and bounds. But by 1965 power struggles within the hierarchy broke the growth. Many who were discouraged went back to the Mar Thoma Church and many others joined the Pentecostal Churches. Those who remained grouped into two parts. One group formed a church within the church called St. Thomas Evangelical Fellowship of India and even ordained their own bishops.



Bishop M. K. Koshy

It pained all those who loved the reformation and the evangelical thrust the St.Thomas Evangelical Church of India brought within the Malankara Syrian Christians. After a long series of efforts from the laity these differences were finally ironed out and unity returned within the Church. However the damage done by the power struggle to the early evangelistic thrust of the Church into the various parts of India will take a long time to undo.

The major contribution of the St.Thomas Evangelical Church of India was its emphasis on evangelization of India as a whole.

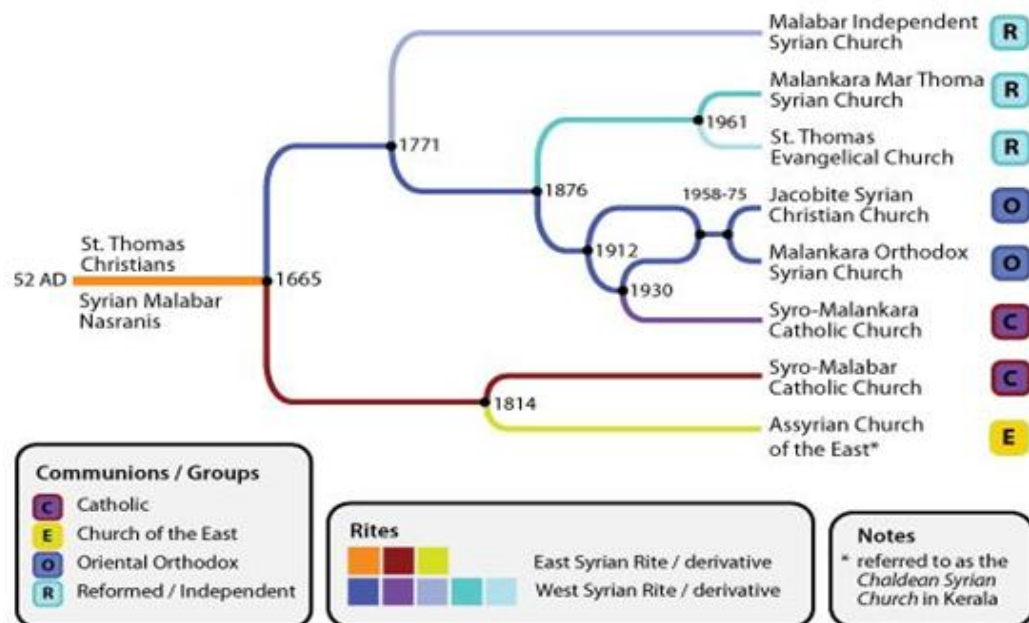


Classification of Malankara Syrian Churches

Eastern Syrian					
Eastern Catholic (Papal)			Oriental		
<u>The Syro Malankara Church</u>		<u>The Syro Malabar Church</u>		<u>The Church of the East</u>	
Malankara Syrian Catholic Church		(Syrian Catholic Church)		(Nestorian Church)	
West Syrian Reformed					
Brothren Churches	Independent Pentecostal Churches	The Assemblies of God	The St.Thomas Evangelical Church of India	The church of South India	The MarThoma Syrian Church

The reformed churches have been involved in extensive evangelization process throughout India and has non-syrian components.

West Syrian Orthodox		
The Malabar Independent Syrian Church of Thozhiyur	The Indian Orthodox Church	The Syrian Orthodox (Jacobite) Church



Saint Thomas Christians- Chronological Events from first century to twenty first century

Taken from <http://nasrani.net/saint-thomas-christians-chronological-events-from-first-century-to-twenty-first-century/>

The main references are from, Mackenzie “ Christianity in Travancore” (1901), Placid “ The Thomas Christians” (1970), Brown “ The Indian Christians of Saint Thomas” (1956) , Tisserant “ Eastern Christianity in India (1957) and Mingana “ The early spread of Christianity in India” (1926), Mundadon “ History of Christianity in India” Volume I (1984) , Thekkedath “ History of Christianity in India” Volume II (1982) , Malekandathil “ Saint Thomas Christians and the Indian Ocean”, Menachery “ The Nazranies” (1998).

Contents

- PART A – FIRST MILLENIUM
- PART B- PERIOD FROM 1001 AD TO 1500 AD
- PART C- PERIOD FROM 1500 AD TO 1599 AD
- PART D- PERIOD FROM 1600 AD TO 1663 AD
- PART E- SUCCEEDING CENTURY AMONG CATHOLICS (SYRO MALABAR CHURCH)
- PART F- SUCCEEDING CENTURY AMONG JACOBITES (MALANKARA SYRIAC ORTHODOX CHURCH)
- PART G- THE DIVISION CHRONOLOGY FROM CATHOLICS (SYRO MALABAR CHURCH)
- PART H- THE DIVISION CHRONOLOGY FROM JACOBITES (MALANKARA SYRIAC ORTHODOX CHURCH)

PART A – FIRST MILLENNIUM

<u>EVENTS</u>	<u>YEAR</u>
Saint Thomas the Apostle at King Gondaphares in North India	c. 40 AD
Saint Thomas the Apostle lands at Cranganore	c. 52 AD
Saint Thomas the Apostle builds churches or communities (Palayoor, Kodungaloor, Parur, Kokamangalam, Niranam, Nilackal, Kollam)	c. 52-72 AD
Martyrdom of Saint Thomas the Apostle at Mylapore, India	July 3rd. 72 AD
Mesopotamia and Assyria become Roman provinces	c. 98-117 AD
Kuravilangadu Church founded	c. 105 AD
Partaenus visits India	c. 190 AD
Sassanians become a major power	232 AD
Bishop David leaves Basrah for India	c. 295 AD
Pallipuram Church founded	c. 290 AD

Aruvithara Church founded	c. 301 AD
John of Persia and Greater India attend the Council of Nicaea	325 AD
Bishop Theophilus visits India	c. 354-356 AD
Yonan, a monk, priest visits the Monastery of St Thomas in India	c. 390 AD
North Pudukad Church founded	c. 400 AD
Putenchira Church founded	c. 400 AD

Syond of Seleucia, Archbishopric of Seleucia- Ctesiphon	410 AD
Archbishop of Seleucia- Ctesiphon assumes the title of Catholicos	421 AD
East Syrian Catholicos Ahai deputed to handle piracy of ships returning from India and Ceylon	c. 421 AD
Syond of Markabta The Church of Mesopotamia becomes Independent from Antioch	424 AD
Mar Kormai assisted by an Indian priest Daniel translated in to Syriac, the Epistle of Saint Paul to the Romans	425 AD
The Indian Church is firmly connected with Seleucia- Ctesiphon	450 AD
Akaparambu Church founded	450 AD
Angamai Church founded	450 AD

Ma'na of Riwarddasir (Persia) sent a Syriac translation of the works of Diodore and Theodore to India.	470 AD
Muttuchira Church founded	c. 510 AD
Kaduthuruthy Church founded	c. 510 AD
Enammavu Church founded	c. 510 AD
Udayamperoor Church founded	c. 510 AD
An East Syrian Monk, Cosmas Indicopleustes visits South India	c. 535 AD
Mattam Church founded	c. 550 AD
Chambakulam Church founded	c. 550 AD
East Syrian Monks Abraham Kashkar, Bar Sahde visits South India	c. 550 AD
Periodiota Bod visits South India	c. 560 AD
Theodore, a Frankish monk visits Mylapore	590 AD
Edapally Church founded	c. 593 AD
Chalakudy Church founded	c. 600 AD
Mylakombu Church founded	c. 600 AD
Dispute between India and Seleucia	650-60 AD
Koenchery Church founded	c. 650 AD
Mouznikulam Church founded	c. 650 AD
The Metropolitan See of India is created	714/728 AD

Patrarch Timothy called the Archer (Archdeacon) head of the faithful in India	c. 800 AD
Bishop Thomas Cana arrives in Malabar	825 (?) AD
Var Sabrisho and Mar Peroz arrive in Malabar	c. 825/880 AD
Kayamkulam Church founded	c. 824 AD
Athirampuzha church founded	c. 835 AD
The Syrian Church of India is granted full status (Patriarch Theodosius)	c. 852/858 AD
Patrarch Theodose mentions Archbishop of India	852 AD
King Ayyanadigal granting two set of copper plates to Mar Sabrisho and Tarisapall	c. 880 AD
King Alfred's embassy to Mylapore	883 AD
Kottayam Church founded	890 AD
King Rajasimha Perumal granting Thazhekad Sasaram rock edict	c. 900 AD
Nagapuzha Church founded	900 AD

Marjapra Church founded	943 AD
Mavelikara Church founded	943 AD
Kadamattom Church founded	950 AD
Pazhuvil Church founded	960 AD
Arakuzha Church founded	999 AD
Nediasala Church founded	999 AD
Kottekad Church founded	999 AD
Kunnaimkulam Church founded	999 AD

PART B- PERIOD FROM 1001 AD TO 1500 AD

EVENTS	YEAR
Kanjur Church founded	1001 AD
Kaduthuruthy Cheriapally founded	c. 1001 AD
Pala Church founded	1002 AD
Muttam Church founded	1023 AD
Cherpunkal Church founded	1096 AD
Vadakara Church founded	1096 AD
Eharananganam Church founded	1100 AD
Changanacherry Church founded	1117 AD
Mar John, Archbishop (?) of India visits Rome	1122 AD
Thripunithara Church founded	1175 AD
Cheppadu Church founded	c. 1175 AD
Chenganoor Church founded	c. 1175 AD
Kudamaloor Church founded	c. 1175 AD
Emakulam Church founded	c. 1175 AD
Kotharalloor Church founded	1220 AD
Mulanthuruthy Church founded	1225 AD
Kothamangalam Valiapally founded	1240 AD
Karthikapally Church founded	c. 1240 AD
Kuruppumpady Church founded	c. 1240 AD
Marco Polo visits Malabar and Mylapore	1293 AD
Friar John of Monte Corvino visits India	1293 AD
Haythcous, a Norbertine canon, visits Malabar	c. 1300 AD
Alengad Church founded	1300 AD
Muthalakodam Church founded	1312 AD
Mar Jacob is the Metropolitan and Director of Church in India	1315 AD
Friar Jordan Catalani visits Thana, near Bombay	1321 AD
Friar Oderico de Pordenone visits Thana and Malabar	1321 AD
Friar Jordan Catalani visits Quilon	1322 AD
Friar Jordan Catalani becomes the first Latin Bishop of Quilon	1329 AD
Njarackal Church founded	1341 AD
Koratty Church founded	1381 AD
Friar John Marignola visits Quilon	1348-9 AD
Poonjar Church founded	c. 1381 AD
Alleppey Church founded	1400 AD

Nicolas de Ccanti visits Mylapore and Malabar	1415-38 AD
Pope Eugene writes to Thomas the emperor of the Indians	1439 AD
Kanjirappilly Church founded	1450 AD
Kothamangalam Cherapally founded	1455 AD
Kudavechur Church founded	1463 AD
A Saint Thomas Christian, Joseph goes to Mesopotamia	1490 AD
Division of the world mission lands between Portugal and Spain by Pope Alexander VI	1493 AD
Joseph comes back in Malabar with two Bishops, Mar Thomas and Mar John from Mesopotamia	c. 1496 AD
Vasco de Gamma's first landing in India near Calicut	1498 AD
Cabral at Calicut	1499 AD

PART C- PERIOD FROM 1500 AD TO 1599 AD

Nicolas de Ccanti visits Mylapore and Malabar	1415-38 AD
Pope Eugene writes to Thomas the emperor of the Indians	1439 AD
Kanjirappilly Church founded	1450 AD
Kothamangalam Cherapally founded	1455 AD
Kudavechur Church founded	1463 AD
A Saint Thomas Christian, Joseph goes to Mesopotamia	1490 AD
Division of the world mission lands between Portugal and Spain by Pope Alexander VI	1493 AD
Joseph comes back in Malabar with two Bishops, Mar Thomas and Mar John from Mesopotamia	c. 1496 AD
Vasco de Gamma's first landing in India near Calicut	1498 AD
Cabral at Calicut	1499 AD

EVENTS	YEAR
Franciscan Friars at Cochin	1500 AD
Mar Yabballaha, Mar Denna and Mar Joseph arrive in Malabar	1501 AD
Vasco de Gamma's first meeting with Christians of Saint Thomas	1503 AD
Dominican priests at Cochin	1503 AD
Cochin falls under Portuguese rule	1503 AD
Cranganore is captured by the Portuguese	1504 AD
The Latin Bishopric of Funchal is created with jurisdiction over Portuguese India	1514 AD
Jewish migration from Cranganore to Cochin	1514 AD
The tomb of Saint Thomas is re-discovered at Mylapore	1523 AD
Saint Francis Xavier's first visit to Malabar	1523 AD
A Persian Cross (Saint Thomas Cross) rediscovered at Mylapore	1523 AD
Vasco de Gamma buried at Saint Francis Church, Fort Kochi	1524 AD
Goa diocese is erected (Parishes- Kannur, Cochin, Quilon, Colombo and Sao Thome (Madras))	1534 AD
Goa is made a suffragan bishopric of Funchal	1539 AD
Franciscan Fr. Vincent De Lagos starts the Cranganore Seminary	1540 AD
Saint Francis Xavier in Travanore	1544-5AD
Dominican monastery founded in Cochin	1540 AD
Mar Jacob Abuna, the Chaldean Metropolitan stays at Saint Antonio Monastery Cochin	1549 AD
First Jesuit House in Cochin	1550 AD
The Chaldean Church is united with Rome	1552 AD

Death of Saint Francis Xavier	1552 AD
A Jesuit College opens at Cochin	1552 AD
Mattancherry palace built by Portuguese for King of Cochin	1555 AD
Chaldean Bishops Mar Joseph and Mar Elias reach Goa	1556 AD
Pope Paul IV erects the diocese of Cochin	1557 AD
Goa made Archbishopric and Cochin a suffragan bishopric	1557 AD
First Jesuit mission among the Syrian Christians	1557-60 AD
Chaldean Bishops Mar Joseph and Mar Elias arrives in Malabar	1558 AD
The King of Cochin publishes an edict of tolerance in favor Of Christian converts	1560 AD
Chaldean Bishop Mar Joseph made to go to Europe	1561 AD
Chaldean Bishop Mar Abraham arrives in Malabar	1563 AD
Mar Joseph returns to Malabar	1564 AD
Mar Abraham escapes to Mesopotamia	1564 AD
Mar Joseph send back to Europe	1565 AD
Mar Abraham comes back to Malabar	1565 AD
Archdiocese of Angamaly erected	1565 AD
First Council of Goa	1567 AD
Jews shifted to Mattancherry	1567 AD
Synagogue of white Jews built in Cochin	1568 AD
Chaldean Bishop Mar Joseph dies in Rome	1569 AD
Second Council of Goa	1575 AD
Vaipicotta Seminary of Jesuits started	1577 AD
Mar Simon comes to Malabar	1577 AD
Augustinians reached Cochin	1579 AD
First Synod of Angamaly convoked by the Metropolitan Bishop Mar Abraham	1583 AD
Third Council of Goa	1585 AD
Fourth Council of Goa	1592 AD
Alexis De Menezes becomes Archbishop of Goa	1595 AD
Death of the last Chaldean Metropolitan of the undivided church of Saint Thomas Christians- Mar Abraham's death – St. Hormis church, Angamaly	1597 AD
Alexis De Menezes begins his visit in Malabar	1598 AD
Synod of Diamper	1599 AD
Fr. Francis Roz SJ becomes the Bishop of the Syrians	1599 AD

PART D- PERIOD FROM 1600 AD TO 1663 AD

EVENTS	YEAR
Padroado rule imposed on Saint Thomas Christians	1600 AD
Francis Roz SJ was appointed as the first Latin bishop of Thomas Christians	1601 AD
Second Synod of Angamale convoked by Francis Roz	1606 AD
Angamale again becomes an Archbishopric	1608 AD
Erection of diocese of Cranganore	1609 AD
Limiting Pastoral Jurisdiction of Nasranis to Malabar by Metropolitan of Goa	1610 AD
Death of Bishop Francis Roz	1624 AD
Dominican Seminary at Kaduthuruthy	1624 AD
Edappally Ashram started for the Religious Community of St. Thomas Christians	1626 AD
Fr. Francis Donati in Malabar	1628 AD
Thomas de Campo becomes the Archdeacon	1637 AD
A monk called Athallah, reaches Mylapra, not allowed to enter Malabar	1652 AD
Coonan Cross Oath at Mattancherry, Cochin	1653 AD
Mar Thoma I ordained bishop at Alangad by the laying of hands by 12 priests	1653 AD

First Carmelite mission to Malabar	1657 AD
The Vicariate of Malabar is erected by Pope Alexander VII	1659 AD
First Latin Vicar-Apostolic of Malabar is consecrated Bishop Sebastiani	1659 AD
Bishop Sebastiani lands at Cochin. Second Carmelite mission in Malabar	1661 AD
Quilon is captured by the Dutch	1661 AD
Cranganore is captured by the Dutch	1662 AD
Cochin is captured by the Dutch	1663 AD
Bishop Sebastiani consecrates Bishop Mar Alexander de Campo (Mar Chandy Palliveetil) and leaves Malabar	1663 AD

PART E- SUCCEEDING CENTURY AMONG CATHOLICS (SYRO MALABAR CHURCH)

EVENTS	YEAR
A seminary is founded at Verapoly	1682 AD
Angelus Francis is nominated Vicar Apostolic of the Catholic Syrians	1700 AD
Mar Simon of Adana, a Chaldean Bishop arrives in Malabar	1700 AD
Death of Church of East Bishop Mar Gabriel	1730-1 AD
Mar John, a Chaldean Bishop comes to Malabar	1747 AD
The Seminary of Verapoly is revived	1764 AD
Dr. Joseph Cariati is nominated as the Archbishop of Cranganore	1782 AD
Dr. Joseph Cariati dies at Goa	1786 AD
Cochin is captured by the British	1795 AD
The first Anglican missionaries arrive in Travancore	1816 AD
A congregation of Syro Malabar Carmelite territories founded	1829 AD
The Apostolic Vicariate of Verapoly is created	1838 AD
Mar Rokos Thomas, a Chaldean Bishop from Mesopotamia arrives at Cochin	1861 AD
Mar Rokos Thomas returns to Mesopotamia	1862 AD

Mar Mellus Elias, a Chaldean Bishop from Mesopotamia arrives in Malabar	1074 AD
Mar Mellus Elias, excommunicated by Rome, leaves India	1002 AD
The Seminary of Futhenpally becomes the central seminary for Syrians and Latins	1005 AD
The Catholic Hierarchy is established in India	1005 AD
The Apostolic vicariates of Kottayam and Trichur are created for Syrian Catholics	1887 AD
Two new apostolic vicariates are created at Emakulam and Changanacherry. Changanacherry replaced that of Kottayam	1095 AD
The Mellusions of Trichur joined the Assyrian Church of East	1907 AD
The Apostolic Vicariate of Kottayam is created for the Catholic Syrians of Southist community	1911 AD
The Syro Malabar hierarchy is erected	1923 AD
Mar Ivanios and Mar Theophilus become Catholic	1930 AD

The Syro- Malankara hierarchy created	1931 AD
The Seminary of Puthenpally is transferred to Alwaye	1933 AD
Mar Severios, Syriac Orthodox Bishop of Niranam become Catholic	1937 AD
Mar Dioscoros, the Syriac Orthodox Bishop of Southists becomes Catholic	1939 AD
Syro Malabar diocese of Palai is erected	1950 AD
Jubilee celebrations of Saint Thomas and Saint Francis Xavier	1952 AD
Cardinal Eugene Tisserant, visits Malabar	1953 AD
Syro Malabar diocese of Tellicherry is erected	1954 AD
The jurisdiction of the Syro Malabar hierarchy is extended in Travancore and Cochin, in Madras State and in Mysore State	1955 AD
Syro Malabar diocese of Kothamangalam is erected	1955 AD
Restored Liturgy in force and Holy Qurbana changed to Malayalam from Syriac	1967 AD
19TH Centenary celebrations jointly by Catholics, Jacobites, Marthoma, CSI churches	1972 AD
Pope John Paul II visits India	1985 AD
Syro Malabar Church raised to a Major Archiepiscopal Sui iuris Church	1992 AD
Syro Malankara Church raised to a Major Archiepiscopal Sui iuris Church	2005 AD

PART F- SUCCEEDING CENTURY AMONG JACOBITES (MALANKARA SYRIAC ORTHODOX CHURCH)

EVENTS	YEAR
Mar Gregorios, the first Syriac Orthodox Bishop comes to Malabar	1665 AD
Mar Gregorios and Mar Thoma I died	1670-3 AD
Second Syriac Orthodox mission, Mar Basil (Catholicos) , Mar John came to Malabar	1685 AD
Mar Simon of Adana, a Chaldean Bishop arrives in Malabar	1700 AD
Mar Thomas IV tries to unite with Rome	1704 AD
Mar Thomas IV died	1728 AD
Death of Church of East Bishop Mar Gabriel	1730-1 AD
Mar John, a Syriac Orthodox Bishop comes to Malabar	1741 AD
Mar John, a Chaldean Bishop comes to Malabar	1747 AD
Mar Thomas V tries to unite with Rome	1748 AD
Mar John, the Syriac Orthodox Bishop who came in 1741 was deported	1751 AD
Third Syriac Orthodox mission, Mar Basil (Catholicos) , Mar Gregory and Mar John to Malabar	1751 AD
Mar Thomas V died	1765 AD
Mar Thomas VI succeeded Mar Thomas V	1765 AD

Mar Thomas VI was consecrated as Mar Dionysius I at Niranam by Syriac Orthodox Bishops Mar Gregory and Mar John	1772 AD
The Anjoreans (Thozhiar- known today as Malabar Independent Syrian Church) formed by the expulsion of Mar Cyril by Mar Dionysius I from Travancore and Cochin State	1772 AD
Cochin is captured by the British	1795 AD
Mar Dionysius I becomes Catholic for six months	1799 AD
Mar Dionysios, a Syrian Orthodox bishop comes to Malabar	1807 AD
Mar Dionysius I died	1808 AD
Successor of Mar Dionysius I, Mar Thomas VII died	1809 AD
Mar Thomas VIII succeeded	1809 AD
Mar Thomas VIII died	1815 AD
Mar Thomas IX succeeded	1815 AD
Mar Dionysius II consecrated by Mar Philoxenos of Anjor (the non- hereditary indigenous Bishop)	1815 AD
Mar Dionysius II deposed Mar Thomas IX	1815 AD
The first Anglican missionaries arrive in Travancore	1816 AD
Mar Dionysius III consecrated by Mar Philoxenos of Anjor (Anglican missionaries become influential among Jacobites)	1818 AD
Mar Dionysius III died and Mar Dionysius IV consecrated	1825 AD
Mar Jacob is sent to Malabar by the Jacobite Syriac Orthodox Patriarch	1825 AD
The first Synod of the Malankara Syriac Orthodox (Mavelikara)- Mar Dionysius IV Officially acknowledged the jurisdiction of Patriarch of Antioch	1836 AD
A breach occurs between Malankara Syriac Orthodox and the Protestant missionaries and both parted ways and divided common properties	1837 AD
Some 6000/12000 Jacobites joined Anglican Church	1837 AD
Mathew Mar Athanasius arrives in Malabar and tried deposing Mar Dionysius IV	1843 AD
Mar Kurillos, a Syriac Orthodox bishop comes to Malabar after Mar Dionysius IV informed the patriarch about the Anglican tendencies of Mathew Mar Athanasius	1846 AD
Mar Kurillos deported and Mar Dionysius IV died	1855 AD
Mar Stephanos, a Syriac Orthodox bishop arrived	1855 AD
Court ruling asking Anglican missionaries to leave the affairs of Malankara Syriac Orthodox free	1857 AD
Mar Kurillos failed in court cases to recover the churches from Mathew Mar Athanasius	1857 AD
A delegate of the Syriac Orthodox Jacobite Patriarch of Antioch resides in Malabar	1908 AD
Mar Dionysius V died	1909 AD
The Syriac Orthodox Patriarch of Antioch, Abdallah visits Malabar	1909 AD
The Syriac Orthodox Jacobites of India split into two parties(Under Mar Dionysius VI called as Bishop Party and under the Patriarch called as Patriarch Party	1910- 12 AD
The Southist Jacobite bishopric created in Chingavanam	1910 AD
The deposed Syriac Orthodox Jacobite Patriarch Abd-ul-Massih comes to Malabar and erects a Catholicosate	1912 AD
Two Bethany Congregations founded by Fr. PT Givargjeese	1919 AD
Mar Dionysius VI visits Syriac Orthodox Jacobite Patriarch and a Catholic West Syrian Bishop	1924 AD
Mar Ivanios and Mar Theophilos joined Catholic Church	1930 AD

The Syran Orthodox Patriarch of Antioch, Elias III, comes to Malabar	1931 AD
The Syran Orthodox Patriarch of Antioch, Elias III dies in Malabar	1933 AD
Official contacts with Catholics Party of the Malankara Syriac Orthodox and Greek Patriarchate at Constantinople	1956 AD
End of the division among the Malankara Syrian Orthodox of India	1958 AD
Supreme Court decision in favor of Bishop Party (known as Orthodox)	1959 AD
19th Centenary celebrations jointly by Catholics, Jacobites, Marthoma, CSI churches	1972 AD
Split in the Malankara Syriac Orthodox Church of India resulting from the actions of Syriac Patriarch (Jacobites & Orthodox)	1975 AD
Supreme Court judgment that there is only one Orthodox Church in India with two factions	1995 AD

PART G- THE DIVISION CHRONOLOGY FROM CATHOLICS (SYRO MALABAR CHURCH)

From Catholics (Syro Malabar Church) – Formation of Mellusians (known today as Chaldean Syrian Church)

EVENTS	YEAR
Mar Mellus Elias, a Chaldean Bishop from Mesopotamia arrives in Malabar	1074 AD
Mar Mellus Elias, excommunicated by Rome, leaves India, entrusted followers to a Chaldean Chorepiscopa	1002 AD
The Mellusians of Trichur joined the Assyrian Church of East	1907 AD

PART H- THE DIVISION CHRONOLOGY FROM JACOBITES (MALANKARA SYRIAC ORTHODOX CHURCH)

From Jacobites (Malankara Syriac Orthodox Church)) – Formation of Thozhiyur Church (known today as Malabar Independent Syrian Church).

EVENTS	YEAR
The Anjournians (Thozhiyur- known today as Malabar Independent Syrian Church) formed by the expulsion of Mar Cyril by Mar Dionysius I from Travancore and Cochin State	1772 AD

From Jacobites (Malankara Syriac Orthodox Church) – Formation of Reformed Jacobites (known today as Malankara Mar Thoma Syrian Church)

EVENTS	YEAR
A breach occurs between Malankara Syriac Orthodox and the Protestant missionaries and both parted ways and divided common properties	1837 AD
Mathew Mar Athanasius arrives in Malabar and tried deposing Mar Dionysius IV	1843 AD
Mathew Mar Athanasius excommunicated	1875 AD
The Marthoma Church comes into being — Thomas Mar Athanasios before then they were known as Reformed Jacobites.	1876-80 AD

From Orthodox (Malankara Orthodox Syriac Church) – Formation of Syro Malankara Church

EVENTS	YEAR
Mar Dionysius VI visits Syriac Orthodox, Jacobite Patriarch and a Catholic West Syrian Bishop	1824 AD
Mar Ivanios and Mar Theophilos joined Catholic Church	1830 AD

Split as two groups known today as Orthodox and Jacobites

EVENTS	YEAR
The Syran Orthodox Jacobites of India split into two parties(Under Mar Dionysus VI called as Dishcp Party and under the Patriarch called as Patriarch Party)	1910-12 AD
End of the division among the Malankara Syrian Orthodox Jacobites of India	1950 AD
Split in the Syriac Orthodox Jacobite Church of India resulting from the actions of Syriac Patriarch of Antioch (as Jacobites & Orthodox)	1975 AD
Supreme Court judgment: that there is only one Orthodox Church in India with two factions	

Split as two groups as Marthoma and Marthoma Evangelical churches

EVENTS	YEAR
Formation of Marthoma Evangelical Church of India	1961

CHAPTER FOURTEEN

The independent non-denominational Movements



The Pentecostal Movement

Pentecostal Movement started all over the world in a spectacular way almost simultaneously. The revival of the gifts of the holy spirit and the need for progressive sanctification was the emphasis. This was initially objected to by all churches as they were surprised by the new phenomena. However as time went on even the most orthodox churches came to terms with the reality of the experience and its power to transform. Because of the objections within the institutional churches in its early days, many Pentecostals separated themselves to form independent churches. Thus we find a large number of independent Pentecostal churches under various local leader. Invariably these were initiated by missions from American Churches.

Pentecostalism is an umbrella term that includes a wide range of different theologies and cultures. There are very many independent churches of the Pentecostal persuasion and it will not be possible to enumerate them completely. As such we should expect a wide range of belief systems and many different independent groups. The essential emphasis was on the Holy Spirit and the gifts of the Holy Spirit as given in 1Corinthians 12:4-11, 12:27-31, Romans 12:3-8, and Ephesians 4:7-16. In recent years its distinctive emphasis seem to move towards adult water baptism as a necessary condition for salvation.

The modern Pentecostal movement had its origin in Topeka, Kansas. It began in 1901. Charles Parham is the recognized founder of the Pentecostal movement.

A significant event in Pentecostalism occurred in 1906 in Los Angeles, California. It took place at the Apostolic Faith Mission, located at 312 Azusa Street when a preacher from Texas, W.J. Seymour arrived in California. He attracted lot more people. The phenomena associated

with the meetings were tongue speaking associated with the Baptism of the Holy Spirit.

Charles Parham developed the threefold theological formula that was used in the Azusa Street. These are:

1. Tongues as the evidence of the Baptism with the Holy Spirit
2. The filling of the Spirit is the sealing of the Bride of Christ.
3. xenoglossic tongues ("missionary tongues") is the tool for the end time revival.

The speaking in tongues has later developed into various phenomena such as, "tongues of fire", "rushing of a mighty wing", "interpretation of tongues", "jerking, writhing and falling down".

The "Oneness" Pentecostals originated with preachers like Frank Ewart, Glenn Cook, and R.E. McAlister. These men began baptizing converts "in the name of Jesus only." and considered the Trinity concept as a heresy. Oneness theology denies the Trinity and teaches that God is a single person who was "manifested as Father in creation and as the Father of the Son, in the Son for our redemption, and as the Holy Spirit in our regeneration."¹ Another way of looking at it is that God revealed himself as Father in the Old Testament, as the Son in Jesus during Christ's ministry on earth, and now as the Holy Spirit after Christ's ascension. In 1916, the Assemblies of God took a strong doctrinal position on the three persons of God, the Father, Son, and Holy Spirit. As a result a large group left that church. In 1945 the United Pentecostal Church International was formed. As time went on, a large number of independent groups came into existence with varying doctrinal stands and rituals and forms.

Pentecostals use the terms "full gospel" or "foursquare gospel" as a trait of the Church. The term *foursquare* refers to the four fundamental beliefs of Pentecostalism:

- Jesus saves according to John 3:16,
- baptizes with the Holy Spirit according to Acts 2:4,
- heals bodily according to James 5:15,

and Jesus is coming again to receive those who are saved according to 1 Thessalonians 4:16–17.

In Kerala the start of this revival came from the MarThoma Church and the CMS Church. **Henry Backer** (Baker Saip) and many of the CMS missionaries gave impetus and leadership for this movement.



Henry Baker Jr

Kanneettu Revival Church and a failed Prophecy

Among the Brahmin converts from Tamil Nadu was a priest of the CMS Church called Yoosthose Joseph. He was a scholar in the Bible and was known as **Vidwan Kutty Achen**. Vidhuvankutty Achen found all these superstitions and rituals are against the Bible and conducted revival meetings in and around of Mavelikara, kannettill and all places of Travancore. VidhwanKutty Achen was great singer and composer of hymns. He wrote many Malayalam revival songs. His hymn "Sthuthipin, Yesu Devane" (Prais Jesus the God) is still sung every year to conclude the final meeting of the Maramon convention

His chornological studies of the Bible led him to a conclusion that Jesus was going to return before 1871. Since the Church did not support this view he along with another Priest **Koodara Pallil Thommen Kathanar** started a new church called Kanneettu Revival Church better known as "Youyomaya Sabha". A large number of adherents of the faith gathered together on a hill awaiting the return of Christ. It is said that all those who gathered together pulled out all their gold ornaments as they waited ready for Jesus to come. The gold measured five and a half Idangazhi measure. When his predictions did not come true the church declined and died out. The church is today referred to as "Ancherakkaar" (People of five and a half). The hymn of prayer he wrote at the time of disappointment "Kanthaa Thaamasam Enthaho?" (O beloved what is the delay?) is still a favorite song of all Malayalam Churches.

George Burg

The present day structure and independent Pentecostal Churches are the result of American Missions. The first effective mission of the Pentecostal teaching came through the efforts of one George Burg, an American of German origin. He came down to Kerala and held several

meetings in and around Trikannamangal, Kottarakara, Mavelikkara and Adoor in 1909. His followings were mainly from Mar Thomas Church and C.M.S church. In 1913 **Burg** returned to Kerala with larger financial support and missionary personal support from the All World Pentecostal Conference held in California (1912). The independent Pentecostal churches arose due to their efforts.

Robert F. Cook and the Church of God

In 1914 several independent Pentecostal Churches joined together in America to form the Assemblies of God Church. The new church was able to reach out to India and started several bible schools among them was the Bethel Bible School in Punalur. George Burg was followed by others like **Charles Commins**, **Miss Browncil**, **Al Dwingle**, and **Robert Cook**. In 1915 they started the Bethel Bible College in Punalur and Punalur became the administrative center. . Pastor P.D. Johnson was one of the pioneers of the movement. Robert Cook was one of the missionaries from Assemblies of God who came to Mulakuzha in Chengannur in 1914. Later he started the Church of God in Kerala. In 1928 Zion Bible School in Mulakkuzha was started. The headquarters of the Church of God in India remains there now. Among those who supported was Pastor **T.M. Varughese**. The mission of the Pentecostal Churches were essentially constrained within the Syrian Christian Community simply as a reform movement and not as a missionary outreach as such.



Robert and Anna Cook with their daughters Blossom and Dorothy
in 1913—the year they arrived in India

India Pentecostal Church (IPC)

As the pentecostal churches grew in number and strength with powerful preachers and theologians, it was time to be independent of the foreign missions. Paster K.E. Abraham who came from a Jacobite family was the leader for this freedom movement and Southern India Pentecostal Church was formed in 1925. This name was later changed in 1934 to Indian Pentecostal Church as the vision of the church expanded. In 1930 he started the Hebron Bible College in Kumbanad which remained as the main theological training center for Indian Pentecostal Church..



Pastor K.E. Abraham
(1899-1974)

Pastor K.E. Abraham, (1899-1974) the founder of the India pentecostal Churches was from Jacobite Church of Puthenkavu (near Chenganoor, in Kerala). At the age of 7 he was sent to a Marthomite Sunday School. In 1914, he dedicated his life to gospel work in a meeting conducted by Moothamplackal Kochukunju Upadesi of the Marthoma Church.

In 1915 after he passed his 7th class, he was appointed as a schoolteacher. He also began his gospel work at the same time. Later he took adult baptism and joined pentecostan movement. He started the Monthly fellowship meetings in 1924. The first General Convention of the Church took place at Ranni, April 1-5, 1925. On 1 May 1930, Pastor K.E. Abraham and his family moved their residence from Mulakuzha to Kumbanad. K.E. Abraham started Hebron Bible School in June 1930. The work of the church began to spread in Kerala, Tamil Nadu, Andhra Pradesh, and North India. In 194, the name of the church was changed to "India Pentecostal Church of God"

He worked with Poet Laureate K.V. Simon for a while. Other pastors included K.C. Cherian, K.C. Oommen, P.M. Phillip, P.T. Chacko and others. In 1930, they started the Hebron Bible College, in Kumbanad. In 1934 a new Church was formed under the name Indian Pentecostal Church of God (I.P.C)



The Pentecostal Mission or The Ceylon Pentecostal Mission (TPM /CPM)

"The Ceylon Pentecostal Mission owes its origin to the ministry of Walter Clifford." The church was founded by Pastor Paul along with Pastor Alwin R. de Alwis. The Pentecostal Mission (TPM), formerly known as Ceylon Pentecostal Mission (CPM), is a Pentecostal denomination which originated in Ceylon, now Sri Lanka. The international headquarters is now situated in Chennai, Tamil Nadu, India. Ceylon Pentecostal Mission was founded by Hindu convert Ramankutty, later known as Pastor Paul in 1923. Pastor Paul was born to Hindu parents in the district of Trichur in Kerala. While in Sri Lanka, at the age of 18, he became a Christian and a follower of Jesus Christ. In the initial stages, he had worked with other evangelists. Pastor Paul served as the founder chief pastor of this church.



Pastor Paul

This organization stands out among the Pentecostal churches because of its exclusivist teachings and organization structure based on Faith Home communes replicating the early Church of the Apostolic Period.

Its distinct teachings include:

- Fulltime workers were expected to practice an ascetic life-style including celibacy
- obedience to the elder pastors
- communal living (including disposal of private possessions) in faith homes.

Sharon Fellowship

HQ Thiruvalla, Pathanamthitta Dt., Kerala



Dr. P.J.Thomas

Sharon Fellowship Church was founded in 1953 by Dr.P.J.Thomas. Following university education in India, he went abroad for higher studies and became Professor in Wheaton College, Illinois. He returned to India and founded Sharon Bible College in 1953 to equip young people for missionary work. The Churches started by the graduates of the college came to be known as 'Sharon Fellowship Churches'.

General Convention of the Church is held during the first week of December at Thiruvalla. This is the main convention and get-together of the leaders, pastors and members of the church. Regional convention at Manakala, Adoor is the second largest convention of the Sharon Fellowship. It is held in the first week of January. Pastors and delegates from North India participate in this convention.

The North Indian Churches meet during the Pooja Holidays normally at Delhi. The pastors and members of the Sharon Fellowship in North America assemble in the first week of July. Christian Evangelical Movement (C.E.M) is the youth wing of the Sharon Fellowship Church.

Assemblies of God



The General Council of Assemblies of God was founded in USA in 1914. Mrs. Mary Chapman, the first missionary reached India in 1915. She stayed at Chennai and in 1921 shifted her residence to Thiruvananthapuram. Pentecost Kahalam official publication of the Assemblies of God was started in 1925. Bethel Bible School at Mavelikara was founded in 1927. When Mrs. Chapman died in 1927, the administration of the Assemblies came to the hands of Indians. The entire Assemblies in India is now divided into three General Council they are: North, South and East India. These General Councils together form the Assemblies of God of India (AGI) was formed in 1995. Assemblies of God head quarters is in Schenkottai, Tamil Nadu

Church of God (Full Gospel) in India

One of the founders of the Church, J.G.Ingram came to India 1936. Here he met Robert F.Cook of Malankara Full Gospel Church. Cook joined the new group with 66 local Churches, 43 pastors and 2537 believers.



The Church of God has spread throughout India. Mount Zion, Mulakuzha, Alappuzha was the headquarters in the beginning. In 1972, the Church was divided into seven autonomous regions. Each region is under a state overseer. General convention of the Church is held at Convention Stadium, Thiruvalla, Kerala. The convention was started in 1923 by Rev.Robert.

Church of God in India (Merged with Church of God (Full Gospel) in India)

Church of God in India, Kumbanad was founded by Robert F.Cook, an Americal Full Gospel missionary in 1914. He baptised 63 people at Thuvayoor, Adoor, Kerala and established the Church. Later it spread to other parts of the country. In 1936 it was affiliated to Church of God (Full Gospel) in India. In 1994 there was an informal split in the Church. Church of God in India, Kumbanad remained separate. There is a legal dispute regarding this at Mavelikkara court. The annual convention is held at Bethel ground, Kumbanad. The first convention was held in 1923.

New India Church of God

New India Church of God is an indigenous New Testament church established in 1976. Pastor Thampi is the founder president. The Church has units in Kerala, Tamilnadu, Karnataka, Andhrapradesh, Orissa, Bengal and Nepal. National Convention of the New India Church of God is held at Chingavanam, Kottayam Dt., Kerala. During the second week of January. Northern regional convention is held in the third week of November at Regional headquarters, New Delhi

Church of God in South India Association

The Church of God was founded by Rev.D.S.Warner in Anderson at Indiana, U.S.A.and brought to India by Rev.A.D.Khan in 1910. In India it is divided into two, Church of God in South and in North. Local churches of Kerala, Tamil Nadu, Andhra Pradesh and Karnataka comprises the Church of God in South India.

Rev.Dr.George Tharakan is the President of the Church of God in South India. In 1963, while practicing medicine, he met Rev.Gorden Shick, a missionary representing Church of God movement in south India. This meeting paved the way for Dr.Tharakan to take up the

leadership of the movement. He was ordained in 1976, and was elected secretary of the coordinating council of the Church

World Missionary Evangelism of India (WME)

Dr. John Douglas Sr. founded the International Pentecostal organisation, World Missionary Evangelism (WME) in 1940. The Indian unit of WME was registered in 1969 at Hyderabad. The India Independent Church of God founded by late Rev. C. S. Mathew at Pathanamthitta on July 12, 1947 and it got united with WME in 1975.

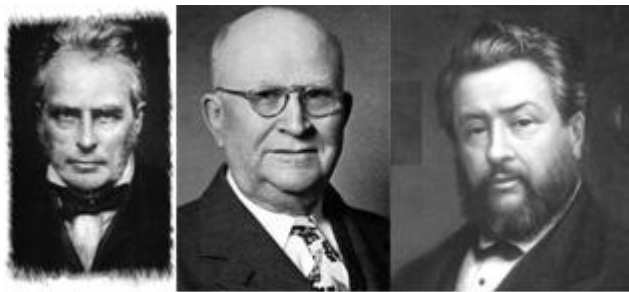
New India Bible Church

New India Bible Church was founded in 1973 by Rev. Thomas Philip, Pastor Abraham Mathew and Rev. George Philip at Paippad, Kumbanad, Thiruvalla, Kerala. Rev. Thomas Philip was born at Paippad on Nov. 8, 1938. A teacher by profession, he started a Sunday School at Paippad in 1969. This centre was later developed into a Bible College. The students from this college started a church at Kombady near Thiruvalla in 1973. This is the beginning of New India Bible Church. He is the President of the Church and Vice-Principal of the Bible College. He is the General secretary of Kerala Pentecost Fellowship from 1989.

Brethren Assembly

Maramon Convention was the breeding ground for most of the evangelical movements in South India. Many of the speakers from Europe and America were the sponsors of these independent charismatic movements.

This movement is an outgrowth of Pietism - or Holiness Movement of the early 17th Century. It originated in Germany in 1708 and were known at that time as Dunkers. They were called Dunkers by outsiders because they fully immersed or “dunked” their baptismal candidates in nearby streams, three complete dunkings; a particular method of baptism that completely distinguished them from the “sprinkling” of the Lutherans and Methodists, and the “pouring” Mennonites, and even the single dunk Baptists. Other names by which they are sometimes identified are Dunkers, Dunkards, Tunkers, and Täufer, all relating to their practice of baptism by immersion. It was led by Alexander Mack (1679-1735) and created such giant revivalists like Darbi, Ironside and Spurgeon.



Darbi, Ironside and Spurgeon

The “Plymouth Brethren” were named after the English seaside town of Plymouth, where a sizable number of Christians gathered during the early years of the movement. Early in 1825 in Dublin, Ireland, Dr. Edward Cronin and Edward Wilson began meeting together each Lord’s Day morning for the breaking of bread, worship, and study of the Word. In 1830, J. N. Darby left the Anglican priesthood and devoted himself full-time to forming and feeding similar small gatherings both in Ireland and England

Anthony Norris Groves, a **Plymouth Brethren missionary** came to India in 1833. He recruited a number of missionaries to assist existing efforts in several parts of India, and to pioneer new ventures, notably in the Godavari Delta and Tamilnadu. Groves

advocated the adoption of the New Testament as a manual of missionary methods. One of Groves's Indian disciples was John Arulappan.

Mathai, a CMS Evangelist from Thirunalveli was a disciple of Arulappan, came to Kerala with the message of Brethren persuasion. This paved way for the commencement of Brethren movement in Kerala.



Plymouth Brethren



Anthony Norris Groves
(1795 – 1853)

1875 Yusthos Joseph alias Vidwankutty, a Tamil Brahmin and CMS priest, along with his fellow brethren started preaching gospel in Kerala. But one of his fellow brethren had a 'revelation' that on completing 6 years from the year 1875 Jesus would come. This had become their subject of preaching from then. Being terribly mistaken in this matter, the movement of Vidwankutty had weakened. But his hymns and sermons helped to reach gospel among the Christians in Kerala.

1894 In December 1894, a well-known gospel preacher, Tamil David visited Kerala. An eleven year old boy named K. V. Simon accepted the Lord during one of his meetings held at Puthencavu.

He became a well known poet in Malayalam and influenced the growth of the Brotheren Assemblies in Kerala.



KV Simon

1896 J. Gelson Gregson, the famous Keswick Convention speaker, visited Kerala and gave another boost to the Brotheren growth. C. P. Thomas of Ayroor organised his Kerala visit. Gregson took various sessions among the priests and laymen within the Marthoma Church. Many were convinced of the Calvinistic "Once saved always saved" teaching. Baptism was also taught as a necessity for salvation. Following these sessions, some of the priests and laymen had decided to receive baptism. This development attracted fury of the Church leaders against Gregson and they barred him from ministering in the Marthoma Church. In the year 1897, Rev. P. E. Mammen (Kumbanattachan), vicar of Kumbanad and Eraviperoor parishes of the Marthoma church, received baptism from a Brethren missionary, Handley Bird, at Kunnampulam. He left the Marthoma Church and became a preacher in the Brotheren Group. The first instance of the Holy Supper according to the New

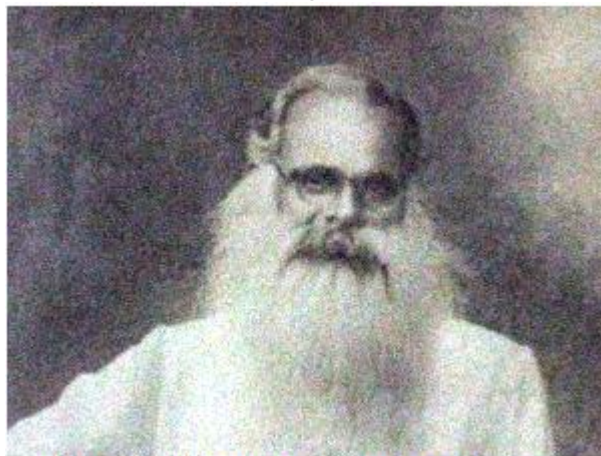
Testament pattern was conducted in Kunnamkulam under the leadership of Volbrecht Nagel of German origin.

1899 J. G. Gregson, a baptist missionary visited Kerala in 1896 and conducted numerous Bible studies and meetings organized by the Mar Thoma Church. It was in 1897, when he was a speaker at the Maramon Convention. The vicar of the Marthoma Church of Kumbanad and Eraviperoor parishes, Rev. **P. E. Mammen** (Kumbanattachen), left the Marthoma Church and received baptism from a Brethren missionary, **Hardley Bird**, at Kunnamkulam. The first Brethren assembly meeting in Travancore took place at Kumbanad on 19th March 1899



Volbrecht Nagel and Harriet Sabina Mitchell Nagel

(They found each other in Kunnamkulam and got married in April 1896)



Rev. P.E. Mammen (Kumbanat Achen)

On 19 March 1899, a worship meeting with Holy Supper as per the Brethren pattern was conducted at the residence of Kuttiyl Mathai in Kumbanad. P. E. John, P. C. John, Kuttiyl Mathai and Kumbanadu Melathethil P. C. Chacko participated in the Lord's Table, following Songs, Prayers and Message. P. C. Cherian Parayil from Kallissery, P. C. Mammen, Cheruvallathu Koshy Mathunni, P. N. Ninan were also present in this meeting, though they were not partakers at the Lord's Table. P. C. Mammen was baptised in the afternoon same day. Due to the protest of the parish and family members of Mammen, they were not able to continue the gathering in the following week in the same house. An attempt to conduct the meeting outside the house in the garden was also foiled. Many who believed were baptised in places like Kuriyannur and Nedumprayar and joined this new movement.

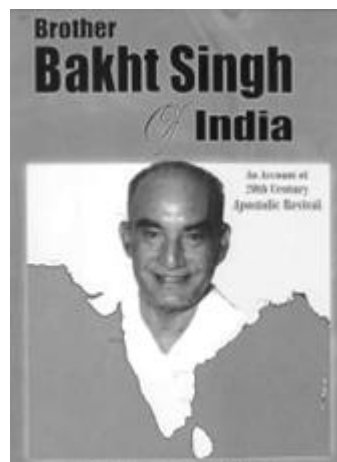


P.C. John Upadesi

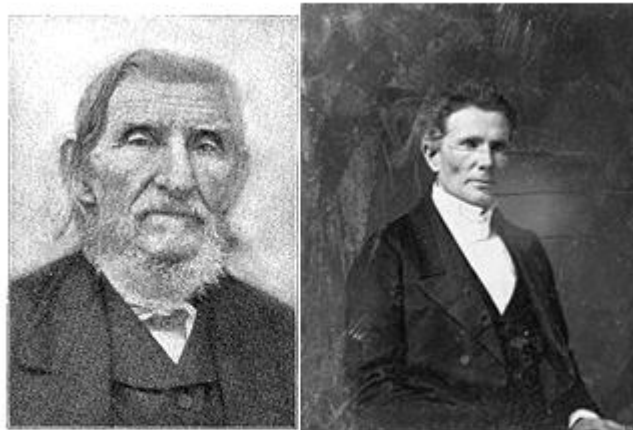
On 20 January 1929, Viojetha (seperatists) assemblies of K.V Simon joined with the movement of Mr Noel. Later the assemblies favouring P. E Mammen (Kumbanattachen) also joined them resulting in the formation of a single Movement. Mr Nagel and his team had paved the foundation of Brethren assemblies in North Travancore, Cochin and Malabar. Mr. M.T.Yohannan from Mylapra took the Gospel to Andhra Pradesh.

Brother Bhaktha Singh

Bakht Singh Chabra (Also known as Brother Bakht Singh) (1903–2000) belonged to the Singh Community and was educated in a Christian School. Later he went to study in England and then to Canada. According to his autobiography, Brother Bakht Singh first experienced Christ when he was an engineering student in Canada in 1921. He was excommunicated by his family and he began his ministry in the streets of Bombay. Looking at his success of establishing more than 10,000 assemblies all over India. Singh died on September 17, in Hyderabad, India. He was 97.



Lutheran Mission



Rev. John Christian Frederick Heyer, M.D.(1793 - 1873)
and Alexander Duff

John Christian Frederick Heyer (USA) was the first Lutheran missionary in the region of Andhra Pradesh. He founded the Guntur Mission in 1842. He studied Sanskrit and medicine in Baltimore, and

set sail for India from Boston in 1841 with three other missionary couples on the ship *Brenda*. He travelled to India a second time in 1847, spending a decade, mainly in the Guntur district of Andhra Pradesh state, in southern India, where he ministered and performed yeoman service to the people there. Supported initially by the Pennsylvania Ministerium, and later by the Foreign Mission Board of the General Synod, Heyer was also encouraged and assisted by British government officials. He established a number of hospitals and a network of schools throughout the Guntur region. "Father Heyer" is commemorated as a missionary in the Calendar of Saints of the Lutheran Church on November 7, along with Bartholomaeus Ziegenbalg and Ludwig Ingwer Nommensen.

During the 19th century, several American Baptist missionaries evangelised in the northeastern parts of India. In 1876, Dr. E. W. Clark first went to live in a Naga village, four years after his Assamese helper, Godhula, baptised the first Naga converts. Rev. and Mrs. A.F. Merrill arrived in India in 1928 and worked in the southeast section of the Garo Hills. Rev. and Mrs. M.J. Chance spent most of the years between 1950–1956 at Golaghat working with the Naga and Garo tribes. Even today the heaviest concentrations of Christians in India continue to be in the Northeast among the Nagas, Khasis, Kukis and Mizos. These missions are described in the next chapter.

The Church of Jesus Christ of Latter-day Saints. Mormon Missionaries,



Hugh Findlay was baptized in Dundee, Scotland, on July 1, 1844, by missionaries from The Church of Jesus Christ of Latter-day

Saints. He along with Willes left for India to proselytize them in 1851 and arrived in Bombay during the British rule in India. They were met by opposition from the established Protestant denominations, the press, and military officers and chaplains but did not meet with much success. His work was concentrated among the military. Willes travelled up the Ganges to Simla. It took Findlay six months to baptize his first six converts. Findlay was eventually able to organize a branch of twelve members in Poona by mid-September 1852, a mixture of "European, Eurasian, and native." However, in October Findlay was asked to leave the cantonment. He found new quarters in a small shelter in Poona, where he continued to hold meetings with the branch. Several months later, he completed a chapel directly across the street. The mission did not succeed as they thought. The first branches were organized in India in 1980 during a time when the country was administered by the Singapore Mission and the International Mission. The India Bangalore Mission established in 1993 and the India New Delhi Mission in 2007.

Jehovah Witness



William Miller
(1782 - 1849)

Miller was a farmer, justice of the peace, sheriff, and Baptist preacher, who, from 1831 to 1844, preached the immanent return of Christ. Miller predicted that Christ would return in 1844. When that second coming failed to materialize, many believers drifted away in the "Great Disappointment." The alternative was to keep the faith through new interpretations of doctrine. Thus rose the Jehovah witness tradition. Charles Taze Russell (1852-1916) established the

Witnesses around 1870 in Pennsylvania, and the second president, Joseph F. Rutherford (1869-1942), gave the group much of its present administrative structure. Jehovah's Witnesses doctrine is grounded in Russell's teaching that

- the Second Coming of Christ has already occurred (in a spiritual, invisible form) and
- the visible form that will follow will include the establishment of Christ's millennial kingdom here on earth.

Jehovah's Witnesses adhere to the Bible as their sacred text, though only the New World Translation is approved for use. The movement departs from traditional Christian teaching in several key points, including

- a rejection of the Trinity only the Father, Jehovah, is God
- a belief that Jesus is a created being and identifies Jesus with Michael the Archangel
- the non-existence of hell
- the annihilation of unsaved ,
- the reduction of the Holy Spirit from a person to a force,
- the mortality (not immortality) of the soul,

The group took on the name "Jehovah's Witnesses" in 1931 under the leadership of Joseph Franklin Rutherford. Besides changing the name, Rutherford also created internal structure for the followers and it became a highly functioning organization. The movement departs from traditional Christian teaching in several key points, including a rejection of the Trinity and a belief that Jesus is a created being. Jehovah's Witnesses have continued to engage in strong evangelistic and missions programs as well as lifestyles based on a strict moral code of conduct. Members of local Jehovah's Witnesses congregations are expected to participate in door-to-door evangelism (including distributing books and the Watch Tower magazine) and attending meetings at the Kingdom Hall (church building).

(<http://www.patheos.com/Library/Jehovahs-Witnesses.html>)



Charles Taze Russell
(1852 – 1916)



Joseph Franklin Rutherford
(1869 – 1942),

Jehovah's Witnesses began their activity in India in the year 1903, following the visit of their founder Charles Taze Russel to India. There are around 18,500 Jehovah's witnesses in India as reported in 2010. 3250 of them are pioneers. Most of them are in the southern states of Kerala, Tamilnadu and Karnataka. The state of Kerala accounts for the largest number of JW in India.



SEVENTH-DAY ADVENTIST® CHURCH



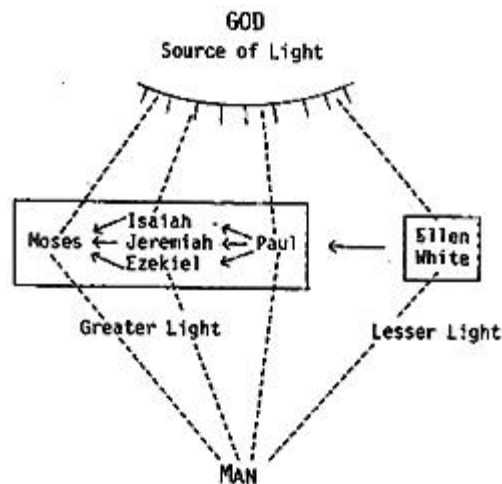
Ellen G white the Founder
(1827-1915)



Co-founder Joseph Bates
(1792 - 1872)

of SDA

Ellen G. White was a co-founder of the Seventh-day Adventist Church along with her husband James and close friend Joseph Bates. Mrs. White is also known as a messenger from God. The Seventh Day Adventism is also a Post- Millerian outgrowth of the failed prophecy. Scripture itself points to the continuance of prophecy in the church. Scripture says that we will have further messages coming from God in the same way that messages came through Bible prophets.

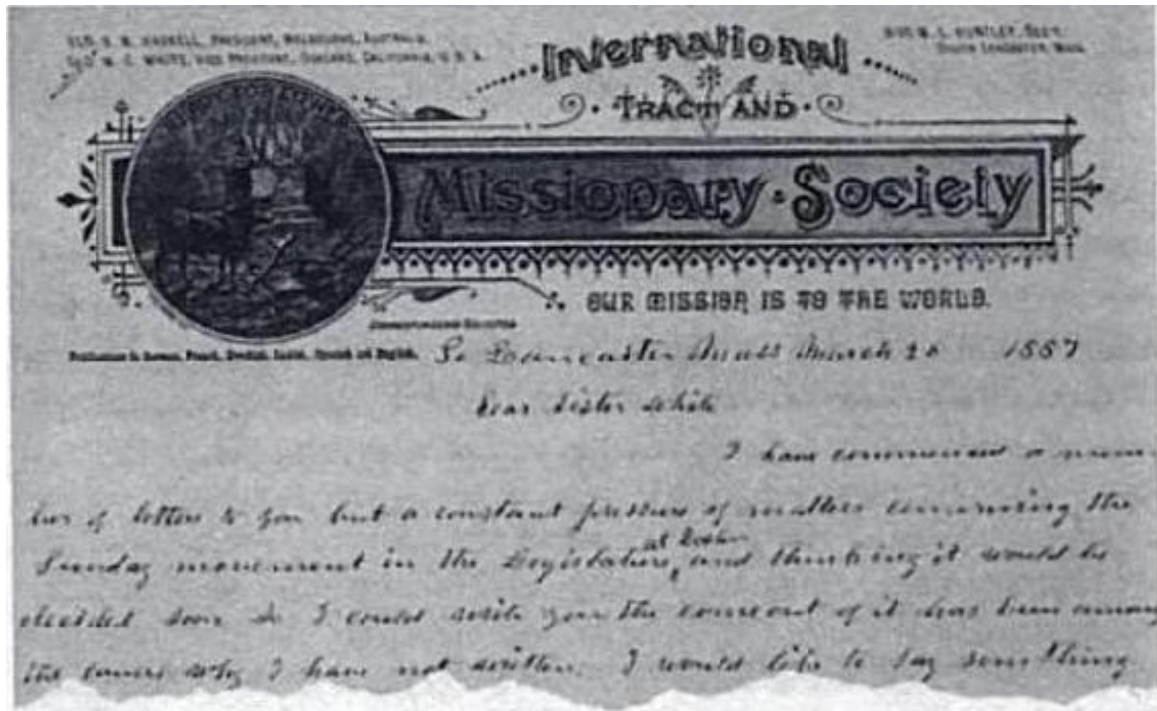


SDA Stand of Prophecy and Revelation



Stephen Haskell and Percy Magan crossed India on their mission survey around the world in 1890, in their round the world mission trip soon after the establishment of the SDA . This was the first mission trip of the Church. it was not till 1893 that William Lenker and A. T. Stroup started selling Adventist literature in Madras. Shortly before their arrival Anna Gordon passed away. She had begun to observe the Sabbath in London and went to India as a self-supporting missionary.

The first regular Adventist worker to reach India was Georgia Burrus who arrived in Kolkata on Jan 23, 1895. In 1895 D. A. Robinson, Georgia Burrus, and Martha May Taylor--the first workers appointed by the Mission Board--began Adventist work in Calcutta, then the capital of British India..



Elder Stephen N Haskell

and the letter Haskel wrote to Mrs. Ellen G White

Georgia Burrus worked in the zenanas of Baliaghatta and Dores Robinson opened the first Adventist schools (1896, 1897) for girls. An orphanage for boys opened in 1897 but moved to Karmatar, Jharkhand (1898) for vocational training. Dr O. G. Place and nurses Samantha Whiteis and Maggie Green opened the first treatment rooms in 1896. The Adventists moved their headquarters to Lucknow in 1909 and opened several Urdu schools (1910) and an English school at Mussoorie (1911).

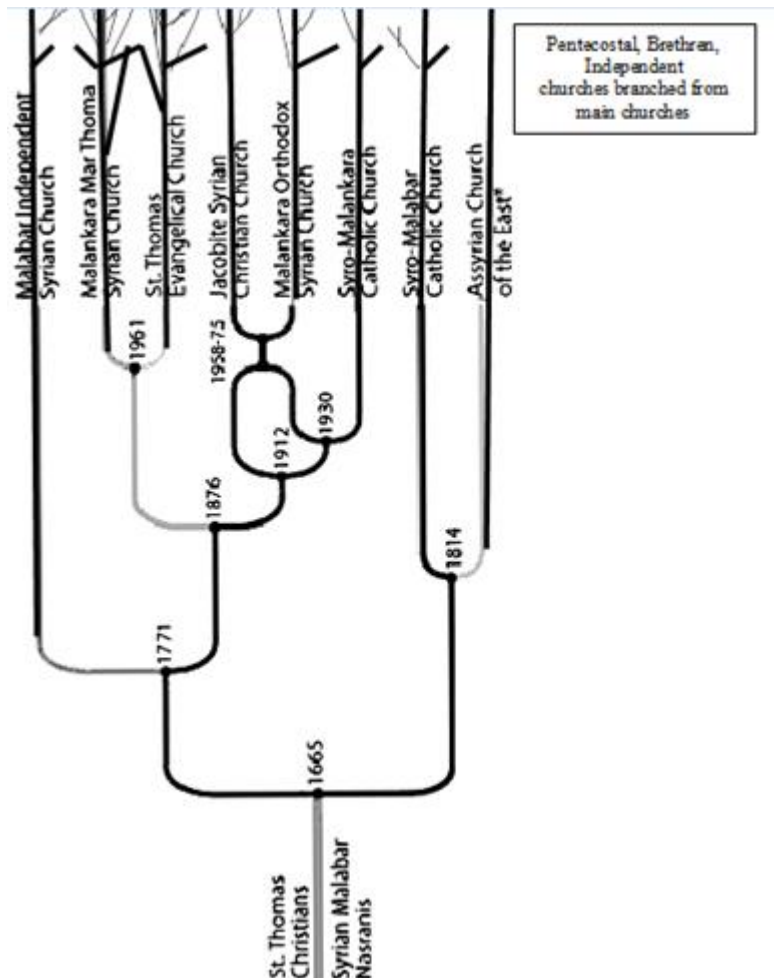
Meanwhile, in the south, a group of Tamil merchants through personal Bible study had begun to observe Saturday as the Sabbath. J. S. James worked among them from 1906. Suvisesha Muthu became an Adventist through reading literature and took to selling the same literature in and around Trivandrum, converting practically an entire community that today is renamed Adventpuram. H. G. Woodward worked there in 1918.

A group of Telegus became Seventh-day Adventists in Rangoon and returned to Andhra. J.S. James visited them in 1915, and in 1918 T. R. Flaiz settled at Narsapur. Georgia Burrus and her husband L. J. Burgess retired in Meghalaya in the 1930s. W. G. Lowry pioneered the work among the Mizos around 1950. Dr S. G.

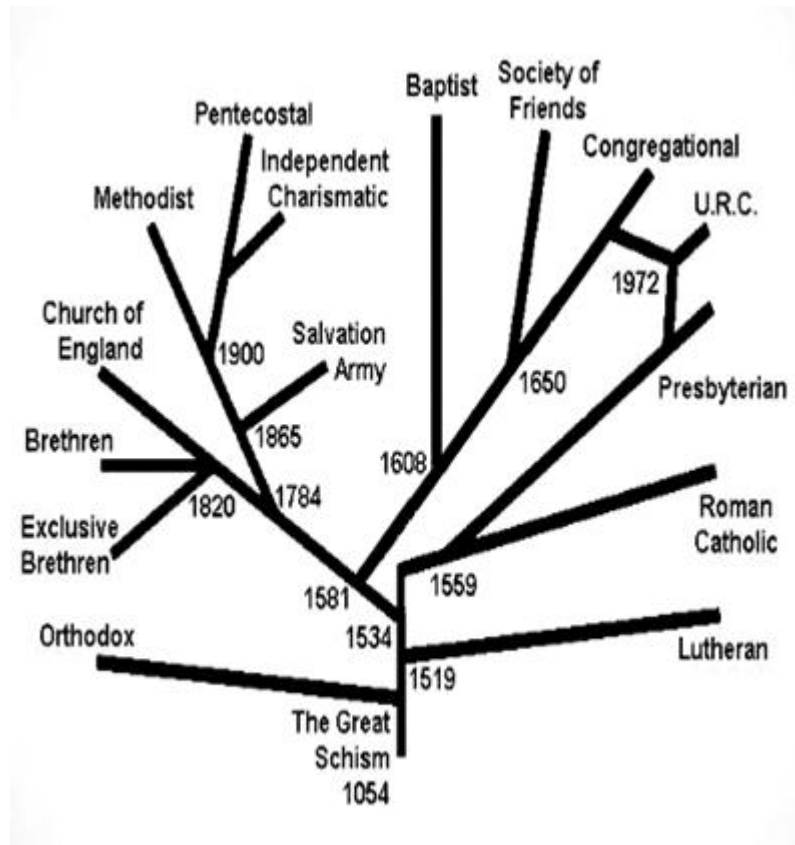
Sturges moved to Nepal in 1957. Following government approval a hospital financed by the Scheers opened on May 18, 1960 at Banepa. Today nursing and medical training is conducted there.

Till 1909 the work in British India was operated as a detached Mission of the General Conference. The India Union Mission was organized in 1910 with J. L. Shaw as the first superintendent. It was joined to the Asiatic Division in 1915.

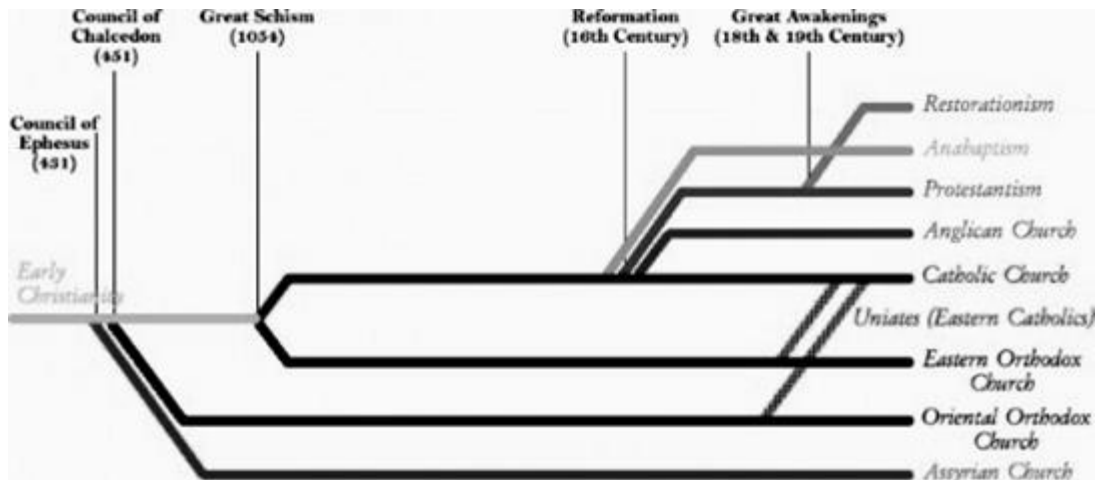
The Southern Asia Division was organized under president J. E. Fulton in 1919 with 26 churches and 978 members.



Growth of Nasrani Christianity in Malankara



Growth of the Western Churches



chapter FIFteen
Sadhu Sunder singh



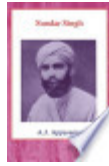
, "You have offered us Christianity in a Western cup... Give it to us in an Eastern bowl and we will drink of it."

1889-1929

The Story of Sadhu Sunder Singh is the story of how Christianity was reinterpreted in the cultural terms of the Indian Ethos in a particular culture. If Christianity was at home in Kerala because of its long term connection with the Christian world in Europe, it was not received nor interpreted correctly in the elsewhere in India. True Christ and his life impacted many as it was given to them, but the message was still not interpreted in Indian terms. One of the pioneers in this area was Sadhu Sunder Singh and it was a painful process for him. He was indeed the Paul of Bharat.

My father had told me many storied about Sadhu Sunder Singh. One that always stuck in my mind was the story where he met the Saint in person. He was just a boy attending the Maramon Convention where, the Sadhu was invited to speak. My father crept close to the daise where he was sitting and was attracted by the spiritual power that radiated from him and touched his legs. He was to remember this all his life.

The following story is taken almost entirely from <http://gloryofhiscross.org/apostle1.HTM> as there is no better way of presenting the life of an exceptional Indian Evangelist in all its fulness.



For further details see Sundar Singh By A. J. Appasamy

Sundar Singh: Footprints Over The Mountains By Janet Benge, Geoff Benge

"Against Christian faith

Sundar Singh was born in 1889 into an important landowning Sikh family in Patiala state, North India. Sikhs, rejecting Hindu polytheism and Muslim intolerance in the sixteenth century, had become a vigorous nation with a religion of their own. Sundar Singh's mother took him week by week to sit at the feet of a Sadhu, an ascetic holy man, who lived in the jungle some miles away, but she also sent him to a Christian mission school where he could learn English.

Her death when he was fourteen plunged him into violence and despair. He turned on the missionaries, persecuted their Christian converts, and ridiculed their faith. In final defiance of their religion, he bought a Bible and burned it page by page in his home compound while his friends watched. The same night he went to his room determined to commit suicide on a railway line.

Having studied line by line all the religions he knew, having heard from the lips of many religious teachers all they had to tell, and in spite of all still experiencing a deeper and more unsatisfied longing for the shanty he believed possible, Sundar was led by God to see that in none of these things could he find what he sought. In the silent sanctuary of his own heart came the thought at last, that perhaps in the despised book he had so furiously destroyed there might be some help, and so he yet again took the Testament in hand. Torn with anguish and driven to despair, he read there, "Come unto me... and I will give you rest". The words arrested him, and as he continued to read the story of the Cross, the wonder grew.

Vision of Christ

The leaven of the gospel had entered his heart and as he read "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life", a whisper of comfort came to his heart. Still the burden of languish prevented him from finding rest. At last, he felt he must put an end to the struggle. So one night he made a firm resolve that he would obtain peace before dawn – either in this world or the next. He

knew that at five o'clock each morning, the Ludhiana Express passed at the bottom of his father's garden, and to end his misery seemed no sin to the boy.

In Hindu fashion, he bathed and with the Testament in hand, he retired to his room to spend the time in reading, meditation and prayer. Just before dawn, Sundar became conscious of a bright cloud filling the room, and in the cloud, he saw the radiant figure and face of Christ. As he looked upon the vision it seemed to him that Christ spoke saying, "Why do you oppose me? I am your Savior. I died on the Cross for you". His determined enmity was broken down forever as he looked upon that Face so filled with Divine love and pity.

However, before dawn, he wakened his father to announce that he had seen Jesus Christ in a vision and heard His voice. Henceforth he would follow Christ forever, he declared. Still no more than fifteen, he was utterly committed to Christ and in the twenty-five years left to him would witness heroically for his Lord. The discipleship of the teenager was immediately tested as his father pleaded and demanded that he give up this absurd "conversion." When he refused, Sher Singh gave a farewell feast for his son, then denounced him and expelled him from the family. Several hours later, Sundar realized that his food had been poisoned, and only the help of a nearby Christian community saved his life.

Called to serve

On his sixteenth birthday, he was publicly baptized as a Christian in the parish church in Simla, a town high in the Himalayan foothills. For some time previously, he had been staying at the Christian Leprosy Home at Sabathu, not far from Simla, serving the leprosy patients there. It was to remain one of his most beloved bases and he returned there after his baptism. Then, in October 1906, he set out from it in quite a new way. He walked onto the road, a tall, good-looking, vigorous teenager, wearing a yellow robe and turban. Everyone stared at him as he passed. The yellow robe was the "uniform" of a Hindu Sadhu, traditionally an ascetic devoted to the gods, who either begged his way along the roads or sat, silent, remote, and often filthy, meditating in the jungle or some lonely

place. The young Sundar Singh had also chosen the Sadhu's way, but he would be a Sadhu with a difference.

"I am not worthy to follow in the steps of my Lord," he said, "but, like Him, I want no home, no possessions. Like Him I will belong to the road, sharing the suffering of my people, eating with those who will give me shelter, and telling all men of the love of God."

Persecuted for his faith

He at once put his vocation to the test by going back to his home village, Rampur, where he was shown an unexpectedly warm welcome. This was poor preparation for the months that were to follow. Scarcely tough enough to meet physical hardship, the sixteen-year-old Sadhu went northward through the Punjab, over the Bannihal Pass into Kashmir, and then back through fanatically Muslim Afghanistan and into the brigand-infested North-West Frontier and Baluchistan. His thin, yellow robe gave him little protection against the snows, and his feet became torn from the rough tracks. Not many months had passed before the little Christian communities of the north were referring to him as "the apostle with the bleeding feet." This initiation showed him what he might expect in the future. He was stoned, arrested, visited by a shepherd who talked with strange intimacy about Jesus and then was gone, and left to sleep in a wayside hut with an unexpected cobra for company. Meetings with the mystical and the sharply material, persecution and welcome, would all characterize his experience in years ahead. From the villages in the Simla hills, the long line of the snow-clad Himalayas and the rosy peak of Nanga Parbat, rose in the distance. Beyond them lay Tibet, a closed Buddhist land that missionaries had long failed to penetrate with the gospel. Ever since his baptism, Tibet had beckoned Sundar, and in 1908, at the age of nineteen, he crossed its frontiers for the first time. Any stranger entering into this closed fanatical territory, dominated by Buddhism and devil-worship, risked both terror as well as death. Singh took the risk with his eyes, and his heart, wide open. The state of the people appalled him. Their airless homes, like themselves, were filthy. He himself was stoned as he bathed in some cold water because they believed that "holy men never washed." Food was mostly unobtainable and he existed on hard, parched barley. Everywhere there was hostility. And this was

only "lower Tibet" just across the border. Sundar went back to Sabathu determined to return the next year.

Visit to Tibet

On his first journey in 1908, when he was scarcely nineteen years of age, he started alone and was unacquainted with the language spoken in Tibet. He took the help of two Moravian missionaries staying in Tibet. In Tibet, he soon found the people of Tibet resented his teaching, and wherever he went; he was met with bitter opposition and hatred, especially from the Lamas. Notwithstanding this, he reached the important town of Tashigang in safety and was astonished and pleased to receive kindly treatment at the hands of the head Lama of the place. This man was a person of importance and under him served some hundreds of inferior Lamas.

The Lama not only received the Sadhu with kindness but also provided him with food and shelter, and as the weather was bitterly cold, this hospitality was most acceptable. Moreover, the Lama called a gathering of the persons under his control to hear the Sadhu's message, and so he preached the gospel with great thankfulness of heart.

Journeying on from this place, he was fortunate enough to arrive at a town under the rule of another Lama who was a friend of the Lama of Tashigang, and here again he was accorded a welcome and a good hearing. From this place he visited several other towns and villages, but in these he met with even greater opposition than in his earlier work. He was constantly threatened and warned to get out of the country lest some evil should befall him. However, he was not to be thus terrorized, and he continued his work amidst many difficulties.

At a town called Rasar he was arrested and arraigned before the head Lama on the charge of entering the country and preaching the gospel of Christ. He was found guilty, and amidst a crowd of evil-disposed persons, he was led away to the place of execution. The two favorite forms of capital punishment are being sewn up in a wet yak skin and put out in the sun until death ends the torment, or being cast into the depth of a dry well, the top being firmly fastened over the head of the culprit. The latter was chosen for the Sadhu.

Arrived at the place he was stripped of his clothes, and cast into the dark depths of this ghastly charnel-house with such violence that his right arm was injured. Many others had gone down this same well before him never to return, and he alighted on a mass of human bones and rotting flesh. Any death seemed preferable to this. Wherever he laid his hands, they met putrid flesh, while the odor almost poisoned him. In the words of his Savior, he cried, "Why hast Thou forsaken me?"

Day passed into night, making no change in the darkness of this awful place and bringing no relief by sleep. Without food or even water, the hours grew into days, and Sundar felt he could not last much longer. On the third night, just when he had been crying to God in prayer, he heard a grating sound overhead. Someone was opening the locked lid of his dismal prison. He heard the key turn and the rattle of the iron covering as it was drawn away. Then a voice reached him from the top of the well, telling him to take hold of the rope that was being let down for his rescue. As the rope reached him he grasped it with all his remaining strength, and was strongly but gently pulled up from the evil place into the fresh air above.

When he arrived at the top of the well, the lid was drawn over again and locked. When he looked round, his deliverer was nowhere to be seen, but the pain in his arm was gone, and the clean air filled him with new life. All that the Sadhu felt able to do was to praise God for His wonderful deliverance, and when morning came, he struggled back to the town, where he rested in the *Serai* (which means a resting place) until he was able to start preaching again. Back in the city at his old work again was cause for a great commotion. The news was quickly taken to the Lama.

The Sadhu was again arrested and brought to the judgment seat, and being questioned as to what happened he told the story of his marvelous escape. The Lama was greatly angered, declaring that someone must have secured the key and gone to his rescue, but when search was made for the key and it was found on his own girdle, he was speechless with amazement and fear. He then ordered Sundar to leave the city and get away as far as possible, lest his powerful God should bring some untold disaster upon himself and his people.

Perseverance in service

He had a great desire to visit Palestine and re-live some of the happenings in Jesus' life. In 1908, he went to Bombay, hoping to board a convenient ship. However, to his intense disappointment, the government refused him a permit, and he had to return to the north. It was on this trip that he suddenly recognized a basic dilemma of the Christian mission to India. A Brahmin had collapsed in the hot, crowded carriage and, at the next station, the Anglo-Indian stationmaster came rushing with a cup of water from the refreshment room. The Brahmin -- a high-caste Hindu -- thrust it away in horror. He needed water, but he could only accept it in his own drinking vessel. When that was brought he drank, and revived. In the same way, Sundar Singh realized, India would not widely accept the gospel of Jesus offered in Western guise. That, he recognized, was why many listeners responded to him in his Indian Sadhu's robe.

There was still sharper disillusionment to come. In 1909, he was persuaded to begin training for the Christian ministry at the Anglican college in Lahore. From the beginning, he found himself being tormented by fellow students for being "different" and no doubt too self-assured. This phase ended when their ringleader heard Singh quietly praying for him, with love in his tones and words. However, other tensions remained. Much in the college course seemed irrelevant to the gospel as India needed to hear it, and then, as the course drew to an end, the principal stated that he must now discard his Sadhu's robe and wear "respectable" European clerical dress; use formal Anglican worship; sing English hymns; and never preach outside his parish without special permission. Never again visit Tibet, he asked? That would be, to him, an unthinkable rejection of God's call. With deep sadness he left the college, still dressed in his yellow robe, and in 1912 began his annual trek into Tibet as the winter snows began to melt on the Himalayan tracks and passes.

Kailash Maharishi

A North Indian newspaper had published the following:

Our world less, selfless and godly brother Sundar Singh has discovered the Christian hermit, the Maharishi at Kailash, who has for years been on the snowy Himalayas praying and interceding for

the world...You have revealed to the world the secret of one of the members of our mission the Maharishi at Kailash.

On the summit of one of the mountains of the Kailash Range was a deserted Buddhist temple, and then rarely visited by man. A few miles from this temple dwelt the great saint known as the Majority of Kailash, in a cave some 13,000 feet above the sea level. All this region is the Olympus of India, the seat of Hindu holy myths, and it is associated in Hindu sacred books with the names of great and devout souls of all times. In one cave, the Sadhu found the skeleton of some nameless holy man who had died while meditating there.

In the summer of 1912, he traveled through these regions alone and on foot, often refreshed by the beautiful scene through which he passed, but more often fatigued to the last degree in his difficult and fruitless search for the holy men he hoped to meet there. He would never forget the day when, struck with snow-blindness and almost wearied to death, he staggered drearily on over snowy and stony crags, not knowing whither, he went. Suddenly he lost his balance and fell. Recovering from the fall, he awoke to one of the greatest experiences of his life, for he opened his eyes to find himself lying outside a huge cave, in the shelter of which sat the Maharishi of Kailash in deep meditation.

The sight that met his eyes was so appalling that Sundar closed them and almost fainted. Little by little, he ventured to inspect the object before him, and then discovered that he was looking at a living human being, but so old and clothed with long hair as to appear at first glance like an animal. Sundar realized that thus, unexpectedly he had succeeded in his search after a holy man, and as soon as he could command his voice, he spoke to the aged saint. Recalled from his meditation, the saint opened his eyes and, casting a piercing glance upon the Sadhu, amazed him by saying, 'Let us kneel and pray.' Then followed a most earnest Christian prayer ending in the name of Jesus. This over, the Maharishi unrolled a ponderous copy of the Gospels in Greek and read some verses from the fifth chapter of Matthew.

Sunder heard from his own lips the account of his wonderful life. He claimed to be of very great age. The roll from which he had read, he explained, had come down to him from Francis Xavier, and the

Sadhu noticed that it was all written in Greek uncials, and may therefore prove to be of value to scholars should it come into their possession. The saint said he was born in Alexandria of a Mohammedan family, and was brought up to be a zealous follower of the Prophet. At the age of thirty, he renounced the world and entered a monastery in order to give himself up entirely to religion. However, the more he read the Qur'an and prayed, the unhappier he became. During these days of spiritual distress, he heard of a Christian saint who had gone over from India to preach in Alexandria, and from him he heard words of life that filled his hopeless soul with joy. He now left the monastery to accompany his teacher in his missionary journeys. After some time spent thus, permission was given him to go on his own account to preach the gospel wherever God sent him. The saint then started out on an evangelistic campaign that lasted a very long time.

The Sadhu had long conversations with him about holy things, and heard many strange things from his lips. His astonishing visions as related to the Sadhu would, if written down, read like another Book of Revelation, so strange and incomprehensible are they, and the Sadhu himself warns readers and hearers of these visions that common interpretations can never disclose the meaning, since the Saint had to clothe his ideals in language that cannot be taken literally. The Sadhu had visited the Maharishi three times.

Sadhu in the Christian world

Whether he won many continuing disciples of Christ on these hazardous Tibetan treks is not yet known. For the Tibetan it was Buddhism or nothing. To acknowledge Jesus Christ was to ask for death. But the Sadhu's own courageous preaching cannot have been without effect.

As Sundar Singh moved through his twenties his ministry widened greatly, and long before he was thirty years old his name and picture were familiar all over the Christian world. He described in terms of a vision a struggle with Satan to retain his humility but he was, in fact, always human, approachable and humble, with a sense of fun and a love of nature. This, with his "illustrations" from ordinary life, gave his addresses great impact. Many people said: "He not only looks like Jesus, he talks like Jesus must have talked." Yet, all

his talks and his personal speech sprang out of profound early morning meditation, especially on the Gospels. In 1918, he made a long tour of South India and Ceylon, and the following year he was invited to Burma, Malaya, China, and Japan. Some of the stories from these tours were as strange as any of his Tibetan adventures. He had power over wild things, like the leopard, which crept up to him while he stood praying and crouched as he fondled its head. He had power over evil, typified by the sorcerer who tried to hypnotize him in a railway-carriage and blamed the Bible in the Sadhu's pocket for his failure. He had power over disease and illness, though he never allowed his healing gifts to be publicized.

For a long time Sundar Singh had wanted to visit Britain, and the opportunity came when his old father, Sher Singh, came to tell him that he too had become a Christian and wished to give him the money for his fare to Britain. He visited the West twice, traveling to Britain, the United States, and Australia in 1920 and to Europe again in 1922. He was welcomed by Christians of many traditions, and his words searched the hearts of people who now faced the aftermath of World War I and who seemed to evidence a shallow attitude to life. Sundar was appalled by the materialism, emptiness, and irreligion he found everywhere, contrasting it with Asia's awareness of God, no matter how limited that might be. Once back in India he continued his ministry, though it was clear that he was getting more physically frail.

Sadhu and the Indian churches

His gifts, his personal attractiveness, the relevance of Christ as he presented Him to his Indian people could have given Sundar Singh a unique position of leadership in the Indian church. However, to the end of his life he remained a man who sought nothing for him, but only the opportunity to offer Christ to everyone. He was not a member of any denomination, and did not try to begin one of his own, though he shared fellowship with Christians of all kinds. He lived (to use a later phrase) to introduce his own people to "the Christ of the Indian road."

In 1923, Sundar Singh made the last of his regular summer visits to Tibet and came back exhausted. His preaching days were obviously over and, in the next years, in his own home or those of

his friends in the Simla hills he gave himself to meditation, fellowship, and writing some of the things he had lived to preach.

In 1929, against all his friends' advice, Sundar determined to make one last journey to Tibet. In April, he reached Kalka, a small town below Simla, a prematurely aged figure in his yellow robe among pilgrims and holy men who were beginning their own trek to one of Hinduism's holy places some miles away. Where he went after that is unknown. Whether he fell from a precipitous path, died of exhaustion, or reached the mountains, will remain a mystery. Sundar Singh had been seen for the last time. But more than his memory remains, and he had continued to be one of the most treasured and formative figures in the development and story of Christ's church in India.

Sadhu and India

Sadhu Sundar Singh disappeared in the foothills of the Himalayas in 1929. As a Christian witness, he had been rejected as well as welcomed, persecuted, and even left for dead. By many missionaries and even Indian Christian leaders he had been regarded as a highly eccentric convert, totally out of step with contemporary Christianity as he wandered the roads in his yellow robe and turban. Yet, even though he never heard the later vogue-word "indigenisation," he had done more than any man in the first half of the twentieth century to establish that "Jesus belongs to India." He made it clear that Christianity is not an imported, alien, foreign religion but is indigenous to Indian needs, aspirations, and faith. He remains one of the permanently significant figures of Indian Christianity."



Quotes from Sadhu Sunder Singh

Should I worship Him from fear of hell, may I be cast into it. Should I serve Him from desire of gaining heaven, may He keep me out. But should I worship Him from love alone, He reveals Himself to me, that my whole heart may be filled with His love and presence.

Every Christian, whether man or woman, boy or girl, rich or poor, workman or peasant, writer or priest, judge or official, doctor or lawyer, teacher or pupil, Government official or missionary, is only a Christian on condition that he witnesses for his Lord....all Christians, wherever they are, have the opportunity of witnessing for their Master. They can do this by their upright life, their blameless character, by the integrity of their behaviour and their sincerity in speech, by their enthusiasm for their religion and their love for their Master, using every possible opportunity of telling others about Jesus Christ.

Salt, when dissolved in water, may disappear, but it does not cease to exist. We can be sure of its presence by tasting the water. Likewise, the indwelling Christ, though unseen, will be made evident to others from the love which he imparts to us.

It is not necessary that every single member of the body should become useless and weak before death occurs. A weakness of, or a blow upon, the heart or the brain will suffice to bring an end to life, however strong and healthy other parts of the body may be. Thus one sin by its poisonous effect on the mind and heart is sufficient to ruin the spiritual life not of one only, but of a whole family or nation, even of the whole race. Such was the sin of Adam.

When Jesus entered Jerusalem the people spread their clothes in the way and strewed branches before Him in order to do Him honour. Jesus rode upon an ass, according to the word of the prophet. His feet did not touch the road which was decorated in His honour. It was the ass which trod upon the garments and the branches. But the ass would have been very foolish to have been uplifted on that account; for the road really was not decked in its honour! It would be just as foolish if those who bear Christ to men were to think anything of themselves because of what men do to them for the sake of Jesus. The human spirit abides in the body very

much as the chicken in the shell. If it were possible for the bird within the shell to be told that outside of it was a great widespread world, with all kinds of fruit and flowers, with rivers and grand mountains, that its mother also was there, and that it would see all this when set free from its shell, it could not understand or believe it.... In the same way there are many who are uncertain about the future life and the existence of God, because they cannot see beyond this shell-like body of flesh, and their thoughts, like delicate wings, cannot carry them beyond the narrow confines of the brain. Their weak eyes cannot discover those eternal and unfading treasures which God has prepared for those who love Him. A newborn child has to cry, for only in this way will his lungs expand. A doctor once told me of a child who could not breathe when it was born. In order to make it breathe doctor gave it a slight blow. The mother must have thought the doctor cruel. But he was really doing the kindest thing possible. As with newborn children the lungs are contracted, so are our spiritual lungs. But through suffering God strikes us in love. Then our lungs expand and we can breathe and pray. From my many years experience I can unhesitatingly say that the cross bears those who bear the cross.

Should pain and suffering, sorrow, and grief, rise up like clouds and overshadow for a time the Sun of Righteousness and hide Him from your view, do not be dismayed, for in the end this cloud of woe will descend in showers of blessing on your head, and the Sun of Righteousness rise upon you to set no more for ever.

While I was in Tibet I saw a Buddhist, a monk, who had lived for five or six years in a cave. When he went into the cave he had good eyesight. But because he stayed so long in the darkness his eyes grew weaker and weaker, and at last he became quite blind. It is just the same with us. If we do not use the blessings which we have received from God for His Glory, we are in danger of losing them for ever

The true Christian is like sandalwood, which imparts its fragrance to the axe which cuts it, without doing any harm in return.

A little child often runs to its mother and exclaims: 'Mother! Mother!' Very often the child does not want anything in particular, he only wants to be near his mother, to sit upon her lap, or to follow her about the house, for the sheer pleasure of being near her, talking to her, hearing her dear voice. Then the child is happy. His happiness does not consist in asking and receiving all kinds of things from his mother. If that were what he wanted, he would be impatient and obstinate and therefore unhappy. No, his happiness lies in feeling his mother's love and care, and in knowing the joy of her mother love." "It is just the same with the true children of God; they do not trouble themselves so much about spiritual blessings. They only want to sit at the Lord's feet, to be in living touch with Him, and when they do that they are supremely content.

The Indian Seer lost God in Nature; the Christian mystic, on the other hand, finds God in Nature. The Hindu mystic believes that God and Nature are one and the same; the Christian mystic knows that there must be a Creator to account for the universe.

Fish which always live in the depths of the ocean lose some of their faculties, like the Tibetan hermits who always live in the dark. The ostrich loses his power of flying because he does not use his wings. Therefore do not bury the gifts and talents which have been given to you, but use them, that you may enter into the joy of your Lord

CHAPTER SIXTEEN

NORTHERN INDIA

In the earlier chapters we have concentrated mainly onto the development of Christianity in the Malabar Coast after the Mahabali Period. This is because the Malabar coast had direct connection with the Churches in the Greco Roman world - the Roman and the Antiochian tradition. Soon after the separation of the Nasranis of Malankara and the two sects -Saivites and Vaishnavites - who were apostasized under the influence of the Mani of Syria and later Gnostic sages of India. As a result the gap between the two became large enough to form distinct religions. The latter merging with other local religions formed the Hindu religions. They were not yet considered as a single religion until the time of British.

While the coming of the Syrian Christian immigrants from Syria to Kerala made the Christianity in this area as the Syrian Christians since the form of worship and traditions were all borrowed from Syrians.

After another ten centuries following Islamic invasions, came the Colonial invasions. These opened up a large influx of foreigners for trade and opened up an influx of Christian missions - Portugese, French, Dutch and finally the English.

Since these people could not recognize the religion of the rest of India, they classified them under three head - Christians, Islam and all the rest as Hinduism. Even though they were worshipping all sorts of different gods, they were all clubbed together as Hinduism as a complex religion. This suited the Hindu people in that it gave them a new identity.

The theology of OM, the Upanishads and the Sanatana Dharma became the identity of Hinduism and no more connected to the Christianity.

Several Christian missionaries and other evangelists reached India along with the colonising capitalism. The missionary methods usually followed the "Mission compound method." In this method the missionaries remained exclusively alien and lived in their own culture within the compound and preached reaching out side. Cultural barriers meant that those who came in faith transformed and imitated the culture of the missionaries. In fact this is what happened in Malankara where the living style, worship method and liturgy followed the Syrians. When the Roman Catholics came they brought with their faith, their ways of worship and living style. When the Reformation missions came they brought with them their ways of worship and living style. Of course eventually there would be a mixing up of cultures. A better way of mission is the "Immersion" method where the missionary immerses himself in the culture where the message is to be delivered. In this method the language and forms and symbols of the local culture is employed.

One effective method of interaction was being actively involved in educational , health and social reformation in the country. This method takes a long time to effectively transmit the faith. As such we can see large number of Christian Institutions of Education and Hospitals and Clinics established by the missionaries wherever went. Until recently almost all institutions of higher educations were run by Christian churches in India. In fact the association is so strong that Schools are called Pallikoodam (gathering in Church) as they were originally part of the church buildings.

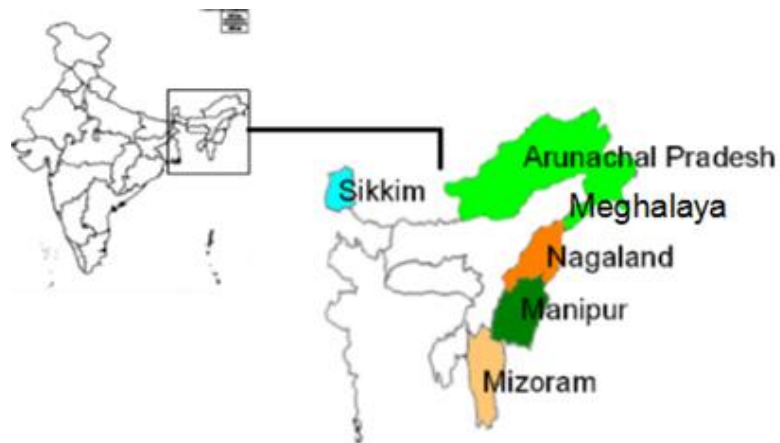
The faith is communicated to the hearers only in the language of the hearers. This is why the missionaries had to speak the language of the country into which they enter. This is why the Bible is translated into the language of the culture. Apart from that communication is effected through the signs and symbols that have meaning only within the context of the culture.

In this chapter we look at the effect of this type of immersion missions in the rest of India in an attempt to reclaim India for Christ. One such

involvement to communicate within the Indian culture was the many Christian Ashram Movement.

MISSION HEAD HUNTERS

In the north eastern states of India a very large number of people belonging to the local tribes converted into Christianity. Majority of people in the states of Meghalaya, Nagaland and Mizoram are now Christians. At the same time they retain their tribal beliefs and customs.



Meghalaya



Meghalaya or 'abode of the clouds', is a source of inspiration to any poet, a dramatic canvas for an artist's dream perched on the mountains covered with clouds, and the rainiest inhabited place on earth.



The traditional Khasi male dress is 'Jymphong' or a longish sleeveless coat without collar, fastened by thongs in front. Now, the Khasis have adopted the western dress. On ceremonial occasions, they appear in 'Jymphong' and dhoti with an ornamental waist-band.

The Khasi traditional female dress is rather elaborate with several pieces of cloth, giving the body a cylindrical shape. On ceremonial occasions, they wear a crown of silver or gold on the head. A spike or peak is fixed to the back of the crown, corresponding to the feathers worn by the menfolk

<http://www.everyculture.com/South-Asia/Khasi-Religion-and-Expressive-Culture.html>

"The Khasi believe in a creator god (U Blei Nong-thaw) who is considered feminine in gender (Ka lei Synshar). She is invoked when sacrifices are offered and during times of trouble. The propitiation of good and evil spirits is also part of this system, as is the worship of ancestors. The following major spirits are worshiped: Ulei Muluk (god of the state); Ulei Umtang (god of drinking water and cooking water); Ulei Longspah (god of wealth); and O Ryngkew or U Basa Shnong (tutelary deity of the village).

The propitiation of the spirits is carried out by the *lyngdoh* (priest) or by old men knowledgeable in the art of necromancy. Other practitioners include the *soh-blei* and *soh-blah* (male functionaries with limited sacerdotal functions), the *ka soh-blei*, also called *ka-soh-sla* or *kalyngdoh* (female priests who must be present at the offering of all sacrifices), and the *nongkhan* (diviners). The *lyngdoh*—who is always appointed from a special priestly clan, who holds his office for life, and who may be one of several within a state—is the chief functionary of the communal cults. He also has certain duties in conjunction with marital laws and household exorcism. In some states, the *lyngdoh* subsumes the responsibilities of *siem* (chief) and rules with the assistance of a council of elders. The duty of performing family ceremonies is the sole responsibility of the head of the family or clan who usually fulfills them through the agency of the *kni* (maternal uncle). Female priests must assist at all sacrifices and, in fact, are the only functionaries in possession of full sacerdotal authority. The *lyngdoh* exercises his duties as appointed agent of the *ka soh-blei* (female priest). It is believed that this system is an archaic survival from a period in Khasi history when the female priest acted as her own agent in the offering of sacrifice. In some states (e.g., Nongkrem), there is a high priestess who functions sacerdotally and as head of state. She delegates temporal responsibilities to a son or nephew who then exercises them as a *siem*. The adoption of Christianity by a large segment of Khasi society has resulted in important changes. The sacerdotal function of the youngest daughter (responsible, in traditional Khasi culture, for conducting burial services on behalf of her parents and for acting as chief practitioner of the family cult) has been threatened by Christian teaching and practice (i.e., the youngest daughter, if a Christian, is less likely to fulfill her priestly responsibilities to her family).

It was these that the new missionaries were facing. The Foreign Missions enterprise of the Welsh Calvinistic Methodist Church (later

known as the Presbyterian Church of Wales) began at Liverpool in 1840.



Thomas Jones, the son of a carpenter from Wales, was ordained a Methodist minister and left with his wife, Anne to India as a missionary. The Jones' then climbed the hills up from present-day Bangladesh to reach Cherrapunji, where they set up their base. He put himself to study the language of the country -Khasi - which was only an oral language without script. By 1842, just a year after Jones had reached Sohra, he had already brought out the first ever works of modern Khasi literature - a Khasi reader and the translation of a Welsh book. Rev. Jones used the Roman script. He was aided in his work in the next few years by a other Welsh missionaries and the first two Khasi converts were baptised in March 1846. In the same year a station was opened at Jowai in the Jaintia Hills. In 1846, Jones established the first church in Meghalaya in Sohra. But soon after that, tragedy struck and his wife, Anne, died in childbirth. He fell out with the missionary and established his own mission and church in Pomreng. He married again, but this caused him even more trouble with the mission as his new wife was only 15. He then condemned the malpractices of a local businessman who came from Europe who was powerful enough to have him barred from the area. He returned to Calcutta, where he contracted malaria and died on 16th September 1849. At the age of 39.



Here is his grave which says "In loving memory of Rev. Thomas Jones I, the founding father of the Khasi alphabets and literature and the pioneer of the Welsh Presbyterian Mission in Khasi Hills. Died 16th September 1849."

The Christian Church grew slowly since Khasi converts were ostracised by their communities. By 1866 there were 65 schools with some 2,000 pupils and ten churches with 307 members. Because of the sharp difference between the local religious practices intertwined with culture, it became necessary to insist upon higher standards for those who are converted. In addition to renouncing heathen practices candidates had to be able to read. 1891 there were 2,147 communicants with four ordained Khasis. The New Testament was translated into Khasi by 1891 and all the Christians were literate. In 1895 the growing Church was organised into five presbyteries. Medical work in the region commenced in 1878 with the arrival at Mawphlang of the Rev Dr Griffith Griffiths and his wife. Here a medical dispensary was set up to be followed by a hospital in 1883. Griffiths preached every Sunday in Laitlyngkot in East Khasi Hills while his wife, Annie Phillips, set up a tea stall to encourage people to give up liquor and drink tea instead. After the great earthquake of 1897 when every building in the Khasi and Jaintia Hills was destroyed and many lives lost, medical work was transferred to the neighbourhood of Shillong. Here in 1922 the "large and well-equipped Presbyterian Hospital" was opened. As a tribute to Griffiths, the villagers in Laitlyngkot and Nongshken have named portions of the hills as Lum Griffiths (Griffiths Hills). Griffiths left Khasi Hills in 1906 and the Welsh mission to India ended in 1966.

In 1864 a General Assembly and an Executive Committee were set up to which the direction of mission affairs was transferred. The Rev John Roberts was the first Secretary of the Mission who was succeeded in 1866 by the Rev Josiah Thomas.

The years 1905-06 saw a great revival in the Khasia Hills, when an estimated 8,000 persons were converted. The revival movement was particularly spectacular among the Mizo people of the Lushai Hills where, it is estimated that there were 27,720 Christians by 1921. (<http://thematheusz.blogspot.com/2010/09/thomas-jones-of-cherrapunji-meghalayas.html>)(<http://www.mundus.ac.uk/cats/51/1042.htm>)

Today over 75% of the Meghalaya are Christians. The missions clearly distinguished between culture and religion and hence was able to sustain. Thus the traditional matrilinear inheritance and importance of women in social life were kept in tact while dealing with magic and witchcraft.

To counter the impact of Christianity under the influence of Hinduism a new organization called Seng Khasi was formed under the leadership of a non-Christian Jeebon Roy Mairom in 1899



Presbyterian, Anglican, and Roman Catholics form the major portions of the population with a very few Muslims. The state of Meghalaya is considered a strong Christian country that the Hindus are sending their missionaries as Meghalaya Hindu Mission in Mawkhair using education and health care.

Nagaland



It all began when life-giving rains
Stayed away for many seasons
And the deprived land sickened and died
Even the birds and beasts fled
The barren un-yielding earth.
In desperation the elders consulted
The village arasentsur*, who
After deep reflection had proclaimed,
“Lijaba is angry, and must be appeased
With human blood, any human blood,
Do not delay, lest his anger consume all”.

They lived in an animistic world. They thought angry spirits caused sickness. To find healing, they sought to appease the spirits' anger. Superstition was predominant, and people relied heavily on good and bad omens in making decisions. Religious festivals and celebrations played a major role. Some of the occasions for religious festivals were; change of season, worship to Deity, secure good crops, worship and sacrifice at sowing time, demon worship to avert calamity, worship of mountains, worship the village, worship at the skull tree and others. “These worship rituals are a process of cleansing before god, making things worthy, asking god to bless them again, asking god to take away these intrusions (curses), from the community.”



Skull Tree from headhunting days on display in Kohima

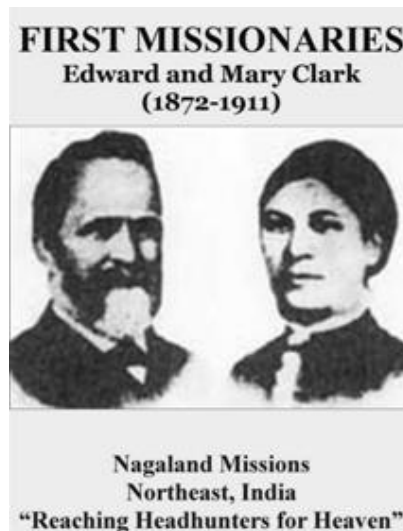
Nagas, belonging to the Indo-Mongoloid stock, were primarily head hunters split into 16 major tribes, the most common ones being the Angami, Sema, Konyak, Ao and Rengma. The Nagas have had a reputation of being great warriors and were highly commended for their loyalty and bravery.

In the classless, caste-less Naga society, women have traditionally enjoyed a high social position, with a pivotal role in both family and community affairs. However, being a patriarchal society with strong warrior tradition, it is considered an honor to be born as a man. The traditional culture and customs expect a Naga woman to be obedient and humble; also expect her to perform the roles of wife, mother, child bearer, food producer and household manager. They still believe in community living and have the system of age groups taking up the social responsibilities and duties of the village. The most interesting feature is the tradition of the Morung a dormitory exclusively for the bachelors of every house having the duty to guard the village. Most villages are engaged in weaving and making handicrafts products like the Naga shawl is a very famous products.

Your head would be decorating this drawing room had you met my forefathers a hundred years ago," quips Pihoto Khala.

Today, images of Jesus Christ, not desiccated human skulls, adorn Khala's small house in the hills around Kohima, the capital of India's northeast state of Nagaland.

The region, once notorious worldwide for its savagery, has now become India's most Christian-dominant area. It's known as "the most Baptist state in the world."



E. W. Clark and his wife sailed from Boston (Massachusetts, USA) on October 20, 1868 under the Baptist Missionary Union as Missionaries and Printers. They arrived in Sibsagar (Assam, India) in March 1869. The hills beyond their Sibsagar mission were the Naga Hills.

The Nagas were known for their practice of headhunting. Headhunting is the practice of taking and preserving a person's head after killing them as a trophy showing the power and prestige of the person symbolic of 'masculinity'. Headhunting was practised in historic times in most countries. Remember David carried with him the head of Goliath. "David and his men went out and killed two hundred Philistines. He brought their foreskins and presented the full number to the king so that he might become the king's son-in-law." [1 Samuel 18:27](#) Samson had to give 2000 foreskins to buy a bride. It appears that this was the norm in ancient types. The peculiarity of Nagas is simply that they carried it into the twentieth century until Christianity caught up with them.



During their stay at Sibsagar the Clarks had opportunity of meeting some Nagas roaming in search of food. The Clarks developed a burden for the Nagas and wrote to the Home Mission Board in 1871: "Tribe upon tribe of Nagas are accessible to the Gospel. It is certainly painful for us at Sibsagar to be unable to lift our eyes without seeing these hills and thinking of them who have no knowledge of Christ."

Clark sent an evangelist to penetrate the Naga Hills. The evangelist came down with nine others and they were baptized by Clark on November 11, 1872. Clark was at this time not permitted to enter Nagaland by the British Government and his own mission board was hesitant to approve his plan to enter the Naga Hills. On December 23, 1872 Clark organized the First Baptist Church at Molungkimong in Nagaland.

It was an important day in Naga history when the first Baptist Church was formed. It is no wonder Clark knew his calling would henceforth be with the Nagas. "I believe I have found my life-work," exclaimed Mr. Clark, as he entered the old press bungalow on his return from his twelve days' absence in the wilds of barbarism."

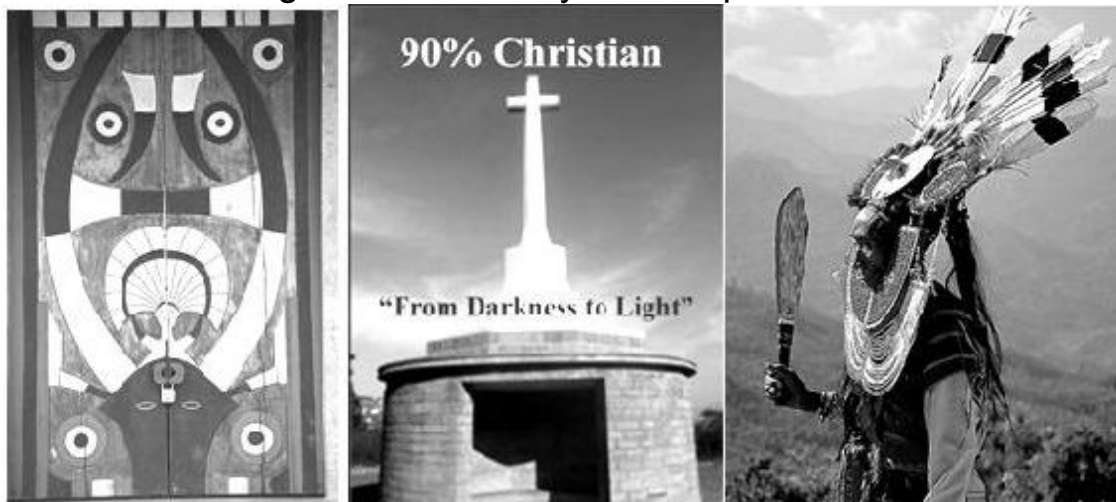
The glorious moment for Clark was not without troubles. The village became divided over the new religion. Some felt that Clark could not be trusted because he had the same white face as the British military. The Nagas opposed anything that would promote alliance with the encroaching British power. Clark was determined to dedicate himself to the people and trust the Lord alone for protection.

Clark concentrated on developing a good knowledge of the local language, their character and medicine. These skills proved helpful in soul winning and opened doors in many homes. Clark also would encourage the Nagas to pray for the sick and the recovery of a sick person would lead to a renunciation of animistic sacrifice.

In 1894 Mulong became the center of missions to further the evangelization of the Naga tribes. Mulong is the first Christian village in Nagaland. Then in a later year Clark moved his mission center to Impur which is presently known as Ao Baptist Arogo Mungdang.

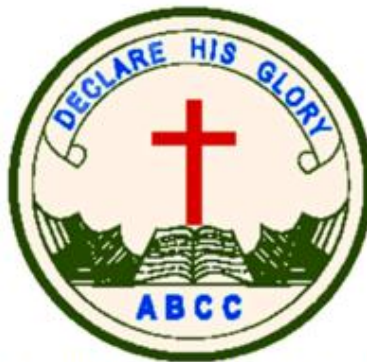
In 1905 Clark saw a record one hundred and ninety baptisms. The work was truly blessed of God but Clark saw that better days were yet ahead. The Nagas were well aware that to accept Christianity would mean drastic changes in their social life. "Adherents of the old, cruel faith were quick to see that the gospel of peace and love would rapidly empty their skull houses and put to rout most of the old customs handed down from forefathers, for whom they held the greatest reverence. The missionaries presence and his teaching had spread like wildfire from mountain peak to peak and everywhere was fostered the suspicious spirit."

Nagas, belonging to the Indo-Mongoloid stock, were primarily head hunters split into 16 major tribes, the most common ones being the Angami, Sema, Konyak, Ao and Rengma. Though they were animist by tradition, almost 98% of the population embraced Christianity under the influence of English missionaries. The Nagas were also exposed to western culture when the English recruited them as labour corps to serve in France during the Second worldwar. The Nagas have had a reputation of being great warriors and were highly commended for their loyalty and bravery. They still believe in community living and have the system of age groups taking up the social responsibilities and duties of the village. The most interesting feature is the tradition of the Morung a dormitory exclusively for the bachelors of every house having the duty to guard the village. Most villages are engaged in weaving and making handicrafts products like the Naga shawl is a very famous products.



Christianity brought an end to the practice of headhunting and destroyed most of the traditional culture and oral knowledge of the various Naga tribes. Clark's vision for Nagaland came true, for the high price of destroying an indigenous culture. By 1980 the Naga population

was 572,742 and the Baptist population was 185,987. Today the Census of India, puts the numbers of Christians to more than 90% of the population of Nagaland thus making it, with Meghalaya and Mizoram, one of the three Christian-majority states in India and the only state where Christians form 90% of the population. Nagaland is known as "the only predominantly Baptist state in the world."



Angami Baptist Church Council

My brother Dr. M.M.Thomas was asked to become the Governor of Nagaland as he himself was a world renowned Theologian.



Governor M. M. Thomas
(May 1990 to April 1992)
Leading the Prayer at the Angama Church



Icon of Dr. M.M.Thomas
as represented by
the Presbyterian Church of San Francisco.



The State of Manipur in Northeast India is home to three main communities, Kukis, Nagas and Meiteis. The Meitei people belong to the valley of Manipur, and Kukis and Nagas to the surrounding hills. Manipur was formerly a princely state with a Meitei king whose influence prevailed in the plains. The Kukis are one of the earliest settlers in India. Based on *Pooyas*, (the orally transmitted tradition) we know of two Kuki Chiefs named Kuki Ahongba and Kuki Achouba, an of the first historically recorded king of the Meithis - Nongba Lairen Pakhangba

(<http://www.manipurresearchforum.org/The%20Anal%20Naga.html>)

gives the following information.

"Before the twentieth century, the Anals worshipped gods and goddesses. They also believed in a supreme God who according to them was above gods and goddesses. They also worshiped trees and stones. They thought that every mountain, river valley, etc. has god or goddesses. They attributed all the natural phenomena like rain, thunder, wind, etc. to these gods and goddesses. They worshiped gods and goddesses for appeasement and prosperity. During this period, there were many fests. Most of them are lost, and a few of them that continue to exist are not conspicuous except Chavan Kumhrin festival.

In the past, the Anal folks brought part of their first produce of harvesting season to the village gathering where the village elders headed by *Kholpu* (chief) and *Thimpu* (priest) sacrificed part of it to their animistic gods and then ate the remaining with meat and wine. The way they celebrated their festivals including Chavan Kumhrin was that they drink home-brewed wine heavily, and they sing and dance throughout the night. Unfortunately the songs they sang are no more available to the new generations. The festival was practiced every year so that they have a good harvest for good health and prosperity. With the advent of Christianity, Chavan Kumhrin festival is celebrated in accordance to Christian beliefs and practices."

These practices are reminiscent of the semitic sacrifices. In fact there is a strong tradition which claims that these tribes in both Mizoram and Manipur are the children of Israel of the tribe of Manasseh, one of the lost tribes of Israel geneally known as "Bene Menashe" who migrated here during the Assyrian captivity around 2700 years ago. By 2005 some 800 had returned and settled in Israel, converting to Judaism.

According to the Anal Naga Baptist Association:

Christianity came into contact with the Anal tribe when two Anal young men, namely, Bs. Thurnung and Kolchung Mono were enrolled in William Pettigrew's school at Ukrul in 1916.... However, later in year 1919, when the Christian Mission field in Manipur was shifted from Ukhul to Kangpokpi, some Anal families went there for medical treatment and their children to study in the mission school. Some more Anals hearing the opening of the school joined there for their education. They were all converted into Christian faith. These young people left their studies out of their enthusiasm to share the new faith among their own

people and they started to spread the gospel in their area. Thus, from the year 1919 Christianity began to take root in the Anal soil.

Beginning of Christianity in Manipur: A Historical Approach

By George T. Haokip - *research scholar at Manipur University, India.*

In the beginning of the 18th century, Manipur had a heterogeneous population – the Meeteis in the valley areas were the followers of ancient Meitei religion; the hill tribes of the surrounding hill areas were the practitioners of the primeval tribal religion and the Shan of Kabaw Valley in the eastern frontier were the followers of Buddhism.

Prior to the coming of Christianity, several mission societies, including the American and the Welsh mission had made an attempt to establish its mission centre in Manipur. But until the end of the 19th century, they were not allowed to enter the state, because of strong opposition from the Raja and the people. Moreover, the British official had to maintain status quo in religious matter and Mr. Maxwell, the then political agent of Manipur was fully conscious of the fact. Since the revolt of 1857, the British in India had a social policy in their relationship with the princely states that they should not interfere with anyone's religion but maintain strict neutrality.

William Pettigrew was the first foreign missionary to land on the soil of Manipur on 6 February 1894. With the consent of Mr. A Portious, the acting political agent (as the political agent major Maxwell was on furlough), Pettigrew was able to establish a school at Imphal (at Moirangkhom), named after himself as Pettigrew Lower Primary School. After six months of working among the Meitei, he was not allowed to continue his work in the valley. This happened when the then political agent major Maxwell returned from furlough. As he found the Hindu Meiteis alarmed by Pettigrew's work, he immediately ordered the missionary to stop working and leave Imphal.

From December 1894 till December 1895, Pettigrew searched for a suitable location for his new mission. First, he turned to the South and approached Kamkholun Singson, a Thadou Kuki chief of Senvon village, in December, 1895. But as Pettigrew and his teaching was not welcomed by the chief, the missionary proceeded towards the north-west to the

Mao areas. Here too, he faced the same treatment he met in the South. Not only these, he was warned by the village authorities to leave the place as soon as possible. In his search for a suitable location, he came to Ukhrul and went as far as Paoyi to the North; and on his return from Paoyi, he came up to Shirui mountain and further to Khangkhui.

Having wandered through some of the neighbouring villages, he finally came back to Ukhrul and decided that it was most suitable place for his missionary work. In 1901, twelve students of the mission school including the Kukis and Nagas, established during the last decade of the 19th century at Ukhrul in the hills north and east of Imphal were baptised and in the following year (in 1902) a church was organised. This Phungyo Baptist Church became the first Baptist church in Manipur. In fact, as far as conversions are concerned, the two communities of the Nagas and the Kukis were the first to have received christianity.

In 1906, twenty-five new converts were added. By 1907, the Christians numbered seventy. The Ukhrul mission school was attended both by the Nagas and the Kukis as well. Among the kukis, we can mention Teba Kilong, Longkholel Kilong, Seilut Singson, Jamkithang Sitlhou, Tongngul Gangte, Helkhup Chongloi, Pakho Sitlhou, Thangneilal, Dengkho, etc. They were the first among the Kukis who got their schooling in the Ukhrul mission school, the first mission school in Manipur.

In the year 1910, Pettigrew was appointed as the superintendent of the first real census of the hill tribes of Manipur, as he had already learnt to deal with the tribes of Anals, Thadous, Tangkhuls, Mizos and others. For the second time, Pettigrew went to the south and preached the gospel for two years, i.e. from 1911 to 1912 at Senvon, Lailong, Saichang, Parbung, Songsang and at Phenjol villages. When the need for more missionaries arose, Rev. and Mrs. UM Fox came from America to Ukhrul in 1911. During the first five years of stay, Fox opened the gate for higher education.

In 1912, nine students of Ukhrul Mission School were baptized. Among them, the names of four Kukis were included viz Teba, Longkholel, Helkhup and Jamkithang. During the next few years, other Kuki students were converted. On 30 August 1913, three couples namely Lhingkhosei and his wife Chonghoi, Let'am Kipgen and his wife Chinthem, VunYaseh

and his wife Phalkim were baptized by UM Fox. UM Fox also wanted to baptize the Christians of Tujangwaichong village.

Before he left for his country, as he was not able to reach the village, he asked them to meet him at Karong. The villagers, accordingly, came to the place accompanied by their chief Songjapao Kipgen. Seeing the Kuki chief, the missionary was delighted and on the 12 December 1914, UM Fox baptized 12 persons, including the chief at the Karong river. On this auspicious day, Rev. UM Fox declared the establishment of the Tujangwaichong Baptist Church and nominated T. Lhingkhosei Kipgen and Let'am Kipgen as church pastor and deacon respectively. Thus, Tujangwaichong Baptist Church became the second Baptist church in Manipur and the first among the kukis. It was established at Karong by declaration, due to time constraints faced by the great missionary.

In 1915, Rev. UM Fox baptized Maipak Kabui, Kachindai Kacha-Naga, Bhagirath Gurkha, Thanga Hmar, Jaison Kom-Kuki and Manjaching at Imphal. Longkholel Kilong was appointed the first evangelist among the Kukis. Through his endeavour, the Langkhong church was established. The Magui church, which is the oldest, came into existence through Nehseh, the first convert among the Thadou-Kukis. In June of the same year, as demanded by the villagers, Rev. Pettigrew established Lower Primary School in Tujangwaichong and deputed Ngulhao Thomsong as teacher (1915-1917) with the initial enrolment of 13 students.

Through the invitation of Longkholel and his co-workers, churches were established in Songphel Khollen in Tamenglong district, Tongkoi and Kachai village in Ukhrul district. Longkholel was appointed by Pettigrew as an evangelist for the west district of Manipur in 1914. He propagated the good news to every wild tribes he came across and converted many people. He had greatly influenced his family and relatives, so his whole family converted. His uncles Choison Kilong and Yampu Karong (Kilong) and their entire families along with his aunts and their families accepted Christianity and were baptized at the hands of Rev. UM Fox at Kaishamthong Baptist Church in 1915. With the help of these converted relatives and Semkhopao Haokip, they established the Mokokching Baptist church on 7 March 1917 – the fifth Baptist church in Manipur and second among the Kukis.

The growing increase in local churches and the widening on the frontier

of missionary movement necessitated the formation of (what was known as) the Manipur Christian Association in November 1916, the first of its kind and its initial convention was held at Ukhrul in 1917. Meanwhile, a war broke out between the Kukis and the British, known as the “First Kuki War of Independence” on 19 December 1917. After the war was over, Pettigrew was convinced that the mission centre should be moved to a more convenient place in the valley as the Ukhrul centre was quite isolated from the rest of the state.

In consideration of the contribution made by the missionaries and the native Christians towards the global war and the Kuki Punitive Measure (KPM), the state government had granted a land for the new mission headquarters at Kangpokpi on the Imphal-Dimapur Road. In 1919, when the Pettigrew’s were on furlough, Crozier started the work of clearing and building at the new location in Kangpokpi under the direction of a Kuki Christian, Seilet (Seikholet) Singson. Before he started his mission works at Kangpokpi, Crozier first, went to some Kuki dominated areas and met the two Kuki chiefs of Sangnao (Sitlhou clan) and Santing. Crozier informed the two chiefs about his intention of establishing a mission centre.

He promised to connect their villages by road, provided the chiefs granted the needed land for the same. But, one after another, the two chiefs refused to accede to his request. So, in November 1919, the Croziers moved to the new centre and was joined later by the Pettigrew in 1920. Thus for the first time, Crozier started the first missionary dispensary and leper asylum at New Mission Station on 7 November 1919. A Middle English School and orphanage were also established.

Mizoram



(from <http://www.bmsworldmission.org/about-us/our-heritage/asia/mizoram>)

Headhunter tribes, dense forest and evil spirits were the welcome awaiting missionaries to the Lushai Hills of India (now known as Mizoram).

However, despite the apparent challenges, this scene would host a total change in the tribal beliefs, fears and development. In the 74 years of the Western missionary era there, the 'unreached' tribes of the Lushai Hills became a missionary-sending people.

At the end of the 19th century, various tribes inhabited the thick tropical forest-covered Lushai Hills. One of these tribes were the Lushai (who referred to themselves as the Mizo). They were nomadic cultivators, but were also known for less pleasant practices: the Lushai would raid the tribes living on the foothills and plains, decapitating some victims and carrying their heads back to the mountains as trophies, and capturing others alive and keeping them as slaves.



Tribes: fear in the mountains

Inter-tribal fighting was commonplace and just as the people of the plains feared the Lushai headhunters, the Lushai feared raids from the Pawi tribes living in the mountains to the east.

In terms of religion, all hill people lived in fear of the evil spirits that were believed to inhabit the mountains, valleys, forests and streams. Misfortune, sickness and death were all attributed to these spirits and innumerable sacrifices of domestic animals and poultry were made to appease them.



In January 11, 1894 Mizoram pioneer missionaries Rev. J.H. Lorrain (Pu Buanga) and Rev. F.W. Savidge (Sap Upa) arrived in Mizoram from England, United Kingdom bringing with them the gospel of Jesus Christ that has since changed the history of Mizo people.



Pioneer message-bearers to the unreached tribes

This was the situation awaiting two missionaries, J H Lorrain and F W Savidge, who entered the region in 1894 with the backing of the 'Arthington Aborigines Mission'. The strategy of the Arthington mission was to send out missionaries two-by-two to unevangelised tribes. Within four years, Lorrain and Savidge learnt the Lushai language, translated Luke, John and Acts and published a Lushai grammar and dictionary.

In 1897, the Welsh Calvinistic Methodists extended their work to Lushai, so Arthington withdrew his workers to avoid the duplication of missionary resources. However, Lorrain and Savidge desired to stay in the area and so formed their own mission, the 'Assam Frontier Province Mission', staying in the northeastern state of Arunachal Pradesh. In 1901, the Welsh mission agreed to cede the work in the south Lushai Hills to BMS. The BMS India Secretary wrote to Lorrain and Savidge suggesting that they return to Lushai under the auspices of BMS, and they arrived at Lunglei in March 1903.

Evangelism Mizo-style

In Lunglei there was an existing Christian community of 125 who had been converted by Welsh missionaries during visits from their station further north. Lorrain and Savidge began by preaching a traditional evangelical message of salvation from sin, but found that the Mizos had 'no sense of sin and felt no need for such a Saviour'. So they changed

their approach to fit in with the Mizo worldview, proclaiming Jesus as the vanquisher of the devil and his powers – and found a radically different response.

News of the revival that had swept through Wales spread to the Welsh mission field to the north of the Lushai Hills and encouraged prayers for a similar revival in Mizoram. The pace of conversions quickened noticeably, with chiefs professing Christianity and whole villages turning to Christ.



Until 1913 there was no organised church life because believers were scattered in over 80 different villages. Lorrain's approach was to appoint the most mature Christian in each village as a 'Sunday school superintendent', charged with teaching all the other believers basic doctrine, hymns and reading skills. Thus the Sunday school became a key agent of both education and evangelism.

The duty of every convert to bring others to Christ was stressed from the outset. All converts were taught to tithe their crops to the church, which supported four evangelists from 1905.

Thus an unorganised church was already self-propagating and self-supporting. In his reports to BMS, Lorrain emphasised that they were not

making Mizo Christians like western Baptists, but developing a national Lushai church.

The church-planting strategy adopted in Mizoram attracted the admiration of the rest of the BMS India mission; it was imaginative and had transcended denominational boundaries. In the years following World War One, Mizoram was experiencing the most spectacular example of church growth in any BMS field in the 20th century. Between 1919 and 1924, the total Baptist community grew from 3,670 to 8,770, and church membership from 1,017 to 3,198.

With what must have felt a great weight of achievement behind them, Savidge retired in 1925 and Lorrain in 1932. These pioneers were replaced by two couples that were to serve the Mizo church continuously almost to the close of the missionary era there: Horace and Betty Carter (1930-59) and Frank and Florence Raper (1932-61).

The Baptist churches continued to grow during the 1930s and 40s. By 1949, the Christian community was over 31,079 strong and church membership stood at 12,133. In 2008, the Baptist Church in Mizoram reports a membership of 120,589 in 410 local churches.

Education, healthcare and translation

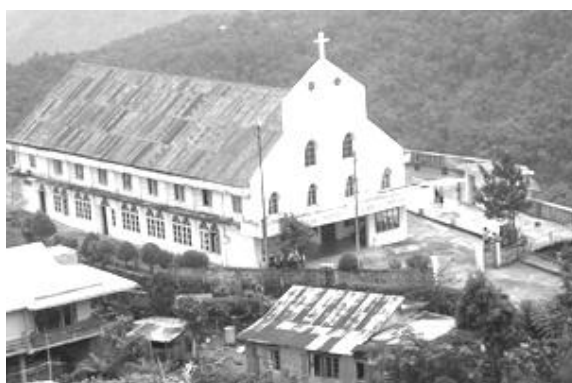
The work of communicating the gospel was not only down to the missionaries. The first Sunday school superintendents evolved into elders in charge of village congregations and the first native pastor, Chuaftera, was ordained in 1914.

Meanwhile the work expanded with summer schools from 1915, training classes for pastoral and evangelistic ministry from 1918, schools both for boys and girls, medical work, and the continuation of the translating and printing of Christian literature. Girls' education and women's work was pioneered by two long-serving missionaries – Edith Chapman and Marjorie Clark. In a society which originally regarded girls as not worth educating, by 1953, these ladies had trained nearly 80 Christian girls as certified teachers and leaders of women's work in the villages.

Taking the message to others

The north east of India was the first to see the door close on the Western missionary presence. The rebellion of the Mizo National Front against rule from Delhi beginning in 1966 made the Indian government very sensitive to foreign influence in the territory and the last BMS missionaries had to leave in 1968. The establishment of the Union Territory of Mizoram in 1972 restored stability but the Western missionary era there had effectively ended.

However, the year the missionaries were leaving, the Zoram Baptist Mission was formed to co-ordinate the missionary outreach of the Baptist Church of the Mizo District. By 1989, the mission had 88 home missionaries working among non-Mizos in Mizoram, 50 working in other parts of India and 18 in training. This represented a Baptist communicant membership of just over 41,000 supporting more than 580 full time workers.



An inspiration

The Mizo Church is a powerful illustration of a poor rural community taking on the Christian principles and responsibilities of stewardship and evangelism instilled by Lorrain and the other pioneer missionaries.

Mizoram Presbyterian Church was established and founded by a Welsh Missionary named Rev. D.E. Jones in 1897. The first missionary who came to Mizoram was Rev. William Williams, a Welsh missionary who at that time was a missionary in Khasi Hills, North East India (now Meghalaya). He came into Mizoram in 1891 and preached the Gospel among some of the villages. On January 11, 1894, F.W. Savidge and J.H. Lorrain, commissioned by Arthington Aborigines Mission, reached Mizoram. They stayed for four years. On August 31, 1897, Welsh Calvinistic Methodist's (later changed Presbyterian Church of Wales)

missionary David Evan Jones set foot on Mizoram and founded the Church.



Rev. F.W.Savidge, Rev. W.H.Williams, Rev. J.H.Lorrain, Miss W.M.Jones, Miss Angharad Roberts, Rev. A.Roberts, Miss Imogen, P.Roberts, Rev. E.L.Mendus, Rev. D.E. Jones, Rev. Edwin Rolands, Rev. J.M.Lloyd, Dr. John Williams, Rev. Lewis Evans, Rev. B.E.Jones, Rev. F.J.Sandy

Christianity is a relatively large minority in **Manipur**. This includes **Meitei Christians**. Manipur has less Catholics than Protestants. A **Manipur Baptist Convention** exists. The **Reformed Presbyterian Church North-East India Synod** has its seat in Manipur. The **Presbyterian Church in India** and the Church of Christ are present in the state, too. The **Roman Catholic Archdiocese of Imphal** has its seat in the state. The Manipur Section of the **Seventh-day Adventist Church** has about 40 congregations. **All Manipur Christian Organisation (AMCO)** exists. The state has or used to have **persecution of Christians**.

<http://www.ucanindia.in/diocesan-directory/home/diocese/imphal/108/>



David Evan Jones 'Zosaphluia'
D. E. Jones 'Zosaphluia' and his wife with a group of Mizo evangelists in 1916.



Catholic Presence in North East Frontier Provinces of India

The Archdiocese of Imphal covers the entire State of Manipur which is bounded by Nagaland in the North, Mizoram in the South, Upper Myanmar in the East and Cachar district of Assam in the West.

The American Baptists began a successful mission in Manipur in 1908 among the hill tribes of Manipur and the missionaries had no permission from the Maharajah of Manipur to work among the Meiteis. One of the outstanding pioneer missionary was William Pettigrew. The first Catholic priest, Rev. Fr Angsgar Koenigsbaver, sds, a German Salvatorian missionary looking after Assam Mission, came to Manipur in the year 1912. He found 19 Catholics, 17 of whom belong to the band of the regiment which was stationed here. The Maharajah of Manipur told Fr. Angsgar that he had no objection to the opening of a Catholic Mission in Imphal, the capital of the princely State. Due to the limited resources and personnel the opportunity to evangelize Manipur could not be realized.

Thirty six years later, two Salesian missionaries, Fr O. Marengo, sdb, and Fr. Attilio Colussi, sdb, who were working in Guwahati, Assam, visited Imphal. On meeting the Maharajah they were told: "You (missionaries) are welcome to Manipur. I am a former pupil of St. Edmund's School, Shillong." He gave them permission to enter Manipur and operate their mission in the hills of Manipur. This implied that they were not to work in the Valley, which had been dominated by the Hindu Vaishnavites and some pockets of Muslims. The Missionaries visited Ukhrul, a hill station in the east, on that occasion.

The organized work of evangelization in Manipur actually began with the erection of the Diocese of Dibrugarh in 1951, with Bishop O. Marengo, sdb, as Manipur was drawn within his ecclesiastical jurisdiction. Every year Bishop Marengo visited Manipur and pushed the work ahead with the co-operation of the burning zeal of the laity.

The Catholic faith among the Tangkhuls, one of the first hill tribes to accept the faith, was brought by Mr. Dominic Shomi, former pupil of St. Anthony's School, Shillong, and Mr. George Hongrei, former student of Don Bosco School, Guwahati. In 1952, Fr Marocchino, chaplain of the Kohima Hospital, was invited to Hundung, a village near Ukhrul. Mr. Shomi had prepared 350 persons ready to embrace the faith. Fr. Marocchino gave them more instructions and received them into the Church.

The best way to promote the work of evangelization, as Bishop Marengo saw it, was to have resident priests in the area. Losing no time, he sent Fr A. Ravalico, sdb, and Fr Peter Bianchi, sdb, as the first resident priests who reached Imphal on March 5, 1956. Initially, they lived in a rented house in Imphal. The following year, on May 7, 1957, they acquired a new house (the present site of the "Nirmalabas") in the heart of the town. Towards the end of that year, Fr Felix, sdb, and Fr Venturoli, sdb, joined them in the mission. The Church in Manipur began to take its roots gradually and firmly.

The vastness of the Lord's vineyard demanded more workers to the harvest. In 1958, Fr Joseph Kachiramattam, the first diocesan priest to step into Manipur soil, arrived in Imphal and joined the community of the Salesian missionaries. Later, two other diocesan priests, Fr Mathew Planthottam and Fr Mani Parenkulangara reached Manipur in 1959 and 1961 respectively. Since then, more priests and religious have strengthened the promotion of the evangelization work in Manipur. Among the pioneering Women Religious Congregations, the Daughters

of Mary Help of Christians (FMA), the Congregation of Mother of Carmel (CMC), Franciscan Clarist Congregation (FCC) and Sisters of the Adoration of the Blessed Sacrament (SABS) are also worth mentioning.

The Diocese of Kohima - Imphal which included the two states of Nagaland and Manipur was erected on January 29, 1973 by Pope Paul VI, with Rt. Rev. Abraham Alangimattathil, sdb, as its first Bishop.

Bifurcating the Diocese of Kohima - Imphal, the Diocese of Imphal comprising of the entire State of Manipur was erected by Pope John Paul II on April 21, 1980 with Rt. Rev. Joseph Mittathany, then bishop of Tezpur, as its first Bishop. Later, on August 1, 1995 His Holiness, John Paul II, raised the Diocese to the status of an Archdiocese with Most Rev Joseph Mittathany as the Archbishop.

CHAPTER SEVENTEEN
RAMABAI AND MOTHER TERESA
Panditha Ramabai Saraswati (1858-1922) and Mukti Mission



Ramabai Dongre was born into a Brahmin family, the youngest of three children who survived into adulthood (three others died in childhood), near Mangalore, India, on April 23, 1858.¹ Her father, Anant Shastri Dongre, an extremely learned priest from Maharashtra, insisted that not only his son but also his wife and daughters be educated, even though such a female education aroused great hostility from his community. So at the age of eight, which is the traditional age for Brahmin boys to begin their twelve-year education, Ramabai began to memorize and learn prodigious numbers of Sanskrit texts. Included in the works she memorized were “whole vocabularies, dictionaries, grammars, commentaries,” and complete sacred texts such as the Bhagavata Purana, with its 18,000 verses, and the Bhagavata Gita. Her teacher was her mother, since Ramabai’s father was too old and weak to teach her. The family made its living as *Puranikas*, Sanskrit specialists who traveled extensively all around the country reciting and reading and expounding on the *Puranas*.

When Ramabai was sixteen, a severe famine devastated south India. There was no food or water even for wandering Brahmin priests and their families. First her father died of starvation, then her

mother, and then finally her sister, leaving only Ramabai and her brother Srinivas barely clinging to life.

She came into contact with Hindu priests and other Sanskrit scholars, both Indian and European, who were astounded at her learning and awarded the titles of 'Pandita' and then 'Saraswati'

In Calcutta Ramabai came into contact with the Brahmo Samaj, a reform movement within Hinduism and joined the Brahmo Samaj and started to lecture across North India, particularly on women's issues.

In 1880 her brother died of cholera. Six months later she crossed one of the rigid caste lines by marrying a good friend of her brother, a lawyer of an inferior caste who was a member of the Brahmo Samaj. The two lived together happily for fifteen months before the husband also succumbed to cholera, leaving Ramabai a young widow of twenty-three with a six-month-old baby girl.

Ramabai founded the Arya Mahila Sabha in 1881, in Pune, the very first Indian feminist organization. She studied and taught about issues which surround Indian women especially those involved in the Hindu traditions. She spoke against the practice of child marriage and the terrible constraints on the lives of child widows.

At the age of twenty-five Ramabai went to England in 1883 for medical studies and was disqualified because she was found to be partially deaf, so she studied to be a teacher. She was made Professor of Sanskrit in the Cheltenham Female College, and studied higher mathematics, English literature. Her hosts were sisters of an Anglican mission, the Community of St. Mary the Virgin, headquartered in Wantage, England. Four months after her arrival in England, Ramabai and her daughter were baptized. Soon she had the opportunity to visit USA in 1886. She returned to India in 1889. In less than six weeks a school was opened in Bombay, named the Sharada Sadan.

Mukti Mission was founded in India in 1889 and it became a powerful christian mission. At one time she had around 3000 destitutes in her home.

During the famines of 1896-97 in Madhya Pradesh and 1900-01 in Gujarat, Ramabai was instrumental in bringing over 2000 women and girls who were rescued. These girls were housed in the temporary sheds at the 100 acre farm which she had purchased in 1895 at Kedgaon.

In 1904, Ramabai commenced translation of the Bible in Marathi, from the original Hebrew and Greek texts. In 1913, the first edition of the New Testament of Ramabai's translation in Marathi was published. In 1924, the complete Bible was printed in the Mukti Printing Press.



In the 1889 Congress session there were ten Christian delegates of which Pandita Ramabai Saraswati was one.

The Mukti Church celebrated its 100th anniversary in 1999. It is one of the largest churches in India with seating for 2000 people.

MOTHER TERESA



Mother Teresa of Kalighat, Calcutta.

"For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me." Then the righteous will answer him and say, "Lord, when did we see you hungry and feed you, or see you thirsty and give you drink?".. The king will say to them in reply, "Amen, I say to you, whatever you did to one of these least brothers of mine, you did for me." Matthew 25: 35-40

Agnes Gonxha Bojaxhiu (*gonxha* meaning "rosebud" or "little flower" in Albanian) was born on 26 August 1910, in Üsküb, Ottoman Empire (now Skopje, capital of the Republic of Macedonia). She left home at age 18 to join the Sisters of Loreto as a missionary. She never again saw her mother or sister.

Agnes initially went to the Loreto Abbey in Rathfarnham, Ireland, to learn English, the language the Sisters of Loreto used to teach school children in India. She arrived in India in 1929, and began her novitiate in Darjeeling, near the Himalayan mountains, where she learnt Bengali and taught at the St. Teresa's School, a schoolhouse

close to her convent. She took her first religious vows as a nun on 24 May 1931. At that time she chose to be named *Teresa*.

She took her solemn vows on 14 May 1937, while serving as a teacher at the Loreto convent school in Entally, eastern Calcutta. Teresa served there for almost twenty years and in 1944 was appointed headmistress.

Although Teresa enjoyed teaching at the school, she was increasingly disturbed by the poverty surrounding her in Calcutta. The Bengal famine of 1943 brought misery and death to the city; and the outbreak of Hindu/Muslim violence in August 1946 plunged the city into despair and horror.

Missionaries of Charity



Missionaries of charity
with the traditional sari.

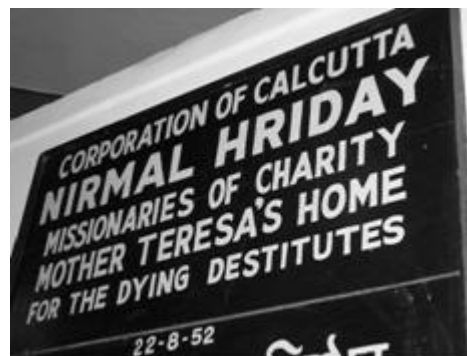
She began her missionary work with the poor in 1948, replacing her traditional Loreto habit with a simple white cotton *sari* decorated with a blue border. Mother Teresa adopted Indian citizenship, spent a few months in Patna to receive a basic medical training in the *Holy Family Hospital* and then ventured out into the slums. Initially she started a school in Motijhil (Calcutta); soon she started tending to the needs of the destitute and starving. In the beginning of 1949 she was joined in her effort by a group of young women and laid the foundations to create a new religious community helping the "*poorest among the poor*".

Her efforts quickly caught the attention of Indian officials, including the prime minister, who expressed his appreciation.

Teresa received Vatican permission on 7 October 1950 to start the diocesan congregation that would become the Missionaries of Charity. Its mission was to care for, in her own words, "the hungry, the naked, the homeless, the crippled, the blind, the lepers, all those people who feel unwanted, unloved, uncared for throughout society, people that have become a burden to the society and are shunned by everyone."

It began as a small order with 13 members in Calcutta; by 1997 it had grown to more than 4,000 nuns running orphanages, AIDS hospices and charity centers worldwide, and caring for refugees, the blind, disabled, aged, alcoholics, the poor and homeless, and victims of floods, epidemics, and famine.

In 1952 Mother Teresa opened the first Home for the Dying in space made available by the city of Calcutta. With the help of Indian officials she converted an abandoned Hindu temple into the Kalighat Home for the Dying, a free hospice for the poor. She renamed it Kalighat, the Home of the Pure Heart (Nirmal Hriday).





Kalighat, the Home for the Dying and Destitute



Dakshineswar Kali Temple today



Those brought to the home received medical attention and were afforded the opportunity to die with dignity, according to the rituals of their faith; Muslims were read the Quran, Hindus received water from the Ganges, and Catholics received the Last Rites. "A beautiful death," she said, "is for people who lived like animals to die like angels—loved and wanted."

Mother Teresa soon opened a home for those suffering from leprosy, and called the hospice Shanti Nagar (City of Peace). The Missionaries of Charity also established several leprosy outreach clinics throughout Calcutta, providing medication, bandages and food.

As the Missionaries of Charity took in increasing numbers of lost children, Mother Teresa felt the need to create a home for them. In 1955 she opened the Nirmala Shishu Bhavan, the Children's Home of the Immaculate Heart, as a haven for orphans and homeless youth.

The order soon began to attract both recruits and charitable donations, and by the 1960s had opened hospices, orphanages and leper houses all over India. Mother Teresa then expanded the order throughout the globe. Its first house outside India opened in Venezuela in 1965 with five sisters. Others followed in Rome, Tanzania, and Austria in 1968; during the 1970s the order opened houses and foundations in dozens of countries in Asia, Africa, Europe and the United States.

She died on 5 September 1997.

At the time of her death, Mother Teresa's Missionaries of Charity had over 4,000 sisters, and an associated brotherhood of 300 members, operating 610 missions in 123 countries. These included hospices and homes for people with HIV/AIDS, leprosy and tuberculosis, soup kitchens, children's and family counseling programs, personal helpers, orphanages, and schools. The Missionaries of Charity were also aided by Co-Workers, who numbered over 1 million by the 1990s.

Her critic Aroup Chatterjee, blames Mother Teresa for promoting a negative image of his home city as a city of poverty. The Bharatiya Janata Party clashed with her over the Christian Dalits, but praised her in death, sending a representative to her funeral. The Vishwa Hindu Parishad, on the other hand, opposed the government's decision to grant her a state funeral. Its secretary Giriraj Kishore said that "her first duty was to the Church and social service was incidental" and accused her of favouring Christians and conducting "secret baptisms" of the dying. But, in its front page tribute, the Indian fortnightly *Frontline* dismissed these charges as "patently false" and said that they had "made no impact on the public perception of her work, especially in Calcutta". Although praising her "selfless caring", energy and bravery, the author of the tribute was critical of Mother Teresa's public campaigning against abortion and that she claimed to be non-political when doing so.

President Ronald Reagan presents Mother Teresa with the Presidential Medal of Freedom at a White House ceremony, 1985. In 1979, Mother Teresa was awarded the Nobel Peace Prize, "for work undertaken in the struggle to overcome poverty and distress, which also constitutes a threat to peace." She refused the conventional ceremonial banquet given to laureates, and asked that the \$192,000 funds be given to the poor in India, stating that earthly rewards were important only if they helped her help the world's needy.

Quotes of Mother Teresa from ""Suffering into Joy - What Mother Teresa Teaches about True Joy": Eileen Egan **Eileen Egan** (Author) and Kathleen Egan

"They are Jesus. Everyone is Jesus in a distressing disguise."

"The poor are wonderful people. One evening we went and picked up four people from the street. One of the was in a most terrible condition. I told the Sisters: "You take care of the other three. I will take care of this one that looks worse." So I did for her all that my love can do. I put her in bed and there was such a beautiful smile on her face. She took hold of my hand, as she said one word only, "Thank you," and she died.

I could not help but examine my conscience before her, and I asked, "What would I say if I was in her place?" And my answer was very simple. I would have tried to draw a little attention to myself. I would have said, "I'm hungry; I'm dying, I'm cold, I'm in pain," or something. She gave me much more - she gave me her grateful love. And she died with a smile on her face.

Like the man whom we picked up from the drain. half eaten with worms; we brought him to the home. "I have lived like an animal in the street, but I am going to die like an angel, loved and cared for." And it was so wonderful to see the greatness of a man who could speak like that, who could die like that, without blaming anybody, without cursing anybody, without comparing anything. Like an angel - that is the greatness of our people.

And that is why we believe what Jesus has said, "I was hungry, I was naked, I was homeless, I was unwanted, unloved, uncared for, and you did it to me."

"In the slums we are the light of God's kindness to the poor. To the children, to all who suffer and are lonely, give always a happy smile. Give them not only your care but your hear."

"Keep giving Jesus to your people not by words, but by your example, by your being in love with Jesus, by radiating his holiness and spreading his fragrance of love everywhere you go. Just keep the joy of Jesus as your strength. Be happy and at peace. Accept whatever he gives- and give whatever he takes with a big smile. You belong to him."



*God bless you,
Mother Teresa me*

This is the entry Mother Teresa made in our family guest book in
Sanaa 1978

The Ninan family has been privileged to have known Mother
Teresa intimately.

We met Mother in 1978 when she arrived in Sanaa, Yemen Arab Republic to start her homes. I was at that time working in the University of Sanaa and worked closely in the establishing of the homes in Yemen. Mother had been a constant visitor to our home whenever she visited Yemen. Since then our family had come to know her intimately and had come to love her. Our children still cherish her involvement in their life, the token gifts of love and the entry she made in our family guest book. Once she surprised everybody when she took her crucifix pin and gave it as a birthday gift to our youngest son Ajit. Here is the Cross. It is still a well guarded prized possession in his house in California.



Early in 1978 we had the privilege of inviting the various Ambassadors from all the countries present in Yemen to our house to meet Mother. Missionaries of Charity has now three homes in the Yemen - Hodeidah, Sanaa and Taiz - and at the entrance of each of the homes is the painting "Praying Hands" which I was asked by Mother to paint for her.

We will miss her. We pay our homage of love at this time and extends our condolences to all the sisters and brothers of the Missionaries of Charity.

The Ninan Family.

Prof. M.M.Ninan

Mrs. Ponnamma Ninan

Premeela Ninan

Anil Ninan

Preethy Ninan

Ajit Ninan

CHAPTER EIGHTEEN

ASHRAM MOVEMENTS

In the earlier chapters we have concentrated mainly onto the development of Christianity in the Malabar Coast after the Mahabali Period. This is because the Malabar coast had direct connection with the Churches in the Greco Roman world - the Roman and the Antiochian tradition. Soon after the separation of the Nasranis of Malankara and the two sects -Saivites and Vaishnavites - who were apostasised under the influence of the Mani of Syria and later Gnostic sages of India. As a result the gap between the two became large enough to form distinct religions. The latter merging with other local religions formed the Hindu religions. They were not yet considered as a single religion until the time of British.

While the coming of the Syrian Christian immigrants to Kerala made the Christianity in this area as the Syrian Christians since the form of worship and traditions were all borrowed from Syrians. Not only that the form and traditions of the original Christianity was forgotten, they were intentionally distorted and destroyed by the Brahminic migration and the subsequent terrorism of the Brahmins conquered all the Malankara area. Yet they could not shatter their faith.

After another ten centuries following Islamic invasions, came the Colonial invasions. These opened up a large influx of foreigners for trade and opened up an influx of Christian missionaries - Portuguese, French, Dutch and finally the English.

Since these people could not recognize the religion of the rest of India, they classified them under three heads - Christians, Islam and all the rest as Hinduism. Even though they were worshipping all sorts of different gods, they were all clubbed together as Hinduism as a complex religion. This suited the Hindu people in that it gave them a new identity. The theology of OM, the Upanishads and the Sanatana Dharma became the identity of Hinduism and no more connected to the Christianity.

Several Christian missionaries and other evangelists reached India along with the colonising capitalism. The missionary methods usually followed the "Mission compound method."

In this method the missionaries remained exclusively alien and lived in their own culture within the compound and preached reaching out side. Cultural barriers meant that those who came in faith transformed and imitated the culture of the missionaries. In fact this is what happened in Malankara where the living style, worship method and liturgy followed the Syrians. This came because the original Thomas Way was hijacked by the Saivites and the Vaishnavites by syncretising local religions and war gods. By the time of colonial era, the original symbols and worships forms were totally taken over by the so called non-existent "Hinduism" fragments. When the Roman Catholics came they brought with their faith, their ways of worship and living style. They evidently confused religion with culture as is made evident in the Udayamperoor Synod decrees.

One effective method of interaction was being actively involved in educational , health and social reformation in the country. This method takes a long time to effectively transmit the faith. As such we can see large number of Christian Institutions of Education and Hospitals and Clinics. Until recently almost all institutions of higher educations were run by Christian churches. In fact the association is so strong that Schools are called Pallikoodam (gathering in Church) as they were originally part of the church buildings. In the Indian context, the Guru has several functions that fits the mission activity and in the tranference to faith.

- 1) To instruct the disciple in the truths of the spiritual world and in attaining the eternal mukthi

- 2) To awaken the power of spiritutal intuitions and visions. The external Guru guides until the internal Guru takes over. Guru is the upadhyaya.

- 3) To remove egoism to the destruction of the working of the cosmos as a unity with each part doing its specific work while supporting the rest to accomplish the unity within the body of God which is the cosmos.

- 4) To connect the disciple within a particular tradition as a member of the local Church which is just an organ of the Body of Christ and leads to the sadhana (spiritual discipline)

- 5) Guru is the one who performs the samskaras (sacraments) and through them the knowledge of liberation

- 6) Guru leads the disciples to realize their Dharma

All these are the prime function of a missionary.

In the Pallikoodam method which was practiced widely by the British Missionaries they were able to reach out mainly to the lower level of the community especially the lower castes throughout India. After all the whole Israel started as a freedom movement. So it was fitting that the liberation of the lower caste and underprivileged were the starting point. With the political power supporting the missionaries in the latter period long strides in the liberation took place in every state. The educated Indian soon realized the implications and there were large move in incorporating these liberation principles into the philosophy of Indian culture. Some like Mohan Das Karam Chand Gandhi is renowned for his attempt to elevate the outcastes in their own eyes and in the eyes of the society by re-naming them as “Harijans” (“children of God”).



Father of the Nation:
Mahatma M.K. Gandhi

He created three publications, *Harijan* in English (from 1933 to 1948), *Harijan Bandu* in Gujarati, and *Harijan Sevak* in Hindi. These newspapers found the Mahatma concentrating on social and economic problems.

A large number of Harijan caste leaders sprang up around the society, demanding social justice and religious reforms. B. R. Ambedkar stands unique in this respect. He decided that the Harijan community would never gain respect within the Hindu community. He debated whether to lead his mass of followers in Maharashtra State into Buddhism or into Christianity, since neither accepted caste. He eventually chose Buddhism, primarily because of its roots in Indian soil.



Father of the Indian Constitution:
B.R. Ambedkar

(See my publications on Ambedkar and Hinduism)



Sri Narayana Guru Swamy

Narayana Guru Swamy was an Ezhava leader and struggled with the Hindu System to bring back justice. He essentially based his teachings on Upanishads. It was a time when across southern India, masses of Harijans converted to Christianity especially in central Travancore and in the High Ranges. In Kannur, Basel German Evangelical Mission had an abundant harvest. It was also a social protest movement of liberation, which also had educational, medical and economic benefits within colonial India. In 1896, a petition with more than 13,000 signatories was submitted to the government asking for the recognition of the right of the Ezhavas to enter government service; the upper caste Hindus of the state prevailed upon the Maharajah not to concede the request. In dejection, many of the Ezhavas embraced Christianity, making the Christian population of Travancore increase from six lakhs in 1901 to seventeen lakhs by 1931. Diwan, Sir C. P. Ramaswamy Iyer, realizing the imminent danger, prompted the Maharajah to issue the Temple Entry Proclamation, which abolished the ban on lower-caste people from entering Hindu temples in the state of Travancore. Thus the very presence of the Christian Missions and their welcoming of the caste people into the church did impact the society as a whole.

In a sense, the Ashram was the traditional method of study under a guru in India where the student stayed with the Guru in his home. This

was known as gurukulam. Living together as a family imparts more than just knowledge, but also manners and character. It however had the disadvantage that the children were torn away from their parents to be with the guru and thus taking away a vital part of their growth within the family. It also paved the way to brain washing and development of cults.

In this sense the traditional schooling system is superior. However in higher education or after adulthood the Gurukula system works perfectly.

Mission lies in making people disciples. It means teaching which can be done only through communication. All communication is based on symbols. Even the words we speak are simply sounds and they can mean something only when these sound symbols are assigned meaning. This is essentially culture specific. How much more when we are actually communicating through all the five senses. All such communications are culture specific. This is the reason why one of the first attempts of the mission is to translate the Bible into the language of the culture they enter in. To communicate in all its fulness we need to translate the message of salvation into the symbols of the culture.

When we come to Indian culture, most of the underlying religious cultural symbols in the Upanishads (Please note that it is not Vedic symbols of Aryans) are Christian (see my book on Emergence of Hinduism from Christianity). Behind the sacred rituals and sounds we could still see the early message which were embeded by St. Thomas. I have extensively treated these in my studies on Hinduism. Today, most of these symbols are taken over and distorted to some extent through syncretism with local religions and hero worship and New Age Philosophies. Reclaiming it and getting back into the real message of the Personality of Jesus the Lord and Savior is what was intended by some adventurous missionaries. Evidently there is a risk involved in the taking back that it can easily be misunderstood and the strategies can even misfire. As long as we keep the centrality of the Person of Jesus is maintained we should be OK.

It is with this intension some brave missionaries both from the Catholic and Potestant Missions entered into the experiment of starting the Christavashrams. This was relevant and did make an impact especially during the Freedom Struggle period of India to the Christians of India.

Beginners in the field were those who studied the various Indian languages and translated the Bible and wrote Evangelical books. Some

of the pioneers in this field were mentioned earlier.

The pioneer in this area of Christian Ashram was the Italian Jesuit Roberto de Nobili.



Roberto de Nobili



**Om Nama Christaya. Christya saranam
Roberto de Nobili (1577-1656)**

Being a Roman Catholic Missionary of the order of the Jesuits Roberto de Nobili arrived in Goa on May 20, 1605. It is probable that he met here Fr Thomas Stephens, SJ, who had arrived in Goa in 1579, and was probably in the process of composing his Khristapurana which was an attempt to portray the whole biblical story from creation to Christ in the Puranic literary style.

After a short stay in Cochin in Kerala, he took up residence in Madurai in Tamil Nadu in November 1606. He soon called himself a "teacher of wisdom", and began to dress like a *Sannyasin*. Claiming noble parentage he approached high-caste people, and eagerly engaged in dialogue with Hindu scholars about the truths of Christianity.

De Nobili mastered Sanskrit, Telugu and Tamil languages and literature, with the help of his teacher, Shivadharma and composed Catechisms, apologetic works and philosophic discourses in Tamil, and contributed greatly to the development of modern Tamil prose writing.

As he expounded the Christian doctrine in Tamil he coined several new words (which were not used by Christians) to communicate his message. For example he used the word "*kovil*" for a place of worship, "*arul*" and "*prasadam*" for grace, "*guru*" for priest or teacher, "*Vedam*" for the Bible, "*poosai*" for Mass, etc.

He adopted also local Indian customs, such as shaving one's head and keeping only a tiny tuft. He wore a , white *dhoti* and wooden sandals, to don the look of a *sanyasin*. His converts retained the 'Shendi' or tuft of hair which marked the caste Hindu, and they wore a sacred cord of three strings across the chest. He interpreted the three-stringed thread as representing the Holy Trinity, Father, Son and Holy Spirit. representing trinity and they bore an oval caste mark on their brow, the paste composing or being made of the ashes of sandalwood instead of the ashes of cow dung.



His methods and presentations were opposed by several Catholic and Protestant leaders more out of fear of syncretization. However after thorough enquiry, the Pope supported the attempts.

He was followed in this by Swami Brahmabandhab Upadhyay, who was an Indian Brahmin who converted to Catholicism.



Swami Brahmanandha Upadhyay

"Brahmanandha's theology has two aspects of his methodology.

a) As it comes clearly in his biography, his whole theological thinking was motivated by his very genuine concern for indigenous expression of Christian faith and life, as Russell Chandran properly evaluates. Russell Chandran says that there are four aspects in which this indigenisation comes to the fore:

- (1) Integration of the social structure of India into Christian way of life;
- (2) The establishment of an Indian Christian monastic order;
- (3) The employment of Vedanta for the expression of Christian theology; and
- (4) The recognition of the Vedas as the Indian Old Testament.

Scholars are divided as to whether Brahmanandha took to the Vedas or the Vedantic philosophy

b) Brahmanandha also had a very concrete method as how this indigenisation of Christian message in India should take place.

He says it is a three-fold task:

First to eradicate from the minds of the Indian people the erroneous and mischievous doctrines (pantheism and transmigration);

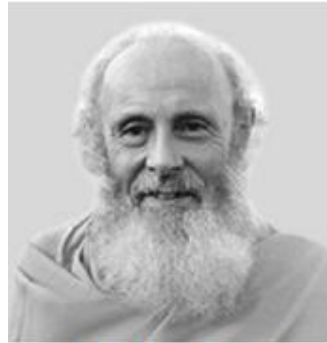
Secondly, to lay the basis of Theism by the help of the Vedas; and

Thirdly, to build Christianity on that foundation."

http://www.ichenetwork.net/CTIP_3.pdf



Jules Monchanin
(Parma Arupi Ananda)



Henri le Saux
(Abhishiktananda)

A French Priest Jules Monchanin (1895-1957) (who was later to adopt the name Parma Arupi Anananda), and French Benedictine monk at the Abbey of Kergonan, Henri le Saux (1910-1973) (who was later to adopt the name Abhishiktananda), together formed the Saccidananda Ashram (also called Shantivanam) in 1948 at Tannirpalli in Tiruchirapalli District. **Jules Monchanin** died in 1957 and Henri Le Saux began to stay six months in the ashram and six months visiting various Hindu Ashrams and began a long period of dialogue with the Hindu leaders. He had visited **Ramana Maharshi** and his Ashrams continuously.



Shantivanam belongs to the Congregation of Camaldolese in the Order of St. Benedict.

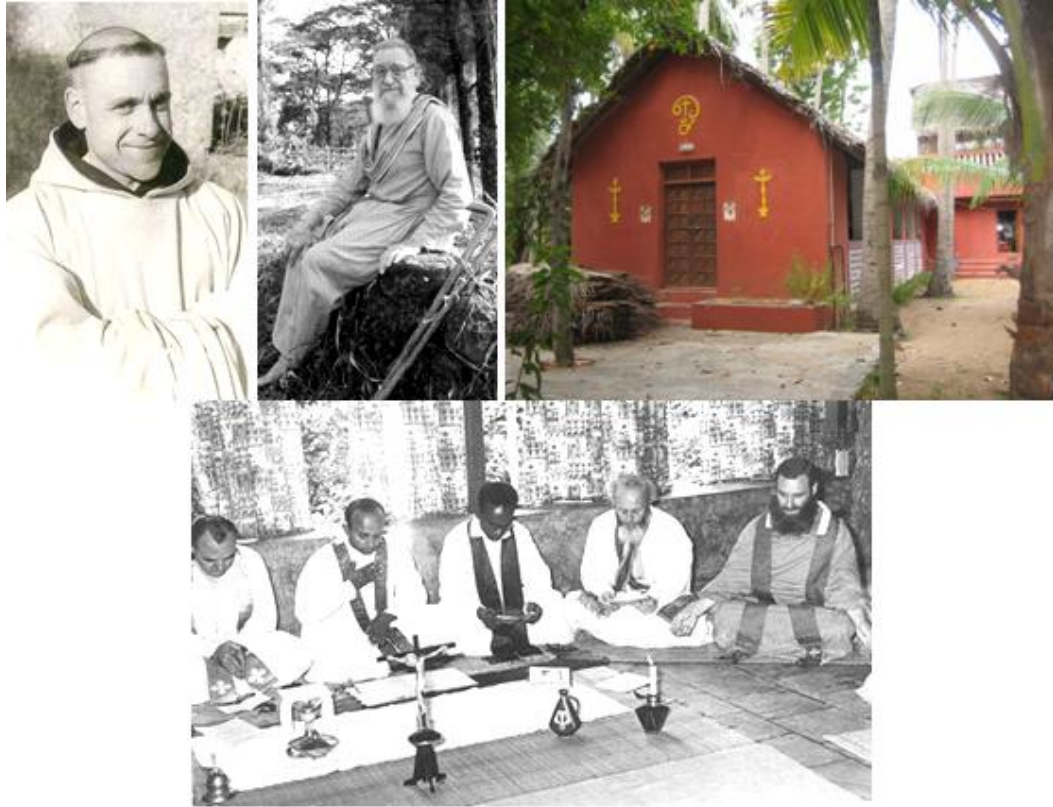
Bede Griffiths, took over leadership of Saccidananda Ashram after Monchanin's death and le Saux's decision to leave for his hermitage.

Bede Griffiths (1906 – 1993), born **Alan Richard Griffiths** took the name **Swami Dayananda** ("bliss of compassion").



Bede Griffiths (Swami Dayananda)
(1906 – 1993)

Zacharias Mar Athanasios, the Bishop of Tiruvalla, invited Fr. Francis Mahieu, a Cistercian monk from the Scourmont Abbey, in Belgium (later known as Francis Acharya) to come to Kerala to start the ashram. In the course of time, Bede Griffiths joined him there. On 1 December 1956, the two of them started the new foundation at Tiruvalla in the Syro-Malankara Catholic Church as Kurisumala Ashram



Karunaiyananthar Ashram (Ashram of the One, who is embodiment of Grace) situated near the banks of river Kavery at Thirupanthuruthi.

<http://sites.google.com/site/thechristianashrammovement/> gives the following list:

1. Aikiya Alayam, Madras, Tamil Nadu.
2. The Alwaye Fellowship House (1947), Alwaye, Kerala.
3. Anbu Vazhvu Ashram, Palani, Madurai District, Tamil Nadu.
4. Anjali Ashram, Mysore, Karnataka.
5. Anusandhan Ashram, Bhanpuri, Raipur District, Madhya Pradesh.
6. Arupa Ashram, Aruppakotai, Tamil Nadu.
7. Asha Niketan, Bangalore, Karnataka.
8. Asha Niketan, Calcutta, West Bengal.
9. Asha Niketan, Katalur, Kerala.
10. Asha Niketan, Tiruvanmayur, Madras, Tamil Nadu.
11. The Ashram (1931), Perambavoor, Kerala.
12. Asirvanam, Kumbalgud, Bangalore District, Karnataka.
13. Bethany Ashram, Bapatla, Guntur District, Andhra Pradesh.
14. Bethany Ashram (1938), Channapatna, Bangalore District, Karnataka.
15. Bethany Ashram, Lahal, Kerala.

16. Bethany Nature Cure and Yoga Centre, Nalanchira, Trivandrum, Kerala.
17. Bethel Ashram (1957), Gudalur, Nilgiris District, Tamil Nadu.
18. Bethel Ashram, Kattrapally, Warangal District, Andhra Pradesh.
19. Bethel Ashram, Parkal, Warangal District, Andhra Pradesh.
20. Bethel Ashram (1922), Tiruvalla, Kerala.
21. Bethel Ashram, Trichur, Kerala.
22. Calcutta Samaritans, Calcutta, West Bengal.
23. Catholic Church, Garhi, Bihar.
24. Catholic Mission, Rohtak, Haryana.
25. Chayalpadi Ashram, Angamoozhi, Kerala.
26. Christa Krupashrama (1949), Mandagadde, Shimoga District, Karnataka.
27. Christa Mitra Ashram (1940), Ankola, North Kanara District, Karnataka.
28. Christa Panthi Ashram (1942), Sihora, Madhya Pradesh.
29. Christa Prema Seva Ashram (1922), Pune, Maharashtra.
30. Christa Sathia Veda Ashram, Boyalakantla, Kurnool District, Andhra Pradesh.
31. Christa Sevakee Ashram (1950), Karkala, Karnataka.
32. Christa Sisya Ashram (1936), Tadgam, Coimbatore District, Tamil Nadu.
33. Christa Yesudasi Sangha (1935), Ahmadnagar, Maharashtra.
34. Christa Yesudasi Sangha (1919), Malegaon, Nasik District, Maharashtra.
35. Christavashram (1940), Manganam, Kottayam District, Kerala.
36. Christian Ashram (1930), Vrindavan, Mathura District, Uttar Pradesh.
37. Christian Medical Fellowship, Oddanchatram, Madurai District, Tamil Nadu.
38. Christiya Bandhu Kulam, Satna, Madhya Pradesh.
39. Christu Dasa Ashram (1929), Palghat, Kerala.
40. Christukulam Ashram (1921), Tripattur, North Arcot District, Tamil Nadu.
41. Deepshikshashram, Narsingpura, Madhya Pradesh.
42. Dhyan Ashram, Manpur, Indore District, Madhya Pradesh.
43. Dhyana Ashram, Madras, Tamil Nadu.
44. Dhyana Ashram, Wynad, Kerala.

45. Dhyana Nilayam, Vishakhapatnam, Andhra Pradesh.
46. Dilaram House, New Delhi.
47. Dilaram House, Calangute, Goa.
48. Dohnavur Fellowship, Dohnavur, Tirunelveli District, Tamil Nadu.
49. Evangelisation Centre, Paramkudi, Ramanathapuram District, Tamil Nadu.
50. Fransaliam Vidya Niketan, Khamgaon, Buldana District, Maharashtra.
51. Friend's Centre, Rusulai, Hoshangabad District, Madhya Pradesh.
52. Gethesme Ashram, Muvathupuzha, Kerala.
53. Gyan Ashram, Andheri, Bombay, Maharashtra.
54. Ishapanthi Ashram (1922), Puri, Orissa.
55. Jeevan Dhara, Rishikesh, Uttar Pradesh.
56. Jesu Christ Passid Ashram, Cochin, Kerala.
57. Jyoti Niketan Ashram, Bareilly, Uttar Pradesh.
58. Khrist Panthi Ashram (1947), Varanasi, Uttar Pradesh.
59. Khrist Sevashram, Rani, Assam.
60. Kodaikanal Ashram Fellowship (1934), Kodaikanal, Tamil Nadu.
61. Kurishumala Ashram, Vagamon, Kottayam District, Kerala.
62. Little Brothers of Jesus, Alampundi, South Arcot, District, Tamil Nadu.
63. Madras Gurukul, Madras, Tamil Nadu.
64. Masihi Gurukul, Varanasi, Uttar Pradesh.
65. Masihi Sadhu Ashram, Maranda, Kangra District, Himachal Pradesh.
66. Meherpur Ashram, Nadia, West Bengal.
67. Menonite Central Committee, Calcutta, West Bengal.
68. Missionary Brothers of Charity, Calcutta, West Bengal.
69. Mitri Bhavan, Varanasi, Uttar Pradesh.
70. New Life Centre, Pune, Maharashtra.
71. Nirmala Mata Ashram, Goa.
72. Om Yeshu Niketan, Bardez, Goa.
73. Prakashpuram Ashram, Udemalpet, Tamil Nadu.
74. Prarthana Ashram (1948), Neyyatinkara, Kerala.
75. Premalaya Ashram (1937), Chamrajanagar, Karnataka.
76. Prem Ashram, Kadari, Chhatarpur District, Madhya Pradesh.

77. Saccidananda Ashram, Bangalore, Karnataka.
78. Saccidananda Ashram, Coorg, Karnataka.
79. Saccidananda Ashram, Narsingpur, Madhya Pradesh.
80. Saccidananda Ashram, (1950), Tannirpalli, (Kulithalai), Tiruchirapalli District, Tamil Nadu.
81. Saccidananda Ashram, Thasra, Kaira District, Gurajat.
82. Sanjeevan Ashram, Nasik, Maharashtra.
83. Sat Tal Ashram (1929), Bhowali, Nainital District, Uttar Pradesh.
84. Sevananda Nilayam (1929), Nandikotkur. Kurnool District, Andhra Pradesh.
85. Shanti Ashram, Bareilly, Uttar Pradesh.
86. Shanti Neer, Harendrapur, Calcutta, West Bengal.
87. Shantivanam, Raipur, Madhya Pradesh.
88. Snanika Arulappara Virakta Math, Deshnur, Belgaum District, Karnataka.
89. Snehhalaya, Pune, Maharashtra.
90. Sneh Sadan, Pune, Maharashtra.
91. Spiritual Life Centre, Narasapur, Pune District, Maharashtra.
92. St. Joseph's Boys Village, Periyakulam, Dindigul District, Tamil Nadu.
93. St. Paul's Cathedral Social Services, Calcutta, West Bengal.
94. Suvartha Premi Samithi, Ranthi, Uttar Pradesh.
95. Suvisesha Ashram, Bidadi, Bangalore District, Karnataka.
96. Tapovansarai, Rishikesh, Uttar Pradesh.
97. Tirumalai Ashram, Nagarcoil, Kanya Kumari District, Tamil Nadu.
98. TRACI Community, New Delhi.
99. Vellore Ashram (1930), Vellore, Andhra Pradesh.
100. Vidivelli Ashram (1932), Saymalai, Tirunelveli District, Tamil Nadu.
101. Village Reconstruction Organsiation, Guntur, Andhra Pradesh.
102. Vishram, Bangalore. Karnataka.
103. Yeshu Ashram, Varanasi, Uttar Pradesh.
104. Yesu Ashram, Bangalore, Karnataka.
105. Yesu Karuna Prarthanalaya, Kote, Mysore District, Karnataka.

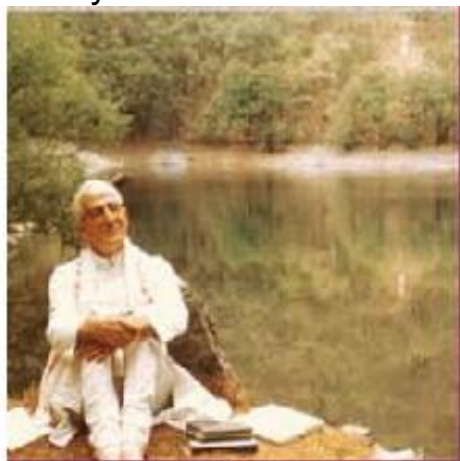
As is evident the movement was soon to be taken over by the Protestant and Evangelical Churches. The Ashram movement went hand in hand with the Indian Independence Movement as a Christian

involvement in the Freedom Struggle. Most of the Indian leaders who were involved were also actively involved in the Struggle for Independence and the Ashram expression was an active expression of Indian Independence and cultural identity.

Our family was deeply involved in the Christian involvement in the social justice and as its expression in the Freedom struggle of India. My father M.M.Mammen joined the Salt Satyagraha movement and remained a vegetarian and wore only cloths made with Khadi - native hand woven clothes. We as a family were deeply involved in the Ashrams. There are three Ashrams which were particularly dear our family. Two of my older brothers Dr. M.M.Thomas (of World Council of Churches) and Advocate M.M.Churian were particularly part of the Sat Tal Ashram, the Christavashram of Manganam, Kottayam and the Kodaikanal Ashram of Dr. R.R.Keithan. It was Rev. Keithan who introduced me to Sarvodaya Movement. As a teen ager I remember to have lived in these ashrams on and off. In fact I was asked to lead one of the Sarvodaya Conferences held in Keithan's Ashram in 1954. So also I led the discussions on Sarvodaya in relation to the Kingdom of God concept in Christianity in the Mahabaleshwar Conference.



Presenting the Paper on Sarvodaya and Kingdom of God and leading one of the group discussions in Mahabaleshwar Ashram. I was a student of the Royal Institute of Science at Bombay.



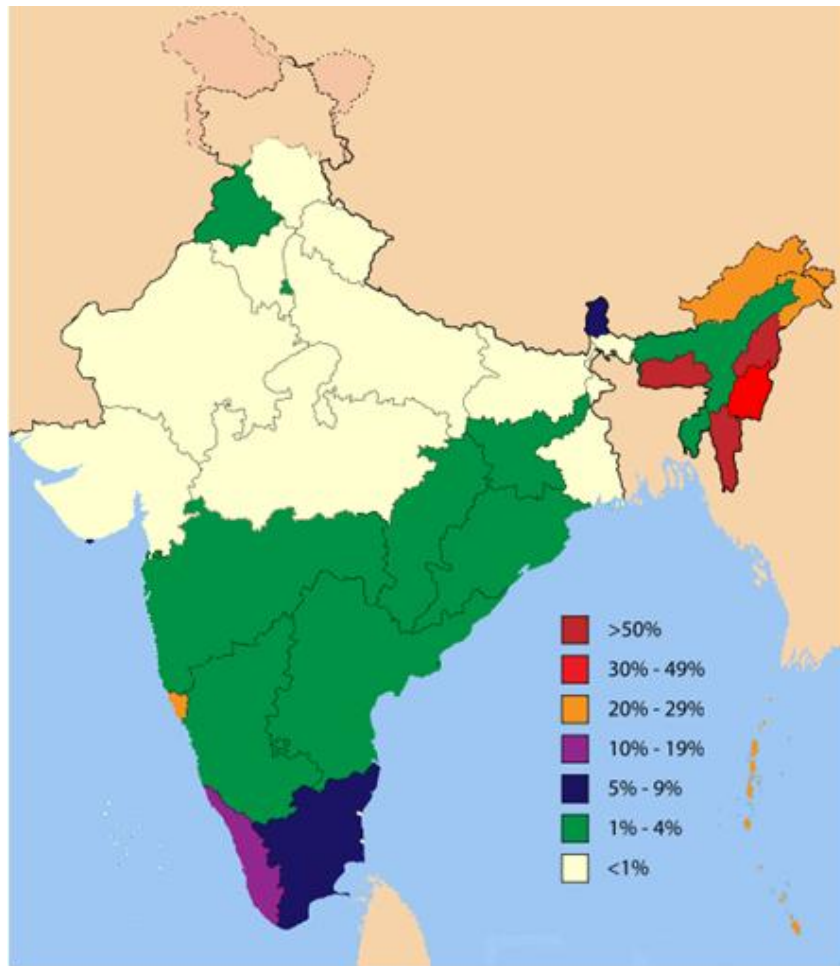
Sat Tai Ashram was founded by E. Stanley Jones a Methodist Evangelist from America

CHRISTAVASHRAM

Manganam, Kottayam



Sadhu Mathai (the first Acharya);
Rev.K.K.Chandy (the Second Acharya);
my cousin brother K.M.Mammen (the third Acharya)
and Mrs. Mammen (the fourth Acharya)
of Christavashram Manganam



Christina Presence according to Census of India 2001