



**The Syrian
Orthodox Church in India
and its
Apostolic Faith**



**Dr. CURIEN COREPISCOPA
KANIAMPARAMPIL**



Curian Cor Episcopa, born on 27-2-1913 in the ancient Kaniampambil family, noted for its contributions in the social and Church affairs in the 19th and early 20th centuries was called to serve the Holy Altarin in his 12th year by H.E. Mar Osthathos Metropolitan, Delegate of the Holy See of Antioch. His Theological and Syriac studies under Very Rev. Augen Remban (Catholicos, Mar Augen I) enabled him to contribute valuable services to the ecclesiastical literature from the tender age of 15, when he translated the Sunday morning Prayers from Syriac to Malayalam, in poem, the first of its kind, this work being the 37th in the list. His Syriac-English Dictionary, poems, Dramas and grammatical books in Syriac, remain unpublished. Ordained priest in his 19th year, by Paulose Mar Athanasius Metropolitan of Malankara, he was raised to the rank of Chor-Bishop in his 37th year by H.E. Mar Julios Metropolitan, Delegate to the Holy See. He had the unique privilege to serve the St. Moran Mor Elias III Patriarch, for a short time, and to be decorated with Titles and Medals by H.H. Moran Mor Aprem I, Moran Mor Yakoob III, and Moran Mor Zacha I, Holy Patriarchs of Antioch and all the East. He was granted the

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THE SYRIAN ORTHODOX CHURCH IN INDIA
AND ITS
APOSTOLIC FAITH

V. Rev. Dr. Curien Corepiscopa Kaniampampil
(Malankara Malpan, Korooso Dasroro
'Nathaniel')

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The Malankara Jacobite Syrian Orthodox Church

(Under the Holy Apostolic See of Antioch and all the East)

BASELIOS POULOSE II
Catholicose of the East

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Kerala
17-10-88

“ The Syrian Orthodox Church in India and its Apostolic Faith ” is a book written by one among the illustrious Doctors of our Church which is a comprehensive exposition of the various facts of our Syrian Orthodox Church. which are authentic and dependable. The author, Very Rev. Dr. Curian Kaniyamparambil, Kor Episcopa is a marvellous seeker of Truth and has by this time published both in prose and verses so many books on the Syrian Orthodox Church, its faith and practices and tradition and he is the recipient of so many honours especially from Syrian Orthodox Patriarchs of the Apostolic Throne of St. Peter at Antioch.

We strongly believe that his books would be beneficial to the rising generations for procuring very correct and authentic information of this very ancient Church. If given proper encouragement Rev. Dr. Kurian can enrich the Holy Church with greater and voluminous contributions which could satisfy the avidity of learning of sincere seekers. May God bless him and all his endeavours.

With all love and respects

Sd/

H. G. Thomas Mar Theophilos

Metropolitan of Outside Kerala

Diocese

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Our Lord and Saviour Jesus Christ founded His Church and through the Spirit-filled Apostles, He made the Church to spread throughout the then known world in the 1st. century itself. The Acts of the Apostles give us a vivid picture of the Church and the fundamental Faith and Doctrines of the Church; and the writings of the Apostolic Fathers describe their gradual growth.

Needless to say; it is obligatory for a true member of the Syrian Orthodox Church to have a thorough knowledge of at least the rudiments of the faith and history of the Church. We are really happy to see that our beloved spiritual son, Malankara Malpan, Korooso Dasroro, Dr. Curien Cor-Episcopa, Kaniampampil publishing his monumental work - "THE SYRIAN ORTHODOX CHURCH IN INDIA and ITS APOSTOLIC FAITH" in English. We need not introduce to you the V. Rev. Malankara Malpan who has been decorated with Titles and medals by three successive Holy Patriarchs of the Apostolic Throne of Antioch, for his erudition and valuable contributions for the glory of the H. Church and the H Throne. With certainty We record, that in Malankara there is no other individual other than Dr. Curien, who has adorned the Church with his literary contributions in all spheres - biblical, historical, doctrinal and devotional. The present one is V. Rev. Dr. Curien's 36th book! No wonder, he is called Malankara Bar Ebroyo by Dr. D. Babu Paul in his Foreword to the present book.

We do appreciate the noble vision of the author, In Malayalam, he has already published the History and Faith of The Syrian Church, in nearly 1000 pages. What prompted him to publish this English edition is his desire to see the next generation in our Church in the Outside Kerala Diocese and in the Outside India parishes, who have no working knowledge in Malayalam, be benefited.

May God bless the author.

Sd/-

The Malankara Syrian Orthodox Theological Seminary

MALECRUZ DAYARA

Vadayampady P. O.

Puthencruz

Ref No:

Ernakulam

Kerala, India.

12 - 9 - 1988

FOREWORD

I consider this a great privilege that I am entrusted to write a Foreword to this book. It is a privilege because this book is written by Malankara Malpan Very Rev. Dr. Curian Cor-Episcopa Kaniampampil. D. D., who is the Official guardian and teacher of faith in the Malankara Syrian Orthodox Church. As a talented and blessed man of God he is an asset to the Malankara Syrian Orthodox Church. I express this opinion not simply as a word of praise and also not without reason. The opinion about Very Rev. Dr. Curian Cor-Episcopa is based on real facts. For instance if we assess his valuable contributions in the field of History, Syriac language, Liturgy, Theology and also in other literary fields, we have no words to express our gratitude towards him. God Almighty has blessed our Church by giving us such a gifted and talented person like our Very Rev. Dr. Curian Cor-Episcopa Kaniampampil.

This book is an admirable contribution in the field of Theology. Through the publication of this book we are enriched in several ways. Firstly, it can serve as a reference book to the believers, who want to study the basic factors regarding the Christian faith. Unfortunately in the Syrian Orthodox Church we have very few books in the field. Therefore many of the questions, which the believers now face remain unanswered. This book is a bold venture to answer the basic questions regarding the faith and tradition of the Church. Secondly this book has laid the foundation for theological publication in the Syrian Orthodox Church. That is just what we lack now. In the field of Dog-

matic Theology we have scarcely any authoritative book. Because Very Rev. Dr. Curian Cor-Episcopa has done the difficult task of laying the foundation, the coming generation only need to build upon it carefully.

I am sure that this book will be very useful not only to the students of Theology and members of the Syrian Orthodox Church, but also to every Christian.

Malecruz Dayara

Rev. Dr. Adai Jacob
(Principal, The Malankara Syrian
Orthodox Theological Seminary
Malecruz.)

INTRODUCTION

It is my great privilege to write this Introduction for the monumental work produced by the esteemed Malankara Malpan, Very Rev. Dr. Curian Cor-Episcopa D. D., Kaniampambil. We in Kerala, as indeed elsewhere in India, have not been very careful in maintaining records in the past. This has resulted in a lot of blanks in our history. All that is possible in the circumstances is to make intelligent conjectures to fill in such blanks. Obviously, there would be differences of opinion on any such effort. The author of this well-researched work and I hold concurrent views on most topics discussed in this book. I, therefore, have no hesitation to support him fully, while I am at the same time aware that other views could possibly be projected.

Consequent on the improvement in communications, Keralites have gone all over the world and settled down. While they still maintain their roots and contacts in India, they are unable for want of facilities to educate their children in the mother tongue in Church affairs in as much as the teaching material that we have beautifully developed for our children in India, are generally available only in Malayalam. It is in this context that the noble endeavour of the learned Malpan assumes great significance. It was indeed very thoughtful on his part to have decided to take up this venture despite his old age and indifferent health.

I have always been a great admirer of the Malpan who incidentally was my father's classmate in the Seminary around 1920. I hope and pray that more and more such works will flow from the productive pen of the learned Malankara Malpan who has already earned for himself the pseudonym of Malankara Bar Ebroyo.

13-9-88

D. BABU PAUL
 (Dr. D. Babu Paul
 Secretary to the Govt. of Kerala
 General Education Dept.)

P R E F A C E

In our Lord Jesus Christ and in His Body, the one, Catholic, Apostolic and Holy Church, do I believe. The Acts of the Apostles, give us a vivid picture of the Apostolic Church and the fundamental faith and doctrines of the Church and the writings of the Apostolic Fathers, describe their gradual growth.

In 1950, I could publish a critical study of the History of the Malankara Church, from St. Thomas upto Mar Thoma I and in 1980, a Comprehensive History of the Church upto-date and also the Apostolic faith of the Church in Malayalam is nearly 1000 pages. At present by the grace of God, the Church has its members in all the States in India and in Europe, Great Britain, the Gulf countries and the Americas. Duty demands us to care for the coming generations in the aforesaid parts of the world, who have no working knowledge in Malayalam, and hence this English edition.

The faith of the Syrian Orthodox Church is Apostolic. The Church has neither added anything to nor given up anything from the Faith propagated by the Apostles and defined by the Three Universal Synods of Nicaea, Constantinople and Ephesus.

History of the Malankara Church has already been written by scholars belonging to the various Churches in Kerala, and it is but natural that differences may be seen in the manner of presentation of facts. History should always be true and not a word in it, wound others' feelings. Hiding facts and hoisting one's own point of view might for sometime blindfold others and give the writer the satisfaction that he has succeeded in serving his purpose. But that is not history.

St. Thomas is the Apostle of India and Christians of all denominations in Kerala honour him their common father,

as there had been only one Church, in the beginning. Each Church in Kerala has its own history, faith and practices, and each Church is able to point out its origin and antiquity in India. A student of history is compelled to grope in the dark for the history of the Church for 14 centuries, reason attributed being the destruction of books, rituals and other records in and after 1599 and his source of help, the internal, external and circumstantial evidences.

In the light of the aforesaid glimpses of light and of some of the decrees of the Synod of Diamper this writer is convinced that there had been Jacobite faith and practices here originated and nurtured by the Holy Throne of Antioch which had its golden age upto the 12th century, with a vast jurisdiction upto China. Adverse circumstances diminished its splendour for a time but as far back as the 15th century, there is historical record of the coming of a Jacobite Prelate. The unfortunate episode of 1653—the Martyrdom of a Patriarch of Antioch, in India—renewed and rejuvenated Jacobitism—the Syrian Orthodox Church—in Kerala and the self sacrificing services of the Antiochean Fathers enhanced its prestige and progress.

Although some quarters repudiate the Antiochean supremacy and advocate for the autocephalous nature of the Malankara church, the 'name' of this Church betrays the weakness of their contention, The name 'Syrian' for a Church in 'India' is self-evident. The Roman, the Armenian, the Syrian—all these denote the Ecclesiastical Hierarchy. The Roman Church every where is governed by H. H. The Pope of Rome; the 'Armenian' every where by the Catholicos and the 'Syrian' every where by H. H. The Patriarch of Antioch. The Liturgy and Rituals in use among the Syrians in Kerala—irrespective of their differences, are grouped as "Antiochean Rite." We would never blame any western writer for minor or even major inaccuracies, in their treatment of this subject, since they

could utilise only what lay before them. Hence this humble contribution by one, from the ancient Syrian Church in India, who is loyal to H. H. The Patriarch of Antioch and to the Hierarchical set up in India.

I had the good fortune to see my book *History and faith of the Syrian Orthodox Church*, published by Chev. K. T. Alexander (in Malayalam) being released by the Supreme Head of the Syrian Orthodox Church - H. H. Moran Mar Ignatius Zacha I Iwas, Patriarch of the Antioch and all the East.

I do prostrate before the Lord Jesus Christ who blessed me abundantly for this publication.

On bended knees, may I submit my loyalty and gratitude to H. H. Moran Mar Ignatius Zacha I. The Patriarch of Antioch and all the East and to H. B. Mar Baselius Paulose II, Catholicos of the East, under the H. See, who have abundantly blessed me at all times.

I am deeply indebted to H. G. Mar Thomas Theophilos, Metropolitan of the Outside Kerala Diocese for His Grace's kind words of appreciation.

I am also deeply thankful to the V. Rev. Dr. Adai Jacob, Principal of the Syrian Orthodox Theological Seminary in India and to Dr. D. Babu Paul, recipient of the unique decoration and Title of Bar-Etho Briro, from His Holiness the Patriarch, the only one of its kind in the whole Christendom, for their appreciation and introduction. and for Dr. Babu Paul's going thro' the Manuscript of this work amidst his responsible work as the Secretary to the Govt. of Kerala.

It was the Rev. Fr. Dr. Kuriakose Moolayiel who supplied me with all the valuable records - magazines and periodicals of the 1974 - 80 period for my book in Mala-

yalam, and rendered his valuable help for the fine get up of this work. My fraternal thanks to him.

Ever since His Excellency Mar Athanasius Y. Samuel, Syrian Orthodox Archbishop of the U. S. A and Canada chanced to meet me in Kerala (H. E. a Remban and me, a small Deacon in 1931) His Excellency had a special consideration for me and during his visits of the Malankara Church (which adores him sincerely) and during my two visits to the States, His Excellency's paternal care for me was really astonishing. I do bow before him for blessings.

And my paternal love to my grand - daughter Miss Shalini Kurien for her able assistance to me in correcting proofs etc.

I do not find words to express my indebtedness and thanks to Rev. Fr. G. Sankarathil, Vicar of St. Mary's (Malankara Syrian Orthodox Church, Detroit, and the esteemed members of the parish who volunteered to publish this humble work. While I was writing this book, unexpectedly my Rev. brother came to my residence and I showed him the manuscript. I would ever remember with gratitude, his promise on the spot that his parish would publish the work. I am sure, he was God - sent.

My sincere thanks to Mr. K. V. Cherian, Prop. of the National Press, Tiruvalla.

Tiruvalla
Kerala, India
25 March 1989

Author

PUBLISHER'S NOTE

About two years ago, in March 1987, when Malankara Malpan Very Rev. Dr. Curien Kanyampampil told me his intention of writing the history, faith and order of the Syrian Orthodox Church, in English (not a translation), I was so excited to accept the privilege of publishing it on behalf of St. Mary's (Malankara) Syrian Orthodox parish, Detroit. With humble prayers I wish to note a few words. Syrian Orthodox Church of Antioch is the mother of all Christendom. This is a fact which nobody can deny. To understand what the Church is, you have to understand it in the true sense. The Church means the continuous communication between God and Man, which never ends. In that case the original true Church began in the Garden of Eden, when God called His creation "Adam." To write an authentic history of that old church is not easy for any one. Only a gifted person with dedicated commitment and talent can even make an attempt, for which God's mighty guidance is a requirement. There is no contemporary anywhere like Very Rev. Dr. Kanyampampil, who could do it. The arrangement matter and chronological explanation of events are added credits.

It is believed and accepted without any reservation that Apostole Mar Thoma came and preached Christianity in India in A. D. 52. Though the Church had to go through many hardships, it is still and ever will be a unique entity. The Syrian Church is enriched by many Holy Fathers and scholars like St. Peter, St. Paul, St. James, Bar-Ebraya, Mor Ephrem the Syrian, Mor Jacob Baradeus and many more. Metropolitan Mor Gregorouse of Parumala dedicated his life to establish the true faith. Through their teachings, writings, and speeches the Holy Fathers were able to nourish the Church over the ages. To put all those events together into writing without sacrificing the truth is a great achievement.

I believe this new accomplishment will be an asset to Christianity. This is a complete account of the Church ever written in English. This will help the western world as well as the new generation of the Church, who could understand English better over Syriac, Arabic, Malayalam or any other language. The children of the Church are gladly waiting for such a book.

I take a moment to thank each and everyone who contributed to make this venture a success through their advice, time, effort, technical assistance, moral support and financial help. I pray for many more blessed years to the Author who passed three quarters of a century now, Depending on the mediation of the Holy Virgin Mary, mother of God, Apostole Mor Thoma and all other Holy Fathers of the Church, I pray to Jesus Christ to establish peace on earth. I thank all the readers of this book; may God be with them.

Thanking everybody,

(Sd)

Fr. Philipose Gnanasikhamony Sankarathil
St. Mary's (Malankara) Syrian Orthodox Church
Detroit, Michigan, U. S. A
January 20, 1989

The Syrian Orthodox Church in India

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THE SYRIAN ORTHODOX CHURCH IN INDIA

CHAPTER I

St. Thomas the Apostle of India.

Kerala Tradition has it that St. Thomas, the Apostle of our Lord Jesus Christ landed at Muziris (Cranganore) in 52 AD and preached the Gospel to the Jews and to others and converted many to Christianity, founded seven Churches viz. at Cranganore, Palur, Kottakavil, Gokamangalam, Kurakeni Kollam, and Chayal (Nilakal), ordained priests from four converted Brahmin families (Kalli, Kalikavu, Sankarapuri and Pakalomattom) ¹ crossed the Ghats over to the Coromandel coast and thence to Malacca and China. On return to the Coromandel coast he was speared to death and was buried at Mylapore and that in the 3rd Century, his holy remains were taken to Edessa, where in the Church built in his name they were deposited.

Since contemporary records on persons and events relating to this period, are absent, historians rely on Church records, writings of foreign travellers and age-old traditions.

This tradition had been, from generation to generation handed down through ancient songs such as Veeradiyan pattu, Margomkalipattu, Rembanpattu etc.

1. With these some include families such as Madapur, Vyrupillil, Mutiedal, Kollakara and Panakamattom. (A Hist. of Chr. in Kerala-C. V. Cherian P. 1). Yet others include, Pattamuk, Thayil, Manki and Madathilan of Niranam (Thiru Sabha Charitram Ed. Fr. Xavier Koodapuzha. P. 12.)

To maintain the possibility of the local tradition, the geographical position is brought forward. From 4th Century BC, there existed, Chera, Chola and Pandya Kingdoms in South India, and Kerala, stretching from Gokarnam in the North to Kanyakumari in the South belonged to the Chera Kingdom. Kerala had a 400 mile-coast line with famous ports, such as Muziris, Tindis, Barake (Purakad?) and Nelkinde (Niranam?) As a result of the flood of 1341 the landscape of Kerala changed and new lands such as Vypeen, Vaikom, Vakkom came into being.²

Muziris had trade connections with the Arabs, Assyrians, Phoenicians, Greeks, Romans and the Chinese besides the Jews. Poonithura, (Tripoonithura) is believed to be a port of call of the Phoenicians (Poonis) (Thura-harbour) The Cheena Valas (Chinese nets) are reminiscent of the Chinese connection. In these circumstances, historians, especially E. M. Philip, advocate strongly of the possibility of St. Thomas landing at Muziris in 52 AD.

It is also worth noting that no other place in the whole Christendom, claims the Apostolic mission of St. Thomas. (May be because, other fields of St. Thomas activities were wiped off by Arab invasions since the 7th Century) The Malankara Church commemorates the Apostle's 'Duokron' (commemoration) on the third July and 21st December.

2. **Acts of of Thomas**, by Bar Daisan (154-222) a Christian historian in the Court of the King of Syria) is another source of information regarding the Apostolic mission of St. Thomas. The Acts gained a vast popularity in Christian centres. The original was in Syriac, and in the 3rd and 4th Centuries it was translated into Greek and Latin.

Acts of Thomas is divided into 14 Acts. The whole work may be summarised as follows. Apostles cast lots to

2. Kerala History by Sreedhara Menon.

ascertain areas in the world for their mission work. Thomas was destined for 'India'.

King Gondophoros of India had sent his General Haban in search of a skilful carpenter for building a palace for him. At Jerusalem, it so happened that our Lord appeared and sold Thomas to Haban. Haban and Thomas arrived at a port, Sandrok Mahosa, where they attended the marriage of the King's daughter. Finally they reported themselves before King Gondophoros, and Thomas was engaged for building the palace and enough funds were entrusted to him; but instead of engaging himself in the work, he distributed the whole amount among the poor. Consequently Thomas was imprisoned - Meantime, the King's brother Gad died and his soul was taken to heaven. Shortly afterwards, he returned to life and narrated to the King about a palace in heaven for King Gondophoros, built by Thomas. The amazed King set Thomas free and received baptism at the hands of Thomas. Thomas could freely evangelise throughout the whole country with success. Thomas' mission strengthened by miracles turned the heathen kingdom to Christianity.

Thomas was then, invited buy Sufir, King Mazdais' General and he, leaving the Church in the care of Deacon Xanthipos, turned his steps to the Kingdom of Mazdai. The general's wife and daughter, who were possessed with evil spirits were healed by Thomas and were baptised. Mygdonia, the Chief Minister's wife and Queen Tertia too became Christians. The enraged King shut Thomas behind bars and even in the prison, Thomas baptised Prince Visan. By divine providence, Thomas came out of prison. The infuriated King Mazdai, accompanied by four soldiers took Thomas outside the city where he was speared to death. The converted Prince Visan and Sufir took the body and buried it at 'Calamina'.

The findings of Archeologists at Thakshasila (Taxila) included coins bearing the name of Gondophoros! Historians trace the line of the King to the Indoparthian dynasty, which ruled the area between Afghanistan and Punjab,

at the close of BC and the beginning, of AD. Sir John Marshal, in his work, a Guide to Taxila' infers that the visit of St. Thomas was in 40 AD.

That St. Thomas was the 'Apostle of India' is accepted by all historians and the prayer books of the Church praise him as such. It is a fact proved by history and Tradition.

As regards the 'India' where St. Thomas laboured, uncompromising views, exist among historians. "The term 'India' as used by writers of these distant times, had a much wider sweep than it has today. It then embraced in its range the whole of the countries, surrounding the Indian Ocean—E. Africa, S. Africa and Baluchistan, sharing right to the name with modern India."³ Consequently, we find historians advocating four different views. (1) St. Thomas' field of missionary work had been somewhere in the Indo-Parthian territory (2) It had been in N. India, as there had been land routes from the Middle East to the Punjab. (3) It is possible that St. Thomas came to South India after his mission in the North. (4) St. Thomas' missionary field had been Malabar and the Chozhamandalam.

Those who advocate the fourth view point out his tomb at Mylapore. But some others advocating St. Thomas work in Malabar, try to prove, that St. Thomas was buried in Bahrain.⁴

'Calamina' is the place of the martyrdom of St. Thomas, says Hippolinus (235 AD)⁵. St. Isidor of Spain (689) says: "St. Thomas preached the Gospel of Christ in Parthia, Media, Persia and India, and was speared to death at Calamina an Indian town,". Patriarch Mar Michael the Great in his World History and Mar Gregorius Bar Hebraeus in his 'Ousar Roze' point out Calamina as the place

3. A Hist of Chr. in Ker. P. 10

4. Acta Indica by P. V. John, Ernakulam

5. Firth P. 7, 9.

of martyrdom of St. Thomas. Milne Rae thinks 'Calamina' might be 'Cormana' in Persia or 'Calama' on the sea coast of Godrosa. E. M. Philip presumes that 'Calamina' is a varied form of 'Glamoona' (a hillock) and argues for Chinnamala, Madras. Solomon Bishop of Basra assigns 'Malhuf' as the place of Martyrdom of St. Thomas.

We do not attempt here to probe critically into the subject. As there is no consensus in the matter it is safer for us to adhere to the age-old tradition of the Malankara Church and shall close the chapter with the words of Dr. Babu Paul, who says "Thus we find from the Acts of Thomas and from secular and ecclesiastical evidence that it is reasonable to believe in the mission of St. Thomas to India. The tradition in Kerala, handed down by word of mouth which speaks about the visit of the Apostle to S. India was feasible in the condition of the time and that there is nothing incredible in the traditional belief that he came by way of Socotra (in his second Apostolic journey.⁶)

6. The Syr. Orth. Chr. of St. Thomas. P. 22

CHAPTER II

Infant Church After St. Thomas

It is unfortunate, that we have absolutely no information about the Malankara Church of the 1st Century after the martyrdom of St. Thomas. The Church facing vicissitudes kept its faith - is all that we can say.

In Kerala we fail to see a successor to St. Thomas as Xantipus in N. India. For the early history of the Malankara Church, statements of historians of the Malankara Church of the 18th and 19th Centuries are our only guide.

1. Giamiel, in 'Genuine Relations' quotes a letter of one Mathai Kathanar writing in the 18th cent. ".....After the martyrdom of St. Thomas, India and Malabar had to drag on without preacher (Korooso) and guide (Shabolo) There were 'Kasise' (priests) on'y (balhud), who had been ordained by St. Thomas. Besides, after 92 years, India and Malabar were widowed without Kohno (priest) or Kasiso''

2. Viruthu Prakaranam, written by a C. M. S. priest, Kurien Padre in 1872 says "One from Pakalomattom, one of the families from which St. Thomas ordained priest an Arch-deacon"¹-administered the Church. No bishop was consecrated by St. Thomas.

3. Another Malabar historian of note is, Pukadyil Ittoop Writer. In 1896 he writes; As a result of the missionary work of St. Thomas, many villages became Christian. He ordained a priest, each from Sankarapuri and Pakalomattom families from among them. (P. 70) He adds; for 300 years after St. Thomas came and established the true

1. During Apostolic times there had been no archdeacons. Episcopa, Kasisa and deacon only. The dignity of Arch deacon is of much later origin.

religion, this flock of Malabar Christians wandered without a Shepherd and Superior (P. 80)

4. E. M. Philip (20th Cent) an ardent advocate of the St. Thomas Mission in Malankara is also silent about a successor to St. Thomas in Malabar.

It was Fr. Bernard, who, relying on an 'ancient' song supposed to be written by one Remban Thoma of Niranam in 1601, said to be a descendent of one of the priests ordained by St. Thomas, said, that a bishop named Kepha was consecrated by the Apostle. (The origin of and the inaccuracies in certain ancient songs will be treated in the next Chapter). It is really interesting to note, that in the song it is said that Kephas was made a Remban before his consecration! as if in the time of St. Thomas one had to receive the dignity of Remban before his consecration! The insertion of the word, Remban weakens its claim of antiquity.

Another Roman Catholic writer K. E. Job² mentions only of 'Holy Orders' to a member each from the four families. Yet another R. C. writer Joseph Chazhicattu says "The seeds, St. Thomas sowed in Malabar sprouted out for some time but owing to the lack of workers and leadersk after him, in the Vineyard, the Christian religion gradually withered."³

Dr. Yuhanon Mar Thoma the late Metropolitan of the Mar Thoma Syrian Church writes: Tradition goes on to say that he founded 7 Churches for the worship of the Christians and ordained 'Presbyters from four leading families.'⁴

Mackenzie states; Some say, after the death of the priests ordained by the Apostle, the Church had only lay

2. Christianity in Kerala. 53

3. Syr. Colonisation of Malabar (Mal. P. 64.)

4. Christianity in India and the Mar Thoma Syrian Church. P. 1

men and no sacrament except Baptism. Others say that presbyter laid hands on presbyter and so continued the priestly office. The Latin writer Peter Jarri S. J., gets over the difficulty by saying that the Apostle founded in the East 8 Archbishoprics, of which Malabar was one; but he stands alone in this assertion.⁶

To quote Chazhicattu again, 'Mgr. Saleski, Delegate Apostolic of India in his work 'St. Thomas' says that St. Thomas brought to Christianity 14970 Brahmins, 9280 Sudras and 8750 Vysyas (Total 33000!) I think neither the writer, nor his readers would take it seriously.'" (ibid)

Apart from the Rembanpattu of the 17th century, no historian of note, either Indian or foreign has advocated an episcopal succession from St. Thomas. And hence 'no throne of St. Thomas', since 'Throne' in Church usage connotes episcopal succession and administration.

Indian Christians had to wait upto AD 345 to see the first Bishop.

CHAPTER III

Pantenus and India

Mosheim Says. 'Pantenus, master of the School in Alexandria is said to have instructed the Indians, in Christianity,' (Footnote: According to Eusebius, the zeal of Pantenus prompted him to undertake a voluntary issue among the Indians. But according to Jerome, he was sent by Demetrius, Bishop of Alexandria, in consequence of a request, made by the Indians for Christian teachers.) All historians of Malabar have asserted the possibility of Pantenus' visiting Malabar, in the wake of confusion caused by the Tamilian Hindu philosopher Manickavasagar.

But Milne Rae and some others argue that the 'India' visited by Pantenus is not the present India, while yet others speculate that the India mentioned by Eusebius, is the India where St. Barthalomew preached, basing their arguments on Eusebius' Church History, wherein he says: In consequence of his religious zeal Pantenus was deputed as a missionary to the Easterners. He travelled up to India where, he saw a number of Christians converted to Christianity by Barthalomew, who had given them a copy of the gospel according to St. Mathew, in Hebrew, They had been awaiting his arrival ²

According to Remban Abdul Ahad (the late lamented H. H. Ignatius Yakoob III Patriarch of Antioch and all the East, Apostle Barthalomew's field of work had been Yemen, Arabia etc. He gave the believers a copy of the gospel according to St. Mathew in Hebrew, Aramaic. As Eusebius records, the philosopher Pantenus on his arrival there found this book and as Jerome and Rufimus say, he, on his return took it with him'' ³

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1. Institn. of Eccle. Hist Bk I-P, 133
 2. Eccle. Hist. Bk 5. Ch-9. quoted by E. M Philip
 3. Suriyani Sabha Charitram- Vol I P. 152

Jerome (340-420) writes - Pantenus, a philosopher of the stoic sect....was a man of so great prudence and so great erudition, as well in the divine scriptures as in secular literature was sent to India by Demetrius Bishop of Alexandria at the request of the ambassadors of that nation. There; he found that Barthalomew, one of the 12 apostles had preached the coming of our Lord Jesus Christ according to the gospel of St. Mathew, which written in Hebrew characters, he brought with him on his return to Alexandria. Jerome also adds that he was sent to to preach Christ, among the Brahmins and philosophers of that nation.”⁴ In Dr. Minganas opinion the India they refer to is without doubt Arabia Felix. The fact has been recognised by all historians since Assemani and Tillemont and has been established by such a conservative writer as Meddlycot”⁵. Non existence of Brahmins in Arabia prompted others like Moraes to write: In the 2nd century the Church at Kalyan (near Bombay) sent messengers to Demetrius Bishop. of Alexandria.⁶

“The opinion that Barthalomew came to India in AD 55, preached the gospel in Western India around Kalyan and suffered martyrdom there, in 62 AD is now accepted by scholars like Fr. Heras and Fr. Perumalil ”⁷ But according to the scholar Patriarch H. H. Moran Ignatius Yakob III, the place of the martyrdom is Lucania near Caspian Sea⁸.

Another difficulty to accept the possibility of Pantenus visiting Malabar in 196 AD is the difference in time of the arrival of Pantenus and that of Manickavasagar, who, it is said reconverted many from Malabar to Hinduism. From a palm leaf manuscript in Malayalam ‘Keralathil Marga Vazhiyude Avastha’, Dr. Cherian quotes the following:

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4. Ogilve : The Apostle of India p. 39-40
 5. The Early Spread of Chr. in India. P. 71
 6. A Hist. of Chr. in India 44-45
 7. Dr. Cherian ibid p. 62
 8. Suriani Sabha Charithram 153

'AD 315. A certain sorcerer called Manickavasagar came to Quilon and converted back to Hinduism 116 persons.'⁹

Historical tradition may not be cent per cent true to the fact, but they are, very often valuable as history in the absence of contemporary evidence, internal and circumstantial. In the matter of Pantenus too we shall honour the local tradition.

CHAPTER IV

Eventful 4th Century

1. Antioch and India.

Provincial Synods decided provincial matters, and to decide matters of faith and administration of the whole Church, General Councils were convened. Even though the main issue before the Synod of Nicaea was the heresy of Arius, Canons were formulated for the administration of the Church, throughout the world.

Mosheim says: "This is also beyond controversy that the Bishops of Rome, Antioch and Alexandria, as presiding over the primitive and Apostolic Churches in the greater divisions of the Empire, had precedence over all others and were not only consulted often on weighty matters, but likewise enjoyed certain prerogatives peculiar to themselves".¹

9. Dr. Cherian p. 63

1. Inst. of Eccl. Hist. 226

“As regards the jurisdiction of Antioch, it embraced the whole of the East, or in other words, throughout Asia”.² In “India and the Apostle Thomas,” Dr. Meddlycot, says that the bishop elect from the East, had to be consecrated by the Patriarch of Antioch. (P. 18) Mar Gregorius Bar Hebraeus, in Ecclesiastiki’ Part II has vividly traced the long line of Catholicoses and, Maphrians of the East who were all— with a nominal exception of two or three, were consecrated by the Patriarch of Antioch.

“At that period (4th century) all the Eastern Churches were under the Patriarch of Antioch. It is therefore beyond doubt that the Church in Kerala too was under him”³

It is said that ‘John of Persia’ signed in the decrees of the Synod of Nicaea, as the Bishop of Persia and ‘India Magna’. “It has been pointed out that John of Persia and India Magna, found in the list of the Fathers of Nicaea, might be a mistake for John of Perrhe, for in the list of H. Gelzer India is not included. ⁴ John simply styles himself as John the Persian or John of Persia: Dr. Moraes points out that this omission is important…… There is no evidence to show that the Church in Kerala was under the authority of the Church in Persia or any other Church, during this period”⁵.

“When the Fathers of Nicaea met, on every side were ruling metropolitans over provinces of suffragan bishops and high above all others, stood the three great Patriarchs of Rome, Alexandria and Antioch”⁶.

It seems impractical, that the Emperor Constantine had with him a Register of all the bishops through the

2. Neale. Patriarch of Antioch P. 1

3. The Ortho—East. Churches. P. 30

4. Podipara quoted by Dr. Cherian P. 73.

5. Ibid 75

6. Ortho. Eastern Churches P. 9

world; and therefore it is probable that the Emperor's invitation reached each bishop through the aforesaid Patriarchs. If John of Persia attended the council, the simple explanation is that he was called for the synod by the Patriarch of Antioch: because "Antioch had jurisdiction beyond the boundary of the Empire over Chaldea and India and the missionaries of Antioch seemed to have preached Christianity in the borders of China" 7

2) The Syrian Colonisation of Malabar.

The Malabar Tradition as stated by Fortesque: - By the middle of the 4th century the Bishop of Edessa, Mar Joseph, had a dream, which he reported to the Catholicos of the East, who consequently convened a council to discuss the matter when a merchant Thoma of Jerusalem who was present in the assembly informed the council that he was acquainted with the Church under discussion - which was in Malabar, India. Thomas was deputed to Malabar, for further enquiry and on receiving his report, Mar Joseph of Edessa and some priests and deacons and 72 families were sent to Malabar. They reached Cranganore in 345.

This narration, taken from 'Anecdota Syriaca' by Land Laiden in 1862 had its origin in the narration of one priest, Mathai, a Nestorian in the 17th century. Giamiel in his 'Genuines Relations' quoted it. We have to discuss this vision-tradition in detail, which had its origin in Malabar.

1. The Church in Malabar was not forsaken by all- as was said by St. Thomas in the vision, if it is conceded that India was represented by John of Persia at the Nicean Council.

2. Admitting that Bishop Joseph had the vision, the proper superior to whom he had to report, was not the

7. Ency - Brit.

Catholicos of the East, for Edessa was not in the Persian Empire. Edessa was on the eastern border of the Roman Empire directly in the jurisdiction of the Patriarch of Antioch. "No Bishop of Edessa ever thought of assuming the tempting title of 'Patriarch' of Mesopotamia- why not? Because at any rate they themselves were subject to Antioch. Edessa and its province - even its outlying mission in Persia were part of the great Antiochian Patriarchate"⁸ Again "It seems true, that the faith had been preached in Edessa before the conquest by Septimus Severus. (193—211) As soon as these lands became part of the great Empire, their Church entered into closer relations with the great church—(Antioch). We hear of one Palut, who went upto Antioch to be ordained Bishop. The authority of this early history of Edessa 'the Doctrine of Adai' is anxious to show the connection between its church and the see of St. Peter. It tells us that Palut was ordained by Seraphion of Antioch. From this Palut the bishops of Edessa traced their lines. And so, the Patriarch of Antioch counted these east Syrian Churches, as part of his Patriarchate too.....When after Julian's death (363) the Empire had to give up her border provinces to the Persians, the christians of these lands looked to the great Bishop in Antioch as their chief"⁹. If this had been the situation even after 363, needless to say that it was so in 345.

3. The tradition suggests that the Catholicos had no idea of the where-abouts of the church, which St. Thomas Christianised, until Thoma of Jerusalem described it as Malabar. It seems baseless to concede that the Catholicos appointed a person for a place, of which he had not the slightest knowledge.

4. Mathai Kathanar (18th Cent) speaks of the Catholicos of Bagdad, and Ittoop designates him as the Catholicos of Jerusalem. We have to say that both are wrong; for

8. Fortescue. Lesser Eastern Churches. P. 36

9. Fortescue - Orthodox East Churches. p. 17

it was in the 8th century that the Nestorian Catholicos had his seat at Bagdad (Formerly at Solik or Seduecia Ctesiphon and Tigris) There had never been a Catholicos of Jerusalem. Sectarian fiction often disregards historical facts!

5. The 'ancient' songs in which it is recorded that Thomas and others embarked with the orders of the Catholicos' are to be referred to here too. There are some portions in the songs which smash its so called antiquity 1) "When they sighted port of Cochin, they fired 18 guns of salute". To a student of Kerala History it is crystal clear that there had been no port at Cochin in the 4th century and that a fissure opened at Cochin in 1341 as the result of a huge flood, closing the port at Cranganoor by gushing sands. It would be quite absurd to say that the 4th Century immigrants sighted the Cochin Port which had its origin only on the 14th, century.¹⁰ Again during the 4th century, gun powder was not in use. 18 round of gunfire (?) in the 4th Century is yet another silly state-ment. Both the 'Port' and 'gunpowder' betray the song as one, composed in the 15th or 16th-Century — that is during the period of Nestorian ecclesiastical administration in Kerala. They had to trace their connection with Kerala, even from the 4th Century !

There are other portions too, in the songs, contrary to historical facts. eg. When Thomas was received by the Ruler Cheraman Perumal, in 345 AD it is mentioned in the song that the ruler of Chempakaserry was also present. The present Ambalapuzha was, in early times known as Chempakasserry (ARP Dictionary) and the royal house there, had its roots the 12th, Century. It is really interesting to read that the 4th- century immigrants were received by a Rajah, whose dynasty originated in the 12th century!

However the Syrian Colonisation of Malabar is a historical fact. It is common, that legends sprout up around

10. Dr. Babu Paul. A Queen's story Five centuries of Cochin Port-P.-8.

facts, and the Catholicos issue in this regard is not any different.

To belittle the part, played by Thomas of Cana, and the 'Syrians' it is argued by certain interested quarters, that they fled their country to escape persecution by Sapor II of Persia. It would sound the same as saying that the French migrated to Africa, to escape persecution in Spain. Sapor had nothing to do with Edessa or Palestine, from where the colonisers embarked for Malabar. The emigrants were supposedly from Jerusalem and Cana. They were far beyond the authority of Sapor.

Edessa and Palestine in the Roman Empire, were having a peaceful time. Sir Percy Spikes says that Christianity had become the official religion of the Roman Empire under Emperor Constantine.

The Extant Records of the Malankara Church.

1. The Travancore State Manual (Vol. II, 204) would show that, in the hour of his distress, Mar Thoma IV of the Malankara Church sent a most piteous appeal for help to the Jacobite Patriarch of Antioch in 1721, in which he said "From this date (death of St. Thomas) the faithful diminished in our country. At that, St. Thomas appeared in a vision to the metropolitan of the town of Edessa and said to him 'Wilt thou not help India!'" and he also appeared to King Abgar of Edessa who was the King of the Syrians and then by order of the King and the bishop, 336 families (?) clerics, men and women, came to India under the leadership of the Cananite, from Canan, which is Jerusalem. All these sailed in the sea and entered Corringalur, our country. They inhabited it by special permission from the King Shiramon Perumal, who was ruling India at that time. All these took place in 345 AD. From that time, the Church in our country spread in all direction - to the number of 72 churches (in 1721)¹¹

11. Firth; An Intro - to Ind. Ch. Hist. P. 29

2. The Padiyola or the Agreement submitted by the Malankara Church, before Patriarch Peter III of Antioch in 1876, inter alia says: "When the church was in decline due to absence of priests, the honourable Knai Thoman came to Malabar and seeing the deplorable state of the Church, which needed immediate help--without which, the Church would come to extinction, he returned; and from the jurisdiction of the Holy see of Antioch, Syria, he brought Bishop, priests, deacons and laymen with a large amount of money and he obtained from the local ruler, privileges for the advancement of our people and caused bishops to be ordained from this country."¹²

To dishonour saviours as 'refugees' is to put it mildly, sheer ingratitude. To disfigure the Cananites who saved the Church from utter annihilation, as a set of fugitives seems shameful and barbarous!

Ittoop writes ".....All these people disembarked at Kodungalloor and were received by the people in the jurisdiction of Kottakayal (Parur) and by the Christians of 64 families and they submitted themselves to the bishop who came from Jerusalem and the church matters were put in order by Thoma. Thoma had interview with the King and the latter was informed of the pathetic state of the Christians. The King gladly responded, by seeing that everything for their well-being is carried out and granted them a vast plot of land (which came to be called Mahadevar Pattanam) together with 72 Privileges. Slaves from certain depressed classes were also granted for their service. Thoma presented the King with diamonds for his crown."

The Syrian Colonisation is not a mere legend, it has tangible evidence even in this 20th Century. The Syrian Christians are depicted as "Northists" and "Southists". (Vadakumbhagor and Thekkumbhagor) These appellations emerged from the fact that their forefathers had their

12. Curien Cor Episcopa. Suriyani Sabha - Mal.

settlements in the northern and southern parts of Mahadevarpattanam.¹³ The present day Knanaya Syrian Christians, both in the Syrian Orthodox and in the Roman Catholic churches, reasonably claim their ancestry to the colonisers of 345 A. D. It is also worthy of note that they have certain customs, peculiar to themselves and they do not intermarry with other Syrian Christian sects.

Effects of the Colonisation on the Malankara Church.

1. "St. John Chrysostom who lived in Antioch in the 4th century has testified to the fact that the holy scriptures have been in his time, translated in the Indian language while others have recorded that there were some Indian students among the disciples of St. Jerome who flourished at Antioch in the 4th Century.....". Since Malabar was the Chief Indian Province trading with Alexandria and the Near East, the probability is that these references are to the Malabar Christians, who came in touch with their fellow Christians abroad by virtue of the Syrian Colonisation, headed by Thomas Canameo".¹⁴ It is also probable that some of the aforesaid students returned to India as bishops consecrated by the Patriarch of Antioch.¹⁵

2. Malabar Christians were known as Nazranis. From the time of Syrian Colonisation, both the native christians and the colonisers came to be called Syrian Christians,¹⁶ as they came under the jurisdiction of the Syrian Patriarch of Antioch.

13. E. M. Philip. The Indian Church of St. Thomas 63 (Mal)

14. Chr. Lit. of Kerala quoted in Malabar Syr. Ch. P. 11

15. Vide letter of Mar Thoma IV quoted earlier.

16. David Daniel 33; Ind. Ch. St. Thomas 64

3. From 345 an organised Church came into existence in Malabar and Syrian liturgical forms of worship were introduced. "Since the Syriac language was the *Lingua Franca* throughout the East and since there was a Jewish Colony in Malabar that spoke that language, it is believed that the Malabar Church had a Syriac beginning with regards to its rites and liturgy.¹⁷ As regards the liturgy of Mass, it was undoubtedly that of St. James.¹⁸

4. Other practices, too, which were in vogue in the mother Church, were introduced, for example: leavened bread in the Holy Eucharist. As our Lord instituted the H. Eucharist using 'Lahmo' (leavened bread), the whole Christendom continued the use of the leavened bread. "Other notable customs, normal to the East are the use of the leavened bread for the Altar — as for centuries in the West—, reception of Communion in both kinds together—as at Rome till the 14th century".¹⁹

5. The forlorn and wandering sheep in Malabar were blessed with validly ordained priests. Syriac liturgy was introduced in Malabar, where there was none at all. The advent of the influential and wealthy fellow Christians from abroad and the consequent grant of privileges served as a lever for their social uplift and progress. Fellowship with the Syrians paved the way for closer contact and relationship with the Holy-See of Antioch.

6. Customs and practices of the Early Church were introduced in Malabar.

17) The Syr. Ch. of Mal. 18) Fortescue : Liturgy of St. James—from which all other Syrian ones are derived..... The Church of Constantinople had a liturgy of its own attributed to St. Basil. It seems to be a modification of the Syrian rite..... The Armenian liturgy is modified from that of Constantinople (The Syrian Churches. P. 195)

19) Attwater-Dissident Eastern Churches—P. 19

1) Martyrs' anniversaries were observed. Moshem says: "These days were sacred and solemn from the very commencement of the Church - . In the 2nd century, these were everywhere observed and they are often mentioned by Tertullian and St. Cyprian."

2)I should not deny that powerful arguments are adduced by those who think that while the Apostles were still living or soon after their decease, the Christians in most places abstained from food either wholly or partially on the 4th and 6th day of the week (Wednesday and Friday) On Wednesday, Christ was betrayed and on Friday. He was crucified. 3 Facing to the East-during prayer is very ancient and universally prevalent. 4 Anointing the baptised, with H. Mooron-, had been an early Custom; Tertullian in the 2nd century, records: "After having come out of the bath, we are anointed with a blessed unction according to the ancient rule." St. Cyprian too says "whoso has been baptised must also needs be anointed".

There are historians who differ on the year of this colonisation. Visscher gives the year-as 745, Hough 780, Assemanij 900; Paole 825 and Gouveya 9th century-The above dates more or less coincide with the date of the 2nd immigration at Kollam in 825. The Romo-Syrian and the Syrian Orthodox Churches in Kerala are however, unanimous in their assertion that the first Syrian Colonisation had been in 345 AD.

CHAPTER V

Malankara and Persia

A tendency, to assert that the Malankara Church had from the earliest times, relationship with the Church in Persia, is manifested in some writers—It seems necessary at this juncture to examine their arguments.

1. We have seen in Chapter IV, that the immigrants were 'Syrians' and not 'Persians'. Neither the west Syrians, nor the Bishop of Edessa have anything to do with the Persian Catholicos in the 4th century.

It seems that the inclusion of the name of 'Catholicos' in the 'ancient' song had been misleading Scholars who took no pains to probe into the issue. Neither did they bother to examine, how the Catholicos of Persia could send a delegation, members of which, were all Syrians of the Roman Empire.

2. Another misleading issue is that of the signing of John of Persia and 'India. Magna' of which much has been said earlier -John, in addition, had no status to sign for all Persia, since Papa was the Bishop of the capital city of Persia at that period. ¹ Regarding 'India Magna' also, there is no unanimity as regards the territory it comprised. "The probabilities rather favour the India west of the Punjab ²

Even if the Persian connection is conceded, that does not in any way diminish the Antiochean relations. The 6th Canon of the Synod of Nicaea (325) raised the status of the Great Metropolitan of the East, to that of 'Catholicos'

1) Cherian

P. 71

2) „ P. 74.

'subject to the Patriarch of Antioch, The East from the beginning of Christianity was dependent on Antioch. Mar Gregorius Bar Hebraes gives a list of the dignitaries of the East in his famous 'Ecclasiastiki'.

After Adai, Agai, and Mari-Ambrosius—a member of the family of St. Joseph; was ordained by the Patriarch for the East. Abraham, who succeeded him also, from the family of James, our Lord's brother, had his ordination by the Patriarch. The next one, Yakoob of St. Joseph's family was also sent to the East by Antioch. On account of Persian persecutions, the Easterners had to be content, by consecrating bishops among themselves. Fortescue gives a somewhat vivid picture of the Catholicate in the 5th, century.

"The chief agent of the re-organisation (after Sapor's persecution) was Marutha, Bishop of Maiperkat, He came to Persia as ambassador of Theodosius II (408-450) While in the East, he used his influence as representing the 'Western Fathers to arrange the affairs of the distracted Christians in Persia.....The Synod met at Seleucia in 410. Marutha played the chief part in it. It was to be for Persia, what Nicaea had been for the Empire. Marutha presented letters from the Western fathers—first Porphyros, of Antioch, the Patriarch (404-413) then the Metropolitan of Edessa and others. Here we see Antioch at the head of its patriarchate including Persia. The Synod accepts and signs the Decrees of Nicaea and its creed. It accepts the rules, made for it by Western fathers'.....Canons were drawn up. The most important for us are those which regulate the position of the bishop of Seleucia Ctesiphon. "He is made formally the Head.... the Primate of the Persian Church.....from 'now' he is commonly called by a title, that we meet for the first time. 'Metropolitan' is not enough; he had metropolitans under him. Patriarch is too much he had a Patriarch 'over him'. He was what we call an ExarchHe

was the Catholicos.....It was meant to imply the next thing to a Patriarch (³)

To sum up: It was only in 410 that the Easterners accepted the Decrees and creed of Nicaea of 325! Although the title of Catholicos was conferred on the great metropolitan, it was only in 410 that they adopted the title. In the light of these facts, the myth of John signing for all Persia and the 'Catholicos of Persia' blessing the emigrants in 345, explodes!

Fortescue continues: It was not till the Persian Church began her path of 'Schism' that the Bishop of Salucia called himself Patriarch. Till then he was himself subject to the Patriarch of Antioch..... - By common Church Law, Antioch had jurisdiction over all the East and 'Persia was part of the East'. From 424, we must date the independence of Persia from Edessa and Antioch.

Even though the Catholicate embraced Nestorianism and persecuted the faithful the latter stood firm in their faith - Mar Jacob Bardaius consecrated for them, Ahudeme in 559. In 629 Mar Athanasius Gamolo, Patriarch of Antioch began a new line of primates.

To quote Fortescue again: In the end of the 6th century Jacobites obtained a foot-hold in Persia. Tagrith on the Tigris and the famous monastery of Mar Mathai, in the heart of the Nestorian City - south east of Mosul were the Centres from which their missionaries spread in all directions. They converted a number of Nestorians. The Jacobites had a metropolitan for Persia who at first lived at Mar Mathai. In the 7th Century, their Patriarch Athanasius I (595-631) organised the Persian Mission on a large footing..... Athanasius moved the metropolitan seat to Tagrith. "Here Marutha a monk was consecrated giving him the title Mapherian" by Patriarch Mar Athanasius

in 629. The Staticon given by the Patriarch to Mar Marutha has been reproduced in the Chronicle by Patriarch Michael the Great. (1166-1199.) Bar Hebraeus himself a Maphrian; consecrated by the Patriarch, has faithfully shown in his Ecclesiastiki, that of the 48 maphrians (up to his time) only two were consecrated by the Easterners—Excepting another two, all the Maphrians were consecrated by the Patriarch.

Modern writers about 'Catholicos'

Kidd: "Catholicos—this title was adopted in 410 at the council of Seleucia.⁴ The See of Seleucia was subordinate to the See of Antioch from the very beginning. There is evidence for it in canon 2. of the council of Constantinople, (381) which places, the Eastern Dioceses beyond the boundaries of the Roman Empire, under the Patriarch of Antioch who used to appoint an Archbishop entitled Catholicos.⁵ 'Babel was dependent on Antioch, which had given, somewhat of an autonomy for Babel, through Catholicos consecrated by Antioch. Even after the See of Babel fell into Nestorian heresy, there had been Catholicose there, with submission to See of Antioch.⁶

— The Chaldean Catholicos was representative of the See of Antioch.⁷ Fortescue "Immediately under the Patriarch, as his assistant, counsellor and Vicar General, comes the Maphrian ... In Arabic, he is often called the 'Patriarch's wakil'.

This brief discussion on Catholicos proves that, even if it is conceded that the Catholicos blessed the colonisation, it remains beyond doubt, that it was not independent of the Patriarch of Antioch.

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4. Hist. of the church up to 421. P. 269.

5. Fr: Bernard. A brief sketch of St. Th-Xtians. II

6. Fr. Marcellin. Thirusabha Charithra Sangraham-296

7. Neale. Hist. of East. Chu. VI 1. P. 125.

CHAPTER VI

From the Ist upto the Hind immigration

Gleanings from isolated references by travellers and some others, are the only sources of information regarding the ancient Church in Malankara, for its history nearly ten centuries. The absence of internal evidence may be attributed to the burning of books and records after the Synod of Diamper in 1599. We have therefore to lean on the scanty, yet trustworthy materials handed down to us.

1. Reference by Cosmos

Cosmos; a wealthy Christian Merchant of Alexandria, known as Indiclopestus on the basis of what he could learn during his long travels, had completed his famous work—Universal Christian Topography—Mingana quotes from the Book.¹

“We have found, the Church not destroyed but very widely diffused and the whole world filled with the doctrine of Christ. This as I have seen with my own eyes, in many places, and have heard narrated by others, as a witness of the truth, related. In the Island of Tapobrane in the ‘Inner India’ where the Indian sea is, there is a Church of Christians with clergy and congregation of believers, thogh I know not, if there be any Christians, further in that direction. And such also is the case in the land called ‘Mali’ where the pepper grows. And in the place called Kallia (some say Kalyan,) there is a Bishop appointed from Persia, as well as in the island called Dioscoros, In the same Indian sea The inhabitants of that Island speak Greek. And so likewise, among the Bactrians, and Huns and Persians and the rest of the Indian’s and among the Pers Armenians and Greeks and Elamites and throughout the whole land of Persia, there is an infinite number of Churches with bishops.....”

1. Early spread of Chris—in India 29–30.

“Island, of Tapobrane in the **Inner India**’ ‘Mali’ and ‘Kallia or Kalyan’ and “the rest of the Indians”—all these are bound to create some confusion in the minds of readers - Tapobrane has Ceylon - Lanka in brackets Mali—has Malabar, and Kallia has ‘Kalyan’ for some and Kollam for others! How Ceylon comes in the ‘Inner India’ and how ‘Mali’ becomes Malabar, we do not know. We hear of one Theophilus, the Indian who was a native of the Maldive Islands off the West coast of India.² ‘Malabar’ has as much similiarity as ‘Maledives’ has with ‘Mali’. Even though critics have enough reasons to differ with the age old explanations of Tapobrane as Ceylon, and Mali as Malabar, we shall proceed with the assumption that they are Ceylon, Malabar and Kalyan.

According to Milne Rae,³ Cosmos adds regarding Ceylon that the island has also a Church of Persian Christians who have settled there, and presbyter who is appointed from Persia and a deacon and all the apparatus for Worship.” In Kalyan too he finds ‘a bishop appointed from Persia.’ As regards Malabar, no Persian connection is adduced. (Why? We shall consider it later.)

Stewart believes that Ceylon had a Christian Church. (founder unknown)⁴ and Theophilos the Indian is from Ceylon.⁵ At Thana and Kalyan (near Bombay) there were Christian families⁶ Regarding Mali (Malabar) no Nestorian connection is adduced by Cosmos.

“The opinion that St. Barthalomew came to India in 55 AD and preached the gospel in W. India around Kalyan and suffered martyrdom there, in 62 AD is now accepted by Scholars like Fr. Heras and Fr. Perumalil ...In his (Pantenus) day Barygazo (modern Baroche at the mouth

4. Nestorian Missionary Enterprises 82, 89

2. Cherian P. 85 3. The Syr. Ch. in India 115

5. Ibid 91 6. Ibid 93 62

of Nerbuda river) was the favourite port for Egyptian vessels⁷ Kalyan might have had a bishop consecrated in Persia, but it is quite illogical to presume "Whenever their (Malabar) own bishop died before being able to consecrate a successor, they applied to the Catholicos of Persia to send them a bishop," and that it depended upon the Persian Church, only to preserve the apostolic succession of its priesthood".⁸ If these statements were true, one would have to subscribe for a Nestorian beginning for the Malankara Church.

The Church in Mali (Malabar) in the 6th Century had no relation, with Persia, but only with Antioch, where 'Indian Students studied.'

Cosmos is portrayed as a Nestorian by James Hough and Stewart. Rather than a conjecture, it bears no historical evidence. Egypt from where Cosmos came, had not the least Nestorian connection at any time. St. Cyril of Alexandria was the Chief spokesman in the Council of Ephesus (431) which anathematised Nestor. "From its beginning the heresy of Monophycism had its strong hold in Egypt; where the Patriarch of Alexandria—Dioscoros—was its spokesman and leader. Practically all the clergy and people of Egypt refused to accept the decisions of the Council (of Chalcedon)⁹ Cosmos has used in his work the title 'Mother of God' for St. Mary, which no Nestorian would dream of.¹⁰ Neither was Malabar Nestorian in faith at that time. "It is scarcely likely that any report of the Nestorian controversy which began 86 years later than AD 345 had even reached there when Cosmos came.¹¹

2. Persia, Antioch, Malabar

Wherever 'India' is mentioned, there is a temptation for some writers to particularise it as Kerala—Malabar. It

7. Cherian 62

8. Ibid 68;94

9. Catholic East. Ch. 135

10. Intro. to universal Chr. Topography P. 6.

11. Stewart 114.

may be due to the fact that only in Malabar there had been a well-organised Church before the advent of the Portuguese and the British. As had been already stated the term 'India' had a wider sweep than it has today, 'from the Persian Gulf (and the Red Sea) onwards by the districts vaguely called "India".¹² The name India was sometimes applied to Southern Arabia and other parts of the Mekran Coast.¹³ Milne Rae says; It has been already shown that the provinces, that lay between the Indus and the Eastern portion of Persia and between the Indian Ocean and the northern boundary of Afghanistan were anciently comprehended under the name India, and were sometimes spoken of by authors, as if they were the whole of India (P. 82) India the less which according to Jordanus, comprehends Sindh and probably Mekran and India along the coast as far as some point immediately north of Malabar (p. 191.) To squeeze such a vast territory into the small 'Kerala' so as to bring out some connection with the Church in Persia, is really interesting indeed!

Theophilus 'the Indian', is another example of the usage of the word 'India'. Medlycot says he was from 'Maldives;' and Moberg mentions Socotra as the place from which he came—Assemani says, he belonged to the Island of Diu, at the mouth of the River Indus, and he returned there after he visited Arabia. (It is said that when the Portuguese captured Diu in 1515, they found that the inhabitants were familiar with the doctrine of Trinity.¹⁴ In the light of references quoted above, it would be fallacious to presume that 'Malabar was in connection with the Persian Church whenever and wherever 'Persia' and 'India' are jointly referred to, and also that the Antiochean connection began only in the 17th century.

12. Kidd, quoted by Stewart 917

13. *ibid* 94

14. Stewart Nest. Miss. Suba. 53.

To quote Dr; C. V. Cherian (P. 110). 'Fr. Paul Varghese is positive in his assertion on this question (Antiochian connection.) He writes as follows: The lists of bishops of the West Syrian Church do not contain the names of Indian bishops or bishops in India until the 17th century. We have now the complete list of bishops of the Syrian Orthodox Church from the 6th to the 14th century. Prof. Ernest Honingmann has collected the information from the historical records, left by John of Ephesus, Zacharia Mehtor, Michael Rabo and Gregorius Bar Hebraeus.'" This assertion totally loses its seriousness when we quote the same scholar.¹⁵ "We in India belong to this Patriarchate even if we have our own Catholicos and are autonomous. We have no other source from which to renew our ancient tradition except the Tradition of Antioch which once had spread through the length and breadth of Asia, upto China and Korea". This second assertion shows that the Malankara Church too had been subject to the Patriarch of Antioch from the earliest times; even though Honinymann found no names of Indian Bishops or bishops sent to India. Considering the persecutions suffered by Jacobites in the middle East by Schismatic Emperors and then, by Muslim Rulers, the possibility of preserving all the valuable records intact, was scarce. When history comes forward with facts, regarding the unquestionable jurisdiction of Antioch, 'it is quite insignificant, if we miss a list. Mosheim observes. "The Patriarchate of Antioch originally embraced, the whole diocese of the East and likewise extended over the Churches beyond the limits of the Roman Empire, in Asia quite to India. ¹⁶. "Antioch also had jurisdiction beyond the boundary of the Empire, over Chaldea and India and the missionaries of Antioch seemed to have preached Christianity in the borders of China. ¹⁷ "Nor can there be really much doubt that

15. News from Seema, message from Fr. Paul Varghese p. 22.

16. Insts. of Eccl. Hist Vol I P. 232

17. Ency. Brit. 8th Ed. Vol. II. P. 154

from the time, Jacob Al Baradi in the 6th, century espoused the cause of the Euthiceans (Jacobites) and enabled them to secure the sees of Antioch and Alexandria, the Syrian Church in Malabar owned the Eutichean Patriarch, who was the most powerful Bishop in the East and were therefore Eutricheans. They are also called, from Jacob Alharadi, Jacobites' ¹⁸. "In a note on page 25 of *India Orientale Christiana*', it is said that Renaudot quotes Allathos as saying that the Patriarch of Antioch claimed to have Jurisdiction in India." On p. 94 of that work '*Nilus Dexopatrius*' is quoted as saying in 1043 that the authority of the Patriarch extended over Asia, the East and the Indies."¹⁰ Badger has shown the extent of the territory in the following remarks. "When we call to mind their early history, the 150 Archbishops, and other bishops, under the Patriarch (of Antioch) and the Maphrian of which their hierarchy once consisted, their numbers, the extent of country over which they spread....." When we add to these the thousand and odd bishops consecrated by Mar Jacob Burdana and co-bishops, the number becomes even more. We can only sympathise with Honingmann, who could draw potfuls of water from the great ocean.

"Historians like Milne Rae have placed the Apostolate of St. Thomas exclusively to Afghanistan and Baluchistan in N. W. India."²⁰ The statement may not be correct, but it is a fact, that in the early centuries Afganistan had a vast number of Christians, as also Punjab, Ganges Valley, Pegu, Cochin China, Siam and Tonquine.²¹ Mar Athanasius Paulose (metropolitan of Beirut)²² throws light on the matter. "During this period - viz - from the time, the Persian Catholicos turned Nestorian, upto the 11th century, the

18. Collins, *Mission: Enter in the East*. p. 76

19. *Trav. St. Manual*. Mackenzrie p. 202

20. Cherian. P. 46.

21. Assemani, quoted the *Nest. Miss. Enter* P. 89.

22. *Seemakaraya Pithakanmar*. (Mal) *Intrs*. P. VI

bishop of HARAT, in Afganistan, of the true faith had administration over the Church in Malabar. But by the middle of the 11th century, the see of Antioch consequent to persecutions, became weak and the link with the bishop of Afghanistan and Malankara Church became weaker." May be Honingmann could not have the list from Harat! The above statement is further supported by the following quotations "Rashid Uddin, Muslim historian says, that there had been a Christian King for the Turkish Christians."²³ In the 6th century, Mar Philoxenos of Mabug (Jacobite 485-519) wrote to the military. Governor of Harat for help to convert the heretics there ²⁴.

3) Jacobite Bishop in Malankara in the 6th Century

Dr. Neale says that in 695 a native priest of Malabar was sent to the Patriarch of Alexandria to get a bishop ordained from there. ²⁵. "A bishop of the Church of the Jacobites was sent from Alexandria in 696 as a result of a deputation sent from Malankara. ²⁶. Etheridge says that "Renaudot speaks of a Patriarch of Alexandria of that creed (Jacobite) sending a bishop to India, so far back as the close of the 7th century. It would appear that this body subsequently received their metropolitans from the Jacobite Patriarch of Antioch ²¹

Abdul Ahad Remban (late Patriarch H H. Ignatius Yakoob III records: ²² Kassis Isahak Bar Armaltho in his work. The Syrians in Mezrain' 1925 P. 23 has recorded. In these days (7th cent) the Indian Christians sent their nominees to the Patriarch of Antioch to be consecrated bishop-when they could not have entrance to the Syrian

23. Howworth.Hist. of Mongols Vol 1-P.1 92

24. Bulletin of John Rylands Library Vol. I P. 352, quoted in "Church on Fire."

25. Hist. of the H. East. Church Vol I-88

26. France's day. Land of Perumals-216

27. Syr. Ch. and their Latergrs 156.

28. Prathia-Sathyam (Mal) p. 11

territory they went to Alexandria to Patriarch Simon, and requested him to consecrate a bishop for them" Again, Mar Isidoros, an Egyptian Bishop in his work, "The History of the Patriarchs of Alexandria Vol II P. 221 says. 'The Christians of India were governed by the Patriarch' of Antioch, as the Abyssinians, by the Patriarch of Alexandria. It was their custom to request for a bishop from Syria for their ecclesiastical needs. As usual, they sent a deputation in this (7th) century; to Antioch for having a bishop. As they could not enter the Syrian territories, they went to Abo Simon, the successor of St. Mark on the Alexandrian Sec. This Abo Simon had been a Syrian from Syria.'

An eminent R. C writer, admitting the facts, tries to show that the 'India' mentioned above, is not our India, it might be Ethiopia! He says; Day says that a Jacobite-Monophysite bishop in 696 came to India from Alexandria. Assemani proves that the India.....was Ethiopia. It could be that Day understood our India for Ethiopia and Identified India with Malabar.²⁹ It is really interesting that the writer and others prove that India, where St Thomas preached, is our India-rather our Malabar! the India where St. Thomas was buried was our India; the India which Pantenos visited, the India where the Syrians colonised, the India represented by John of Persia, the India from where students had been at Antioch—was our own India; but when Day recorded that a Jacobite Bishop came to India - as early as the 7th century, that India becomes Ethiopia! Could it be Ethiopia? No, why? because, Bishop Isidoros himself an Alexandrian Bishop, compares the consecration for India, by the Patriarch of Antioch, with the consecration for Ethiopia by Alexandria! Late Arch bishop of Trivandrum. Mar Ivanios(Fr.P. T. Geevarughese) asserts on the other hand, that the India referred to is none other than our India - rather, it is Malabar. He says: When we remember that communication with Egypt was at this period

29. Syr. Ch. of Mal. 17.

constantly maintained for the purpose of merchandize, the supposition that Jacobite influence was working in the Church of Malabar becomes all the more probable. Subsequent history will bear out the truth further."³⁰

To summarise; As a consequence of customs, communication, correspondence and consecration—whenever it was needed the Malabar Church communicated either with Antioch or with Alexandria only and not even once with Persia! In the 6th and the following centuries the influence and power of Antioch increased to a great extent—Antioch “at the Head of 103 Episcopal Dioceses and 20 Metropolitan Dioceses..... And their (Jacobites and Nestorians) numbers together, were computed to surpass those of the Greek and Latin communions.” (Hough) Malabar had been one of the 103 Episcopal Dioceses, subject to the Pa'riarch of Antioch from 345 onwards, is the verdict that comes out after all the arguments pro and contra.

4. 8th and 9th Centuries

It is usual that when recorded evidence is nil, external, internal and circumstantial evidence comes to historian's rescue. It is also natural to presume that situations remained the same as before until evidence is produced otherwise.

The Persian Crosses in the Valiapally Kottayam and in two or three other churches, believed to be of the 7th and 10th centuries, with inscriptions in Estrangela Syriac and Phalvi, reveals their workmanship 'was Persian and the Phalvi inscription hints that they were made by the Jacobites³¹ “Persian” Crosses could not be evidence of an ecclesiastical relationship with the Persian Church.” There are (Vide Pears English Dictionary) nearly two dozen types of crosses. St. Andrew's Cross was 'X'. Different nations used different types. The Persian type was not a monopoly

30. Were Syrian Christians Nestorians? P. 10.

31. For a detailed study, refer to the Indian Ch. of St. Thomas by E. M. Philip.

of the Nestorians. It had been used by the Nestorians and Jacobites. Estrangela Syriac too was used by both Churches. The oldest dated Bible Manuscript (AD 464) and another of the 5th century itself are in the British Museum - Nos 14425 and 14451. Another of the 7th century (from the Septuagint by Paul, Bishop of Tella No. 14442 and yet another, 'Isiah' identified with that of Philoxenos of Mabug (AD 485-519) No. 17106 are also preserved there. All these are in Estrangela characters and written by Jacobites''³²

The extent of the territory under the jurisdiction of the Patriarch of Antioch, was mentioned earlier. Hough has portrayed the state of Nestorians in the 9th and 10th centuries. "In the 2nd and 3rd centuries of Muhamadanism- ie-the 9th and 10th centuries of the Christian Era-in many cities where Nestorians had been the only Christians, they were not in sufficient number to constitute a metropolitan Church. Consequently, they in certain places, united with their neighbours and in others places, they were totally extinct.' ' ³³

4) The Second Colonisation

Mar Sabor and Mar Prodh

The date of colonisation is given as 822, 825, 880 etc but 822 is widely accepted as more probable. The Colonisation headed by Bishops Mar Sabor and Prodh had in it a number of families. They landed at Kollam (Quilon) a commercial centre even at that early period. "They made a deep impression on the rulers that were then in Malabar and the circumstances helped to pave the way for the recognised and honourable place that they obtained in the society of that coast by the charter granted to them, so soon afterwards ³⁴. The opinion of certain of writers, that

32. Bible Illustration—A series of Plates Illustrating Biblical versions and antiquities - appendices to "Helps to the study of the Bible. Oxford Uni-Press)

33. Christianity in India.

34. Rae. Syrian Church in India 164.

Sabor and Prodh came in 880; and the charter was given to one 'Maravan Sabriso', seems to be a mistake, 'Maravan is Mar Abon or Mar Aboon which precedes the name of a bishop - meaning - 'my Lord, our Father' and hence Mar Abon Sabr Iso. The new-comers as a result of the charter granted to them by Ayyan Adikal by order of king Sthanu RaviGupta, could construct a 'Tharisa' Church at Kollam (Tharisa= Straight-Orthodox) Jacobites are still using the words Thrisai Shubho'-Orthodox) The names Sabriso or Bar yesu are said to be called by the native Christians. ³⁵ The Christian families, engaged in the trade of pepper had become a thriving society in the midst of Hindus. For the expansion of the city of Kollam, their contribution was considerable, and also for the beginning of a new Malabar Era- "Kollavarsham, in the place of Kalivarsham, 'Keralolpathy' says "In early times there was no Kollavarsham: only Kali-Varsham. Brahmins of the 54 gramams (Villages) and the rulers of Kerala, and the Merchant of Kollam....."etc. (AD 1987-825=1162, malayalam Era) (Goveya in Jornado, P. 97 says that when Archbishop Menezis (in 1599) visited Thevalakara Church, the Church authorities showed him three copper Plates, given by the Raja of Kollam to bishops Mar Sabor and Prodh (note, not to Sabriso),

The Malankara Church had many writings about these saintly bishops and about miracles, they performed. Bishop Francisco Roz (the Latin bishop, appointed to examine the books of the Malankara Syrian Church, after the Synod of Diamper) has testified, that he could read some of these books.

But unfortunately, the Synod had just the opposite view about them. In the 45th, decree of the 25th session, it is recorded "In this diocese there are many Churches dedicated in the names of Mar Sabor and Mar Prodh, who are said to be saints. As there is no further information about them, except that they came here, performed miracles and either returned to Babel (?) or died at Kollam.

and since the matter written about them are not proved by factual evidence, and since it is not known whether they have been proclaimed saints. Not only that, since they come from Babel when Nestorian heresy was rampant there, there are grave reasons to doubt that they were Nestorian heretics, there is ample ground for doubting the saintliness attributed to them, by the people; the synod commands that all the Churches in their names, should be re-dedicated to "All Saints" and all the festivals and offerings on their death Anniversary should be conducted on 1st November—All Saints' Day and also that no church should hereafter be dedicated in their names' ³⁶ Although certain modern R. Catholic authors of Malabar criticise these decrees as baseless and unwarranted, they have not in the least tried to get the essence of the decree, changed!

Of what denomination were those bishops, demands a critical study, were they Roman Catholics, Nestorians or Jacobites? The decree, points to the possibility of their being nestorian heretics and affirms by implication that they were not Catholics, and hence, it is clear that they were not Roman Catholics. The Synod had disowned them.

Were they really Nestorian heretics?

Fr. Placid in the Syrian Church of Malabar (P.18) says: The names of two bishops, namely Mar Sabor and Proth who according to Le Quien came to Malabar in the 9th, century. (10th century?) are not found in the list of bishops sent to India by the Patriarch of Seleucia." Mar Timotheus the Nestorian Catholicos of that period had sent bishops to India and to China. They were, Thoma, Zacha, Sena, Aprem, Simon, Ananias and David (Assemani) M. V. Paul of Trichur of the Chaldean Syrian Church, has nowhere in his book of 230 Pages ³⁷ mentioned the

36. Christians of Mar Thoma - 8;1 (Mal) and also Decrees of the Synod of Diamper (Mal).

37. Hist. of the H. Apostolic Catholic Church.

names of Sabor and Prodh. It is therefore, evident that neither Sabor and Prodh were Nestorians, nor the Church in Malabar, nestorian.

It is also obvious, that they were Jacobites. While the Roman Catholics disown them, and the Nestorians disclaim them, the Malankara Syrian Church, had their Annual Festival conducted in the ancient Mar Sabor Aprodh Church at Akaparambu, in the diocese of Ankamali, the Parish Church of three (late) illustrious Bishops—Mar Coorilos, Mar Paulose Athanasius and Mar Geevarghese Gregorius.

More about the Colonisers.

The origin of the 'Kollam Era' is also ascribed to the establishment of a Christian community at Quilon in 825 AD. It is argued that the Christian traders who came to Quilon, started reckoning their year from the date of their settlement in the town and thus inaugurated a new era. This era is said to have been adopted by the people all over Kerala as their own either under the orders of the respective rulers or on their own initiative, in view of its utility³⁸. Many are said to be converted to Christianity by the settlers. Unlike the first colonisers, these people intermarried with local Christians and their descendents spread to Kundara, Chathannur Kayamkulam etc.

38. A Sreedhara Menon. A Survey of Kerala Hist. p. 120 quoted by David Daniel—The Orth. Ch. India. p. 31

CHAPTER VII

From the 9th to the 15th Century

1) The Raja of Villiar Vattom.

The social status of the Malankara Christians had been enviable in the middle ages. They are thought to have a Raja (ruler) of their own, reigning over Villiar Vattom (to the Portuguese Beliarthe) stretching from Chennamangalom and Maliankara in the north up to Diamper (Udayamperoor) in the south. The Church at Udayamperoor is believed to have been built by one of the Villiarvattom Rajas in AD 500. Names of Raja Mathulla and Raja Thoma were found in certain inscriptions in the Church. A prince of the Cochin royal family, Rama Varma was converted to Christianity and he married Mariam, a niece of Raja Thoma; but he was exiled by the Cochin Raja, and with Mariam's death, the Kingdom ceased to exist and according to Browne the territory was annexed to the Cochin State.¹ Some say that when Vasco De Gama first rounded the Cape of Good Hope and came to Malabar, the Syrian Christians in 1502, presented him the sceptre of the Christian Raja.

There are, however, other allusions about the Raja in the Portuguese records and in the Travancore State Manual, 'Oriente Conquistado II 69 says Beliarthe was not a Christian; that the Christians paid him tribute only because he had assisted them in war against the Muhamadens and that the Christians obeyed the King, in whose territory they happened to dwell. "Mackenzie adds in the State Manual, "whatever may be the facts about the legendary King, it is certain that the Christians were numerous and were found from Cochin State to Cape Comorin."²

The period between 9th and 12th centuries had been the golden Age of Antioch, when it presided over the Church

1. The Indian Christians of St. Thomas 13.

2. p. 147

with 20 metropolitan and 103 Episcopal Dioceses, from Cyprus to China. The Malankara Syrian Church preserved its allegiance to the H. See, throughout. Some say that one Bishop Yohannan, came to India in 988 and another Bishop Thoma in 1056. They were deputed to Mylapore and not to Kerala. Friar Oderic says that he could see 15 families of Nestorian Christians at Mylapore, which had been an important station of the Nestorians.

A substantial evidence to prove the Malankara—Antioch connection during this period, is a Syriac Bible presented to Dr. Claudius Buchanan by Mar Dionysius I in 1807, which is preserved in the Cambridge University Library. The book was written in Estrangela Syriac characters, on parchment and had been preserved as a valuable treasure in one of the Syrian Churches in Malankara. Presenting the book to Dr. Buchanan, the Bishop remarked “It would be safer with you than it is with us. It is believed that this manuscript Bible had been with us for the past 1000 years.” Buchanan in his “Christian Researches in Asia” (p. 137) says that the Syrian Christians at Mavelikara told him that they had a H. Bible in one of the Churches in the mountainous region for the last 1400 years. Dr. Laiden assigns the date of origin of the said Bible to the 4th or 5th century, but it is inscribed in the book that it was written during the time of Mar Michael Rabo, the Syrian Orthodox Patriarch of Antioch (+ 1199)

It may be argued that this Bible was brought down to Malankara after the Jacobite Church regained its sway, over the Malankara Church after the Oath of the Coonen Cross of 1653. Arrival of Antiochean fathers, after 1653 were in 1665, 1685 and 1751. It is in 1807 that Mar Dionysius says that the Bible had been kept here for 1000 years. How could the Bishop say ‘1000 years’ if it had been brought just before 148, or 123 or 56 years? Besides — Buchanan says that the Bishop was 78 years old at the time of his visit — or in other words: that the Bishop was born in 1729, that is just after 64 years since the his-

orical arrival of Mar Gregorius in 1665. It is therefore obvious that the book had been brought here at least in the 13th century. E. M. Philip says that the Bible had been preserved in the Angamali Church since the 12th century.³

A closer examination reveals its Jacobite origin. Lessons for Festivals are given with proper headings. Philip has furnished a list of such lessons. 1) There are more than 12 Lessons for the feasts in honour of St. Mary. The title 'Mother of God' (Yoldas Aloho) is given for each lesson. No Nestorian would call St. Mary 'Mother of God' 2) When Nestorians object Holy Mass on Saturdays of the 40 days lent, the Jacobites have to offer Holy Mass on those days. The Bible has headings for each Saturday of the Lent. 3) Acts 20:28 is "Feed the Church of **Christ**" in the Nestorian, Bible, whereas we have the same verse 'feed the Church of **God** which he hath purchased with his own blood'. 4) Special Lesson is given under the caption 'for the feast of Mar Severios', the staunch Athlete of the Orthodox faith.

That this Bible had been brought by Jacobite Prelates for the use of the Jacobite Church in Malankara, long before the 15th century is beyond doubt.

3. Ind. Chu. of St. Th. 126.

CHAPTER VIII

14th and 15th Centuries

1. Roman Catholic Missionaries in Malabar.

The grand position of the See of Antioch could not last long owing to Muslim domination and internal difficulties. That does not imply that the 'faith' of Syrian Christians in Malankara declined. It was an extremely difficult period for them - Nevertheless, we would find in the forthcoming chapters, that even at the time of the Synod of Diamper, we could have glimpses of Jacobite faith in Malankara.

By the end of the 13th and at the beginning of the 14th century, we see Roman Catholic Missionaries in Malabar for the first time. Friar John Monte Carvino, on his way to China spent nearly a year in India. "In his two letters, he refers to the Kerala Church. He says 'I stayed in India, where the Church of St Thomas is, 13 months and I have converted 100 persons.'⁴ In another letter, he says that there were some Christians and Jews in Malabar and that their position was weak owing to persecutions of the people of that area.' The place, where he converted 100 is probably Mylapore, 'where the Church of St. Thomas is.' The same is the case Hythanus, of whom Raulin says that he found Christians of St. Thomas in India.' In 1300 Hythanus says "our Faith is much diminished."

Another missionary of note, is Friar Jordanus a French Dominican, who in 1323 landed near Bombay with some other friars. He survived his companions, who were all put to death by Muslims. After his return to Europe he wrote a book 'Mirabilia Descripta' in which he speaks of the Indians, he had come into contact with. "In this India, there is a scattered people, one here, another there, who

1. Christ. in Ker. (Mal. P. 34)

call themselves, Christians, but are not nor have they baptism nor do they know anything about the Faith. Nay they believe St. Thomas, the Great to be Christ! There, in the India, I speak, of, I baptised and brought into the faith about 300 souls" (According to K. E. Job 3000) We do not know, which part of India, he writes about. Some writers see 'Malabar' even in this description. Pope John XXII consecrated him Bishop of 'Coulam (which to some is 'Kollam') and entrusted with him two letters—one to the Christians of Molephatom (Mylapore, according to certain writers) in which Jordanus is mentioned as Jordan Cathalane, Bishop of 'Columbum'. Moraes says² that Bishop Jordanus was stoned to death by Muslims at Thana, near Bombay. Milne Rae says that he had opened 3 stations in India which were, to use modern Geographical nomenclature Surat Baroch and Quilon.³ If one has to consider Coulum and Columbum as Quilon, the Bull of Pope John dated 5th April 1330 addressed to the Christians of Kollam and intended to be delivered to them by Jordanus who was nominated bishop of that place, did not reach them.⁴ The Pope goes on to recommend the missionaries to their good will and ends characteristically by inviting the Syrian Christians in India 'nascarini' to abjure their schism and enter the unity of the Catholic Church."⁵ Mackenzie quotes the letter.⁶ "Praying we beseech thee, that divisions cease and clouds of error stain not the brightness of faith of all regenerated by the waters of Baptism and that the phantom of Schism and wilful blindness to faith unsullied, darken not the vision of those who believe in Christ and adore him." The same ideas are repeated in varying form, urging to unity with the H. Catholic and universal Church of Rome." It is pointed out by some that he built a Latin Church at Kollam with a small congregation, while others

2. A His - of Chris—in India. 102

3. Rae P. 188.

4. Syr. Ch. of Mal. 20.

5. Rae: 194

6. Trav. St. Manual 145.

say that it was built by Venetian traders.⁷ If we conclude that Coulam, was Kollam, it follows that the, Christians, in Malabar were 'Schismatics' in the eyes of the Pope--non Catholics.

Another Franciscan Friar Oderic visited India on his way to China in 1324. It is said that he took the remains of the martyred companions of Jordanus and deposited them in China. In his travel accounts, he says that there were 'Christians at Quilon' and at Mylapore, where St. Thomas was buried a Church and '15 Nestorian families'⁸ (Note 'Christians' at Quilon and 'Nestorians' at Mylapore.)

Yet another Missionary, John de Maringoli who had been sent to China, by the Pope, on his return arrived at Quilon in 1348, and from his writings it is gathered that he stayed at Quilon for 16 months, that he dwelt in the St. George Latin Church. He boasted that he went beyond the glory of Alexander the Great when he set up his Column with a cross on it, as his landmark and memorial and anointed it with oil, intended to last till the world's end', and that he was 'carried on a Palanquin - like Solomon's - on the shoulders of the chiefs' - etc. He records: 'On Palm Sunday 1348 we arrived at a very noble City of India, called Quilon, where the whole world's Pepper is produced... Nor are the Saracens the proprietors of the pepper garden but the Christians of St. Thomas. And these latter are the masters of the public weighing office.'

Maringoli's description of the St. Thomas Christians as Estate owners and pepper magnates in 1348 is quite contrary to that of Jordanus, cited earlier. Jordanus speaks of somewhere else near Bombay. The Kollam Christians munificence and courtesy in presenting Maringoli with 100 gold fanams per month and 1000 at his departure has been explained by some to prove their affinity in faith!

7. Firth: Indi Ch. Hist. 141

8. Meddlycot - India & the Apo-Thomas. 90-92

The isolated visits of two or three Latin missionaries, destined for somewhere else, do not prove a Roman Catholic background in the Malabar Church. Of the whole region - from Cranganore in the north upto Kollam in the south, the only place mentioned is Kollam "As a matter of historical fact it is undeniable that Christianity in Kerala was not under the Pope of Rome at this time."⁹ Le Quien, a Roman Catholic Scholar has recorded that by the middle of the 14th century, the Malabar Christians, through a deputation requested the Patriarch of Alexandria to send them a bishop and that a Jacobite Syrian Bishop was sent to Malabar.¹⁰ This is a clear proof that the Malankara Church had been neither Nestorian nor R. Catholic in the 14th century. It is probable that the visit of bishop Maringoli prompted the Syrian Jacobite Christians to have their own bishop; with them.

2. Pope's letters to the Indian Emperor.

In 1430 Pope Eugene IV sent envoys to a 'King Thomas, with a letter which begins 'To my most beloved son in Christ, Thomas, the illustrious Emperor of the Indians' health and Apostolic benediction. There often reached us a constant rumour, that your serenity and all who are subjects of your kingdom are true Christians.'" On the assumption that the 'Emperor' was none other than 'the Raja of Villiarvattom', certain R. Catholic writers, contend that the Syrian Christians in Malabar were Catholics at that time. Since the Pope has used the words 'true Christian' they were certainly Catholics !

If there had been a Christian King in Malabar, either Jordanus, or Bishop Maringoli who stayed at Kollam 13 months in 1348 would have by all means mentioned about

9. Dr. Chcrian 130

10. Quoted by Philip from La Bar' Life of Bishop Middleton. P. 272. from 'Oriente Christianus' Vol. II P 1275

him, in their writings. On the contrary Jordanus says 'they had no power at all,' and they had not even baptism, and at the same time, the Pope certifies that 'they are true Christians'. Could the 'Emperor' be Raja Thoma? Oriente Conquistado, as we have seen, says, that he was not a Christian; Mackenzie calls him 'a legendary King'. Even K E Job who presumes that the Emperor was none other than Raja Thomas, says¹¹. "Francis Day adds, the Syrians were much esteemed. The greater, the number of these a native prince had, in his territory, the more he was feared by the neighbours. They are said to be very faithful and trust worthy." "Ever since the last of the Perumals, who it is believed, had sway over the whole land, Malabar or Kerala was divided into a number of petty chieftencies like Cochin, Alangad, Parur, Perumpadappu, Mangad, Kayamkulam, Pindanivattom, Desinganadu, Elayidath Swaroopam and Venad" no mention of Villiar Vattom.

Now, we have a glimpse of the 'Emperor of India' in Dr. Cherian's quotation of Moraes, 'a History of Christianity in India' p. 68. 'Poggi Barcioleni, secretary to Pope Eugene IV, in 1438 writes" There arrived a person from **Upper India** towards the north. He says that there is a Kingdom, 20 days journey from Cathay of which the King and all the inhabitants are Christians; but heretics being said to be Nestorians" Malabar was neither in the Upper India, north nor was there a Christian King where all the inhabitants were Christians. To take the letter of the Pope to Villiarvattom, it seems, is contrary to facts.

To an unbiassed and impartial student of history, it is crystal clear, that (1) from the 4th upto the 15th century, there had been a Christian Church which was neither Nestorian nor R. Catholic. Even in the 14th century, a Jacobite bishop came to Malabar. All the internal evidence points

11. Syrian Church in Malabar. 15.

to the fact of the existence of a Church with Jacobite faith. More concrete evidence would be brought out in the discussion concerning the Decrees of the Synod of Diamper. For the present let us close this chapter with the words of Fr. P. T. Geevarghese (Arch-bishop Mar Ivanios) "Thus from the various evidences, internal, external and circumstantial, we see the Syrian Church in Malabar could not have been anything but Jacobite, before (the 15th cent.)

CHAPTER IX

The Nestorian Period

In 1490, three Nestorian Bishops came to Malabar, for the first time and from that date, a new era begins. Even during their stay and sway here for nearly 110 years, the Leaven of Jacobitism was still working here, as is evident from the Decrees of the Diamper Synod.

1. The Nestorians in their home country

After the 'crusades' Rome began to look eastward and through the efforts of R. Catholic missionaries, they were successful to have a Syrian Patriarch and Latin Patriarch of Antioch! Again Maronites were a heretic sect. Attwater says, that in the 8th century, they raised one among them as Patriarch of Antioch. In 1098, the crusaders captured Antioch and they treated John IV, the Greek

12. Were Syrian Christians Nestorians?

1. Catholic Eastern Churches.

Patriarch, so badly that he fled to Constantinople. One Bernard was appointed as the Latin Patriarch of Antioch. After 1268, they were forced to adorn the court of the Pope—honorary Patriarchs (Patriarch ad honorem.) The Maronites joined the Roman Church through Amaury, the 3rd of the Latin Patriarchs. Attwater says that the epithet 'Maronite Patriarch' is "an act of grace from the See of Rome."

In the East, ever since the Catholicos of the East embraced Nestorianism, this church severed all 'its connection with Antioch and Rome. According to Attwater the Dominican and Franciscan Friars worked among them and in the 13th century, Yabalaha III entered into relationship with Rome. On page 19 of his works, he says 'without them (the Eastern Churches) the 'Universal Church' would appear perilously, like so many of its opponents asserts it, to be a product merely W. European..... Of all people, we Catholics of the Latin rite should glory in the Catholics of the Eastern rite, as the late Adrian Fortescue said 'for they are exceedingly important factor in our concept of the Universal Church.'

After Yabalaha III in 1551, Simon Denha became Catholicos. As the election of the Babylonian Patriarch (Catholicos) had been restricted from a particular family a discontented opposite party elected one John Sulaka, The Periodical, "New Buth Nahren"² says; When Shimone Dinha was the Patriarch, the Latins wanted Elea Sulaka. But they could find no bishop to consecrate him. Hence he was sent to Rome, where he was consecrated Patriarch. (by Pope Julius III to be the Patriarch of those who would join the catholic Church "It was at this time that the name 'Chaldean' began to be used to distinguish such people (from the Nestorians) (Attwater)

Upon his return, Sulaka kept the faith of his fathers. Ironically, Rome could not depose this impostor, for Rome

had no connection with the faith of the Assyrians, what so ever, and as such it lacked the essential ecclesiastical jurisdiction.”³ It is interesting to note that some of the successors of Dinha united with Rome and Shimon XIII a successor in the Sulaka line remained Nestorian!

The united ‘Chaldeans’ continued to use the Nestorian prayer books and the Liturgy of ‘Theodoros and Nestorius. In 1617 Patriarch Elia writes to Pope Paul V “Al holen then Shmohe de Theodoros u Nestorians, La meskaha lam romu men ktabe dilan Madna Loye” (About the names of Theodoros and Nestorians: it is impossible to remove them from our - Easterners - books.⁴ This background is necessary for the further history of a century of the Syrian Church in Malabar.

2. The arrival of Nestorian Bishops

After the visit of a Jacobite bishop in the 14th century, the Malankara Syrian Church had been awaiting the arrival of prelates from the west. As it seemed to them that the absence of a bishop would certainly weaken the church and as there arose a new set of believers at Kollam, the Syrians, as in ages past sent a deputation in 1490 to Antioch for obtaining prelates.

The situation at Antioch, at that time, was far from satisfactory. Regarding the election of Patriarch Ignatius Yuhanon Gailef, there was difference of opinion and consequently his term (1483—1493, had been not so calm. (Nevertheless, he died loved by all). In 1490, as the Patriarch could not comply with their request, due to internal strife, they turned their steps to the East — to the Maphrian, Representative of the Patriarch, but somehow it was to the Nestorian Catholicos of the East, that they reached!

3. Ibid 23

4. Genuine Relationes. 185

Shimun, the Nestorian Catholicos Patriarch consecrated Bishop Thoma and Bishop Yohannan and sent them to Malabar. Mar Thoma returned after a while and came again with three more bishops—Yabalaha, Yacob and Denha, consecrated by Patriarch Elia. In *Bibliothica Orientalis*.⁵ Assemani has reproduced a joint letter of those five bishops to their Patriarch. Elia of whom Mackenzie writes.⁶ “These Patriarchs of Babylon, originally Catholics fell into the Nestorian heresy and almost all the East became Nestorian. Rome did not set up rival Patriarchs.....from time to time, the Patriarchs were reconciled with Rome. There was one such reconciliation in 1318 and another in 1551. But referring to the latest books on the subject—*Giamil's Genuine Relations* – there were between these dates (1318–1551) 8 Patriarchs of Babylon with no connection with Rome; and among these eight come Simeon and Elia, who sent the five bishops to India. Thus it would appear that these 5 bishops were sent by Patriarchs, not in communion with Rome”

In their letter to the Patriarch, written in 1504, the bishops address the former: To the other Simeon, the Pappas of our day, the Timothy of our century, and the Jesus, son of Nun of our time, and the Yesuyab of our epoch, to whom has been given power in heaven and on earth, to feed the flock of Christ, with the staff of St. Peter, which was handed over to him in the course of time to Mar Elia, the Catholicos Patriarch of the Orient, the mother of the world... etc.⁷

This letter is valuable to maintain our argument that it is the 1st time that the Nestorian prelates come to Malabar for they say: The name of this country is Malabar. There are about 20 cities, of which three are powerful and famous; they are, Cranganore, Palur and Kollam. There are

5. Rome, 1725 P. T. p. 589–99.

6. Tra. St. Manual. 158

7. The Malabar Church and Rome. p. 4

Christians and Churches in all these places— "They are giving the Patriarch an idea of the new-found Land and Church. The last four bishops in the list were not intended for Malabar but to the countries in India, Dabag, Shin and Mashin.⁸ One might wonder, why the city of Udayamperoor was left out, which was acclaimed as 'the capital of Raja Thomas !

Again, their coming in contact with the Portuguese at Cannanore is also mentioned. They introduced themselves to the latter and stayed with them, two and a half months. But it was only one day, that they were allowed to say H. Mass, after the Portuguese priests offered H. Mass (some R. C. writers argue, that the saying of H. Mass on the same altar, points to affinity in faith. We should say that in those times even in the 19th century—it was usual that priests of different denominations offered H. Mass in the same church on the same Altar. For example; it was on the same Altar that the Jacobites and the Roman Catholics offered H. Mass in the Piravom, Kottayam, Changanacherry and Alleppey Churches upto the time of Col.-Munro) Mackenzie says that the hearing mass at Cannanore, might have been curiosity. That the Bishops who came to Malabar had been Nestorians is proved more clearly through the copy of the New Testament copies copied either by Bishop Yacoob or by his deacon Scaria in 1510 or 1513, there were lessons to be read for the commemoration Days of Nestor, Theodore and Diodore! The name of Nestor was afterwards stricken off!

2. Faith of the Syrian Church in Malabar in the 16th Century

Malankara Syrian Church, even at the close of the 15th century preserved its Jacobite faith. Rome was known

8. Ibid p. 3

9. The book is preserved in the Vatican Library (codex Vatic. Syr. 22 Olive 12

to Ma'abar and Malabar to Rome — only so much. In 1493 a Venetian traveller came to Malabar. “Aloysius Cada must who was in Calicut in 1493 says that the Christians of Malabar ‘knew that the Pope resides in Rome without any other knowledge of the Church of Rome.¹⁰ Fr. Marcellin states, what Pope Pius IX had said about the Malabar Church.

“ Even though the Malabar Christians owing to distance and other circumstances, found it difficult to have contact with western countries, had no contact with the Apostolic see for centuries, they never lost the Christian faith.” But we know that the Malabar Church was in communion with western Christendom Antioch and Alexandria, for centuries !

On 21st May 1498 Vasco de Gama landed at Kozhicode (Calicut) and was accorded a royal reception by the ruler, Zamorin. Christians were overjoyed at the sight of an influential fellow Christian from the west. As the Portuguese were unsuccessful in their search for a market in Calicut, they turned to the Kolathiri Raja, who permitted them free trade, with head quarters at Cannanore. On his return to Lisbon, Gama gave a detailed report of a well organised Church in Malabar. King of Portugal ordered another expedition to Malabar under Pedro Alvarez Cabral; who reached Malabar in 1500, this time with priests and missionaries. An Oratory was constructed at Calicut. Raja of Cochin too was friendly and Portuguese missionary work was begun at Cochin and the adjacent Vypeen Islands.

In 1502, when Cabral returned to Portugal, one Joseph and George accompanied him. George died on the way. Joseph visited Venice and Rome and had an audience with Pope Alexander VI. *Novus Orbis* or the Travels of Joseph the Indian, was published in 1507. Whitehouse says: Joseph

10. Syr. Church Mal 21

said to the Pope: Originally the Apostle Peter presided over the Church at Antioch, but when the Church at Rome suffered from the atrocious schism caused by Simon Magus, St. Peter was called to Rome to confound Simon and succour the distressed Christians. However, before leaving Antioch; he appointed a Vicar to act for him, whose successor the present Patriarch is.¹² Joseph is also referred to have said to the newly arrived Portuguese, that 'who ever Ye be, who have come from the West, we are true Christians, because we are from the place, where the followers of Christ were first called Christians.¹² His words are a clear proof of the existence of a Jacobite Church in Malabar in the 16th century, under the Patriarch of Antioch. Even though, circumstances led him to the Nestorian Patriarch; his words are most valuable.

One who had come with Vasco de Gama, after his second visit, writes. "They are good Christians. On holy days, they neither buy nor sell. They have sent priests to our Lord the Pope of Rome to **know about** the H. faith"¹² (We may add the faith which was hitherto unknown in Malabar)

3. Babylonian Prelates in Malabar

According to Schurhammer; Bishop John died in or about 1503 and bishops Yabalaha and Denha passed away some time after their arrival.¹³

1. Bishop Yacoob

Of bishop Yacoob we have some information from a letter of 22nd June 1550, written by one Mathews Diaz, a native of Malabar and member of the Latin Church, educated in Portugal, to the King of Portugal—John III..... "And now,

11. Thirusabha Charithra Samagraham. p. 300

10. Lingerings light in a dark land p. 81-82

11. Trav. St. Manual p. 202

12. Nammude Reeth. p. 46

there are two here, (Mar Thoma and Mar Yacob), from the said Babylonians, who first did all after the manner of Babylonia: until your Highness sent Fr. Alv. Penteado, who with much diligence and zeal brought the said two Babylonians to the obedience of the H. Mother, the Church and obtained for them a salary from your Highness and now, they no longer do anything after the Babylonian Custom, and they are very honest and obedient to the H. Mother, the Church - One, however, of those ordained by one of the Babylonians above mentioned, is going about, teaching these St. Thomas Christians, the Babylonian Customs without fear of God."¹⁴

A long letter of bishop Yakob to King John IV of Portugal reveals many things.¹⁵ "It may be 4 years, since a father, Master Joan Caro came to this country. From him I received many instructions for my salvation, and that of these my people..... one of these things of thy service.... I might order them (the Christians never more to sell any pepper to the Moors, (a grand job for a bishop!))..... Therein was said that thou orderst the favour of 20 Mitreas to be given me yearly; and as maintenance, what thy priests had in India..... And further thou askst in it, that I should allow Alvaro Penteado and the priest whom thou sendst for it to baptise the Christians of this country. As regards the Alms (!) may God give thee, the reward for it and I shall pay it with prayers and with those services (pepper trade!) of which I spoke. As for Alv. Penteado's baptising the Christians of the country, if thou doest this, because thou thinkst that I baptise in a manner different from that which Jesus Christ gave in the gospel... Do uot think I am so silly and know so little of the law that I do not

13. quoted in Mal. Ch. & Rome 15.

14. Ibid 21, 22

15. Mal. Chrt. Rome 10-16. Suriyani Sabha 1950 by me. 1950 P. 270-274 (Mal)

know the H. Scripture, old and new..... In the meantime the said fathers shall instruct them in the things of the faith...

In another letter (of 17 December 1530, he says, that the fathers of St. Francis help him very much and that at the advice of the Portuguese Governor, he had brought seven boys to Cochin.

His last years were not happy. As he played two roles at the same time — Babylonian among Syrians and Catholic before the Portuguese, the Malabar Christians got tired of him and consequently he had to shift from Cranganore, the Syrian Centre to Cochin, the Portuguese head quarters, in 1543 and in San Antonio Convent in Cochin he could find a dwelling. At Cochin he pledged some of the ancient valuable Copper—plates, to the Portuguese! Regarding his pathetic state, (St.) Francis Xavier in 1549 wrote to the King of Portugal.¹⁶ “Jacob Abuna, serving God and Your Highness in these parts for the last 45 years—disfavoured by your Highness and almost all here in India Here he is favoured only by the fathers of St. Francis and if it was not for them, the holy man would already be resting with God...

Joseph Chazhicat has these words for Mar Yakob:¹⁷ As in the letter of St. Francis, Mar Yakob was old, poor and given up by the Syrian Christians. Portuguese records testify that he had no esteem among the people, nor had he any authority over them. It seems that the relation between the ruler and the governed was extremely weak. As a nominal bishop, he spent his days in Cranganore as an ordinary monk. Copper—plates granted to Knai Thoma were in his custody. In his later days he found shelter with the Portuguese Governor of Cochin. The Copper plates he had taken with him to Cochin, he pledged with his new guardians.

16. Mal. Cht. Rome 34 17. Syr. Cot-of Ma. 186.

We have to suspect, that the Portuguese enticed Mar Yakob to their side in order to bring the administration of the Malabar Church under them."

During Mar Yakob's time the Portuguese started a college in 1541 at Cranganore. The medium of instruction was Latin and Latin rites and liturgy were taught, Mackenzie says: "Fr Vincent de Lago for some time preached among the Syrians—Gouveya says without any success and at last he gave up that itinerant work in despair and settled down at Cranganore, the homestead of the Syrians where he opened Seminary for any Syrian youth who wished to study for the priest-hood ¹⁸ Thirusabha Charithram ¹⁹ mentions Seminarists - Gouveya has recorded that the Syrians looked upon the Seminarists from the Syrian community with contempt. Those who were ordained in the latin rite were not allowed to say H. Mass in the Syrian Church even by their fathers." D' Souza writes: ²⁰ Two young men from noble families in Parur educated and ordained in Portugal, on their return, were disowned by their parents and they had to spend their days at Cranganore'.

Fr. Vincent's Seminary was a failure. As is the case everywhere, some Syrians yielded to Portuguese pressure with ulterior motives and they might have had the connivance of Mar Yakob.....They were few and had to merge in to the powerful Latin community.....and they were looked upon with contempt by conservative Christians ²¹. Hough adds ²² "The Syrians did not accept the validity of their ordination, nor did they allow them to preach anywhere, ascribing them as tools in the hands of the Portuguese and apostates from the faith of their fathers. The earlier good relationship with the Portuguese

18. Trav. St. Manu. P. 155.

19. Ed. by Fr. Xavier Kodapuzha 635

20. Oriente Conquestido II 71

21. Syn. Ch. Mal. 26.

22) Ch. in Ind. Vol 1. 247.

was changed into contempt mainly because of their intrusion in to the Syrian Church and secondly by the immoral lives of some of them. It is admitted by historians that being afraid of there immoral Portuguese, the Syrian Christians, enbloc left Cochin and settled in Eastern regions.

Mar Yakob passed away in 1550. Before we pass on to the successor of Bishop Yakob, it is necessary to sketch the gradual Ascendency of the Portuguese power in Kerala.

Vasco de gama visted Kerala, again in 1502 with 15 ships and 800 men. He Vanguished the Arabs who were in power and took Kozhicode (Calicut) He then proceeded to Cochin wher he could easily sign an agreement with the Raja of Cochin to whom he presented a gold crown and other valuables. The Portuguese were permitted by the Raja to construct ware houses wherever they liked and have military stations in Cochin. While at Cochin, it is said that Gama was visited by the Syrian nobles and presented him the "Sceptre of the Villiar Vattom Raja."

Realizing that they had solid footing in Cochin, the Portuguese priests began missionary work'. Although the Raja was against this move, they could convert nearly 10,000 They were at first friendly with the Syrians and helped many of the Syrian Churches.

In 1553, Pope Paul III (1534-49) instituted the Latin Diocese of Goa, which had jurisdiction over the Portuguese stations, from the Cape of Good Hope up to China, and the Diocese of Cochin was started in 4th February 1558 and Dom George Temudo was appointed the first Bisop. Thus. Cochin came under the Arch diocese of Goa'

2. Bishop Joseph

The Seleucean Patriarch Ahdisho (1555-71) in 1555 sent Mar Joseph brother of Mar Sulaka to Malabar, with three other bishops. They were detained at Goa, Mar Joseph and another bishop were shut up in a Franciscan

monastery at Bassien for 18 months, and other two at Goa. The Superior of the monastery, Antonio de Porto, in the meanwhile taught them Latin and on the Easter Sunday of 1556, they offered Mass according to Latin Liturgy. They were he permitted to proceed to Malabar with strict orders, not to do anything without the orders of the Archbishop of Goa. Bishop Ambrose who accompanied Mar Joseph died at Cochin in 1588.

The situation in Malabar bewildered Mar Joseph—The powerful Portuguese on one side and the firm and staunch Syrians on the other. He knew what course to take—a *via media*, because displeasure of the Portuguese would culminate in sending him back and the contempt from the Syrians' side would end in non-co-operation with him. He therefore found that insincerity was the best policy!

While in this predicament, he was commanded by the Portuguese to ordain candidates from the Cranganore Seminary. He could foresee that the Syrians would never accept those so ordained and his position would be adversely affected too. He therefore cleverly evaded the situation, raising a legal and logical objection that as those candidates knew only Latin and Portuguese and were instructed in accordance with Latin rites, they could not be ordained for the Syrian Church: Syrians were pleased, but Portuguese were furious and bade their time for a reprisal and a suitable occasion presented itself shortly.

According to Mackenzie; Mar Joseph visited Cochin, often, and Portuguese boys were engaged for his service. Once, during his classes for them, he insisted that they should have deep devotion towards Virgin Mary, but they should address her only, 'Mother of Christ' and not Mother of God'. His Nestorianism leaked out. "This wolf in the lamb's skin—heretic at heart and too meek in public—wanted to take back those few places, near Cochin and Kollam, which had frequent intercourse with the Portuguese, and had accepted the Roman Catholic faith."²³

The bishop of Cochin alleged Nestorianism on Mar Joseph and the matter was reported to Goa and to the authorities in Cochin. He was forthwith arrested and deported to Portugal - via Goa. He pleaded innocence before the Queen and promised that he would cleanse the (Malabar) Church from all heresies and do everything he could to bring the Church under the Church of Rome (Hough). During the absence of Mar Joseph, the bishop of Cochin made a vain attempt to bring the Syrians under him, through discussion held at Parur. The Syrians, not only discarded his suggestion, but also requested the Babylonian Patriarch for a bishop. Shimun VI of the Nestorian line, immediately sent Mar Abraham to Malabar.

Now, Mar Joseph, on his return from Portugal, was detained at Goa, and he was asked to take with him certain Portuguese priests in order to instruct the Syrians. He sought time to consider the matter. Next day, he told them that he had a vision, advising him not to take these priests with him! The subtle archbishop in reply said; that he too had a vision and showed him gospel verses "By fruit ye shall know them" and also 'wolves in the Lambs skin' etc!

When the news about Mar Abraham's arrival in Malabar reached Goa, Mar Joseph was at once set free. He had a cold reception in Malabar. At the request of Mar Joseph, Mar Abraham was arrested and deported to Portugal! Mar Joseph felt safe, at least, for a time.

When the ship, called at Mosambique, Mar Abraham somehow escaped and, reached the Chaldean Patriarch, for from experience he could learn that to rule in Malabar at that time, he should certainly have Portuguese aid. After spending 5 years with him, Mar Abraham was sent to Pope Pius IV. According to Hough. "After hearing the whole story from Mar Abraham, he was asked by the Pope to abjure his Syrian faith and to confess the Catholic faith and to receive re-consecration - to all of which he most

willingly subscribed! He was sent to the Archbishop of Venice. In his letter, dated 23 Feb. 1565, to Patriarch Abdiso, the Pope hoped that his (Mar Abraham's) work would be useful to reunite others.²⁴

Mar Abraham reached Goa in 1568. As usual, he was detained there, in spite of all his credentials. How he was illtreated and insulted at Goa is elaborately depicted in 'Abraham Metran's Pattu' in Malayalam.²⁵

During Mar Joseph's time "he gave orders to use our (R. C.) hosts and our wine, for before that they had consecrated, lumps kneaded with oil] and salt and sweet wine squeezed from moistened raisins" (Oriente Conquistado) Even though Mar Joseph did all these, Assemani is of the opinion, that Joseph had been Nestorian, because in the order of ordination copied by Mar Joseph (preserved in the Vatican Library) there are three verses composed by Mar Audisho, that anathematise Mar Coorilos and praise Mar Nestor. Mar Joseph was again deported to Portugal and thence to Rome, as he was found guilty by the First Provincial Synod of Goa (1567) convened by the order of the Pope, on 15th January 1567. He could survive the interrogation in Portugal and in Rome by 'wearing Lambskin'²⁶ He met his end in Rome in doubtful circumstances.²⁷ La Croze portrays the then ruling Pope as a fanatic.²⁸

The story of Mar Abraham's escape from the Goan prison is interesting. His prison "was on the sea-shore. He jumped into the Arabian sea with a leather bag.²⁹ on a Maundy Thursday! The manner, a bishop getting out of the clutches of an Archbishop in the H. Week!

24. Ibid p. 164

25. Refer to my Suriani Sabha (in Mal).

26. Kerala Christumatham. 57-58

27. Ibid. 28. Ind Ch. of St. Th. 96-97

The Syrians were only too glad to see him again in their midst, as they were totally ignorant of his submission to Rome. He succeeded in pulling on from 1568 to 1575. He re-ordained some, ordained by him, earlier. In 1575 Mar Abraham was invited to the Provincial Synod at Goa. Fearing the consequence, he approached the Cochin Raja who wrote to the the Pope, justifying Mar Abraham's non-attendance in the Synod. The Raja, also requested the Pope to grant Indulgences for a newly built Church! ³⁰

In 1574, Jesuits — whom Mosheim depicted as 'Pope's zealous advocates and soldiers' arrived in Malabar and with the co-operation of Mar Abraham started a Seminary at Vaipicotta, near Cranganore. While the bishop and the Jesuits, were acting together, at Cochin. Cranganore and Kollam, the Syrians who left Cranganore in fear of the Portuguese, were ignorant of their schemes and activities

Bishop Simon

Now, another bishop Simon, appears on the stage. "The authorities say that Simon was sent by the Nestorian Patriarch to counter the activities of Mar Abraham, who had submitted to the Chaldean Patriarch. Simon stayed at Kadathuruthy and a considerable number of Syrian Christians sided with him." ³¹ Hough adds that two parties -- quarrelled with each other and the bishops too excommunicated each other. The majority sided with Mar Simon "because he was free from Papal contamination." The ambitious Christians paid less regard to the Church of Christ than the heathen soldiers paid to the seamless Robe at the foot of the Cross." Mar Abraham reported to Goa against Mar Simon.

Meanwhile the Franciscans somehow got in touch with Simon and advised him that in order to withstand

29. Syr. Col. of Mal. 191.

30. Trav. St. Man. 166

31. *ibid.* 168

he onslaught of the Portuguese, it would be better for him to submit to the Pope. Believing them, Simon reached Cochin where he was arrested and from there subsequently he was sent to Portugal and Rome-Via Goa. The court of Enquiry found him guilty and Pope Sixtus V passed the verdict that he was neither bishop nor priest! and that he should be detained in a Monastery to study the faith. He was handed over to King Philip II of Portugal. In 1599 Mar Simon breathed his last in a monastery at Lisbon'.

Before his departure from Kaduthuruthy he had entrusted the flock in the care of a priest-Vicar General Jacob, 'who propagated the faith among the people for 12 years'. Historian Hough quotes Gouveya' who says that this priest preached at Kuravilangad, that St. Mary remained not a Virgin after Christ's birth and that he became tongue-tied on the spot.

Bishop Abraham again.

Bishop Abraham had been corresponding with the Pope, reaffirming the sincerity of his Catholic faith. The Pope on 20 November 1578 wrote to the Archbishop of Goa to cease from teasing Mar Abraham and that a fraternal approach was necessary, 'so that he may lead the natives to the Catholic faith'. On November 29 the Pope wrote to Mar Abraham, that a Catholic bishop, in addition to seeking his own salvation, should endeavour to 'Snatch' others from satan and indifference, to the Catholic faith'. At the instigation of Jesuits, Mar Abraham had a 'confession of faith', a second time and a Jesuit priest corrected the Missal. In the 3rd Synod of Goa Mar Abraham confessed the faith a third time! He agreed also to send all the Nestorian books to Goa for correction. Further, he was ready to ordain a third time, all those whom he ordained a second time as there were discrepancies in the former ordination!

Being informed of those disloyal activities, the Nestorian Patriarch demanded explanation from Mar Abraham and Mar Abraham explained that since the Portuguese were 'as the hammer on the anvil, he was forced to do all these and that he had fooled them by his 'so called confession of faith.

When Gouveya Geddes. Hough and Francis Day quote this, to some others, [it is a mere fabrication. Mackenzie says that 'the relation between Mar Abraham and the Portuguese priests were not so cordial as before. He rejected their request to ordain the students of the Vaipicota Seminary. When Archbishop Dom Mathias invited Mar Abraham to Goa. he quoted an Arabic proverb. "The cat that had once snakebite, would be horrified at the sight of a mere cord."'

The end of the Nestorian rule.

In 1597 Mar Abraham became confined to bed, at Angamali. Two priests from Vaipicotta Seminary who came with the object of hearing his confession and administering the anointing unction, were not allowed to administer either. (Hough) If Mar Abraham had displayed this firmness in years past, the Church might have lasted for years and years!

Another version is (Fr. Bernard) that on his death bed, he asked his people to be obedient to the Pope and to honour the Jesuits, and requested the Rector of Vaipicotta Seminary to take up the administration of the Church. But Chazhicat (Syr-Col) has a different version. 'When Mar Abraham passed away at Angamali, he was entombed in the East Church, there. But his tomb is not seen there, and nobody knows where,, inside the Church, he was entombed. It is said that during the time of Archbishop Bernardine of Varapoly, the tomb was pulled down, presuming Mar Abraham had been Nestorian. Before his death, Mar Abraham appointed Archdeacon Geevarughis (George) of Pakalomattom, Administrator of the Malankara Church.

And thus came to a close, the Nestorian period of 107 years (1490-1597). Had those Bishops cared more for the interest and glory of their Church than their own, their Church could have had a firm foundation in Malabar. Two of them had to end their lives in Portugal; and one had to plunge in to the Arabian sea to save his life! The lesson,

they have left to posterity especially to the high Ecclesiastics of all time, is that the moment is the mother of ages and that the right or wrong, a bishop does, goes to make what we call Church History.

CHAPTER X

A NEW ERA 1597-1653

Archbishop Alexis De Meneziz.

Dom Meneziz was appointed Archbishop of Goa in 1595. Hough says that Meneziz embarked for India more in character of a crusader against an infidel nation than that of a Christian bishop to instruct the ignorant and guide the wandering and comfort the afflicted of Jesus' flock "

A letter of Archbishop to his friend, the Latin Patriarch of Jerusalem (always residing at Rome). dt. 19 December 1597' few days before the efflimise of Mar Abraham brings facts to the limelight.

"When I received the second Bull from H. H. The Pope, the Bishop Mar Abraham had passed away and all the people promised obedience to the Archdeacon. Although the Portuguese had been working to bring these christians, they were revolting against the bishop in this matter since they had been in schisms and Nestorian error for a long time. In a Synod of the clergy and the laity, they have decided that they shall submit to the pope, if he send a Syrian bishop and they would consider what to do, if he sends a Latin bishop I am informed that a priest objected the mention of the Pope in prayer. I have written to the Archdeacon, that I

would punish him for the same. To eradicate all these errors, I have decided to go there myself and to visit their churches which are in the heathen lands. I have friends in these countries and in addition my own authority, because I am the Second in this country. The heathen King (of Cochin) will be 'friendly towards me, for personal gain. I will convene a Synod of the clergy and bring them under the authority of the Roman Church and make them agree to accept the bishop whom the Pope appoints and cleanse their Church from all errors and from all schisms and remove from their midst all the books containing heresy. I will also take with me some, who are well-versed in the language of these christians and some Jesuit priests. **This is a dangerous journey.** I will have to remain there six or seven months. I will be waiting upto October to see whether a bishop would come for this Church. If the bishop has not yet been appointed, I inform you that a Jesuit bishop is needed here. I am of opinion that the new bishop should be advised that the Syriac language should gradually be demolished, and as this language is a channel for heresies, it should be imperative that the priests should master Latin. The duty of a good administrator is to remove Syriac and to introduce Latin instead. The first thing is that this bishop should be Assistant to the Archbishop of Goa. It is the Babel Patriarch who sends bishops to rule this Church and not the Patriarch of Alexandria as was known to us. He (the Babel Patriarch) is a public heretic with a thousand errors and never desires to give them up. The late bishop (Mar Abraham) was one of his sect and he has passed away without desire to give them up. He was not inclined to publish the Jubilee of the H. Father, which I published. In some churches it was solemnly celebrated, because I published it through the Jesuits."

This letter is valuable for having some idea of the state of affairs in Malabar. It says that 1) The whole Malabar Syrian Church submitted to the Archdeacon and not to the Rector 2) The whole activities were to yoke

the Malabar Syrians under the Catholic faith 3) There were "schismatics" and Nestorian heretics in Malabar 4) Mar Abraham was a Nestorian heretic and whenever he worked for the Portuguese, the Syrians revolted against him. 5) Mentioning the name of the Pope, in prayers, was objected to. 6) The Archbishop is confident in his own and the Portuguese power and in the help of the local Raja. 7) The AIMS of his visit were (a) to bring Malabar under the See of Rome. (b) To banish Schism and heresy from Malabar. (c) to introduce Latin Rituals in the place of Syrian liturgies - which according to him were full of errors. 8) From his words 'that this is a dangerous journey' it is evident that in his efforts to change the faith of the Malabar Syrian Church, he feared the worst. 9) The most important information regarding the Church is that Rome had only a vague idea about this Church, - that there were christians here who were following the Jacobite faith, replenished by Alexandria, which had all along been a Jacobite See.⁸ 9) Mar Abraham and the Patriarchs who sent him here and the other bishops were heretics. While some Malabar authors say that Mar Abraham died 'a good catholic' his contemporary Dom Menezis says that he was an out and out heretic. In short that Archbishop's letter is really informative regarding the Nestorian rule of that time and the Jacobite administration - earlier.

II. Archbishop Meneziz in Malabar.

In his letter of 15th February 1597, Mathias Albuquerque, Viceroy of Goa, intimated Meneziz who had been on a visit to Daman, about the demise of Mar Abraham. Though he first thought of appointing Francisco Roz, Rector of the Vaipicotta Seminary as the Administator of Angamaly,

3. The Coptic Rite under Rome began in 1741 and the Ethiopian in 1839 only...
(Catholic Eastern Churches - chart.)

he decided finally to go to Malabar and bring Archdeacon George, who had been elected for the post—to his knees, and informed him of his programme and ordered him to look after the affairs of the church, for the time being, jointly with Fr. Roz. He was also asked to have the Confession of Faith. The Archdeacon refused. But Meneziz was resolute, who asked George to have the Confession, immediately: George prayed for four month's time, in the hope that a Syrian bishop might arrive. The Syrians, meanwhile in their Assembly at Angamali, resolved to accept only a bishop who would be appointed by their Patriarch and and that no Latin bishop should enter their churches. Hough says that certain Jesuit Fathers at Angamali and Kadathuruthy escaped somehow from the furious Syrians.

The enraged Dom Meneziz authorised a Franciscan Friar, before whom George should make his Confession of Faith, and the latter had to concede. The confession could not satisfy Meneziz, since George had wisely omitted the word 'Rome' and confessed that he was a Catholic and believed what the 'Church' believed. He had to repeat the confession again at Vaipicotta. Meneziz found that the only hope of reducing the Archdeacon and his Church, to the obedience of the Pope rested on his own presence and authority on the spot.

With a massive retinue, Dom Meneziz arrived at Cochin on 26th January 1599 and enjoyed a grand reception by the Latin bishop of Cochin and the Portuguese authorities. Soon after, the Raja of Cochin was honoured by the title 'Brother in arms to the King of Portugal'. "The principal lever that moved the Raja was a golden bribe of 20000 ducats (9500 pounds), for which paltry sum, he sold the best and bravest of his subjects to the enemy.' (Hough)

Summoned by the archbishop, the Archdeacon presented himself at Cochin with 3000 followers, (presumably

to withstand any Portuguese move to entrap George). The first day's discussion continued on the next day at Vaipicotta. George was asked to sign a document which asserted that the Babel Patriarchs were heretics and excommunicated by the Church of Rome. Gouveya says that the Archdeacon's face changed to many colours. The final words from Meneziz battered on George; "Sign it Father, for it is full time to lay the axe at the foot of the tree. (ibid) The trembling Archdeacon signed. The document was published on the church wall.

From Vaipicotta, Meneziz went to Parur, where he experienced hostile reception. Unaccompanied by the Archdeacon, he visited several churches and confirmed many, in contravention of the agreement between him and the Archdeacon, that Meneziz would not and should not conduct any episcopal function. Nothing daunted him.

On one occasion Meneziz asked George - "Do you believe the Gospel of St. John?-" "Yes". Q- "Is it not written 'The Word became flesh and dwelt among us ? - 'yes'" Q. "But your Patriarch and bishops taught you that the Word did not become flesh and Christ is not God from eternity? and in your Order for Christmas you sing "It is not as the unbelieving Roman Church teaches - The Word did not become flesh - The Word dwelt in Christ, as in a house. "Is it so ?- Silence. (Hough) This conversation smashes the argument from certain quarters that Meneziz came to change the Syrian to the Latin Rite - and also the bishops who came were all Catholics.

During Meneziz campaign in the Malabar Church, Mulanthuruthy closed its doors before him, but Udaympoor had open doors for him. During his visits, he ordained many, against the spirit of the agreement. The Archdeacon could protest only through his absence. He published throughout the Church, that any Syrian who got ordained by Meneziz, would be excommunicated and also that Men-

eziz should not be received in any church. Even though the senior priest of the Udayamperoor church asked Meneziz to vacate, the latter ordained there 38 persons. At Parur, Kaduthuruthy, and Udayamperoor he ordained 100 persons. (Gouveya, Raulin, La Croze, Gedes, Hough)

Some writers ask, how could Meneziz confirm and ordain, if the Syrians had not been Catholics? We should remember that he was not doing things in a hurry., wherever he could set his feet he was so clever as to bring people to his side., utilising every means. He earned the respect of the common people, through his visiting the poor and destitute and helping them. The newly ordained and their families were loyal to him. (Thirusabha charithram 614-615)

Meneziz now turned to the Archdeacon and frightened him through a warning that his rival Thomas Kurien would be made Archdeacon in his place, if he would not subscribe to the ten clauses, given below; 1. Anathematise Nestor, Theodore and Diodore and confess that they are in the hellfire. 2. Confess that the law of Peter and the law of Thomas are the same. 3. Confess faith, in the formula given by him. 4. Hand over all the books to him either for correction or to be burnt. 5. Accept the supermacy of the Pope. 6. Anathematise the Patriarch as heretic and promise by oath that no connection would be maintained. 7. Promise by oath that no bishop—except the one appointed by Rome and recognised by Goa—would be accepted. 8. Accept and obey Meneziz as his superior, until a new bishop arrives. 9. Convene a meeting at the venue, fixed by Meneziz and accept its Decrees. 10. He should not travel with a retinue of bodyguards, travel only with Meneziz in the same carriage. Meneziz, further warned that the non-acceptance of or any one those clauses would be regarded as the rejection of all clauses and consequent actions would be taken. Poor Archdeacon had to submit owing to the division in the Church, pressure from the Raja of Cochin and the Portuguese power. (ibid) Hough adds, quoting from Gouveya: "Behind closed doors, the Archdeacon knelt before a cruci-

fix placed on a table, and placing his hands on the Missal took oath on all these ten points and read the Confession of Faith and then signed". The date for the Council, too was fixed

Meneziz' visit to Kadathuruthy was eventful. On April 1, 1599, on his arrival there, one of the Kathanars objected to his entry into church, while other priests sided with Meneziz. The lone Kathanar approached the Archdeacon at Angamaly and returned with the latter's letter, excommunicating all these who followed Meneziz. The Kathanar entered the Madbaha, while the Archbishop was offering H. Mass, and the holy place turned to be a scene of confusion, uproar and fisting. The Kathanar was manhandled and carried away. Hough says that since the majority of the priests and laymen, made their submission to Rome, this town, Kadathuruthy might be considered as the first field of victory for Meneziz. Chazhicat too records that it was Kadathuruthy that first submitted to Rome.

Meneziz again reached Mulanthuruthy; as before, the doors were closed before him. Nadamel too sent him back.

At Udyamperoor, the Minister of the Cochin Raja visited him. Meneziz' words to him illustrates, how powerful and bold, Meneziz was. "Don't offer to speak to me. I know your heart too well and the illwill that you have in all that concerns me, and the christian law. But there is one, that I blame more than you; and that is your Master who though "Brother in Arms" to the King of Portugal suffer me to be thus ill-treated in his own country. But you may tell him from me, that the King of Portugal shall know, how I have been used by him and that it will not be long ere he shall smart for it." The miserable minister agreed to have everything done at the former's order. Meneziz told him; If what you say is true, I must know it at once. Call together the people and in the name of the Raja, order them to accept me as their spiritual Head and each one should come under the Roman Church in

which are all true christians in the whole world, even the King of Portugal. They should give up the Archdeacon and his party. In one word whatever I order, must be obeyed. Now speak to them." "The frightened minister ordered as above, with a warning that failing to obey, the wrath of the Raja would be upon them. (Hough) The minister humbly presented before Meneziz that the Portuguese had lately cancelled the honorarium to the Raja of Cochin, to which Meneziz told him "Let me see what the Raja does for me; then I shall consider his case with the King of Portugal and the Viceroy."

Meneziz then wrote to the Archdeacon that the christians are in hellfire, on account of his rebellion and obstinacy, that St. Thomas was witnessing all these and that his punishment was imminent. Gouveya says that the Archdeacon was upset and he found that his position was extremely weak and could do nothing to rebutt the resolute Archbishop.

Synod of Diamper (Udayamperoor) 1599

The venue for the Council was selected—Udayamperoor — on account of its proximity to the Royai House of Cochin and to the garrison Fort at Cochin. Meneziz arrived early, accompanied by his confessor, theologians, Fr. Roz and Fr. Britto of the Vaipicotta Seminary and among others, Antony de Norhona, the Portuguese Captain of Cochin. On 20th June 1599, the Synod had its First Session, attended by 813 members—153 priests and 660 laymen. This number prompts some R. C. writers to claim that all were Catholics. Meneziz' church visits and his magnetic personality, the Portugueses power and above all, fear of confiscation of the church properties, goaded them to rush to Diamper. The Syrian Christians were subjects to the Raja of Cochin, Alangad, Mangad, Purakad,

Thekumkur, Vadakumkur, Kundara etc. Fr. Bernard has recorded that the Raja of Mangad was won over by presenting him silk, and the Raja of Cochin with gold, and those of Purakad and Kundara, with title of "Brother in Arms," and the ministers of the Queen of Pimenta (Vadakumkur) with gold¹. E. M. Philip says that the Raja of Cochin through a Proclamation warned his subjects that if any church failed to send representatives, all the church properties would be confiscated².

Those who attended the Council did not do so for an 'en masse' conversion to the Church of Rome. On the contrary they were confident that their majority would smash the calculations of Meneziz. Let us remember also, that Meneziz had ordained more than 100 priests and they were Kathanars of Kadathuruthy mentality.

In addition to the delegates, the Governor of Cochin, Commissioner of the Portuguese Treasury, and trade magnates too graced the Synod. Chazhicat points out the "modus operandi" of the Synod. "Decrees prepared earlier, were read by one and seconded by another, and were passed by the delegates, unanimously; their eyes, fixed on Portuguese bayonets.³ 267 resolutions were passed in 9 sessions; some of which we have to consider seriously.

After the consummation of the Synod each priest was supplied with a consecrated Altar stone, bottles for H. Oils, an Order of Sacraments, translated from Latin into Syriac and Surplice of the Latin rite, altar cloth for each church and holy vestments according to the Latin rite. - outwardly Syrian; but in essence Latin! (4)

2) Indian Church of St. Thomas.

3) Syr. Colonisation of Malabar 198.

4) Card. Tisserent, quoted charithram 648.

Meneziz, now had everything, he desired. He continued his visits to churches, now without any opposition. He visited, Kottayam, Kodamalur, S. Parur, Mulanthuruthy, Parur, Ankamali, Akapparampu, Mangad (Alangad) Vaipicotta, Kodungalloor, Muttom, Pallipuram, Kallorkat, Calacolum (Kayamkulam) coulam (Kollam), Thevalakara, Kumdera, Calare (Kallada) Caramanate (Kadampanad), Carthikapally, Corigodungara, Podiagabo (Puthiacavu), Niranam. Chengannoor, Paligunde Prout (Piravom) Kadathuruthy, Kuravilangad, etc. At Parur an assembly of priests and the elite-Meneziz presiding—elected Fr. Roz to be consecrated as Bishop., of Malabar.

All Syriac books were collected—many were corrected and many more were committed to flames. Victorious Meneziz reached Goa on 16th November 1599.

Within a span of nearly 10 months, he accomplished a herculean task, which have taken a person of weaker calibre, years and years. In all fairness we should say, that he was unequalled in valour and firmness of purpose. To him and him only goes the credit of a flourishing Roman Catholic Church in Malabar., and the total ousting of the Nestorian Church in the area. Had the Nestorian bishops had half the zeal, the steadfastness and sincerity of Meneziz, they could have laid the foundation of well-organised and thriving 'Church of the East' here.'

A Critical Study of Certain Decrees

Some of the Decrees furnishes us with valuable facts concerning the Malabar Church of the pre-Synod period. (All the Decrees have been printed in Coimbra in 1606 and translated into English by Geddes)

1) Why the Synod was convened ?

“Celebrated by the Most Rev. Lord, Dom Frey Alexis de Meneziz.....on the 3rd Sunday after Pentecost being the 20th day of July, in the year of our Lord 1599 in the Church of All Saints, in the town and kingdom of

Diamper subject to the king of Cochin an infidel, in which the said bishopric with all the christians thereunto belonging
 SUBMITTED ITSELF TO THE POPE AND THE
 H. ROMAN CHURCH.”

2) Joan Pinto, the Examiner says that he examined the Decrees, that it (the synod) was necessary to root out the errors, schism and heresies sown in that ancient Church founded by St. Thomas, by heretics especially Nestorians (In the Catholic view there were ‘heretics’ besides the Nestorian)

3) Session I Decree I. Meneziz asked the delegates whether they liked the Assembly of the Bishopric which was for some time separated FROM THE POPE OF ROME, TO SUBMIT TO THE POPE the Successor of St. Peter.

4) Session III Decree I. is regarding the New Testament in use here at that time. The Decree points out the omissions and changes made in the NT to suit the Nestorian point of view Decree 7 is about the heretical teachings in their prayer books, regarding the H. Mother of God. Decree 8. Says that the Church was subject to NESTORIAN PATRIARCHS WHO ARE AN ACCURSED SECT, schismatics and aliens to the Roman Church and strangers to the catholic faith and therefore excommunicated and anathematised. The 9th Decree: All the books used in this Church are Nestorian and as per order of the Patriarchs, on a particular day, the commemoration of Nestor, a deceiver and heretic is celebrated in this Church – and on the Friday after Christmas is held the commemoration of Nestor, Theodore and Diodore and that of Abraham and Narsai, on the 1st Friday after that. All these persons were excommunicated and anathematised heretics and excluded from the Mother Church and therefore they are now burning in hellfire! Their people are the followers of such people. The Synod, therefore commands that on 1st Friday after Christmas, St. Athanasius, St. Basil, St. Gregory and St. John Chrysostom should be remembered.” Decree II says

that in the Creed used here the words-; "Light of Light, True God of True God, One in essence with 'the Father'" are left out. Decree 14; This Diocese is abounding in books, full of heresies and blasphemies and untrue faith, written by Nestorian heretics and persons of OTHER DEVILISH SECTS (The "other devilish sects" mentioned by Romans might, certainly be Jacobites or according to them 'monophysites'. Taking together the 'Jacobite relation', mentioned in Meneziz' letter and this Decree, it is obvious that the Jacobite faith was prevalent here before 1490. Assemani also has recorded that Jacobites also had been here besides Nestorians.

The contents of certain books are interesting. 'Our Lords'-Boyhood says, that Christ had two Persons. 'Kthabad Marganitha' says that St. Mary should never be called Mother of God—only Mother of Christ. 2 persons in Christ. 3) There are 3 faiths—Nestorian, Jacobite and Roman, and among them, Nestorian is the true faith, instructed by the Apostles, and the faith of Rome is untrue and heretic and it is by force of arms it spread throughout the world. Excommunicating Nestor is similar to excommunicating the prophets and the Apostles and the evangelists. He who was alien to the Nestorian faith, would never enter the Kingdom of Heaven, and so on. To claim such a Church to be 'catholic as done by certain catholics, is really interesting. 3) 'The Book of the H. Fathers also repeat that St. Mary is only Mother of Christ and it is heresy to say that God was born and 'God' died. The Babylonian Patriarch is the Supreme Head of the whole Christian Church etc, 'Biography of Monk Isaih has the interesting remarks; since Koorilos anathematised Mar Nestor, he is heretic, now in hellfire; that the devils are not torturing him much, because he had been their friend in the world. 'The Book of 'Synod', 'Maclamatus', And 'Varda' repeat Nestorian heresies. In the 'Book of Mento' there lies the teaching that our Lord was only a 'Symbol' of the word' and the essence of God dwelt in the 'man' Jesus as in an abode. Commentary on the Gospels have these among others—2 Persons in Christ, He is

created-everything in the Gospel is not true, for the gospel authors were not eyewitnesses - it was because Christ was mere 'inan' that he couldn't know the last Day-It was not Jesus that Thomas called My Lord, my God, it was only an exclamation. etc. Though we mourn the destruction of historical records, we are prompted to praise Meneziz for committing these blasphemous literature to flames. Besides the books mentioned above, 19 more books, full of heretical teaching are mentioned in the Synod's list.

The 16th Decree also testifies to our argument regarding Jacobite influence in Malabar, before 1490 (There are 2 Scripts in Syriac - the Eastern and the Western. The former is sometimes called 'Chaldaic or Nestorian and the latter - Moronoyo or Jacobite or Edessan or merely Syriac) The 16th Decree authorises Fr. Roz to correct books—his qualification-being (1) well versed in Doctrine and (2) in the Chaldean 'and' the Syriac Languages. As there had been books in SYRIAC in Malabar it is evident that Jacobite faith had been here, earlier.

The 20th Decree asked the delegates to take oath, accepting the Synod of Ephesus, which anathematised Nestor. The reason attributed was that 'that in this province the devilish Nestorian faith was preached for years. (note; not Centuries)

From the 1st decree of the 4th session it was clear that there had been here 2 kinds of formulas' for baptising ; one of which was the formula, which we use even at present'.

In the Liturgy, the Babylonian patriarch was remembered in the 1st Thubden and in the 4th Mother of Christ instead of Mother of God and in the 5th Nestor and others were remembered (patres Nostos sanctos et vrritayes Doctores Dominum et sanctum et Nestorium etc.)

By the 8th Decree of Session 5 ' Pathira '-unleavened bread was introduced instead of **Hmira** (Leavened bread)

and by the 19th Decree of the 8th Session, Ave Mary prayer as taught by the Nestorians was corrected, inserting the words 'Mother of God (' The 37th Decree clearly expresses ;— 'Holy Mother Church of Rome, unto which See has NOW yielded a perfect obedience.'''¹

The few decrees, we have examined prove beyond doubt that Meneziz dealt with a Nestorian set up of his time and that there were glimpses of Jacobite rule earlier. By means of the Synod, Meneziz purged the Malabar Church of all Nestorian heresies and brought the Church to the obedience of the Pope. Hough says (p-241) "although R. Catholic authors have an ardent desire to show a Roman Catholic beginning for the Church, the Portuguese could not find any Catholicism either in faith or in administration; which fact is clearly admitted by their own writings."

Of the Syriac Bible mentioned earlier Fr. Roz says that he could find a Syriac book written about 1200 AD. From which Mackenzie concludes that this book is a sure proof of the existence of a Church here having Jacobite faith holding relation with the Church in Syria in by-gone centuries ².

Meneziz never wished to change Syriac for Latin, he had told the Syrians that he would supply Rituals in Chaldean Syriac printed in Rome so that they might be devoid of heresies 'His aim was only to correct them according to R. Catholic faith. On the preparation of the rituals a Catholic writer bemoans that it was like a mule—neither a horse nor an ass. (2) Another Catholic writer too admits

1 "Udayamperror Nischayangal 'Malayalam). For a detailed study on the subject refer to E .M. Philip—"The Syrian Church of St. Thomas P. 130—139)

2 (page P. 190. (X2 Therkumbhagor and Vadakumbhagor — 438.

the double nature of the Rituals. He says: Malabar had to use the rituals translated from Latin to Syriac, in the place of Rituals of the Chaldean Syrian rite which was in Kerala for ages. Portuguese bishops have changed various portions of the order of the Mass and of the canonical prayers. The Syrian Catholics of Kerala now use those rituals, translated from Latin to Syriac, during the time of Portuguese bishops and their successors, the Latin Bishops. Even now the bishops of the Chaldean rite in Kerala ordain priests and consecrate bishops, using books, that are being used by the Latins.³

Pope Clement IV through his Bull of 4th August 1600, conferred on the King of Portugal 'the Patronage of the Malabar Church' and the latter promised to bestow 15000 Crusades yearly and enough wine for Mass and appointed Fr. Roz as the bishop of Malabar.⁴

After the Synod the Kathanars were asked to divorce their wives who were called 'Kathaniars' or Kathathiars, and had the privilege of certain allowances from the church in which their husbands officiated. The Synod ordered that such allowance would be paid thereafter, only to the Kathaniars who separate themselves from their Kathanar!

The Kathaniars too wore a cross of gold or some other metal, as the Kathanars did. Kathanar's ordinary dress was simple, a Pyjama, a Kamies which reached below the knees, and having a flap to the back, behind the neck⁵ (as is still the ordinary dress of the Jacobite clergy). This dress too was changed to the Latin pattern.

3. Vadassery, 'Catholic Sabayum Yakobaya Vadan-galum. 3031

4. Philip 106 Mack. 180

5. Syr. Col, Mal. 199.

In conclusion, we quote from the Apostolic Bull of Pope Clement VIII dated 19th May 1601. "Wherefore we were filled with great Joy in the Lord, when from letters written on this topic. We learned that our venerable brother, the Archbishop of Goa held among you a Synod, which was attended by your priests and by the noble men of your community, **in which Synod**, by the influence of the H. spirit, with a great unanimity of mind, **the errors of the impious Nestorians were by you rejected, anathematised and condemned** — but which is of the utmost importance. You acknowledged and professed that the Roman Pontiff—the common father of the faithful, is the Head of the whole Church..."⁶

After the Synod

1. We have, seen that rituals translated from Latin to Syriac and to Chaldean were presented to the priests. (Mack. 131) This is yet another indication, that there had been priests here, who used Pshitta or Jacobite Syriac the only explanation being **the existence of Syriac (Jacobite) books and of priests who used them**. Another notable finding from IL VIAGGIO AL INDIA ORIENTALE, by Fr. Vincent Maria, printed in Rome in 1673, is interesting and informative. 'The Malabar Christians honoured Nestorius and **Mar Dioscoros** Patriarch of Alexandria.'⁷ Needless to remind students of Church History that the followers of Nestor anathematise Dioscoros and the followers of Dioscoros condemn Nestor. It is evident, therefore that there existed in Malabar two sects—entirely different in matters of faith. This too strengthens our oft-repeated assertion, that there had been a Jacobite Church in Malabar prior to 1490.

The Sabor Proth Church at Udayamperoor was re-named All Saints Church.

6. Dots by Mackenzie 131.

7. Quoted by La Croze 352-58, Hough. 207.

CHAPTER XI

Roman Catholic period 1600—53

1. Latin Bishops

Fr. Francisco Roz, consecrated in 1601, shifted the headquarters of the bishop from Angamali to Cranganore, as it was safer for the Latin bishop. He passed away in 1617 (1624)

Stephen de Britto another Latin Bishop succeeded him. Within a short time, relation between the Archdeacon and Britto became bitter. In 1628, the Dominicans started a Seminary at Kadathuruthy where Syriac (Chaldean) also was taught. Donato, the Rector of the Seminary a Syriac Scholar, could easily earn the respect of the Syrians, and Archdeacon George requested the Papal Nuncio at Lisbon, to consecrate Donato as co-adjutor to Britto. Donato was made bishop, but on his return to Malabar, he was slain by pirates.

In 1632 the Archdeacon and the priests, assembled at Edappally and submitted a memorandum, to Rome for relief from the Latin ecclesiasts. In 1637 Archdeacon George expired and Thomas was elected to succeed him as Archdeacon. Bishop Britto passed away in 1641.

Francis Garcia, a Jesuit was the next bishop, who was on good terms with Archdeacon Thoma for a brief while. Allegations about the autocratic rule of Garcia, flew to Rome; but in vain. This situation prompted the Archdeacon and the priests to begin quest for Syrian bishops; because, as Hough says — the Syrians began to feel the burden of the Roman Yoke to which they were yoked by force. La croze says, that the Syrians were treated as slaves: The annual grant for priests, from Portugal, also dwindled.

The new Archdeacon Thoma could suffer this unjust treatment no longer. The Syrians, who had earlier connection with Antioch and Alexandria and some with leaning towards the Nestorians in Babylon wrote to those Centres for a Syrian Bishop. It was only Antioch that stretched forth its helping hands to assist the Syrian Church in Malabar.

2. Ahathalla - Patriarch Ignatius Abdulla of Turabdeen.

As the Portuguese envisaged such a move as mentioned above, they kept vigil at all ports in Portuguese India. Now, came a Syrian Primate; whom the Europeans call Ahathalla. He landed at Surat in Gujarat in 1650. The news was reported by the Portuguese to the Inquisitor General in Goa and the Primate was taken into custody; and thence brought to Mylapore. Another version is that he escaped somehow and in a Dutch vessel arrived at Mylapore. (Fr. Xavier 624) which is apparently more probable. Fr. Marcel de Laiva, Rector of Mylapore Seminary kept him there taking measures so as to keep him aloof from Malabar. He was, by chance, met there by two deacons from Malabar, Itty of Chengayil, Chengannoor and Kurien of Kizhakedath, Kuravilangad, who had been on a pilgrimage to Mylapore. Before proceeding further, we have to ascertain, who this Ahathala was: Catholic, Nestorian, or Jacobite?

Was he a Roman Catholic? NO. 1) In the Papal Bull. *Gratum nobis*' of 20th January 1660, Pope Alexander VII says: Dear sons, let it be known to you that a man named Ahathalla or Ignatius contrimans or Adiodatis - a Schismatic one who styles himself a Patriarch, who is said to be arrested at Mylapore has not been sent by Pope Innocent IX or by our predecessors, the Popes of Rome. Trav. St. Man. 184

2) According to Raulin; the request for a bishop reached the Alexandrian Patriarch when he was in Grand Cairo. With him was, at the moment, a Syrian bishop named Theodore (Greek) Ahathalla (Arabic). Had it been

fact, the bishop staying with the Jacobite Coptic Patriarch was not a Roman Catholic.

3. Vincent Maria's opinion is that this man was a Jacobite Bishop, who, when excommunicated by the Jacobite Patriarch of Antioch, found asylum at Cairo. This too confirms that he was not a R. Catholic, but a Jacobite—excommunicated or not. Vincent's explanation seems baseless, because one, expelled by the Patriarch of Antioch, would never be accepted by his brother in faith, the Alexandrian Patriarch. Even if it is probable, there was no need of sending him to the Babylonian Patriarch for confirmation, as Vincent says. This too reveals that the whole story is a fabrication.

4. Assemani asserts that he was either a Jacobite or a Nestorian, and not a Catholic (Hough)

5. Bishop Garcia, in his letter to the Assembly convened by the Syrians to consider the letter of Ahathalla, strongly affirms that he was not a Catholic nor was he sent with the Pope's approval.

6. Mackenzie is clear in his assertion that Ahathalla was sent by the Jacobite Patriarch of Antioch.

7. M. V. Paul, quoting from 'Land of Perumals' says that Catholicos Simon X sent Ahathalla to Malabar.

8. Steward in his 'Nestorian Missionary Enterprise' regards him as a Nestorian bishop. The above references point to the fact that he was not a Catholic.

Nestorian or Jacobite ?

An impartial study, regarding the firm conviction of the Malankara Syrian Church, would clear the issue.

1. Archdeacon Thomas (Mar Thoma I 1665-70) **Contemporary** of Mar Ahattalla—in his letter to the Patriarch of Antioch, through Stephanos of Amid, writes that "Parankikal" (Portuguese R. Catholics) drowned the Patriarch of Antioch, Ignatius. (2) So does Mar Thoma V (1729-65) mention Ahattalla as the 'Patriarch of Antioch'

in his letter to the Patriarch. (3) Mar Thomas VI too repeats the same (1765 – 1808) (4) Representatives of the whole Malankara Syrian Orthodox Church assembled at the Synod of Mulamthuruthy in 1876 under the presidentship of H. H Ignatius Peter III, Patriarch of Antioch, in their submission unanimously assert that Ahattalla, the Patriarch of Antioch was drowned in the Arabian Sea by the Portuguese. (5) Mar Athanasius Paulose Metropolitan of Beirut, Lebanon, specifies Mar Ahattalla as Patriarch Ignatius Abdo or Abdulla of Tur Abdeen. (2) 6) Even on 3rd Makarom 1987, the Orthodox Big Church of Thumpamon (Kerala), according to the age – old custom of that Church, had the commemoration festival of Patriarch Ignatius (who was done away with on 3rd Makarom (1653)

In brief; Ahattalla was disowned by the R-Catholics and is only vaguely claimed by the Nestorians and that too without evidence—whereas the Jacobite Church, from the date of his arrival in Cochins Port, upto date, claims him and honour him as their Patriarch.

Let us return to Ahattalla. He had entrusted with the deacons, a letter to the Malankara Church. There are two totally different versions—both by the Catholics. One version is that of Eustache, a Carmelite and the other, of Vincent Maria. Eustache's version is given below: 'I, Ignatius, Patriarch of All India and China, am ending this letter through the deacons, who have come from your country. After reading this letter you should send 2 priests and 40 persons. If you send them, send cautiously and immediately, because when they see these men, they will send me without hindrance, Come; by children, give ear to my words. I have been given all authority from our Lord Papa. Ignatius has all authority. You need not fear. I have with me treasures and many other riches which will be necessary for you. Do all that you can, to bring me there. Priests, deacons and the nobles, know this in the

(2) Seema ...Pithakanmar (Mal) Intr-XI

name of the Mother of God. As I know, that from your country, clergy and laity come over here, in large numbers send them to take me to your country. I have come to Mylapore on 20th, August 1652. I have arrived at the house of the Jesuits. They treat me graciously. May their peace increase in heaven and on earth." x

Vincent's version:—"Patriarch Ahattalla. I am sent by Pope Innocent IX for the consolation of the St. Thomas Christians. I am taken prisoner at Calomina by those whose trade is persecution, They will soon take me to Cochin and thence to Goa. Arm some men to save me from them". x

The ideas in those two letters disclose their falsity. Jesuits are lauded as saviours in one and cursed as persecutors in the other. It is therefore reasonable to presume that neither of these versions is true and hence there must be another version, which might be the original one. As Fr. Bernard (Bk 2 p. 49) says, it is a common practice among certain Catholic writers — Gouveya and Raulin for example, to change words to bring out contradictory meaning.

Travancore State Manual (p. 182) gives a hint regarding The original. The partisans of Archdeacon Thomas, after the 'Coonen Cross Oath' said that they had received from Ahathalla, a letter, providing that if he were hindered from coming to them, the Archdeacon Thoma should be Archbishop in his place."

Ahathalla's letter was seriously discussed in a large assembly at Udayamperoor and despite threats by Garcia, 25000 Syrians marched to Cochin to free their Primate from the fanatic Portuguese authorities.

x Trav. State Manual. 182-83.

x Hough. Vol II p. 303.

Ahathalla where ? ? ?

The Solemn Oath

The news of the arrival of the Portuguese ship at Cochin, with Ahathalla in fetters, spread far and wide. Archdeacon, with a following of 25000 warriors marched to Cochin and en route gained promise of help from the the Cochin Raja (who however changed sides afterwards). The resolute Syrians surged forward to free their Primate—or to meet a warrior's glorious end in case the Portuguese cannons spit fire on them. The 'Parankis' too were alert. They could smell that in case they freed Ahathalla, the Syrians would join sides with him and leave them; and the result would be the same if he was not released. Yeilding to the demands of the Syrians, would damage their prestige and consequently they arrayed armoury to check the onslaught. Their glittering presents dazzled the eyes of the Raja of Cochin !

Meanwhile, a rumour spread among the Syrians that the Primate was drowned in the Arabian Sea. The dismayed, helpless and furious Syrians decided on the spot to separate themselves from the Portuguese and their Church forever. From 1599, the Syrians had found themselves, slaves of the fanatic Latins, and now, when their efforts for having a Syrian bishop over them seemed to be at the threshold of success, they were kicked back. To continue relationship with the parankis and their bishops and their Church seemed impossible to them.

Armed revolt seemed to them, unnecessary, since their Primate was done away with. Their only resort was the cross of Christ, the Symbol of love and suffering. Long ropes were tied to the hands of the Cross at Matatncherry and under the leadership of Archdeacon Thomas and his trusted Lieutenant Anjilimootil Itty Thoman Kathanar, Vicar of Kallissery Knanaya Church, took the Oath that

they would never again be under Roman Supremacy. This is the famous OATH of COONAN CROSS; of 3rd Makaram 1653. This resolute action of the Syrians, put an end to the 53 year old domination of the Roman Catholics over the Syrians who had a glorious history of 1600 years! The domination, begun at Udayamperoor in the presence of arms, came to an end before the cross at Mattanchery.

The Oath completely separated the Syrians from the Roman Catholic Church. Roman Catholic writers of the latter-half of the 19th century, with a view to conceal the fact of separation from the Roman Catholic Church, brought forward new versions of the words used for the Oath. Their contention is that, it was an oath taken against the Portuguese or Jesuit or Paranki administration only.

Various Versions

Fr. Bernard says that the Oath was that they would never submit to **Jesuits**,¹ while K. E. Job writes that they would never be **under the Poulstairs (Society of St. Paul)**²

NOTE:- They had a seminary called St. Pauls in Fort Cochin. The Jesuits were based there—

2. and Fr. Thomas Vadassery's version is that they would never receive Portuguese bishops. 3. Fr. C. K. Mattom has another version; that 'they would never; even in coming generations—have relation with the Parankies'⁴.

No one has quoted the exact words used. Jesuits, Paulists, the Portuguese and the Parankies are birds of the same feather, and from the same source—The R. Catholic Church. To sever the connection with bishops and priests of a Church, is in plain language, a separation from the Church to which they belong.

1. B. K. 2. 74

2. Keralathile Christumatham 84

3. Catholika Sabhayam Yakobaya Vadangalum. 333

4. Deepika Weekly 13 April 1948

Who are these 'Parankies' ?

'The westerners, when they arrived in the East for the Crusade, were called 'Pramkoye' (Syriac) Parankies (Mal) by the native Syrians'⁵. The Crusaders were neither Jesuits, nor Paulists, nor Portuguese only; they were soldiers from every country in Europe, under the Pope of Rome. To Syrians the word 'Pramkoye' denoted all the Roman Catholics. Fr. C. K. Mattom quotes Hough, who points out that the persecutions by the Jesuits paved the way for the Syrians for separation **from the Roman Church**. He quotes from the work of 'Ittoop writer' (Jacobite) of the 19th century, who says that henceforward we have no connection, [with the Parankies; and Mattom argues that the separation was only from the Portuguese, and not from the Roman Church. An examination of other passages, where Ittoop used the word Paranki would solve the problem. On page 99, "he took measures to gather the Syrians who adhered to the faith and practices of the true Church to the Paranki faith" (ie R. Catholic faith). Again on p. 101.. 'They built churches, monasteries and Seminaries and tried to propagate 'Paranki Vedom' (not Portuguese but the R. Catholic faith) Then again on p. 102: 'they thought that the Syrians would gradually adhere to the 'Paranki Viswasom' (R. Catholic faith)

Even in 1876, during the Mulanthuruthy Synod, the connotation of the word 'Paranki' was Roman Catholic (see Padiola).

Giamil — p. 533 quotes a Nestorian priest — Mathai Kathanar - who calls the Parankies; Pramkoye NKeele — The deceiving Parankies; 'Pramkoye Kothoole— the murdering Parankies. He says that owing to the pressure from the Raja of Cochin, the Syrians submitted to the Paranki bishop and they spread a new and unholy 'Thoudito' (faith); and regarding the churches that joined the R. Catholic Church, he says:- Churches that joined with the Parankis.

5. Fr. Bernard BK 1. Ch-10.

The separation following the Oath is often mentioned as the 'Great Schism' by R. C. writers. Leaving certain Parankies or Jesuits would not cause a **Schism** which means separation from the lawful Supreme Head of the Church, and hence if the oath caused a Schism, it was by all means, a separation from the Head of the Church. It is therefore clear that the 'Schism' was nothing other than the separation of 200000 (excepting 400) from the Church of Rome.

If Patriarch Ignatius had not come, and if the Portuguese had not done away with him and if their treatment towards the Syrians had been more humane, the seed that was sown at Udayamperoor might not have dried up so soon. So long as the Arabian sea, the Mattancherry Cross and history survive, the odour of the highhandedness of the Portuguese towards a Primate, would also last. What the farsighted Menezis planted, the unscrupulous Garcia plucked off.

Heaven alone knows, how and, where Ahathalla met his martyr's end. Jarri and Paoli are of the opinion, that his end was at the Inquisition at Goa. Hough, in 'Christianity in India' says, The ship that brought him from Mylapore to Cochin, took him to Goa. The Inquisition there slew him on the charge of heresy. The Jesuits tried to impose the blame of the nasty murder on the Portuguese. After some years, they wrote that the Portuguese drowned him in the sea of Cochin when the Syrians revolted to free him from them. Vincent, who came 2 or 3 years after the incident, has recorded that he was put to death at Goa. We do not conceal that there are some who console themselves by recording that he died as a 'good Catholic' in Paris quoting Eustache, who wrote in 1719. We shall leave it to the discretion of the reader,—which assertion is acceptable? The record of 1657 (4 years after the incident) or that of 1719 (66 years after)?

From 1653 to 1665.

The whole Syrian Christian community—1,99,000 and odd took their stand with the Archdeacon, (except the 400 Syrians behind Garcia who might be those who had become Latins earlier.) The lack of a bishop over them dismayed not the resolute Syrians. The order of Patriarch Ignatius, authorising the Archdeacon to administer the Church as a bishop (but not authorised to ordain priests) was with them. It was in later years ridiculed by some; that 12 Kathanars laid their hands on Thoma and made him a (Chumma Metran) (nominal bishop) and made it an item of false propaganda to create aversion against the Archdeacon; who had been unanimously elected as their Administrator. Of the 4 Councillors appointed, Kadavil Chandy Kathanar and Vendoor Geevarghese Kathanar, were Malpan^s (Professors) of the time, who had no need of any body teaching them the laws of the Church. Even if we concede— for argument's sake—they were following a possible precedent in Malabar. It is said that the Archdeacons were the spiritual and temporal leaders of the community in past centuries. One might reasonably wonder, — who ordained them priests? Who elevated them to the high rank of Archdeacon?

The separated Syrians, assembled at Alangad Church, elected Archdeacon Thoma as their administrator (as they did after the demise of the Nestorian bishop Abraham and a council of four eminent priests - Anjilimootil Itty Thoman Kathanar (Kallissery Church) Kadavil Chandy Kathanar of Kaduthuruthy, Vendoor Geevarughese Kathanar of Angamali, and Chandy Kathanar, Pallivital or Parampil of Kuravalangad. To strengthen their stand and to get the Administrator, consecrated, they eagerly looked to Antioch, whence had come their saviour Ahattalla, the Patriarch.

The situation in Malabar embarrassed Rome, as it was an unexpected 'bolt from the blue.' The matter was reported to Rome, and Pope Alexander VII deputed to Malabar Hyacinth, Marcel, Joseph Sebastiani and Vincent - all

Carmelite monks. The former two reached Malabar by sea from Portugal and the latter reached Surat by land; in 1656.

Sebastiani had with him Papal Bulls. The first of 19th January 1656, requests all to render help to Sebastiani, the Pope's representative, In letter No. 2 of 24th, January, addressed to Sebastiani, the Pope wrote that Archdeacon Thoma of Angamali with a following of 150000 disobeying his bishop left the Church and had assumed the title of bishop - Sebastiani was asked to make enquiry and report. He was further authorised to have talks with Thoma and his followers so as to effect a union with the bishop, and to receive into the Church those who might come back after executing ecclesiastical punishments and accepting promises not to retrace steps there-after. He would thus absolve them from the guilt of schism and excommunication.

The 3rd one written to Archdeacon Thoma (1st February 1657) informs him that the Pope was grieved to hear of the split caused by him and of his assuming the rank of a bishop and acting accordingly. Sebastiani was being deputed for effecting a union.

The 4th was addressed to the Syrians who were with the Archdeacon. (19th Feb. 1656) The Pope warned them of the spiritual damnation, they would incur by going out of the Church and asks them to give up Thomas the false shepherd and return.

The 5th one (19 February 1656) was addressed to those who were with Garcia; congratulating them for their firmness in faith and asking them to render help to Garcia and Sebastiani.

The 6th of even date addressed to Garcia, asks him to receive Sebastiani with love and also to bring to the fold those whom Satan had snatched away.

From all these letters, it is doubtless, that the Oath was taken not against the Portuguese nor against the Parankis, but against the Roman Catholic Church, itself, which they left for ever.

Sebastiani and Vincent arrived at Cannanore and thence at Parur and tried for an interview with Thomas but their efforts were in vain. Hough says that the Syrians were firm in their stand against submission to Rome.

BETRAYAL OF CHANDY KATHANARS

False propaganda regarding the 'consecration by 12 Kathanars' could coax a great number of the Syrians to Garcia's side. But more than anything else, what weakened Thoma's party was the betrayal of two of the trusted counsellors of the Administrator.—Kadavil Chandy Kathanar and Parampil Chandy Kathanar. The former was a Syriac Scholar and the latter had been a member of the same family — Pakalomattom — as Thomas. The primacy of Itty Thomman Kathanar in every sphere, kindled their envy. Both of them aspired for the rank of bishop as we would see later. Sebastiani had an eye on Palliveedan (Parampil) as he might be used as a tool against his cousin Thoma. When the Dutch, vanquished the Portuguese in Cochin, the Dutch Governor asked Sebastiani to leave Malabar at once. "Palliveetil Chandy Kathanar, Vicar of Kuravilangadu Church and son of Kuriakose and Achunny was unanimously elected. This election pleased the commissary, because he had desired it. The lever that lifted Palliveedan from the Arch-deacon's side, need not be sought for further. A metran's mitre glittered before his eyes.'

Kadavil Kathanar in addition to the dream of a pastoral staff had attractions for certain pecuniar benefits. He was offered the post of translator to complete the translation of

the pontifical into Syriac, begun by Fr. Roz, and as a reward he was given 400 puthens.

These unexpected betrayal could not inflict even a scratch on the stalwart Itty Thoman Kathanar, who wrote to his former colleague that he desired to touch his brother's tongue that once proclaimed that only when two broken pieces of a stick united, the the union with the Roman Catholics would be thought of:-

Sebastiani on the Move.

Sebastiani was received in the Kuravilangad Church (the parish Church of the Arch deacon) despite his warning that no Church should admit the carmelites into their churches. Then Fr. Vincent the Inquisitor at Goa, accompanied by Portuguese nobles and the military had an interview with Administrator Thoma at Kuravilangadu when he promised Thomas a palatial residence at Cochin or at Goa, if he would relinquish his post. Hough says that recollecting the antecedents of these people, he flatly refused the offer. Hough also relates the murder of an innocent Pro-Thoma person when the Inquisitor passed through Kaduthuruthy.

(This writer is in possession of an ancient Syriac Karzon Dictionary, presumably written by this Kathanar, together with a copy of his letter to Pope Alexander VII. He does not mention anything about the consecration of the Arch deacon. Chr. India 327)

Sebastiani succeeded in gaining some followers; the majority being with the Archdeacon." The Arch deacon's principal counsellor Itty Thoman Kathanar was an inflexible and discerning man who penetrated into all the carmelite's designs and prevented the Arch deacon from falling into

several snares, that were carefully laid to despoil him of his dignity.”

On 23rd September 1657 Sebastiani was elected bishop, by an assembly, which met at Cochin, and the election was ratified by the Pope. Haycynth was appointed in Sebastiani's post when the latter returned to Rome. La-Croze (392) Hough (349) portray this person as one, who with the assistance of local Rajas brought many of the Syrians to the his faith through imprisonments and confiscations of property! Garcia died in 1659 and Haycynth in 1660.

Joseph Sebastiani was consecrated at Rome 'in Camera;' since from the time Dom Meneziz subjugated the Malabar Syrian Church, it was placed under the patronage of the King of Portugal and any consecration for Malabar without his assent and approval would be dangerous. The consecration was secretly solemnised by M^r. Landuxy, the sacristan of the Pope, assisted only by 2 priests. The person who had been the progenitor of the 12 Kathanar consecration propaganda, had to be himself consecrated in secret by one bishop and two priests! and that too in Rome, abounding with bishops!-

Bishop Joseph arrived in Malabar in 1664. He issued a Circular, from Cochin which was discarded by most of the Syrians. The infuriated bishop instigated the Rajas of Purakad and Cochin and the latter confiscated many of the movable and immovable properties of a great number of churches, including Mulanthuruthy and Kandanadu Churches. Loss of properties could not mitigate the warmth of the faithful

Bishop Joseph residing at Udayamperoor and the Archdeacon at Mulanthuruthy held peace talks through mediators, all in vain. Talks ceased and terrorism reigned. The Cochin Raja imposed a massive amount as penalty upon Mulanthuruthy and Kandanad Churches if they would not hand over the Archdeacon to bishop Joseph!

Mulamthuruthy Church and the Syrian Church.

The St Thomas Church (Mar Thoman) Mulamthuruthy, occupies a conspicuous position in the Malabar Syrian Church. Had the leaders of that Church been unfaithful to the Archdeacon, the history of the Malabar Church might have been quite different. The Archdeacon might have been burnt at the stakes at Goa and bishop Joseph would have become the unquestioned Head of the regained Malabar Church!

The one time powerful Archdeacon had to change resorts in secret for fear of Raja's animosity; but Mulamthuruthy had been always his fortress. Prince Goda Varma of Cochin at the behest of the bishop arrayed a platoon of Nair soldiers around the Church to capture the Archdeacon and Itty Thoman who were there. The Portuguese authorities were, at Udayamperor, anxiously waiting to see the Archdeacon in fetters. But providence saw it otherwise.

Two bearded old men of Mulamthuruthy could somehow visit the encaged Archdeacon and the Kathanar. At the proposal of the alert and clever Itty Thomman, they exchanged dresses and the ecclesiasts in layman's dress escaped through the abandoned northern gate! "Like the gate on the southern wall of the Church, there had been one on the northern wall which has historical importance. It was through this gate the Archdeacon escaped in disguise".

The news totally upset the bishop. Joseph's colleague says, that the bishop lamented; 'Heaven alone knows my woes at the time. The escape of two of our valuable preys from our custody³ really heartrending. We were keeping them for the Inquisition at Goa'—

1. Tray. St. Man. 186.

2. Suriyani Sabha Masika BK 3' No. 10.

3. Hough. 365

The vanquished bishop and Godavarma plotted revenge. The Kathanars of Mulanthuruthy and Kandanad were summoned to Udayamperoor. Followed by them, the bishop and the prince arrived at Mulanthuruthy Church to take over the Archdeacon, gold ornaments and other movables. The Syrians protested but it was in vain in the presence of 3 companies of Portuguese soldiers and nobles and Godavarma. All the movables were taken and some were presented to Godavarma. Joseph returned the next day to Udayamperoor taking with him books, and holy oils. After Holy mass, a fire was lighted and the books were committed to the flames. the holy oils were poured out, the Archdeacon's palanquin' was broken to pieces and thrown into the raging fire. "The Roman historian himself avows that this was some consolation to the bishop for his grief and disappointment at not having it in his power, in the same manner to consume the Archdeacon's body," Note: 'The fire of the sacrament lighted to burn the spoils, but could not get the Archdeacon's body to burn, (Hough, 367) There began a saying at that time; 'If so much to the Palanquin, the Metran used; how much more, if the metran was found !'

Sebastiani could win over many churches, as he himself admits, by pecuniary and political considerations. (Hough 370) But injustice and persecutions can never succeed for long. The innocent blood of the trio—Mar Simeon, Mar Abraham and Mar Ahathalla and [many a Syrian of Malabar as well as the tears of Archdeacon Thoma cried to God and it had its effect.

The coming of the Dutch and the Ousting of the Portuguese

In 1663 the Dutch captured Cochin from the Portuguese and an ultimatum was issued that all Paranki - missionaries should vacate and leave the country immediately.

Had Sebastiani some more time to rule, the whole Malabar Church, might again have come under the Paranki Yoke. Providentially, the persecutor became the persecuted! what he sowed, that he reaped.

Sebastiani had to kneel before the Dutch Governor for granting him a few days time to arrange matters and 10 days time was granted. He was allowed to consecrate a native priest. Two aspirants for the post came forward. Selecting anyone might push the other to the Archdeacon's side, for 'changing colour to suit the occasion was nothing new to them. Bishop Joseph was in the same predicament as that of the Archdeacon when he was hounded by the soldiers. The situation is elaborately described by Bishop Marcelene.

The bishop convened a meeting of the vicar, priests, deacons and the nobles at Kaduthuruthy to take decisions regarding the future of their church, since Ricolaf, the Dutch General had asked the bishop to take immediate steps. "As it was decided that one, in the rank of Metran was absolutely necessary during that critical period, the bishop proclaimed that he had been authorised by the Pope to consecrate a bishop. He enumerated the candidate's qualifications. The meeting unanimously elected Parampil Chandy Kathanar of Kuravilangad, on whom, the commissary too had an eye. But the 75 years old Kadavil Chandy Kathanar, a scholar, who could either help or harm the other Chandy was not in good terms with the latter. The old man (Kilavan) was appeased by friendly talks and 'Kadavil Alexandros seemed to be another person; How Kadavil was silenced, need not be probed into, further. Thus on 31st Makaram 1663, Chandy Kathanar was consecrated by a single bishop, two priests assisting! He is called by the Portuguese, 'Alexander de Campo.'

On 14th Kumbhom Bishop Joseph embarked from Cochin for Goa. His glittering days were now coming to a tragic end. As he had been consecrated without the legal approval of the King of Portugal, he, the culprit bishop, was arrested at Goa. Here too, we see the Unseen Hand of God, in action. He who hounded the innocent Archdeacon was expelled from the land by the Dutch and arrested by his own people !

The Archdeacon and Bishop Alexander.

With the arrival of the Dutch, the Archdeacon and Itty Thoman Kathanar who were looked upon as culprits and chased from one place to another by Sebastiani and his political allies could breathe free air. Providence forced them from the clutches of the persecutors and used them for bringing back the Malabar Church to its ancient faith. True, they had to suffer the worst, but they calmly withstood the odds from their betraying friends and others. Even when churches and properties were confiscated, and valuable records and books and holy oils were committed to flames, they bent not their knees before the bishop. If the Archdeacon had been a person, with temporal calculations he might have occupied a Bishop's palace.

Meanwhile, his own cousin, and one time counsellor Bishop Chandy, adorned with a bishop's mitre, wielded authority over the churches, subjugated by Bishop Joseph. He wrote to Bishop Joseph, detained at Goa, that he was sparing no time to corner the Archdeacon who had become a laughing stock, and the only factor to rub off the Archdeacon's name from the scene is money—more money x. where Roman Emperors failed a bishop Alexander of Kuravilangad hoped to succeed!

x Trav. St. Man. 187

Hough, 350

The Pazhaya (old) Coore and the Puthen (new) coore

The Romo Syrians began to call the followers of the Archdeacon 'Puthencoottukar' - the new set or party - They are really right if they mean the party that separated from a group which had an unchristian history of 54 years only. But, if they mean, that a new sect emerged from the ancient Church of Malabar, it is undoubtedly ridiculous. Let the impartial reader judge.

CHAPTER XII

The Resurrection of the Syrian Orthodox (Jacobite) faith in Malabar - Malankara (Kerala)

Archdeacon Thoma, as we have seen earlier submitted his request before Patriarch Ignatius Simon of Antioch, through Deacon Stephanos Asper of Amid, narrating the Ahattalla episode. He prayed for deputing a "Primate to Malankara. As a result of this request of 21st. Dhanu 1660, the Patriarch sent Mar Gregorius Abdul Jaleel, metropolitan (Patriarch) of Jerusalem to Malankara to consecrate Archdeacon Thoma and to replenish the wandering sheep, with the ancient faith. To use Mackenzies' words. "Mar Gregorius came from the same place, whence Ahattalla came before 13 years"¹ Antioch never shuddered at persecutions. Its long history is one of persecutions by fellow Christians(!) and non - Christians. Martyrdom of Mar Ahattalla, frightened neither Antioch nor Mar Gregorius, who volunteered to sacrifice himself for the rescue of the afflicted, and for the revival of the Jacobite faith which was being extinguished by the Portuguese storm⁽²⁾

(1) Trav. St. Man; 187

(2) Consecrated as Metropolitan of Amid in the title Mar Timotheus in 1654 by Patriarch Ignatius Simon. When

Mar Gregorius was warmly received, by the Archdeacon and the Syrians. For 175 years (ie from 1490-1665) they could never see a Jacobite bishop, but the Jacobite Tradition was still afresh in their minds. The Syrians had their live's desire fulfilled, when the ridiculed Archdeacon was consecrated by Mar Gregorius in the name MAR THOMA and was appointed Metropolitan of Malankara. Certain Romo Syrian writers doubt whether Mar Gregorius consecrated Mar Thoma (3). They may refer to the 'Varthamana Pustakom' of Paremakal Thoma Kathanar. Suffice here to quote an inscription (Mal) in the Angamali Jacobite Syrian church which may be translated thus:- H. G. the Most Rev. Mar Geevarughese Coorilos Metropolitan of Angamali Diocese passed away on 25th Kumbhom 1066 (1891) and is buried here. It is this holy father, who founded the church at Alwaye-In addition, "Archdeacon Geevarughese" (George) and "Mar Thoma metropolitan" of the Pakalomattom family, passed away in this Church. Their bones are interred inside the Southern wall of the Madbaha. The commemoration Day of the "Arch deacon" is 25th Karakadakom and that of the "metropolitan" 12th Medom"..... It is worthy of note, that George who had been at one time nominated Bishop of Palur' by the Pope is mere 'Archdeacon'. If Archdeacon Thoma had not been consecrated by Mar Gregorius, the strictly Orthodox Syrians would never address him 'Metropolitan'.⁴

Mar Gregorius and Mar Thoma could purge the Church of all the Nestorian teachings of more than 100 years and the R. Catholic teachings of nearly 65 years. When we evaluate their success, we could discern that they succeeded in their noble work--not with spear and sword, nor

in 1664 he was transferred to Jerusalem, the traditional title Mar Gregorius--was given him. In 1665 he was sent to Malankara by Patriarch Ignatius Abdul Masih I (1662-1686).

(3) Thiru Sabha Charithram 819]

(4) Seemakaraya Pithakanmar P. 11

with arms and army, nor by drowning and burning nor with royal assistance, and also that selfless toil for a noble cause would be crowned with success. Syrian Orthodox faith was not new in Malankara as the Latin faith; it was deep-rooted in the soil of Malankara. The ash-covered coals of the Orthodox faith needed only a breeze to rekindle it. That breeze was Mar Gregorius!

The Circular published by Gregorius on 5th Kumbhom 1668 is a scholarly, doctrinal exposition.⁵ Mar Gregorius had proved that the ancient faith of Malankara was nothing but Jacobite. In short, Mar Gregorius revived the Syrian Orthodox faith and practices and the Antioch — Malankara relation was once again, cemented.

List of Churches under:

Bishop Alexander Mar Thoma Metropolitan

Angamali, Arakuzha,
Alangad, Chungam
Cherpunkal, Chowara,
Changanachery, Edappally,
Enamackal, Kadathuruthy,
Kalloorkad, Kodungalloor,
Kanjoor, Kanjirapally,
Kudamaloor, Kuravalangad,
Muttom, Muttuchira,
Parur N., Parur S., Paloor,
Purakad, Pulincunnu,
24 Udayamperoor.

Angamali, Akaparambu,
Chempil. Chenganoor
Cheppad, Cherai Chathannoor,
Kandanad, Kallissery.
Kallooppara, Karingachira,
Kadampanad, Kadamattom,
Kothamangalam,
Kuruppumpady,
Kunnakurudy, Kallada,
Kundara, Karthikapally,
Kayamkulam, Kolenchery,
Kozhenchery, Kottayam
(valia) Do (cheria)

Kollam, Kunnamkulam, Kottarakara,
Mamalasery, Mavelikara, Manarcadu,
Maramon, Mulanthuruthy, Mulakulam
Niranam, Nadamel (Tripoonithura)

5. Philip (Mal.) (160—164) reproduces a major portion of the circular)

Omалloor, Parur N., Parur S., Piravom,
 Pallikara, Rakkad, Vadakara,
 Thiruvancode, Venmony
 Thevalakara, Thumpamon^b(46)

Mar Gregorius assisted by Mar Thoma consecrated **Mar Thoma II** from Pakalomattom family, as the former two were advanced in years and also as a precaution to ensure continued apostolic succession in India; for in those troubled times, the arrival of a delegate from the Patriarch was a rare probability. Here we must note the difference in action between Antioch and Rome. Antioch consecrates a syrian Christian of the Malabar Church to succeed Mar Thoma, whereas the procedure of Rome was entirely different. Circumstances forced Rome to consecrate an Indian but even there they could not but rechristen him in Portuguese, Parambil (Compound) Chandy (Alexander) became Alexander de Campo. !!, Thirusabha Charithram P. 726 says that problems cropped up in the matter of successor to Chandy Metran. "The Propaganda" had deputed 4 carmelite Commissaries for the conduct of the elections. They had received "suggestion to elect a 'Syrian' But it was one Raphael Figaredo who was consecrated. His father was 'Portuguese'. His Character was not satisfactory—he died in 1687".

The Malankara Church in later years paid glowing tributes to the saintly Mar Gregorius. "With the arrival of this holy Bava, our fore fathers were encouraged and became firm in faith. He lived upto 1671. On 14th, of Nisan (Medom) he passed away and was en-tombed in the Parur Church. We commemorate his anniversary every year as a festival" Mar Gregoirus hailed from a noble family and had brought with him, many vessels of gold and silver and gold coins, which were all bequeathed to the Church.

It would be fair, if certain modern writers who argue that the Malankara Church was 'autocephalous' all along, would pause and ponder what might have been the position of the Malankara Church - if Mar Gregorius had not come from Antioch! Whole Malankara might have remained Roman Catholic! St Thomas planted the 'Christian' Church in Malabar—but it is Antioch that planted the Syrian Orthodox Church and faith here, after St Thomas.

Itty Thomman Kathanar.

As Moses could not enter the 'Promised' land Itty Thomman Kathanar could not taste the fruits of his labours. He passed way on 27th Medom 1659, leaving his 'footprints on the sands of time.' He could neither receive the Yakob Burdana of Malabar, Mar Gregorius, nor could he partake in the glorious consecration of his master and Lord, the Archdeacon in 1665. The timely moves of the ever-vigilant Kathanar, put to nought all the treacherous conspiracies of the Parankis. He was the one who infused vigour to thousands of Syrians when Mar Athalla was done away with. He it is the one, who made ten thousands to repeat the words of the Coonen Cross Oath. He it was who helped, guided and many a time saved the life of Mar Thoma. When two of his colleagues betrayed Mar Thoma, it was he, who took his stand with him. When thousands—as a result of the 'Chumma Metran propaganda, left Mar Thoma, he did'nt lose heart. Had it not been for the self sacrificing labours of Anjilimootil Itty Thomman Kathanar, the Portuguese might have rooted out the Syrian Orthodox Church from the soil of Kerala. His remains lie in rest in the St. Mary's Knanaya Church, Kallissery where he served, for years.

Mar Thoma I, the first historical Indian Metropolitan of the Syrian Orthodox Church—who after submitting 'Shalmooso' (Profession of faith and submission to the Holy See) before the Delegate of the Patriarch—received valid consecration, a sage and defender of faith;—the one who in the midst of vassitudes, revived the ancient faith in Malankara—passed away on 6th Medom 1670 and was entombed in the Syrian Orthodox Church, Angamali.

Chapter XIII

Mar Thoma Metrans of Pakalomattom

1665 — 1860

Mar Thoma II

Mar Thoma II had a peaceful term of service of 16 years. In 1683 he sent a letter to the Patriarch, through one Joseph, a Syrian trade magnate from the Middle East, requesting the H. Father to bless the Church in Malankara by deputing a metropolitan and four Malpans to counteract the destructive activities of the Romo—Syrians and to defend the holy faith. In the same year a deputation from Malankara waited on the Patriarch at Kurkuma Dayara (Dier al-Saphran) in Mardin with a request for Metropolitans for safe guarding the faith and the Apostolic succession.

**St. Baselios Yaldo Maphrian
and Mar Ivanios Hidayathulla**

The scene at the Kurkuma Dayara is briefly described by Mar Athanasius Aprem Paulose Metropolitan of Beirut in his work, "Seemakarava Pihakanmar." In 1684 Patriarch Ignatius Abdul Masih I consecrated H. Mooron in the Kurkuma Dayara, assisted by Mar Baselios Yaldo, Maphrian of the East and other metropolitans, under the H. See of Antioch. Before their departure, the Patriarch in touching words acquainted them with the affairs of the Malankara church and of the visit of the deputation. Immediately Mar Baselios, a native of Bakudaida (Kooded or Koodeth) Karakosh, near Mosul volunteered to go to Malankara, relinquishing his administrative charge there. His self—sacrificing decision was praised by all. Mar Baselios, with the approval of the Patriarch, made arrangements at Mar Mathai Dayara and started the long journey to a region, totally unknown to him. He was accompanied by his brother JAMMA, Rembans Joea, and Mathai of Mar Mathai and Mar Behnan's Dayaras and the newly consecrated Ivanios

Hidayathulla Episcopa, son of Samma of Bakudaid. They traversed the route via Basrah. But, we learn from the letter of Mar Thoma IV to the Patriarch dated 25th Eloom (Sept.) 1720, that those who reached Malabar, were Mar Baselios, Mar Ivanios and Remban Mathai (of whom there exists no further information.)

The party landed at Tellichery and fearing the Portuguese influence that was still extant in Malabar, dared not to travel by native boats, but took to the hilly, hazardous route, wearing layman's dress. After a laborious sojourn of months; they reached Kothamangalom Via Pallivasal, in 1685 and stayed in the Cheria Pally. On 14th Eloom (Sept) Mar Baselius Maphrian raised Mar Ivanios Episcopa to the rank of Metropolitan. Leaving him to care for the Malankara Church, the saintly Mar Baselios breathed his last in the Cheria Pally at a grand old age after 13 days of his arrival there! The self sacrificing spirit of Antiochean fathers!

Another prelate Mar Andrews Bava visited the Malankara Church during Mar Thoma II's time. His name is not found in the list produced by Mar Athanasius of Beirut. Ittoop, the Jacobite historian terms him 'Patriarch' whereas E. M. Philip doubts his status. However, his death Anniversary is commemorated in the Big Church Kundara, Kallada, Kuruppampadi and a few other churches. He is said to have been accompanied by his two brothers and for some time stayed in the Manarcad and the Mulanthuruthy Churches and expired at Kallada¹ a His two brothers spent their days first at Piravom and then at Mulanthuruthy and both married from the Palasna family there. (C. P. Kuruvilla,) For a detailed study regarding Mar Baselios, refer to Dr. Babu Paul's work 'The Saint from 'Kooded''

Mar Thoma II passed away in 1686 at Niranam. While Paoli, Ittoop and Browne say that he was in office two

Thanamgat Kudumba Charithram.

Kattumangat Bavamar by P. M. Patros

years only, Perroli says, 16 years. The latter calculation is more probable because, Mar Thoma II succeeded Mar Thoma I the 1670.

Mar Ivanios the Reviver of the Syrian Orthodox faith.

The Syrian Orthodox faith, planted in Malabar in AD 345 by Antioch, and watered by many an anonymous prelate from Antioch, especially Mar Gregorius in 1665 and Mar Baselius in 1685 owes its growth to Mar Ivanios. The Antiochean fathers had come not to conquer, nor to usurp power, but only to spend their lives for the progress of the Malankara Church. Never had it been their motive to usurp power excluding the Malankara Syrians from administration as the Latins did. Though Mar Ivanios had contributed only 9 years service in Malankara, those were years of labour and sacrifice. He ordained a youth of the Pakalamattom family; deacon, priest and in 1687 consecrated him as Mar Thoma III, who after one year passed away at Kadampanadu. Mar Thoma IV too was consecrated by Mar Ivanios. He utilized the money, he had brought, for building and renovating Churches, and educating the clergy. In an assembly of 14 churches of the south region, convened at Chengannur in 1686, he elaborately instructed them in the faith and the canons of the H. Synods - and issued a lengthy circular, in which he exposed the falsity of certain articles of faith introduced by the Nestorians and the Latins, and admonished the faithful to observe the tenets of the church and to use leavened bread for the H. Eucharist. To rescue himself from the enemies of the faith, he was forced to spend many a night on tree-tops: Mar Ivanios passed away at Mulamthuruthy on 3rd Chingom 1694.

Mar Thoma IV

A major part of the 40 years of his service, Mar Thoma had to spend for defending the Syrians against a Nestorian bishop Mar Gabriel, who had been sent to Malabar in 1708 by the Nestorian Patriarch Elia X to bring the Syrians back to the Nestorian faith. He, formerly Episcopa

of Azur Bageen, after reaching Malabar, entered into an agreement with Bishop Angelo of the R. Catholic Church at Changanacherry — joining the R. Catholic Church. But shortly after, when his Nestorianism leaked out, information was received from Rome that he was an avowed Nestorian heretic. The wily bishop next approached Mar Thoma and after long discussions for weeks, signed the Profession of faith. Again his Nestorianism surfaced and consequently he was expelled by Mar Thoma, at Kandanad. Mar Gabriel went to Kottayam and gained the co-operation of certain Katha nars, who were not in good terms with Mar Thoma. Mar Gabriel's letter to the Dutch authorities discloses that in 1721 there were 44 Churches under Mar Thoma and 20 under the Carmelites. Vischer's list, too, is similar. Vischer portrays Mar Thoma as a black man.... He lives in great state and when he came to the city to visit the Commander, he was attended by a number of soldiers, in imitation of the Princes of Malabar..... According to his own account he has 45 churches under his own authority."

Mar Thoma, throughout his life, faithful towards Antioch, in his letter to the Patriarch in 1709, after narrating Mar Gabriel's heretical teachings, requests for bishops and Malpans. In his letter of 1720, he addresses the Patriarch as the 'Supreme Head of the Universal Church, by virtue of the decision of the 318 H. Fathers of Nicaea, and repeated his prayer for Antiochean fathers; and also appealed to the Patriarch to write to the Dutch authorities to help him. Unfortunately, both letters did not reach their destination — one reached Amsterdam and Assemani says the other is still in the Vatican Library. The Travancore State Manual would show that "in the hour of his distress, Mar Thoma sent a piteous appeal for help to the Jacobite Patriarch."¹

At Mulanthuruthy, Mar Thoma fell ill. According to the decision of 13 churches assembled at Kandanad, he was

1. P. Cherian, The Syrian Church and C. M. S.

taken there. Those assembled, there, fearing intrusion and intervention by Mar Gabriel, felt it necessary that a successor to Mar Thoma, should at once be consecrated and suggested Thoma Kathanar, a nephew of Mar Thoma for the high office. The bedridden Mar Thoma was informed of the suggestion and also that he should lay hands on Fr. Thoma, while a Remban offered H. Mass. The strictly Orthodox Mar Thoma, conscious of the consecration of his predecessors and of himself, flatly rejected the proposal. Mar Thoma fainted for some time and when he became conscious, the scene before him depicted the Remban reading some book and one Kathanar placing Mar Thoma's mitre on Fr. Thoma's head! Mar Thoma breathed his last, 2 hours after this farcical 'consecration' on 13th Meenam 1728 and was entombed in the St. Mary's Syrian Orthodox Church, Kandanad.

Thus, the dignitary who is called Mar Thoma V came on the scene. As he was doubtful of the validity of his rank, he asked the advice of the promoters, as to how he should subscribe his rank in the circular to churches, and one witty Fr. Abraham remarked 'sign Cor Episcopa'! It is said that several Kathanars left the scene without kissing the new 'Metran's' hand.

Mar Gabriel's approach to Mar Thoma V, with the promise of validating the latter's consecration, was of no avail.

Mar Thoma V

Time and again, Mar Thoma appealed to Antioch for delegating prelates to consecrate him, as he was aware of the invalidity of his 'consecration.' He entered into an agreement with a merchant, Jew, Ezekiel, to take his letters to the Patriarch.

In 1746, there came Mar Ivanios Yuhanon of Amid, sent by Patriarch Geevarghese III and he enjoyed a hearty welcome from Mar Thoma; but unfortunately, the friendship

didn't last long. Mar Ivanios' sternness in flushing out the remnants of the Latin rite led to his breaking of images found in certain churches. He asked the clergy to use the clerical cap.¹ Some say that Mar Ivanios lacked a 'give and take' mentality, which made him unpopular in some areas. Mar Thoma and Mar Ivanios, however, jointly applied to the Patriarch for a Primate and Mar Ivanios personally requested the Patriarch to send Remban Sacrallah of Aleppo, after consecrating him as Maphrian. He intimated Sacrallah Remban too of his suggestion. These letters were despatched through deacon, Antonius who had trade connections with Malabar. Mar Ivanios returned in 1751.

Mar Sacrallah Baselius Maphrian and Mar Thoma V

Mar Thoma, conscious of the invalidity of his consecration tried, every means for valid consecration. The 'intention' of the minister and that of the recipient is necessary for the validity of a sacrament. Here the supposed minister Mar Thoma had no 'intention' to consecrate, and the recipient had the only intention to get himself consecrated for name's sake. Ittoop says that the majority kept aloof from Mar Thoma V and they even complained before the Dutch authorities. The crisis was somehow overcome when Mar Thoma appealed to the Patriarch to send primates to validate his dignity. The Raja of Cochin played an important part to effect a rapprochement. Mar Ivanios, who had been deputed by the Patriarch, due to his inflexibility in preserving the Antiochean faith and practices, could not find favour with Mar Thoma. Mar Thoma, due to pressure from the faithful appealed again and again to Antioch. He entered into an agreement with the Dutch, that he would remit the required amount if they would bring a primate in one of their vessels.

Deacon Antonios was successful in his mission. He submitted the appeal of Mar Thoma before the Patriarch and entrusted the letter to Remban Sacrallah. Thus in Chingom 1748, the Patriarch summoned Sacrallah from

Aleppo and consecrated him Maphrian, and promoted Mar Ivanios of the St. Behnan Monastery, in the title — Mar Gregorius of Jerusalem.

Through his letter of 15th Chingom 1749 the Patriarch asked Mar Thoma to receive the Maphrian warmly. "We have consecrated Mar Baselius Sacrallah Maphrian, to administer the church of Malabar, with authority over all Bishops, priests, deacons and the faithful. You are therefore asked to be submissive to him and do everything with his knowledge and approval. He will validate your consecration, and you too should validate the ordination of the priests and deacons, you might have ordained...He shall have authority over all the churches. Priests and deacons should be ordained with his approval. Render him all honour pertaining to his high position."

The Maphrian took with him 18 valuable volumes of his own library and holy vessels, worth Rs. 3000/ and another set of 40 volumes presented by the Patriarch, besides the holy Mooron and oils and relics of the saints. The Maphrian had with him the Patriarchal authorisation for consecrating Mar Thoma with the title Mar Dionysius and a pastoral staff, bishop's cross and sustatikon''²

A few words about the political situation in Malabar: The Dutch had entered into an agreement with the Raja of Cochin on 22 Meenam 1663, which says that the Raja had no authority over his Christian subjects and no new taxation might be levied on them without the approval of the Dutch authorities and all christians should be under the care of the Dutch, who could punish the christian culprits. It was in these circumstances that the Dutch agreed to bring Primates from Antioch on condition that Mar Thoma should meet the fare.

Mar Baselios, accompanied by Mar Gregorius, Remban Yuhanon of Mosul, Cor Episcopo Geevarghese, Kasiso

Yuhanon and four deacons started from Aleppo and via Bagdad reached Basra and thence arrived at Cochin on 14 Medom 1751. (A letter of the patriarch Geevarghese III addressed to the above is extant) ⁸

Being informed of the arrival of the Maphrian and party, Mar Thoma, staying at Pallikara, sent some priests, and leaders to receive the party to Kandanad Church. Neither Mar Thoma nor anyone authorised by him appeared before the Dutch authorities to clear the accounts, which came to Rs 12000. The Dutch, insisted that only after clearing the accounts, would the party be set free. The Maphrian did not have enough funds with him, as he had been informed earlier that the money would be paid here. Mar Gregorius (1665,) and Mar Baselios (1685) had come to Malankara without any financial help from this Church. Mar Sacralla too, if he were informed earlier, might have come prepared like his predecessors. The Dutch insisted payment and Mar Thoma began to play 'hide and seek.' The Dutch detained the 'hostages' with them and petitioned in Court for recovery of the amount. Mar Thoma was silent. He shifted to Rackad - farther away from Cochin.

The Dutch were magnanimous enough to host the Maphrian and party and also to release them. a little later. They reached Kandanad on 14th, Karkadakom 1751. Again Mar Thoma kept aloof. From Rackad he went to Kothamangalam Cheria Pally and the Maphrian reached Kothamangalam Valia Pally - a distance of barely one furlong. Mar Thoma again evaded and went to Kuruppumpady and thence to Niranam in the South, and the holy Maphrian came to Kayamkulam!. At last they met at Mavelikara. but matters remained as before. Mar Thoma somehow closed the accounts with the Dutch.

Mar Thoma's conduct can never be justified; those fathers had come in response to his repeated prayers to

(3) Curien Cor Episcopa: Suriyani Sabha-Charithram & Viswasa Sathyangal. 167

the Patriarch, and they had done him no harm. Certain modern writers hail him as a freedom fighter; which is utterly baseless. He had been always faithful to Antioch, In one of his letters to the Dutch in Cochin, he says; "we honour, the Patriarch as our Supreme Head," and when he was enticed by the Dutch to join the Protestant church, he wrote that he could not reply on the matter, without the permission of the Patriarch—But P. Cherian x says that he had conspired with the R. Catholics, that if leavened bread for mass' would be sanctioned. he would be ready to embrace R. Catholicism. (Note) (what Rome granted Mar Ivanios in 1930.) This might be the reason for his evasion.

Mar Baselios, with Cochin Raja's permission acquired a plot of land for Rs 475 in Mattanchery and constructed a church there. On 30th Medam the Maphrian consecrated Remban Yuhanon as Mar Ivanios, at Kandanad.

After posting Mar Gregorius at Kothamangalam and Mar Ivanios at Kandanad the Maphrian began a tour of 14 churches in Travancore, beginning from Kottayam, and returned to the north early in 1753. He ordained priests, deacons and Rembans and re-ordained some who had been 'ordained' by Mar Thoma. Celibate priests were disallowed to serve in parish churches.

After a sincere service of more than 13 years in Malankara, the Maphrian passed away at Mattanchery on 9th Thulam 1764 and was solemnly entombed in the Kandanad Church.

Mar Thoma V consecrating his successor as Mar Thoma VI, passed away on 27th Medom at Niranam.

Mar Thoma VI — Mar Dionysius I

Mar Thoma VI, well aware of the invalidity of his ordination, and in the know of matters from the time of the invalid consecration of his consecrator and the hardships the Antiochean fathers had to suffer at the hands of his pre-

decessor, longed for peace and as a first step he arranged an interview with Mar Ivanios at Kallissery (Ittoop) which paved the way for further developments. Mar Gregorius and Mar Ivanios, in a joint letter to Mar Thoma write: Dear son, We are strangers in this land, we have arrived here, giving up our brothers, relatives and friends. Now in you, we see them, who were near and dear to us." ¹

When Mar Gregorius was offering H. Mass at Niranam, Mar Thoma unexpectedly entered the Madbaha and prostrated at the feet of Mar Gregorius who with fraternal warmth embraced him. On 27th Edavom 1770 Mar Gregorius assisted by Mar Ivanios consecrated him, Mar Dionysius and presented him the Staff and Cross brought from Antioch for his predecessor. Mar Dionysius submitted the Profession of Loyalty (Shalmosa).

Mar Ivanios and Mar Dionysius jointly carried on the administration. Mar Gregorius with eye-trouble stayed at Kayamkulam, Mar Ivanios at Mavelikara and Mar Dionysius at Omalloor.

Kattumangat Remban and the Thozhiyoor Church

As in the history of the early Church, when external persecutions ceased, internal strifes emerged in Malankara Church; the main reason being the consecration of Kattumangattu Abraham (George ²) Remban as Mar Coorilos by Mar Gregorius without the knowledge of either Mar Ivanios or Mar Dionysius. though the Remban was not in good terms with the latter. the Remban, with his permission, brought Mar

1) Scema Pithakanmar 48. ibid 59

2) One of the two brothers of Mar Andreos, who married from Palsna family, had two sons and one resided at Kattumangat and the other at Thanangat in Mulanthuruthy; influential in church matters. The smart and clever Remban was the first priest in the family. He was an eye physician, too. Mar Baselios (or Mar Gregorios) made him Remban.

Gregorius to Mattanchery for treatment. On 17th Vrischikom 1772, the Remban was consecrated metran with the title Mar Coorilos, by Mar Gregorius, who had accompanied Mar Baselios Sacrallah Maphrian. The aged Prelate had registered a deed bequeathing all his belongings to Mar Coorilos.—12 Pathaks for the Mattanchery Church, 12 for the hospital at Pallipuram and 2000 for Mar Coorilos. (1 gold Pathak — Rs. 36.) Mar Gregorius passed away at Mulanthuruthy on 27 Mithunam 1772 and was entombed in the Church.

Mar Coorilos, with Royal Proclamation by the Raja of Cochin, could visit several churches. But Mar Ivanios and Mar Dionysius jointly convened an assembly of churches and a deputation waited on the Raja of Travancore, who deputed his minister to the Raja of Cochin, and the latter referred the matter to the Dutch authorities. The Judgment of the Dutch was to the effect, that Mar Coorilos should be submissive to Mar Dionysius and receive funds from him for his daily needs. The adjustment worked for some time; Mar Coorilos wanted to leave native states of Cochin and Travancore for Malabar. But the programme failed. He was brought to Kandanad to Mar Dionysius whose decision was extremely harsh—Mar Coorilos was stripped of his episcopal robes, his pastoral Staff and Cross were taken and he was asked to offer H. Mass the next day as a mere Remban! Mar Coorilos escaped this humiliation by applying a wet cloth on his head the whole night and thus contracting fever! Shortly afterwards, he left for Thozhiyoor (near Kunnamkulam).

Mar Coorilos laid the foundation of the Thozhiyoor Church on 15th Edavam 1774 on the plot of 500 sq. 'Dandu' granted by Punnathur Raja, with the help of Panakal Nazrani of Vailathoor Amsom, Kozhicode Taluk of Nediyrupu and of Aithrosekutty Moopan (Muslim) a favourite of the Zamorin of Kozhicode."

Mar Ivanios and Mar Dionysius continued the administration of the Malankara Church. Kasiso Philipose of Cheppad and Kasiso Mathai, a nephew of Mar Dionysius, were ordained Rembans by Mar Ivanios. He passed away on 7 Medom 1794 at Chengannoor.

Mathoo Tharakan, Bishop Joseph Kariatty and Mar Dionysius.

After bishop Alexander de campo (Parampil) contemporary of Mar Thoma I, no Malabar Syrian was consecrated for the Romo-Syrians. The continuous line of native metrans of the Syrian Church opened the former's eyes and finally it was decided to send Kariattil Yousef Malpan and Paremakal Thoma Kathanar to Rome—Via Portugal, with prayers for the consecration of Fr. Kariatty.—some say that another motive was to plead for the acceptance of Mar Dionysius to the R. Catholic Church; as there had been some understanding between Kariatti and Mar Dionysius.^x The Malpan was consecrated bishop of Kodungalloor—after prolonged discussion—but unfortunately he couldn't reach Malabar. It so happened that he breathed his last at Goa. The Romo—Syrians smelt foul play in Kariatti's untimely death and in an assembly at the East Church, Angamali, they signed a Padiyola (Agreement) on Ist Kumbhom 1737 to the effect that they would 'subscribe to none other than Paremakal' Governador'.^x

Thachil Mathoo Tharakan, an influential Romo-Syrian, and a favourite of the Travancore Royal family played an important part in regaining their lost position - He arranged an interview with the Raja and took Thoma Kathanar to the palace. The Kathanar submitted a letter before the Raja, explaining that neither the bishop of Verapoly nor the bishop of Cochin had any authority over them.

Tharakan's next move was to bring the Syrian Orthodox too, to his side, with the offer—presented by the Raja-

^x Varthamana Pustakom—Fr. Paremakil.

that Mar Dionysius might be vested with the 'Governorship' of the whole Syrians. The Syrians, however, smashed the move, when they approached the Raja during his visit to Mavelikara.

Tharakan did not lose heart. He succeeded in convening meetings for peace talks—the first at Kayamkulam on 20 Kanni 1792, the next at Niranam on 22 Vrischikom and the last again at Kayamkulam on 20 Chingom 1797; He finally realized that peaceful measures were futile, and that peace talks would take him nowhere. He; with royal assistance began to coerce Mar Dionysius. Finding himself helpless, as there were no Antiochean prelates here and as the circumstances were totally against him, Mar Dionysius consecrated Mathen Ramban as Mar Thoma VII at Chennannur on 24 Medom 1796.

Mar Dionysius had to remit Rs 25000 in the Law court as per its decision in a law suit. The bewildered Mar Dionysius was approached by Tharakan with the offer that if the former would join with the Romo Syrians, the whole amount might be returned to him. The firm and serious Syrians, threw the offer to the winds. The amount was remitted some how.

But it so happened that Mar Dionysius and certain leading Kathanars and leaders were taken to Alleppey and Mar Dionysius had to offer the H. Mass with 'Pathira' of the Latins in the place of Hmira of the Syrian Orthodox. Ittoop describes the scene:— Mar Dionysius asked the permission of the leaders and the reply from Edavazhikal Kuncherian, Kizhakettath Kochu Pothen, Vettikunnam, Venkadath Alexandros Kathanar, and other leading Kathanars, was 'you may eat Pathira—we are going': they returned to Niranam and took important decisions.

Tharakan's heydays came to an end. He had been the State—contractor for salt. Shortage of the commodity enraged consumers, and Tharakan was manhandled at the West Fort, Trivandrum and the agitators cut off one of his

ears! Though the Raja presented him a 'gold ear', it was the beginning of his decline.

The Syrians, however could bring back their Metran. According to the decision of the Yogam (assembly) Mar Dionysius had to spend for 3 Munnummelx each in the 72 churches in Malankara, as a retribution for the guilt of using "Pathira" for Mass at Thathampally, Alleppey.x

Mar Dionysius & Dr. Claudius Buchanan

Dr. Claudius Buchanan, Vice-Principal of Fort William College, Calcutta visited Mar Dionysius in 1806 at Kandanadu. Their talks centred on Missionary activities and also on the translation of the Gospels into Malayalam. It was then that Mar Dionysius entrusted with Buchanan, the 1000 year old Bible, (of which mention has already been made) Another Bible too, preserved in the Ankamali Church was entrusted to him. (Both are preserved in the Cambridge University Library). The Malankara Church is indebted to Buchanan for his service of printing the New Testament in Syriac in London and presenting the Church with hundreds of copies. x

Buchanan, during his interview with Mar Dionysius introduced the topic of a union of this Church and the Anglican Church. The bishop remarked that he too liked it, if the purity of the Syrian Orthodox faith would be preserved.

It was during Mar Dionysius' long regime that the first translation of the New Testament from Syriac to Malayalam was made. Philipose Remban who had been secretary to Mar Ivanios would be ever honoured as the

x H. Mass on three altars by 3 priests.

x Ittoop-145

' The writer possesses a copy of the same.

first translator of the N. T. to Malayalam. This translation was got printed at the Courier Press, Bombay in 1811.

Buchanan, in his memorable work 'Christian Researches in Asia,' P. 127 speaks of Mar Dionysius; that he was honourable, well-behaving and God fearing.

The arrival of Mar Dioscoros

Mar Dioscoros, consecrated by Patriarch Mar Ignatius Mathai in 1806, arrived at Cochin, as the Delegate of the Patriarch, authorised to consecrate bishops. He was denied entrance into the Church built by Mar Sacralla Baselios by the occupants of the church, but they were ejected from there by Court order.

Mar Dionysius, who was at Kandanad sent Philipose Remban and some others to receive Mar Dioscoros to Kandanad where he was received honourably. On Mar Dionysius' demanding the Patriarchal Bull, Mar Dioscoros could produce only, one in Arabic. Misunderstanding ensued and ended in a split. The developments culminated in the forced return of Mar Dioscoros in 1809. The British Resident Col. Macaulay played an important part in the expulsion.

Mar Dionysius and the Vattipanam. (Trust Fund)

There are different versions, regarding the origin of this Trust Fund of 3000 'Pagodas' = Rs. 10500/- 1) It was donated by the Madras. Government to the Syrian Church. This version is not proved by any evidence. 2) It was part of the amount realised by confiscating Mathoo Tharakan's properties. This too seems, improbable, because the confiscation was after Maccaulay's term of office; it was Maccaulay who had signed the receipt. 3) During 'the Resident versus Dewan' (Maccaulay - Vs Veloo Thampy) affront, Maccaulay in stringent circumstances had borrowed 3000 pagodas each from Mar Dionysius and the Bishop of

Verapoly and when circumstances changed, Maccaulay invested the amount in the British East India company's account in Madras. This version seems probable, because, Maccaulay's letter to G Buchanan, Chief Secretary to the Government of Madras dated 25th October 1802 and the latter's reply of 'November 12, are extant. Maccaulay's receipt reads:— "Col. Maccaulay, the Resident in Travancore do hereby certify to have received this day from Mar Thoma, Acting Metropolitan of the Syrian Church in Malabar, the amount of 3000 star Pagodas in the honourable company's loan in perpetuity and agreed to pay in Travancore, as long as this ancient Church lasts, to the Metropolitan, Metran or any other regularly constituted prelate, annually the interest of the above amount at 8% by obtaining receipt for the same."

Mar Dionysius, after an eventful term of 38 years, passed away on 25 Meenam 1808 at Niranam, and was interred in the Puthencavu Church, (foundation laid by him on 17 Vrischikom 1794 and constructed for the most part by his own money). This famous prelate is known as 'Mar Dionysius the Great'

Mar Thoma VII—VIII and IX

Mar Thoma VII after a short period of 15 months, passed away at Kandanad and was entombed in the Kolenchery Church. The laying on of hands of a dying Metran was repeated here — as in the case of Mar Thoma V. This naturally caused great unrest but it gradually subsided on the understanding that valid consecration might be effected shortly by Antiochean Prelates. Col. Maccaulay, promised all assistance in the matter.

Now comes to the scene a leader, who is not a member of the Pakalomattom family. He was **Joseph (Ittoop) Remban of the Pulikottil family** of Kunnankulam. Remban Joseph alleged before the Resident against **Mar Thoma VIII** that the nominal metran was unauthorisedly performing duties of a Metran. The metran's party peti-

tioned about the insubordination of the Remban. Meanwhile Col. Maccaulay had retired and Col. Munro had taken charge as the Resident. Knowing that Munro was desirous of founding a Seminary for the instruction of Syrian priests, Joseph Remban approached him with a 'Sketch and plan' 'for a Seminary.' He could find favour with Munro.

Questionnaire to Mar Thoma VIII

The Government of Madras, Custodian of the Trust fund, forwarded through Col. Munro 17 questions to Mar Thoma VIII. His answers are of immense importance, as they evince clearly the mind of the Malankara Church of the early 19th, century.

1. Mar Thoma, designates himself as 'Mar Thoma Metran of the Malankara Edawaka (Diocese) under the supremacy of Mar Ignatius Patriarch of Antioch.

2. Answering Question, I, regarding the origion of the Malankara Church, he describes the coming of St. Thomas and the Syrian Colonisation under Knai Thoma, from Syria.

3. To question 2, - he answers: that the faith and practices in Malankara are according to and in submission to Mar Ignatius Patriarch of Antioch. Answering the query, 'from whom the metrans receive authority? Mar Thoma says, that prelates come to Malabar from Antioch and consecrate Metrans from the family from which St. Thomas ordained, and that everything was regularly reported to Antioch.

4. In reply to question No-3, he describes, how at a time when no bishops had been here, Bishop Joseph of Edessa by order of the Patriarch of Antioch reached here and also how *the Prelates who had come by the order of the Patriarch authorised the Archdeacons to look after the affairs of the Church for 480 years (ie upto 825=345 + 480) upto the arrival of Mar Sabor and Mar Prodh.*

5. Answering question no. 4 he elaborates about the arrival of *Mar Ignatius Patriarch from Antioch* in 1653 Alangad assembly, the arrival of Mar Gregorius in 1665 and the consecration of Mar Thoma I, and the former's administration and about books and holy oils, he had brought.

From the subsequent answers we find, that he had 55 churches in his care and there existed no seminary and the aspirants for priesthood had their theological study under Konat Geevarughese Kathanar in the north, and in the south under Cheppat Philipose Kathanar and Maramon, Palakunnath Geevarghis Kathanar; the *Jacobites* here observe everything in accordance with the books sent from Antioch. Finally he writes about the arrival of Mar Basselios Yaldo Maphrian with Mar Ivanios and of Mar, Baselios Sacrallah Maphrian, accompanied by Mar Gregorius and Mar Ivanios (1750) deputed by the Patriarch, as a result of the request of **Thoma Archdeacon** (note; he is not using 'Mar Thoma' and representatives of Churches - with books, holy Oils, Susthatikon, Pastoral staff and Cross so as to consecrate 'Mar Thoma' etc.

This statement of facts by one who had no consecration from Antioch, is of immense value as regards the conviction of the Syrian Church. It was not in the same manner of certain destructive critics of the latter half of 20th century, that the Syrian bishops and the laity of 17th, 18th, and 19th, centuries, regarded Antioch. To them it was Antioch—and Antioch only (and not Persia) that had from the earliest times, suzerainty over Malabar; and it was Antioch that bequeathed the Syrian Orthodox faith and valid priesthood to the Malabar Church.

The (old) Seminary at Kottayam.

Mar Thoma VIII, at Quilon, and Ittoop Remban at Trichur had interview with Col. Munro; who passed orders to the effect that Mar Thoma had no valid consecration and that he should not act as a bishop until his position is validated by Antioch. In the meantime, Munro,

pleased at the proposal of the Remban for founding a seminary arranged to hand over the interest of the Trust fund for the past four years amounting to 960 star Pagodas (Rs. 3360) Another Rs 3350 received by promissory note from Mulamthurthy, Kandanad, NadameI, and Chatthukulangara (Arthat) Churches and from Palal Kochittan Ittymathoo Tharakan, was also given him. The Tahsildar of Kottayam was asked to allot a plot of land at any place, the Remban pointed out, for constructing a seminary building. In addition, another amount of 30000 'Kalipanam's-half of the fine, remitted by the 'potties' who were found guilty in an arson case (the burning of the first Church in Tiruvalla).x

Thus on 3rd Kumbhom 1813 the foundation stone for the seminary at Kottayam was laid, and within one year the 3 storeyed edifice was ready for conducting regular classes, by Ittoop Remban himself.

The Remban got himself consecrated in the name Dionysius by Mar Philoxenos of the Thozbiyoor Church (successor of Mar Coorilos) on 9th, Meenam 991 M. E (1816) and made the Seminary, his Headquarters.

The forsaken and disappointed Mar Thoma VIII 'consecrated' his uncle Ipe Kathanar and in 1816 passed away at Niranam and was entombed at Puthencavu.

Mar Thoma IX. Alias Ipe Metran was a saintly old man. Mar Dionysius petitioned against him before the Resident and with Sircar assistance reached Kadamattom Church, where the 'Metran' was staying and stripped him of his Crimson Robe, staff, Mitre and Cross! and thus ended for ever, the family line of rulers of the Church, from the Pakalomattom family.

Highhanded actions certainly have their repercussions. One Pakalomattom Metran stripped Mar Coorilos of his

episcopal robes etc; and lo, another Metran, consecrated by the successor of the exiled Mar Coorilos, stripped the last of the Pakalomattom Metran of every thing, he had — including the family Rule!!

CHAPTER XIV

The Church, under Mar Dionysius II, III, and IV and the C. M. S.

Mar Dionysius II

Mar Dionysius—alias Ittoop Remban before his consecration had his station at Arthat. He had suffered imprisonment when Tippu Sultan of Mysore invaded Malabar in 1789. x

By means of a Proclamation of 21 Makaram 1816, the Travancore and Cochin Governments ordered the Syrians to accept Mar Dionysius as their Metropolitan, and that was the beginning of Thiruvezhuthu 'Vilambaram' (Royal Proclamation). Only such Metran who had secured the Proclamation, was recognised as such by the Government and those who differed from him had to leave the Church. The proclamation made the Metran invincible.

* Tippu's troops reached so far as Alwaye. Churches at Ankamali and Arthat were attacked by his fanatic soldiers. Tippu was forced to return, as a result of heavy floods in the Periyar River, quoted by P. Cherian — The Syr. Ch. and C. M. S. from Missionary register.

Mar Dionysius, a Syriac scholar of note, led a saintly life. His main contribution to the posterity is the (old) Seminary at Kottayam, one of the magnificent edifices and institutions of the 19th century. It is said of him, that since he was doubtful of the validity of his consecration, he kept himself aloof from all episcopal functions and signed the receipts only as 'Malankara Metropolitan.'

Col. Munro and the Church Missionary Society (C. M. S)

Dr. Buchanan's visit to the Malankara church acquainted the Church of England with the affairs of the Church in Malankara. Col. Maccaulay and Col. Munro cherished a friendly attitude towards the Syrians and their Church. Munro is often lauded as the friend of the Syrians. It was his sincere hope that with the assistance of Missionaries, the uplift of the Syrians would be easy.

In 1814, a Corresponding, Committee was formed in Madras. According to the request from Munro, the committee deputed Rev. Thomas Norton in 1816. As pre-arranged by Munro, the metropolitan and the missionary met at Quilon. Norton has recorded of this meeting. "It appears that some apprehensions existed in his (the metran's) mind as much more in the minds of the clergy and the laity, lest we should innovate and endeavour to do away with some of their legitimate rites and bring them under English ecclesiastical power. Indeed the fear so possessed the minds of a few that they have actually left the Syrian and joined the Roman Church, intimating that the bishop was about to betray them to the English. I endeavoured, therefore, to convince the metropolitan in the presence of his Kathanars, that we had no other object in view than the benefit of the Syrian Church..... After a little conversation I succeeded, and he received me - as he expressed himself - as sent by the Lord to be the deliverer and protector....."

Middleton, the first Bishop of Calcutta, en route to England, visited Mar Dionysius at Cochin and attended H. Mass at Akaparambu Church. At Karingachira, he had talks with 12 Kathanars, including Punnathra George Kathanar.

Mar Dionysius passed away on 12th Vrischikom 1818 at Kottayam and was interred in the Seminary Church.

Col. Munro's letters.

As the history of the Malankara Church, revolved for a few years on the axis of Syrian — C M S co-operation, we shall try to see Col. Munro, its initiator through his letters:— “Since I came here, Christians of all denominations have been freed from many a burden..... In Travancore I have constituted a Principal Court and eight subordinate courts and in each court a Christian Judge is appointed. This has increased their esteem and their position..... The Bishop of the Syrians has informed me that the translation of the gospels would be completed shortly..... The main motive behind starting a College in Travancore is to impart a thorough knowledge in Syriac to the Kathanars that they may be well-versed in the doctrines of the religion..... copying Bible in Syriac is also progressing. (17 Aug. 1815) “The Seminary has been endowed with properties to maintain 50 students. I hope, this institution will thrive within a short period” (19 July 1816). “There are two lakhs of Roman Catholics in Travancore and Cochin. Our first endeavour is to bring the Syrians to an honourable position... It is necessary that an English Missionary should be stationed at Kottayam to *supervise* over the Syrians and the college. (22 Jan 1817) ‘Bailey would translate the gospels into Malayalam. That is the most important of our *plan*. (do) Tone changes!) —The Syrian Church is full of superstitions; which have to be eradicated from it (23 Sept 1817)

Munro writes of the Malayalam translation of the gospels by ‘Philipose Kathanar (got printed at the Courier

Press, Bombay (1811) is a literal and correct translation from Pshitta Syriac. 'The version of the 4 gospels, printed at Bombay, is *now* found, as our Missionaries advance in the knowledge of Malayalam, to be *so very bad in every respect*, in fidelity, meaning and language as to be unfit for use and the version of the whole scripture, lately made at the College by the Kathanars, from Syriac into Malayalam is *equally bad*. Mr. Bailey whose proficiency in Malayalam is great, is obliged to make a complete revision of the whole, *resembling indeed a new version*. (Jan. 21, 1819) To Norton: 'I am most anxious to have a good version of the Bible in Malayalam, at an early period for it will greatly facilitate the *diffusion* of our religion..... The internal government of the Syrian Church, calls urgently for our aid..... Many abuses exist and will exist until they are *reformed by an English clergyman*. (16 Jan. 1817) To Bailey:-..... In order to apply a proper remedy to the abuses and evils, existing at present, a strict and efficient system of discipline will be eventually requisite and the introduction of a system of that nature will primarily depend upon your zeal and diligence. You may rest assured that I shall afford all the support, necessary to your proceedings; and I again request that you will *assume a control* and direction over the whole system of discipline and church government of the Syrians, employing, of course, the *metropolitan as your Co-adjutor* (!) The first point to be attained to establish an invariable obedience to your *commands* and I request that you will in conjunction with the metropolitan address a Circular letter to all the churches enjoining strict uniform and *implicit obedience to all your orders on pain of such penalties as you may think proper to establish*. If any contumacy or neglect should be manifested by the Kathanars, you will *suspend* them from office and may report the case to the Resident who will adopt measures for their *trial and punishment*. All candidates for priestly orders should be carefully *examined by you* before their ordination by the metropolitan; and should be invariably rejected, if found to be unqualified. All matters of *internal church government*, such as fines

for crimes etc should be *reported to you*, and subjected to your consideration and decision..... meditate upon the best means of *bringing them back* to the purer dictates of the gospel (6 Aug. 1817). "You will of course gradually prepare the minds of the Syrians by a reference to the *scriptures to abandon the 7 sacraments, the Mass etc* (23 May 1818).x

All that have been quoted above gives a clear idea of the motives of Munro, who, it must be mentioned did everything in his power to ameliorate the backward social conditions of the one time honourable Syrians. Munro put a stop to the discriminating measures of the Sircar against Christians. Appointment of Judges and high officials from the Syrian community, could enhance their social positions.x Of the "Chathirupayanga!" (the four means) the Portuguese used the former two - "Bhedam and Dandam" (Intimidation and persecution) to get the Syrians 'enmasse', to their Church, whereas, Munroe used 'Samam and 'Danam' (friendship and gifts) for the same purpose.

Mar Dionysius III and the C. M. S.

After the demise of Mar Dionysius II Mar Philoxenos of Thozhiyoor, assumed the office of the Malankara Metropolitan! As he was too advanced in years., the administration was entrusted to Punnathra George Kurien Kathanar in the rank of Vicar-General. Mar Philoxenos consecrated him metropolitan, shortly and retired to his Thozhiyoor See. Soon afterwards, by virtue of Royal Proclamation he became Malankara Metropolitan. He is portrayed by the biogra-

x P. Cherian App. A.

x Their names are given by Kurien padre P. 70. Thevalakara Mappilaveetil Judge, Chathannoor jude, Thoompunkal judge, Poothicote Judge, Cherian Tahsildar, Kaipattoor Aminadar, Thumpamon Aminadar Kunchai Pravarthiar, Poovathoor Kunjamman Pillai.

pher of Bishop Middleton as "a good-looking man of meek and modest demeanour and interesting manners."

The Resident was present at this consecration. He had written to Bailey on 6 August 1817. "Mar Philoxenos, from the state of his health and mind, is evidently unable to afford efficient aid and co-operation, for the purpose of execution of the plan which, we have in view for the benefit of the Syrian Church. The arch — deacon appears to be a pious man and he possesses a degree of zeal and energy, that will be extremely useful in seconding your exertions"/ I request that you will intimate to the metropolitan, my wish for all the early consecration, of Arch deacon George—

Mar Dionysus was friendly with the missionaries, Benjamin Bailey, Henry Baker and Joseph Fenn: Honouring recommendation by Munro, Rani Parvathi Bai of Travancore donated Rs 21200 / and an island (which was later known as Munro Turuthu) (28th Kumbhom 1818) to meet the expenses of the Kottayam Seminary.

There existed a dispute about the ownership of four churches which were in joint possession of the Romo-Syrians and the Syrian Orthodox-Churches at Piravom, and Kottayam Valia Pally where the Syrians had majority and Changanacherry and Alleppey (which had been built as chapels of the Niranam Church) where the Romo Syrians had a majority. Though the missionaries made an attempt to recover all the four churches for the Syrians, they succeeded only in the case of Piravom and Kottayam.

Missionaries gradually began to look upon themselves as custodians of the Syrian Church. Certain quotations from an address by Joseph Fenn, in an assembly of the Kathanars held at Mavelikara on 3rd December 1818 would prove how impudent they had become within a period of 2 or 3 years, "Any prayer vow or act of adoration, praise or confidence in matters spiritual to any other (but God) is idolatry, in the presence of God. In matters of this kind, every creature stands on the same level and it is equally

displeasing to God whether we worship the Virgin Mary or any beast or creeping thing or idol of wood or stone We adjure them by the living God and by His Son Jesus Christ our Lord and Saviour, that you henceforth abstain from every act of worship to any but to God." We have no idea as to how these blasphemous words were received by the audience; but the Metran and the Kathanars were, thereafter on their guard.

Mar Dionysius appealed to the Patriarch to send Prelates during that critical period, to refute the Protestant doctrine and also to validate his consecration. This letter was entrusted with James Hough x the historian. Mar Dionysius had been faithful to Antioch throughout his life. On 3 Thulam 1821, in a letter to Lord Gambier, President of the C. M. S. in England, he designates himself as 'Mar Dionysius, Metropolitan of the Jacobite Syrians in Malabar, subject to the authority of our father, Mar Ignatius Patriarch, who presides on the Apostolic See of Antioch of Syria, beloved of Christ' x P. Cherian, himself a Protestant. remarks: "It is not possible to say, that ever ruled over the Malankara Church, a Metropolitan, who was as much attached to Antioch as he was. He never made a secret of his views on that point..... x Digby Meworth says that Mar Dionysius handed over to him, a printed copy of the New Testament in Syriac with a few lines on the blank page in his own handwriting and requested him to deliver it to the Patriarch, personally—if possible."

A statement of facts and figures, regarding the church, is seen in a letter of the missionaries to Col. Newall the new Resident. Total number of churches. — 88; of which 55 were Jacobite Churches with 13000 families. Number of priests 144 who are generally of the best families'.

x Hist. Christi - Ind. Vol. II P. 389 (footnote)

x Miss. Register. 1828. P. 431, 432

x P. Cherian P. 109

Schools have been started in 37 parishes, under the auspices of the churches. Regarding the Seminary they state: 'The establishment consists of two Malpans,— or Syrian Doctors, who, besides their lectures in Syriac, officiate daily in the College Chapel, a learned Jew of Cochin, teacher of Hebrew, two native teachers for Sanskrit and an English teacher. No. of students 51. Regarding the repairs of certain big churches too, mention has been made''.

Mar Dionysius with loyalty to Antioch and friendship with the missionaries passed away at the early age of 40, on 5th Edavom 1825 at Cheria Pally, Kottayam.

Mar Dionysius IV, (Cheppad)

To elect a successor to Mar Dionysius III a representative meeting of Churches was convened at Cheria Pally, Kottayam, and a panel of 3 was selected, 'one in whom the missionaries were interested one from the northern Churches and the third from Southern Churches. Kurien Padre says (1872) that they were Joseph Kathanar of Adangapurath, Konat Abraham Malpan, and Pallipat Philipose Malpan. Lots were cast; Philipose Malpan was elected. Mar Philoxenos of Thoziyoor, for the 3rd time, consecrated the Malpan with the title Mar Dionysius; on 15 Chingom 1825. The Royal proclamation followed.

Honouring the repeated appeals from Mar Dionysius III, the Patriarch deputed Mar Athanasius Abdul Masih, consecrated in 1820 by Patriarch Ignatius Geevarghis V, to Malankara. Accompanied by Rembans, Ishak, Abdul Ahad and Psara he started for Malankara—Via Egypt, where two Rembans passed away. Mar Athanasius and Remban Psara arrived at Mattanchery on 3 Vrischikom 1825; and produced letters from the Patriarch, to the British authorities. for assistance. The Church authorities from Kuruppumpady, Mulamthuruthy, Kandanad, Karin-gachiraand Parur met Mar Athanasius at Cochin on the 9th, and on the 10th, he reached Kottayam after an audience with the Resident Col. Newall, Mar Dionysius,

hastened to Kottayam and received Mar Athanasius. On the 21st. Mar Philoxenos too, visited him. The Susthathikon of Mar Athanosius was publicized as Cheria Pally, with the acclamation of 'Oxios'.

This harmonious union invigourated the Syrians; while the missionaries found it detrimental to their plan of reformation, of which P. Cherian says (P. 228) "The events that happened on the arrival of the foreign Prelate, gave missionaries clear proof of the ascendancy of Antioch over the local churches. They must have realised, that the influence of Antioch would be to counteract their best concerted measures for the reformation of the Syrian Church. All this must have led them to conclude that the *dissolution of the connection with Antioch* was a necessary condition of the reformation of the Syrian Church to a state of scriptural purity."

A favourable circumstance presented itself, for the British authorities to have their plan materialised. The Remban "by chance" found an Arabic manuscript in the Seminary library treating with the 'private consecration' of Kattumangat Remban and the consequent history, written by Mar Ivanios, who accompanied Maphrian Sacrallah. Mar Athanasius, being informed of the matter, discussed the topic with Mar Philoxenos and Mar Dionysius and requested the former to produce papers, proving the validity of his consecration. He expressed his inability to comply with the request, whereupon, both the metrans were asked to refrain from episcopal functions. The enraged Mar Philoxenos conspired with the missionaries and the result was the expulsion of Mar Athanasius from Malabar. The expelled metropolitan offered H. Mass at Mattanchery on 8th and on the 11th Meenam 1827 he returned.

Interested critics might blame Mar Athanasius for his hasty decision; but as he was deputed as the custodian of Faith, order and discipline, he was duty bound to set matters, right. Mar Dionysius, in the circumstance, could not actively support Mar Athanasius.

The unbecoming dealings of the missionaries were re-proved by Bishop Heber of Calcutta, who advised them to keep aloof, and not to interfere in Metran election and such other matters. Being informed of the matter of expulsion of Mar Athanasius, he wrote to the Resident that no decision should be taken against the bishop until his arrival in Malabar. He advised also, that by acting just like the Portuguese, they should not mar the good name of the British. Bishop Reginald of Calcutta too, corresponded with the contending parties to effect a rapprochement among them. x Unfortunately the pacifying words fell on deaf ears !

The Portuguese method, followed by the missionaries made the Syrians more cautious and determined. Even Mar Dionysius was forced to state that the activities of the missionaries were to cause the Syrians to abandon their existing forms of worship, as practised in the Syrian Church and to substitute in its stead a form of worship more consonant to "the pure dictates of the Gospel" and thereby pave the way to their becoming *Converts to the Reformed Church*. Howard, himself a Protestant, says that the missionaries did not honour the feelings of the Syrians about the faith and practices, handed over to them, through the ages. They proclaimed the Syrian Rituals full of heresy though on closer study, they were not. Whatever that differed from their own, they regarded as superstition and without any respect or regard for the ancient faith, the missionaries hastened to introduce everything theirs," P. Cherian* has given a summary of the faith of the Syrians. "Their Liturgy enjoined the rejection of the 'Filioque clause', the disavowal of the Synod of Chalcedon, the acknowledgement of the supremacy of the Patriarch of Antioch, the obser-

x Howard quoted by E M Philip
Ittoop. 206—217

* Cherian 122. P. 120.

vance of the festivals according to the calendar of the Eastern Church, and the use of the leavened bread for the Eucharistic Service.”

The missionaries' dream was that the faith and practices of 1500 years could be set at nought by a mere stroke of pen. If the later missionaries had the sympathetic view of the earlier ones such as Baily and others, the relationship might have produced useful results. The young Rev. Joseph Peet, taking charge in the Seminary, thought it was high time to make the Syrian Church, Anglican! In order to do away with the lents, even the menu in the Seminary hostel was changed. Some others, who were permitted to speak in the Syrian churches, publicly pelted abuses on the faith and practices of the Church. They did entirely forget the advice of the Home Committee to Rev. Fenn, "Never act in these points harshly, or without prayers for the guidance of the H. spirit. It is not well by attacking one's prejudices, but rather to communicate as our Lord to the disciples, light and instruction as they may be able to bear it."*

Rev. Peet has recorded his experience at Manarcad Church where the 8-day-lent in honour of the feast of the Mother of God was celebrated from the earliest times: "I resolved to try as much as possible to stop such an awful delusion and for the purpose proceeded to Manarcad Church, where more than 2000 persons assembled in and about the building, as that church was honoured with a large image of the Virgin, it was considered as a most holy place. As I entered within the church doors, they fled from me as from a tiger...After a little time, I arose with a view of preaching to them, but they all, immediately began their prayers to the Virgin, in a loud voice, as to prevent my being heard. This was repeated as often as I endeavoured to gain a hearing. At length, finding, they would not hear, I offered

* Proceeding of the CMS 1817, 18.

to distribute some tracts among them, but they would not as much as touch," Even in the seminary Peet posed himself as Supremo and instruction was such as to infuse protestant faith. A malpan of the Seminary, who in his class corrected the errors of Peet's class, had to resign and leave the Seminary! Mar Dionysius' letter of 24 April 1838 addressed to the Resident throws more light on the autocratic activities of Peet. On the Resident's request to furnish either the original or a copy of any document regarding the Trust fund, Mar Dionysius wrote to him. "the said document and many others, kept in my room in the seminary were carried away by Mr. Peet the missionary, residing at Kottayam, by breaking open the lock of the Room". Peet has been portrayed by Cherian in the following words." Peet.....was much more precipitate and rash in his actions. It took him long to acquire the virtues of patience, and discretion. The Parent Committee had to admonish him on several occasions about the want of caution and circumspection, displayed by him."

Bishop Daniel Wilson of Calcutta visited Mar Dionysius in 1835 and was bold enough to ask the latter that the Order of the H. Eucharist be 'corrected' according to the dictations of the missionaries and prayers for the departed and invocation of saints should be given up; to which Mar 'Dionysius' reply was, that he would consult his councillors.

Mar Dionysius convened a representative assembly of churches at Mavelikara on 5 Makaram 1836. Besides Mar Dionysius, Mar Coorilos, successor of Mar Philoxenos of Thozhiyoor was present. The meeting, unanimously formulated the agreement (Padiyola), famous as the "Mavelikara Padiyola" which clearly mirrors the conscience and conviction of the Malankara Church of 1836.

x Extract from Rev. J. Peets journals—Cherian 403

x Cherian. App. G. letter No. 3 — ibid 221

The Mavelikara Padiyola

“In the name of Father, Son and H: Ghost the one true God, Padiyola drawu up in the year of our Lord 1836 corresponding 5th Makaram 1011 at the church dedicated to the Virgin mother of Lord, at Mavelikara between Mar Dionysius, metropolitan of the Jacobite Syrian Church of Malankara, **subject to the supremacy of Mar Ignatius Patriarch**, the father of fathers, chief of chiefs, **ruling the Throne of Peter**, of Antioch, the mother of all Churches, and his successor, Mar Coorilos and the Vicas, priests and parishioners of Ankamali and other churches, under the charge of the said Metropolitan.

That, whereas at an interview held at Kottayam between the Rt. Rev. Daniel, Lord Bishop of Calcutta and the metropolitan, in Vrishchikom last, it was proposed by the former that certain changes should be introduced into the liturgy and ordinances of our Syrian Church, and whereas it was stated in reply that a conference of all 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 authorised to preach and admonish in the church of different persuasion *without the permission of the respective Patriarch*, 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 contribution, offerings etc, are as required by the rules, furnished to our bishop 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 dis-inclined to follow a different procedure from the above.

That the honourable Col. Maccaulay, having taken a loan of 3000 star Pagodas from (Valia) great Mar Dionysius who died in 983, (ME) gave him a bond for the same. The interest on the amount having fallen in arrears, Mar Dionysius Metropolitan in 992 (ME) made a representation to Col. Munro and received the interest with which, he built the Seminary at Kottayam. Having also collected at the Seminary, brought by Prelates that had come from Antioch and the property left by late bishops of Pakalomattom family, together with the donation made by His Highness the Maharaja on behalf of the Syrian Christian youths on 'Kanam' and therewith met the expenses of their education. The Reverend the Missionaries who have come down to Kottayam, in their profuse benevolence, taught the youths at the Seminary English and other languages and 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 ordinations to be made agreeable to the request of the people and the power of the Prelates. While affairs being thus conducted, the missionaries took to managing the Seminary without consulting the Metropolitan. themselves expended the interest money drawn annually by the receipt of the Metropolitan, dispersed the deacons, instructed in the Seminary, conducted affairs in opposition to the discipline of our 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 the ever happy, holy and ever blessed Mother of God, the redeemer of all complaints and through the prayers of all Saints.

—0—

Witness Father, Son and Holy Ghost,

Names of the Signataries.

CHAPTER XV

The Syrian Church and the C M S (contd)

Despite the Mavelikara Padiyola, the missionaries continued visiting churches and they were bold enough to use the Book of Common Prayer of the Church of England in the Seminary Chapel; and to discriminate against students and Malpans; x who revolted against their arbitrary measures. Missionary Rev. Fenn once reminded them that, "this is the College of the Syrians and not of the Church Mission." Situations reached such a climax as to induce Mar Dionysius to order that no deacon should attend the classes of missionaries; defaulters were excommunicated.

Missionaries, in the meantime won over to their side four Kathanars who, were not in good terms with Mar Dionysius, and they were asked to make changes in the liturgy—as printed out by Bishop Wilson. Three among the four, refrained from using the reformed liturgy. P. Cherian describes the Missal as follows:-x

"The Principal feature of this division was the omission of a number of passages containing prayers for the dead, intercession of the Blessed Virgin Mary and the saints and the acknowledgement of anything resembling the doctrine of transubstantiation. The revised Liturgy was therefore described by those who did not like the changes — 'Half — Mass' (Ara Kurbanā). E M. Philip quotes Howard saying "It is a serious thing to make changes in the liturgy of a Church—even by its own authorities. But it is naked arrogance on the part of the Kottayam Missionaries to make changes in the Liturgy of a church, which by courtesy permitted them to work in it....." "The missionaries built Churches—in proximity to Syrian Churches at Kottayam, Kollad, Mallappally and Mavelikara; and

x P. Cherian App. H. P 390-91-

Cherian. 243.44 Chr. of St. Th. and liturgies 105-107

continued proselytisation. They ridiculed the order of excommunication of the metropolitan and encouraged people to disregard the order and some Kathanars to offer Mass using the changed liturgy.” x Even those who desire to honour the missionaries for their zealous work, have no explanation to justify their unwarranted efforts to make changes in the liturgy of a free Church. May be, there are passages to be changed; but that is not the duty of 2 or 3 padres, who were by courtesy permitted co-operation. If we would take this instance as our own position, we would easily comprehend the fact.” The Missionaries tried to weaken the position of Mar Dionysius. The Sircar was arrogant enough to arrest the metropolitan, in connection with a suit against the metropolitan’s appointment of a trustee for the Piravom Church.

Cochin Award

A suit was filed for arbitration, with regard to the movable and immovable properties—jointly managed by the Jacobite Church and the CMS in 1838. In the Panchayat decision the ownership of each item was specified. At Cochin, the famous Cochin Award too was pronounced in 1840. Accordingly, the Jacobite Church could have the Trust fund, the seminary etc, which were to be managed by the Metran and a priest and a layman, elected by the Syrian Association’.

The Missionaries who had to leave the Seminary; built a Seminary of their own on the site, where the C. M. S. College now is. It became the New Seminary and the former the ‘Old Seminary’.

Mar Dionysius — for his loyalty to Antioch had to pay dearly. Displeasure of the missionaries, caused a flow of fabricated allegations against him, and certain interested sources reported the same to Antioch, the consequences of which we would see later.

x D’ORSEY—Portu—discoveries, Dependences and Missions in Asia and Africa. (337-38)

Mar Mathews Athanasius—Palakunnath

Mention is made in the judgment of the Panchayat Committee about a letter of Mar Dionysius to the Patriarch. Mar Dionysius regrets that though he had appealed eleven times—from 1825 onwards, to the Holy father to depute Prelates to Malankara, nobody had come and hence the state of affairs here were deplorable. He even wrote that if the H. See would not send a metropolitan immediately, the H. Father would be answerable before the judgment seat of God for the transgressions of the Malankara people. The sympathetic and generous Holy Father wrote in reply that it would be more desirable that the Patriarch consecrates one from Malankara itself than sending one from Antioch.

Abraham Malpan of Palakunnath, who had to leave the Seminary on account of his active co-operation with the missionaries—could somehow learn of the above correspondence, made arrangements to send his nephew Deacon Mathews to the Patriarch with a request from the ‘people’ to consecrate him for Malankara. We need neither probe the details of the move nor of the candidate, since many have done it elaborately x Suffice it to say, that the Candidate from Malankara with request from the people was consecrated Metropolitan — Mar Athanasius - by Mar Ignatius Elias II at Mardin. Mar Mathews Athanasius returned to Malankara in 1843.

The arrival of Mar Athanasius, who had his consecration without the knowledge of Mar Dionysius, the ruling metropolitan, was unwelcome to many. The Church Assembly met at Kandanad to hear the Sustatikon from the Patriarch* read, as had been the custom. They, doubting its trustworthiness, reported to the Patriarch., Mar Athanasius’ early history and his inclinations towards the ‘reformers’.

* E M Philip.

Arrival of Mar Euachim Koorilos

In response to the allegations made by the Malankara Church, the Patriarch deputed Mar Euachim Coorilos to enquire about the allegations, with authority to issue Bull of Ex-communication if Mar Athanasius, is found guilty. Mar Coorilos' arrival in 1846, was a relief to Mar Dionysius and the majority of the Syrians. The administration of the Church was handed over to Mar Coorilos by Mar Dionysius. Matters came to such a crisis as to excommunicate Mar Athanasius: but as the Resident favoured him, a committee of four—two Europeans and two from Malabar was constituted by the Travancore Government. The committee in 1848 passed Judgment at Quilon, in favour of Mar Athanasius—the main reason being, his consecration by Patriarch.

Being informed of the developments, the Patriarch deputed Mar Athanasius Stephanos to Malankara. Through the influence of Resident, the Travancore and Cochin Governments expelled Mar Coorilos and Mar Athanasius Stephanos from their territories! They found asylum in the church at British Cochin. (Fort Cochin) Mar Stephenos, proceeded to London and appealed before the Board of Directors of the East India Company. The Board nullified the order of the Resident and left the question of accepting or rejecting Prelates, from Antioch — to the discretion of the Community. Mar Coorilose could breathe free air. The Royal Proclamation in favour of Mar Mathews Athanasius made him, invincible - The proclamation said; “where as Mar Dionysius Metropolitan residing at Kottayam has withdrawn himself from administration owing to old age, and whereas Mar Athanasius *has brought letter from Antioch*, appointing him in his (Mar Dionysius) stead, it is proclaimed, that all Puthancoot Syrians in the Malankara Edavaka, should obey Mar Athansius Metropolitan as before!

(15 Karkadakom 1027 ME/1852 AD.) Mar Athanasius' power reached its climax when the Dewan of Travancore in 1863 empowered Magistrates to oust from each church, priests and laymen, who do not accept Mar Athanasius and to take legal action against them. Consequently, many had to leave churches built by them and to erect new churches, to worship according to their conscience.

Mar Athanasius, fully aware that the prime cause of his victory was the effect of his Antiochean consecration although friendly with the missionaries—did not precipitate matters, by making any change in the rituals; nor did he disregard the supremacy of the Patriarch of Antioch, which he asserted in public and remembered the Patriarch's name in the 'Tubden'. He was also careful to demand from the candidates for priesthood, perfect obedience and submission to the Patriarch, in their confession of faith. By these means, he could strengthen his position.

The faithful Syrians, found it necessary that immediate steps should be taken for the preservation of their faith and in Joseph Kathanar of Pulikottil, a favourite of Mar Coorilos, they found the athlete to fight against the missionary-led reformers. In due course, Joseph Kathanar was consecrated Metropolitan Dionysius at Dier Bekr in 1865 by Moran Yakob II. Patriarch of Antioch and all the East.

Mar Euachim Koerilos, expelled from Travancore and Cochin, through the intrigues of the missionaries, spent his last days in the British (fort) Cochin Church, which he had built, and in the Chalissery Church in British Malabar. The inscription in the Fort Cochin Church says that he belonged to the Amir do Geddany family, in Tur Abdeen. Names of his father, brothers and sisters are also in the inscription.*

* Mar Dionysius IV passed away at Cheppad on 27th, Kanni 1855

* His younger brother Gabriel who accompanied him married from the Chalakzhy family in Tiruvalla.

It was Mar Coorilos who ordained the sub-deacon of Chathuruthil, deacon, Kasisa and Cor Episcopa.

Mar Coorilos 'fought a good fight' for the Malankara Church. He could not taste the fruits of his tears and labours; he passed away on 20th Chingom 1874 at Mulanthuruthy.

Mar Joseph Dionysius metropolitan (V)

Mar Dionysius Joseph appealed to the Travancore Government, for revoking the Royal Proclamation, issued earlier, in favour of Mar Athanasius on the ground that he (Mar Dionysius) was the legitimate Metropolitan of Malankara, consecrated by the Patriarch. The appeal was rejected by the Dewan of Travancore and he asked Mar Dionysius to sue against Mar Athanasius in respect of any one church and the findings of the court on the matter might he applied regarding all churches. *And, thus began litigation, for the first time, in the Malankara Church.* Mar Dionysius could gain nothing. Efforts for preventing Mar Athanasius from receiving the interest of the Trust Fund, too, became futile! For ten years he was in the arena.

Undaunted by his failures, Mar Dionysius appealed to the Patriarch for help. According to the noble tradition of the Holy See — Sacrificing themselves for the safety of the flock, — Moran Ignatius Peter III, Patriarch came to the rescue of the sheep in Malankara.

CHAPTER XVI

Moran Ignatius Peter III Patriarch and the Mulanthuruthy Synod.

H. H. The Patriarch presented the case personally, before the Secretary of State for India, and Queen Victoria in London and obtained letters to the Government of Madras, directing them to consider the whole matter—in favour of His Holiness.

Tides began to turn with the arrival of the Patriarch in Malankara. In 1876 the Royal Proclamation in favour of Mar Athanasius was nullified and a new one was issued on 4 March 1876, to this effect — viz.

“Whereas it was published by the Proclamation dated 15th Karkadakom 1027 that according to the letter from Antioch Mar Athanasius was appointed as Metran of the Syrian Church, and whereas, it is now claimed that the said Mar Athanasius has been deposed and another Metran is appointed by the Patriarch of Antioch or by his predecessor, it is hereby published etc.

The Patriarch succeeded in redressing the grievances of the people within a few months of his arrival. Mar Dionysius and the whole Church, were happy, at the turning of the tide, for which they had fought a period of almost a decade! The Patriarch saved the Church in Malankara from a headlong fall into “reformation”. With the withdrawal of the Proclamation. Mar Athanasius invincibility gave way to insecurity; and the once vanquished Mar Dionysius, began to make long strides, forward, His Holiness is rightly landed as the Yakub Boordana of Malankara, as it was he who saved the Church from the missionary—engineered reformation.

NOW TO SUM UP

At least from AD 345, the Malankara Church was under the supremacy of the Patriarch of Antioch; who directly, or indirectly through the Maphrians, administered the church by deputing Prelates. furnished with liturgical books and literature. During the Nestorian ascendancy the people of Malankara Church had to be submissive to them, even though they had been Jacobite in faith and practices, as is evident from the Decrees of the Synod of Diamper. The See of Antioch re-introduced the Syrian Orthodox faith in Malankara after the Oath of 1653. If the H. See hadn't come to the rescue, the Roman Catholic faith might have continued here. From the time of the arrival of Mar Gregorios in 1665, a good majority of Metrans were consecrated by the H. See; and those metrans who could not receive Antiochean consecration, appealed time and again for Prelates, and they have recorded in unambiguous language their submission to the H. Throne; in spite of hardships they had to suffer on account of their stand. In an age when the Roman Catholics were ruling over their faithful through foreign bishops, it was Antioch, that from the very beginning served the Church through local metrans. And again, when the atmosphere turned cloudy through the Protestant activities, Prelates like Mar Stephanos and Mar[?] Coorilos suffered for the sake of the Malankara Church. At a time of the total uncertainty and extinction, the Patriarch himself came to the rescue. In short, it was the See of Antioch that saved the Malankara Church from Roman Catholicism in the 17th and Protestantism in the 19th centuries. It is really a matter of great regret to hear from certain interested quarters, that the Prelates who had come over were autocratic, greedy and hostile to the 'ever independent' Malankara Church. Even Moran Ignatius Peter III Patriarch, the deliverer of the Church from crisis—the one who gave a democratic set up in the management of the Church at a time when nobody had even dreamt of Democracy - is portrayed by some modern writers as an usurper of authority !!

Mulanthuruthy Sunnahados (Synod)

Venue: Mar Thoman (St. Thomas) Church, Mulanthuruthy where the holy remains of Mar Gregorius, Mar Ivanios and Mar Coorilose repose.

Date 15, 16, 17 of Mithunam 1051 M. E./1876 AD

Convened by H. H Moran Mar Ignatius Peter III

Patriarch of Antioch and all the East. Prelates 1. Mar Gregorius Abdulla (Abde-Daloho) who accompanied His Holiness and 2. Mar Joseph Dionysius of Malankara. Organiser and Secretary cum Translator to His Holiness:— Chathurathil Geevarghese Remban (St. Mar Gregorius — Parumala)

List of churches, that participated

- | | |
|--------------------------------|-----------------------|
| 1. Ankamali-Akapparampu | 24. Cherai |
| 2. Arthat | 25. Kanniattunirapu |
| 3. Niranam | 26. Pariaram |
| 4. Pallikara | 27. Nadamel |
| 5. Manjapra | 28. Marady |
| 6. Mammalasery | 29. Chathannoor |
| 7. Piravom | 30. Rackad |
| 8. Chiralayam | 31. Pandalam |
| 9. Kunnamkulam Puthen Pally | 32. Pampakuda |
| | 33. Pazhanji |
| 10. Makkamkunnu | 34. Kandanad |
| 11. Kizhavalloor | 35. Manthuruthel |
| 12. Vengoor | 36. Fort Cochin |
| 13. Kundara | 37. Kunnakurudy |
| 14. Do Puthen Pally | 38. Ramangalom |
| 15. Onakur | 39. Ranni |
| 16. Mulakulam | 40. Tiruvalla (Valia) |
| 17. Pothanicad | 41. Do Kattapuram |
| 18. Parur | 42. Kurichy |
| 19. Pnthumanoor | 43. Nellikal |
| 20. Vadakara | 44. Ayroor |
| 21. Kurinji | 45. Kattoor |
| 22. Kottoor | 46. Mallappally |
| 23. Kolenchery | 47. Kallissery |

- | | |
|---------------------------|----------------------------|
| 48. Pampadv | 76. Pallippad |
| 49. Nalunnakal | 77. Karichal |
| 50. Omallur | 78. Karingachira |
| 51. Kaipattoor | 79. Veliyanadu |
| 52. Kadamattom | 80. Thuruthipally |
| 53. Kodasanad | 81. Parumala |
| 54. Thumpamon | 82. Vakathanam |
| 55. Chandanapally | 83. Puthussery |
| 56. Puthupally | 84. Pallom |
| 57. Kottayam (Valia) | 85. Kottayam (Cheria) |
| 58. Chelakara | 86. Manarcad |
| 59. Thuruthikad | 87. Kothamangalom (Cheria) |
| 60. Peechanikad | 88. Mav. Puthiacavu |
| 61. Mazhuvannoor | 89. Cherai |
| 62. Chempil | 90. Mulanthuruthy |
| 63. Neelamperoor | 91. Kottayam (Puthen) |
| 64. Kuruppumpady | 92. Karakal |
| 65. Puthencave | 93. Thalavady East. |
| 66. Chennithala | 94. Do: Kuzhipally |
| 67. Chengaunoor | 95. Kattanam |
| 68. Kumarakom | 96. Veeyapuram |
| 69. Kothamagalom | 97. Karuvatta |
| 70. Kallumkathara | 98. Anaprampal |
| 71. Kottapady | 99. Vechoor |
| 72. Kalloopara | 100. Chalissery |
| 73. Mavelikara Thazhakara | 101. Chengalom |
| 74. Palakuzha | 102. Kayamkulam |
| 75. Cheppad | 103. Kunnamcode. |

No. of priest 130. laymen 144.

Procedure of the Synod.

After Registration and the Inaugural speech of the H. father, on the 1st day Pontifical Bull was read on the 2nd day, in which the Patriarch said that the Synod was convened to adopt measures for the future administration of the Church and for the preservation of the H. faith. His Holiness recalled the proselytising activities of the Portuguese, the execution of Udampadi (agreement) by Mar

Mathews Athanasius and his consecration, —his own efforts in London for obtaining directions to Madras Government — the nullifying of the Proclamation favouring Mar Athanasius, and asked the representatives to choose the path they wished to follow. 'Hold fast to that which you prefer. If you prefer to be in the faith of your forefathers, you should, obey the orders of the Patriarch, as was the custom here and you should draw up an agreement to that effect and sign it — or — you should give me a reply. No more time to waste. Thus you should make a firm foundation. You should also authorise some persons of discretion and knowledge to advocate for you in the Sircar, in matters, Civil, Police, and legal.....*

Even the most self-interested critic would not argue that the slightest hint of usurpation of power by the Patriarch could be gleaned from his Kalpana even after minute scrutiny. On the other hand this was the first instance in the history of Kerala Christians of an undisputed Head of the Church, granting autonomy in a democratic set up. Certain critical writers find some solace in calling the decrees of the Synod, 'The Magna Carta of the Malankara Church.' That is not quite accurate. Magna Carta was squeezed from an autocratic monarch of Britain — whereas, the democratic set up with hierarchical supervision was magnanimously granted to the Malankara Church, by the Monarch of the whole Syrian Church without even a request from any quarter!

The Drafting Committee constituted for drafting a reply to His Holiness, Kalpana and also a manual of Procedure on the 4th day, submitted both, which might be briefly noted as follows. 1) A Registered Agreement (Karar) evincing perfect submission to the Throne of Antioch and unflinching loyalty to the Holy Father should be executed

* This order of the Patriarch, was translated from Syriac into Malayalam by Mar Gregorius of Parumala.

by each Parish and one copy should be kept in the parish Church and another attested by the Registrar should be submitted to the Holy Father. 2) Parish Register and other Registers, with the signature and seal of the Metropolitan should be kept in the church. 3) Canons and manual of practices should be printed and be distributed with His Holiness', Kalpana. 4) Expenses for the individual Church suits should be met from the centre. 5) Due to scarcity of funds at the centre, a fund should be raised from the community without pressure on anybody, for which a body — Suriyani Christiani Association should be formed—in which the H. Father and his successors should be Patrons; and the ruling Metropolitan, President. Church members were divided into 4 'classes' the 1st paying Rs. 100, the 2nd Rs. 50 the 3rd Rs. 25 and the 4th—Rs. 10 each. 6) 'As there had been no other power to check the 'one-man's rule of the Metropolitan of Malabar the Church has suffered a lot, and it is' therefore, a dire necessity that the above mentioned Body should be constituted. As it is impracticable that all of them manage the affairs of the whole Church, a MANAGING COMMITTEE consisting of 8 priests from those who are present here and 16 laymen from class I and the Ruling Metropolitan and a paid Secretary and a Treasurer (who remits an amount as Security,) should be formed. This Committee is to be authorised to act in everything concerning the community and rules be formulated, thereto.

It might be interesting and instructive to have the list of members of the First Managing Committee of the Malankara Church.

PRIESTS

| | | | |
|---|------------|----------|---------------------------|
| 1 | Alexandros | Kathanar | Vadakethalaka, Mavelikara |
| 2 | Philipose | „ | Elamthuruthil, Puthupally |
| 3 | Paulose | „ | Vallikat, Vakathanam |
| 4 | Elias | „ | Malithra, Neclamperoor |

- 5 Paulose* ,, Murimattom, Kottoor (Kolenchery)
 6 Lukose ,, Thoppil, S. Parur
 7 Simon Cor* Episcopa, Karottuveetil, Kandanad
 8 Yakob ,, Chalapurath, Mulanthuruthy

LAYMEN

Pathappan Ipuru, Panakal, Kunnampulam. Kora Kurien Kunnumpurath, Kottayam. Mathoo Panlose, Thukalan, Kandanad. Youseph Cheria, Chalil, Mulanthuruthy. Kora Kunjuvarkey, Kallarakal, Kuruppumpady. 6. Mathoo Chacko, Elanjikal, Niranam. Pothen Kuruvilla, Muripurakal Kumarakom. Chacko Cherian, Kalapurakal, Olesha. Uthuppan Thoma, Puthenpurakal, Kumaramkery. 10. Thomman Kurien, Edathumpadikal, Pallom. Ittyra Kathanar. Kochu-Varkey, Kochuparet, Puthuppally. Varkey Cheria, Edayath, Mammalassery. Kunjena Eapen, Kollampampil, Puthen cavu, Mathew Kunjikora, Puthen Purayil, Pampakuda Mathai Varkey, Chathuruthil, Mulanthuruthy. Mathew Itoop, Vayalipampil, Ankamali.

It was also decided, that to transact serious business, the Secretary shall, with the permission of the committee invite the following members included in class No. 1 Yoha-nnan Malpan, Konat, Geevarghese Kori, Veliyathu Kathanar Mathai Thukalan, Kath. Abraham Pallath

- ,, Geevarghese Thekilekat ,,
 ,, ,, Kuttikat
 ,, ,, Mukalil ,, Yacob, Muramthookil
 ,, ,, Palakat, ,, ,, Panakal
 ,, ,, Chelat ,, ,, Manchadivilakath
 ,, ,, Kori Peedikayil ,, ,, Paniker, Kizha
 ,, ,, Kovoor keparampil
 ,, Mathai Kizhakevila, Scaria, Karithattil
 ,, Philipose, Puthenveetil Cheppad
 ,, Behnan, Mattakal, Niranam

* Priests No. 5 and 7 were afterwards consecrated by H. H.

- „ Kuruvilla Kolathukalathil, Kurichy
- „ Philipose Kuttoor, Kalloopara
- „ Koshy Pallivathukal, Kadampanad
- „ Chakarayathot, Ankamali,
- „ Paulose, Kallumkal, Kolanchery

Laymen:- Thomas Mathai-Kottayam, Ambat Thariathu (Ankamali), Arakaparampil Chacko, Arthat Panakal Tharu, Do Chakku Cheru, Do. Ittyeru, Kakaseril Eayappan, Cheruvathoor Mathukutty—Pulikot Mathoo, Do-Chummar, Thombra Pathrose (Chalisery) - Earalil Varghese Kulamgara Ittyechan Mathoo (N. Parur) Mookancheril Cheria, Mamala Ithappiri, Palai Kochittan - Kurinji, Puthenveetil Mathai - Kandanad; Karottaveetil Kora (Do) Vanmelil Kurien—Mulanthurthy x Kadapurathu Kunjipavoo x Thanungattil Kuruvila, Piley Akarapadath, Tharayil Chacko, Puthen-Purakal Thommy, Piravom; Madaparampil Kunji Kuru, Pampakda, Thattampara Mathai — Vadakara, Vengacheril Kunjipiely — Kunnakurudy Madaparampil Kunju verkey, Mazhuvannoor, Muramthookil Chandy—Mulakulam, Kurisumkal Kunjavara, Pallikara, Mattackel Chacko, Varathrapallath Mathai, Puthoopallil Geevarghese, Vallakalil Chacko Pallikadavil Kuncharia (Niranam) Kodiat Geevarghese, Chalakuzhyil Mathen (Giruvalla) Kochu Purakal, Kochuthup Muthalipid, Velloor Kochidi Chandy Muthalpidi, Kunnumpurath Yohannan, Chirakadavil Korulla, Thekethalakal Kurien Vakil, Ericat Mathew, Karikal Kuruvila, Ottathykal Mani (Kottayam) Oomacheril Chandy-Kumarakom, Thekekara Chacko — Kallunikathara, Venkadathu Mathu — Manarcad Karot Chandy, Parakal Easo (Puthuppally,) Vettiparampil Thomman. Vakathanam Puthen purakal Mathu, Kizhkethalakal Oommen, - Kurichy, Moolamannil Cherian—Karakal: Parampithara Kuruvila,—Neelamperor, Adanga purath Eapen Paniker Kalloopara, Thundiyl Chacko—Kallissery, Kollamparampil Chacko-Ranni, Puthenveetil Kochkoshy — Kaipattoor, Kallot Koshy - Kannamcode, Arikupurathu Mathew — Parumala,

* The author's grand father.

* „ grand mother's father.

Koyipurath Chacko—Chathannoor, Pallivathukal Scaria—Thumpamon, Chakitadath Mathew, Kadampanat Chandy, Pananilath Chacko—Pallom, Purakal Chacko—Veeyapuram, Poothicot Mathu—Mepral, Kayalath Geevarghese, Mallappally, Kottakat Cheira, Kayamkulam, Puthenveetil Yohanan, — Cheppad, Vadakedath Cheria — Omalloor, Thompumpkal KochuVarkey—Mavelikara, Anjilimootil Geevarghese—Pallipad, Alummootil Kochu Koshi, — Karichal, Aviot Geevarghese, — Kottarakkara, Kizhakedath Oomman, Unnikot Mathen Paniker — Kundara. Vadaseriath Ipe — Kattoor *

The Mulanthuruthy Padiyola

(Agreement signed and submitted to H. H. Moran Ignatius Peter III, Patriarch of Antioch by the Malankara Jacobite Syrian Church in 1876.)

*The Original was written in Malayalam;
a free translation is given below)*

Obeying your Holiness' Kalpana, dated 19th Edavom 1051 (1876) to all churches, we have assembled on the 15th Mithunam, in this church at Mulanthuruthy, built in the name of Mar Thoma Sliha (Apostle) and we have 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.

* This long list is reproduced for two reasons

1. for the satisfaction of this generation, that they are still loyal to the spirit of the Mulanthuruthy Padiyola, executed by their ancestors. (2) for a self examination by some others, to know whether they have deviated from the path of their forefathers. Names of the Signatories in the Padiyola may be seen in my 'Suriyani Sabha (Mal)

As it is essentially necessary to show that our Church in Malayalam, 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 fore-fathers, 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 Malayalam and the Church progressed in honour and esteem. And, at that period, 'Paramkikal' (Portu. R. Catholics) came and proselytised our fore fathers by force into their slavery and again in 1600, a Synod was convened at Udayamperoor 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 Mattanchery 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 Mar Gregorios Bava of Jerusalem at the order of the holy Throne and he consecrated the Arch deacon who had been administering the Church at that period. And in 1686 Baselios Bava and Ivanios Episcopa reached Malabar and since it was a period of decline of the Paranki power, Ivanios Episcopa expelled all the Paranki practices, and everything in accordance with the Jacobite Syrian practice was re-established during his life here for 30 years. Then in 1751 came Baselius Maphrian and metrans Gregorius and Ivanios and others and regularised the consecration of Mar Thoma Episcopa, giving him the title 'Mar Dionysius' and giving him Staticon and other privileges. And in 1815 Pulikottil Youseph Dionysius metropolitan of the line of Kattumangat 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 and deceitfully influenced some to feel that their ancient practices were not desirable. Consequently, the Church, through the then ruling Metropolitan Mar Dionysius (III) appealed to the Throne of Antioch; as a result of which, Mar Athanasius Abdul Masih and Sabor Remban came in 1825 and the missionaries, influencing the ruling Kidangan (Philoxenos) 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 H. Throne that he was a 'Kasisa' (Priest) and through such crooked means got him-

self consecrated Metran, and returned to Malayalam; where upon all the churches were called together at Kandanad by Philipose Mar Dionysius Metropolitan, and as a result of scrutiny of his Staticon, his crookedness and deceit came to light; and he with some members from the South went to Kallumkathara Church and there a Padyola 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 H. 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 Mar Euachim Coorilos 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, first of our H. father, Patriarch Elias and secondly of Patriarch Yakob and now lastly of Your Holiness and despotically continues in his wicked actions, siding with the missionaries. Our oft-repeated grievances to the H. See, describing his efforts to mar our faith, we had been preserving from the times of our fore-fathers were not redressed. Your Holiness, after your Installation felt compassion on us and for solving our grievances, left your Throne and travelled in Constantiople, 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 afore said faith, submission and Church administration. Holy Father, **from the Origin of this Church, we are under the jurisdiction of the H 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 H. see, the power to appoint and remove them rests with the H. 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 H. Church, and from the 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 Slecba (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.

Again, we pray your Holiness to furnish us with Canons, rubrics and also to confirm the Resolutions passed for Church administration and the committee of 24 members and the Metropolitan and to authorise them to act impartially in all matters pertaining to religion and the comm-

unity. We request also, to appoint, a foreign Prelate here, who might be vigilant always, to see that nothing contrary to faith and submission, might happen here.

New metropolitans, consecrated

After laying solid foundation for the preservation and progress of the faith, the Patriarch's next venture was to make arrangement for proper administration. The number of Jacobite Syrians in Travancore, one hundred years ago had been 295770 (according to the information received by the Patriarch from the Dewan of Travancore.) The Patriarch wrote to the Maharaja of Travancore, that as there were nearly 3 Lakhs of Syrians, in his domain in addition to the Syrians in the Cochin state, and as it was difficult for a single Bishop to look after the flock in the two States, he would be consecrating more metrans. The *Patriarch Constituted seven dioceses* in Malankara and consecrated metropolitans for each and issued statikons.

| Diocese | Metropolitan | year |
|--------------|---|------|
| 1) Quilon | Paulose Mar Athanasius (Kadavil) | 1876 |
| 2) Thumpamon | Gecvarghese ,, Julios (Konat) | ,, |
| 3) Niranam | ,, ,, Gregorius (Chathuruthil) | ,, |
| 4) Ankamali | ,, ,, Coorilos (Ampat) | ,, |
| 5) Kandanad | Paulose ,, Ivanios (Murimattom) | 1877 |
| 6) Cochin | Simon ,, Dionysius (Karottu Veetil) | .. |
| 7) Kottayam | -was afterwards given to Mar Paulose Athanasius and Quilon, to Mar Joseph Dionysius the Malankara Metropolitan. | |

x The Padiyofa is a clear evidence of the conviction of the Church in Malankara of 100 years ago - regarding the Antioch—Malankara relation. Not a hint of any claim of 'autocephalacy' of some modern writers.

The new Prelates, hailing from aristocratic families were firm in faith and loyalty to the H. Throne. During the period of one - man's - rule' of the single Metran, the whole Church had to dangle according to his whims and fancies even in matters of faith.

It seemed necessary for unity and progress of the Church, that each Metran, before his consecration, should execute a bond (Udampadi) to the consecrator (the Patriarch) which, all the new metropolitans submitted before the Patriarch' and thence forward, it became the custom in the Jacobite Syrian Church in Malankara.

St. Mar Gregorius of Parumala.*

1) Oath before God—the angels, the Qurbana, the Madbaha 'and before Ignatius Peter III Patriarch, our father and High Priest of God, enthroned on the Apostolic Throne of Antioch, the Head of all Syrians of the four parts of the World and of India and Malankara.'

2) Profession of faith and unquestioned obedience to the Patriarch — strict observance of the Canons of the Church — submitting to punishment by the Patriarch, if found guilty of disobedience or any other charge — he would be accursed, excommunicated and deprived of priesthood, if he would break any of the promises, in the bond— 'As it is written in the Evangelion 'whatever ye bind on earth would be bound in Heaven', by the authority given to Your Holiness by God, Your Holiness shall judge, depose and accurse me and if I change anything written in this bond or in any of my aforesaid promises, Your Holiness has authority to expel me from all churches and to publish that I

A brief study of the Bond executed by Mar Gregorius

* Complete Text in my Suriyani Sabha (Mal) 238-243
His Holiness ordained two Rembans, three Cor Episcopas, 116 Kasisas, and 17 deacons in Malankara.

am a liar and transgressor..... " I confess before God and His Holy Altar, that the holy angels, the living Cross, the holy Evangelion, the clergy assembled here and the laity are witnesses, to my Oath".

Witnesses signed in the Udampadi (Registered at Parur)

1. Varieth Geevarughese Kathanar — Parur East Church.
2. Muttathottil Kumari Paulose Varieth.

Consecration of Holy Chrism

For the first time, in the history of the Malankara Church, the consecration of the Holy Oil "Mooron" was solemnised by the Patriarch in the St. Thomas church Mulanthuruthy, praised by H. Holiness as, the Second Schion" on 15th Chingom 1876 on the Assumption day of the H. Mother of God.

After two years of successful labours, for defending the sanctity of faith and for establishing a democratic pattern of administration of the Malankara Church under the supremacy of Antioch, the H. Father embarked from Bombay for Jerusalem. His Holiness passed away in 1894 in ripe old age.

Mar Joseph Dionysius (V) contd.

The Malankara Metropolitan and the new prelates spent a week in retreat at the Monastery at Vettikal (near Mulanthuruthy) (as suggested by Mar Gregorius) before assuming duties in their respective Dioceses. Now that the atmosphere had become calm, Mar Dionysius could spare more time for the social and spiritual advancement of the community. The once famous Mar Dionysius (M. D) Seminary (the site of the present Baslios College) was founded by Mar Dionysius on the plot of land, presented to him by his European friend, Darrah. The St. George Church

in Kerala capital, Trivandrum* and the Parumala Seminary* are standing Monuments of Mar Dionysius.

St. Gregorius

Volumes have been written about the Saint, Mar Gregorius. Ever since he assumed the Stewardship of Niranam Diocese, he found more time for prayer, fasting and meditation, than for administration. Gordian knots in many churches, which the able administrator Mar Dionysius found impossible to cut, were, by a simple word from the mouth of the Living Saint, unwound. Many of his Kalpanas and his Udampadi are extant, which all explicitly exhibit his loyalty to the Throne of Antioch. He expounded to the world that 'Bhakthi' is mightier than 'Sakthi'. While the commemoration of many a Prelate is forgotten by a vast majority of churches, his day of commemoration is a festival throughout the whole Church. The most important factor that helped Mar Dionysius to overcome all obstacles, had been the tears and prayers of Mar Gregorius. He was acknowledged a Saint even during his life time. He passed away on 20th Thulam 1078/2nd Nov. 1902 at Parumala.

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- * Construction of this church was ably managed by Kochuparampil Paulose Remban of Mulanthuruthy (afterwards Mar Coorilos metropolitan) at times working even as a labourer. (Edavaka Patrika)
 - *. On 13th Karkadakom 1047 the generous Arikupurath Mathen of Parumala donated a plot of land of '30 Dandu. An ordinary building was erected there for instructing deacons, Chalapurath Yakob Kathanar (Remban) being the 1st Malpan. With the taking charge of the Seminary by (St.) Mar Gregorius, Kochu Thirumeni, its progress was beyond bounds. (Ibid)

Mar Paulose Athanasius Kadavil

Ordained priest by Mar Euachim Coorilos, was a Syriac scholar and it was while he was Malpan at the Old Seminary that he was called to High — priesthood. All his efforts to make a compromise between the Patriarch and Mar Mathews Athanasius, failed. After the successful 'Seminary case' he continued the Superintendence of the Theological Seminary. When Fr. Alvarez — a Catholic of Goa who joined the Syrian Church was consecrated bishop at Kottayam in 1889 with the sanction of the Patriarch and also at the consecration of Renevelathe at Colombo in 1892, he was a co-consecrator.

When Mar Coorilos (Ambat) passed away in 1891, the administration of the Ankamali Diocese also was entrusted to him. It was he who completed the construction of the Thrikunnathu Seminary Church, Alwaye (foundation stone laid by Mar Coorilos metropolitan — Ambat).

He donated to the Alwaye Seminary, all his personal properties and assets inherited from his family. He passed away at Alwaye on 20th Thulam 1907.

Civil Suit

Mar Mathews Athanasius passed away 3 Karkadakom 1877. He had consecrated his nephew as Mar Thomas Athanasius. According to the Deed, executed by Mar Athanasius, the Trust properties came into the possession of Mar T. Athanasius, and his Co-Trustees—Punnathra Chanda pilla Kathanar and Kulangara Ittyachan Piely. In order to redeem the Trust properties, Mar Dionysius filed a suit in the District Court of Alleppey in March 1879; in which he contended that the Patriarch of Antioch, who had unbroken continuity of Apostolic Succession from St. Peter, the Head of the Apostles, is the supreme Head [of the Malankara Syrian Church and the right to consecrate a Metran for

the Church rests only with the Patriarch or his duly authorised Delegate. Mar Athanasius refuted. To be brief:- the Judgment was in favour of Mar Dionysius. In the Appeal filed by Mar Athanasius, in the High Court too, Mar Dionysius won. Mar Athanasius again filed a special Appeal, which was heard by three Judges of the Royal Court and according to Majority Judgment, the appeal was dismissed. Thus Mar Dionysius could redeem all the Trust properties after a prolonged suit of 10 years. The Royal court decided that the Patriarch of Antioch is the lawful Head of the Malankara Church, and that the Syrian Church and the metropolitans of all time believed that for the validity of consecration of Metrans, the 'laying on of hands' either by the Patriarch or by his duly authorised Delegate was essential, and hence, the consecration of Mar Dionysius was valid and Mar Athanasius had no valid consecration. They also decided that the Trust properties belong to the community, owing allegiance to the Patriarch of Antioch. To Mr. E. M. Philip the accredited historian of the Malankara Church (Secretary to Mar Dionysius) goes the major part of credit in the successful conduct of the Trust Case.

The Royal Court Judgment of Cochin of 1905 followed suit and thus Mar Joseph Dionysius became the undisputed Malankara Metropolitan, by the Grace of God and through his sincere loyalty to the H. See of Antioch. He had been the defender of the Tradition and faith of the Syrian Church in his age, and the Church, progressed spiritually and socially as a result of his far-sighted administration-The whole Church gratefully and lavishly complemented his laudable administration through the Address submitted to him in 1901 on the occasion of his Sacerdotal Golden Jubilee.

Mar Dionysius was fortunate in having blessings from four successive Patriarchs—Viz. Patriarchs—Mar Yakob II, Mar Peter III Mar Abdul Masih. II and Mar Abdulla II

CHAPTER XVII

Developments at the Patriarchal See

After the demise of Patriarch Peter III in 1894, Patriarch Mar Abdul Masih II was installed on the Throne of Antioch. During his term certain developments in Antioch affected the Malankara Church seriously. Our main source of information regarding them are the pages of *Edavaka* Patrika* (The Church Organ). Excerpts from the *Malaya!am Monthly*:-

“Because of the unbecoming actions of the Patriarch (Mar Abdul Masih) our community unanimously decided, in meetings held at various places that the Patriarch should be deposed and another, be installed. Accordingly, the committee informed the government, of the development, and with permission therefrom, convened a meeting under the presidentship of Mar Dionysius Behnam of Mosul and entreated the Patriarch to give up his unbecoming actions and as he was found, continuing his own way, a General Synod, representative of all the Dioceses under the Holy See, questioned him and eventually decided that he should be deposed; and consequently he was deposed. The matter was reported to Mar Timotheos Metropolitan, the delegate at Constantinople who attesting it, presented the same before the monarch”. 2) “Whatever be the reason, it is certain that he had to relinquish his post”..... 3) To administer the temporalities of the Patriarch, Mar Behnam metropolitan of Mosul has been elected and the Royal Proclamation, there to, has been published.”

* Edited by E. M. Philip, Secretary to Mar Dionysius.

4. "It is now nearly two years, the vacancy of the incumbent to conduct the spiritual duties of the Patriarch—such as consecration of Metran and of H. Mooron, has not been filled."

5. "For 2 years the Patriarchate has been widowed. To elect a canonical Patriarch, invitations had been received by all our metropolitans, and they have sent reply stating that they subscribe to the decisions, that would be taken there and they, who are advanced in age and are of ill health are not in a position to travel. Invitation to attend the Installation ceremony has been received by our Valia Thirumeni. Koja Anton has been nominated as the representative of the Indians."

6. "The Synod unanimously elected Mar Gregorius Abdulla Metropolitan. This election has been approved by the Turkish Government and consequently he has been installed as Moran Mar Ignatius on 15th Chingom 1906."

7. Circular Kalpana of Mar Joseph Dionysius to all Churches.—"We have much pleasure to let you know that a telegram from Mar Dionysius Behnam Metropolitan from Dier Bekr has reached us yesterday which conveys that Mar Gregorius Metropolitan has been installed as the Patriarch of Antioch on 15 Chingom. You should all pray, that God may grant this [blessed father longevity and bless him to rule our churches with all] Justice". (dated 24th Chingom 1906 from Kunnamkulam Church)

8. In the Church Calendar, printed and published by Karuchira Geevarghese Remban (afterwards the 2nd Catholicos of the Devalokam faction) on 30 Dhanu 1907 says "His Holiness Moran Mar Ignatius Abde daloho, who was enthroned on the Apostolic Throne of Antioch on 15 Chingom 1906 is ruling over the Church."

9. In the registered document, submitted by Augem Remban,* (later Catholicos) before Patriarch Moran Mar Elias III on 5 May 1927 at the time of his consecration (by the latter) as Metropolitan of the Kandanad Diocese says; I confess that Abdul Masih who had been brought to Malabar in 1086 M. E. by the excommunicated Geevarghese and others had been deposed by the Universal Synod under the H. See in 1905 and I abjure him"—

The aforesaid facts, are necessary to evaluate the later developments in Malankara.

CHAPTER XVIII

Consecration of Mar Dionysius Geevarghese and of Mar Coorilos Paulose.

Two years after his enthronement, Patriarch Moran Ignatius Abdulla consecrated Vattaseril Geevarghese Remban (Mallappally) and Kochuparampil Paulose Remban (Mulanthuruthy) who were sent to the Patriarch, by Mar Dionysius V and Mar Ivanios (Murimattom) and the Syrian Church of Malankara - for consecration.

They were consecrated on 31st May 1908 as Mar Geevarghese Dionysius and Mar Paulose Coorilos. The Malankara Metropolitan and the committee had requested the Patriarch that the "two metropolitans might be given Staticons (order of appointment of a bishop) as Theebel (general) metropolitans.

x The Rembachen was in the Patriarchate when the aforesaid developments took place there.

2) "Remban Geevarghese after consecration might be appointed Assistant and successor to the Malankara Metropolitan." Appointing a bishop as Successor to another, who was still functioning, being a violation of the canon and practices of the Church, His Holiness could not comply with the second request; but appointed Mar G. Dionysius only as Assistant to the Malankara metropolitan¹

The Church had further requested the Patriarch to be pleased to send H Mooron and also to consecrate Remban Sliba, native of who had spent many years in Malankara as deacon) and appoint him as Patriarch's Delegate to Malankara.

Those who accompanied the Bishop designates included Remban Punnoose Kallasserry (afterwards Catholicos Geevarghes II) Kuriakose Kasisa (Cor Episcopa) Kodiac, Tiruvalla, Poothicot Abraham Kasisa (Mephal) Philipose Kasisa-Chempothra, Ayroor, Dn. Mathews Paret (Mar Ivanios) Puthupully Dn. Joseph Venkadath, Kottayam and some others.

The newly consecrated Metrans returned with Mar Sliba Osthathos Metropolitan (Delegate)² and with Augem Remban³ (Dn. Mathai of Thuruthy Chettalathumkara, Thuru-thiply who had been in the Patriarchate for many years.) A grand reception was accorded to the new metropolitans on their arrival in Malankara in July 1908.

Mar Dionysius Joseph metropolitan passed away on 11th July 1909 after years of good fight, and "keeping the Faith". He was entombed in the Old Seminary Church Kottayam. He could leave a well organised, peaceful and progressing Malankara Church.

1. It seems that this act of the Patriarch greatly dissatisfied Mar Dionysius and the first cause of unhappy revolt of Mar Dionysius against the Patriarch.

Mar Dionysius Geevarghese. VI

While Moran Patriarch was in London - (on his way to Malankara) — Mar Joseph Dionysius expired. Mar G. Dionysius had induced Mar J. Dionysius to execute a will bequeathing the Malankara Metropolitanship to him. As it was against Canon law and tradition, the latter refused to comply. No sooner Mar Dionysius V expired, than Mar Dionysius Geevarghese cabled to the Patriarch in London to issue orders appointing him as Malankara Metropolitan. Being informed of the matter, by the Delegate Mar Osthatheos, His Holiness issued orders appointing Mar G. Dionysius as Malankara Metropolitan.

In the General meeting presided by Mar Sleeba Osthatheos to greet Mar Dionysius, Malankara Malpan Konat Mathen, Malpan, E. J. John and some others felicitated him. In reply Mar Dionysius complimented Mar Osthatheos saying that of all the delegates of the H. Sec to Malabar, Mar Osthatheos was the most dearly beloved to the whole Church.⁴

Atmosphere becomes cloudy

Immediately after assuming the new dignity, Mar Dionysius convened a meeting of the managing committee

² This writer, in his 12th year was ordained sub deacon by Mar Osthatheos.

³ This writer's blessed Malpan.

⁴ This statement had been on 26 Karkadakom 1084. But in his deposition on 1-3-1104 he says: Some call them 'Delegates', who come here from the Patriarch. But such an institution or dignitary had never been in Malabar..... To the question whether the representative of the Patriarch may be designated 'Delegate' his reply was 'I do not know whether the Patriarch has a delegate !

on 15 Kumbhom 1085 M E to consider about the reception to be accorded to the Patriarch, and about other church matters. In this meeting, two resolutions were passed against all justice and equity. (1) In case of a difference of opinion among the 3 Trustees, in the management of Church affairs, the metropolitan had the power to act on his own responsibility, even if the opinions of the Co-Trustees be against him. (2) The keys of the 'Beth Gaza' (Treasury) which should be in the possession of the 3 Trustees, could all be kept by the Metropolitan himself. The other Trustees, Konat Mathen Malpan and Kunnumpurath C. J. Kurien, who had been functioning from the time of Mar Joseph, Dionysius were against this autocratic move and thus the waves of personal animosity began to rage and plunged the peaceful Church into never ending litigation and strife.

The community was split into two parties in the first meeting itself. It was at this juncture, that the Holy Father, Patriarch Moran Ignatius Abdulla II, who consecrated Mar Dionysius, reached Malankara.

His Holiness, Moran Mar Ignatius Abdulla II Patriarch, in Malankara.

After visiting the King Emperor, in London, who honoured His Holiness with a gold medal he arrived at Bombay, where he was received by the representatives of the Church — Mar Dionysius, Konat Malpan, Thamarapilli Abraham Kathanar, Fr. P. T. Geevarghese (late Mar Ivanios Archbishop of Trivandrum) K. C. Mammen Mappilla, and E. M. Philip. The Patriarch was accompanied by two Reimbans, one of them (Afterwards Mar Julios Elias Metropolitan of blessed memory) and the other (afterwards Mar Clemis metropolitan) who came again with the saintly Patriarch Moran Mar Elias III.

En route to Malankara, His Holiness had audience with the Governor of Madras at Ooty and with the Maharaja of Cochin at Trichur. A Royal reception awaited the

holy Father at Kottayam. After visiting Parumala, His Holiness and party reached Trivandrum where also the reception was superficially grand. The interview with the Maharaja of Travancore was very cordial. His Holiness and party returned to Kottayam.

The Holy father, the Supreme Head of the Universal Syrian Church, following the steps of his predecessor, issued Kalpana from Kottayam Old Seminary on 15 I'hulam 1085 ME convening a general Assembly of the Church, scheduled for 12 Vrischikom 1909. By the time the Assembly met, several complaints against Mar Dionysius had reached the Patriarch. In the opening speech His Holiness asked the members to deliberate among themselves and enlist their requirements. "The Patriarch having left the assembly, some of the representatives demanded to consider about the propriety of the committee Resolutions, purported to make Dionysius an autocrat. the partisans of the Metropolitan effected a digression of the point under discussion by declaring in the assembly that the Patriarch desired to interfere with the temporal affairs of the community. Some of the partisans of Mar Dionysius delivered thundering denunciations against the Patriarch. In short the assembly ended in confusion.⁵

The Patriarch, being informed of the developments, made an open declaration in the Seminary Chapel, that he did never mean to interfere in the temporalities of the community. The partisans of Mar Dionysius were vehement. Pamphlets to prejudice the public mind against the Patriarch, were widely distributed and in public meetings, provocative speeches were common. In 1910 at a meeting in the MD Seminary High School, which was under the management of Mar Dionysius, the Patriarch was vehemently criticised. Questioned by the Patriarch, Mar Dionysius pretended innocence.

5 Syr. Ch. of Mal. by Thomas Mathew.

The Patriarch in his Circular of 23 Chingom 1910 refuted all the allegations against him and pointed out that he was only following the path, opened by his predecessor. Undaunted by the false propaganda and abusive pamphlets, the Patriarch resumed visit of churches, and major churches such as Puthupally, Kandanad, Karingachira etc. executed Udampadies in conformity with the Udampadi of Mulanthuruthy Church executed on 5 Chingam 1876, in which the executors (Members of the Parish) after declaring loyalty to the Holy Throne wrote: We truly, with one mind and full assent write this Karar (Bond). We and our successors will obey and submit to all the Kalpanas and Commandments of Mar Ignatius who reigns on the Apostolic Throne of Antioch and all the East, which is our age long refuge, and will accept Metropolitans, appointed by the said throne. We will not reject or stand against or disagree with or criticize in any way any order or word of the H. See. We will never accept any Metran or any other persons who are expelled by the H. See; neither we would permit such ones to enter our church and we would have no connection whatever, with them.'"

2. "If anyone from among us might act against in any way or say or prompt others to act against this Udampadi, or any part thereof; such person should remit Rs. 200/- in the church and he would have no right, nor connection, nor ownership over the said church, or over the present movable and immovable properties of the said Church, or over which might be earned later; and he would have to vacate without argument or questioning or a word of protest. We superscribe to the above in the presence of witnesses—Signed... Thoppil Cheriathu Cheria Kathanar and 57 others, — 5th Chingam 1876."⁶

⁶ — Centenary Souvenir of Mar Coorilos Euachim..... It has to be remembered that the Udampadi was written by the parishioners of the Mulanthuruthy Church, the parish Church of the St. Mar Gregorios of Parumala — especially — in his presence.

It is obvious that the Udampadi is an agreement between the **parishioners themselves** and also there is no hint of any usurpation by the Patriarch. Neither, the Udampadi was executed in favour of the Patriarch. Its objective had been only, that who ever rebels against the objectives of the church would leave his claims over the church or over its properties. Further, one of the decrees of the Mulanthuruthy Synod was, that each church should execute a registered agreement, which should be preserved in the church office and a copy of the same should be submitted to the Patriarch. Patriarch Moran Ignatius was not innovating a new procedure; he was only asking the Malankara Church to act in accordance with the decrees of the Synod. A call for the continuance of a procedure was given a new dimension — after a span of just 34 years, by interested parties and under the mask of 'freedom fight' they hurled reproaches at the Patriarch. Thus they could have followers in the Southern parts of Malankara.

When Mar Dionysius from behind the veil rendered all assistance to the Anti -- Patriarch group, his co-Trustees, Konat Malpan and C. J. Kurien, stood firm behind the Patriarch. If Mar Dionysius had taken a course, similar to that of his predecessors — Mar Joseph Dionysius and Mar Gregorius of Parumala, the unfortunate episode in the Malankara Church might have been avoided!

Mar Paulose Coorilos, consecrated together with Mar Dionysius, following the example of Saint Gregorius submitted Udampadi dated 29 Chingam 1910 before the Patriarch.⁷ The unhappy developments, so far testify Mar Dionysius' temperament always had been "I am the monarch of all I survey — my right there is none to dispute"

⁷ One of the 3 witnesses to the Mar Coorilos' Udampadi was none other than Karuchira Geevarghese Remban of Vakathanam who subsequently became 'Catholicos,' 'under' Mar Dionysius.

Complete text of the Udampadi in my 'Suriyani Sabha' pages 259 - 262.

Consecration of Mar Paulose Athanasius and Mar Geevarghese Severios Metropolitans.

Paulose, of Pynadath of the parish of Akaparampu, ordained deacon by Mar Coorilos (Ambat,) was ordained priest on 12 Vrischikom 1898 and Remban on 15th of the same month, together with Deacon Geevarghese of Kallassery, (afterwards Catholicos.) Paulose Remban was consecrated by the Patriarch as Athanasius. The Diocese of Angamali was entrusted to him.

Geevarghese Kathanar of Edavazhikal, Kottayam was consecrated by the Holy Father on 28 August 1910 with the title Mar Severios, as the first Metropolitan of the newly constituted Knanaya Diocese. During his time, the Knanaya community made rapid progress—new churches were built and the number of priests increased. Mar Aphrem Seminary at Chingavanam and many other institutions are standing monuments of his peaceful regime. Mar Severios passed away on 11 June 1927 and was interred at Valiya Pally Kottayam.

Mar Geevarghese Dionysius — excommunicated

The obstinate stand of Mar Dionysius and the consequent developments in the Church, culminated in his excommunication by the Patriarch. The Kalpana of excommunication was issued on 18th Edavom 1911 from the Old Seminary, Kottayam.

To quote Thomas Mathew:—* “Dionysius instigated his partisans to concoct actions of law with a view to intimidate them, and through them the Patriarch as well. His partisans fabricated a charge of robbery against a priest of the Karingachira church. (Fr. Geevarghese Karuthedathu,) where the patriarch was then residing. Influencing the

* Syrian Church of Malabar.

police the Dionysian partisans got the priest handcuffed, brought him to the Patriarch's presence and then led him away to prison. But to the great dismay of the Metropolitan, the priest was honourably acquitted..... The Patriarch was all the while advising Mar Dionysius to mend his ways. It was all of no avail. Consequently, the Patriarch in consultation with the Metropolitan Synod in Malabar, ex-communicated Dionysius Geevarghese in 1911."

The H. Father revealed his sincerity through his Kalpana "of 22 Karakadakom 1911, issued from Kandanad church,....."According to the authority we have received from God as the occupant of the apostolic throne of Antioch, it is our duty to see whether the affairs of the Church are being conducted properly in the Church and among the people.....by Prelates and priests and to set matters right, if they are not in the proper way. Never have we desired-for any other authority or your money or to act in any unjust manner....." Patriarch also expressed that whatever he had done had been according to the letter and spirit of the Mulanthuruthy Synod. The H. Father continued, that in a meeting held at Karingachira on 15 Karkadakom, it was decided that the consecration of the H. Mooron be celebrated at Mulanthuruthy Church on 3rd (6th, Syrian) Chingom on the festival Day of Tabernacles and the Representative Assembly of churches be held on 14th (17th) at Alwaye Seminary.

It was Mar Paulose Ivanios Metropolitan, who issued the circular to all churches—concerning the above, by order of the Patriarch. Mar Ivanios loyally stood behind the Patriarch, leaving the excommunicated Mar Diouysius. It may seem an irony that the same Mar Ivanios, who was in favour of Mar Dionysius' expulsion by Moran Patriarch Abdulla II, bowed down to be consecrated by the deposed 'Patriarch Mar Abdul Masih, in the high sounding title of 'Catholicos'. What prompted him for this change of mind would be dealt with later.

As scheduled, the consecration of the Holy Mooron, was solemnised in the Mulunthuruthy Church, where Patriarch Moran Peter III had consecrated it earlier.

The Representative Assembly at Alwaye unanimously elected Mar Coorilos as Malankara metropolitan and re-elected Konat Malpan and C. J. Kurien as co-Trustees.

After eight days, another meeting at Kottayam, presided by Mar Dionysius rejected the Patriarch's excommunication Order and the resolutions of the Always meeting.

In his first circular, Mar Coorilos stated that he had accepted the responsibility with heartfelt sorrow! Rivals on the scene! One determined to do anything for power - the other meekly assuming duty at the call of the hour!*

His Holiness left Malankara on Ist Thulam 1911. His Holiness is often portrayed by a discontented group as one in quest of power over the temporalities of the Church. He never asked for it, but he stressed the inherent power of the Patriarch, as the Supreme Head of the Church to question the misuse of power by the administrators. All the allegations against the Patriarch were only a smoke screen to justify the insubordinate and obstinate spirit of Mar Dionysius, to whom the only demand, the Patriarch placed, had been that he should execute a Registered Udampadi—restating the contents of the Salmoosa (profession of faith and subordination) read by him on the occasion of his consecration—a procedure which, all his predecessors, including Saint Gregorius of Parumala, had adhered to.

Mar Abdul Masih on the Scene.

Right from the Kottayam meeting which ended in confusion, an influential southern group had been manipulating to make use of the deposed Patriarch if need be. On being informed of the excommunication, he was quick

* Kalpana of Mar Coorilos of 25 Vrishchiikom 1911

in response. His telegram of 17 August 1911 reads: 'Abdulla's excommunication - null and void. You and all with you are blessed'—A letter too, dated 11th Vrischikam was sent by him to Mar Dionysius.

Details regarding the deposition of Mar Abual Masih and the election and Installation of Moran Patriarch Abdulla, after two years, the acceptance of the new Patriarch by the whole Church, including Malankara—the consecration of new metrans for Malankara—Reception accorded to the Patriarch on his arrival—have been given earlier. Mar Abdul Masih, meanwhile, had been quiet at Deir Bekr. For his unlawful and uncanonical actions in Malankara, the discontented group is to be more blamed than Mar Abdul Masih.*

At the information regarding Mar Abdul Masih's proposed visit of Malabar, the Turkish Government communicated to the Government of India through its letter of 10th May 1912, that 'ex-Patriarch Abdul Mesia Offendi has lately left Dier Bakr, en-route to India. Abdul Masia Offendi, who has been deprived of his office and has no authority whatever in the Syrian community, must have undertaken the journey with the object of sowing discord among the Syrians in India. Now His Holiness Abdulla Offendi, who is the only Patriarch, recognised by the Syrian Church has alone the power of exercising the prerogatives inherent in that office.'

Nevertheless, Mar Abdul Masih arrived at Bombay where he was received by Fr. P. T. Geevarghese who had corresponded with him, and N. I. Pothan. He arrived at Ernakulam on 31 Medom and Parumala on 12th, Karkadakom.

* The reader may ponder over a while that if matters had been in the normal way, no mention of Mar Abdul Masih would have come to the front. "Necessity is the mother of invention".

Meanwhile the Dionysius group was eagerly searching for a candidate for the status of Catholicos, and they could easily entice Mar Ivanios for the same, as he was biding time to wreak vengeance on Moran Patriarch Abdulla II, who had relieved him of the administration of the Kandanad Diocese—for, the Patriarch's Kalpana of 29 Kanni 1911 stated: 'The representatives of churches have requested us in writing and by word of mouth that since you are pretty old and slow of hearing, you might be relieved of the duties of the Diocesan Bishop of Kandanad; and another be appointed instead..... We have, in accordance with the request of your Diocese, appointed our spiritual son Mar Coorilos Metropolitan to administer the -Kandanad Diocese also, and we have relieved you from the burden of administration, so that you may have rest and peace.' x

Mar Abdul Masih consecrated Punnose Remban, Kallassery, Manager of Parumala Seminary, in the title Mar Gregorius on 26 Chingom 1912.

The 'Catholicos Consecration'

Murimattom Mar Paulose Ivanios was consecrated as Maphrian (Catholicos) by Mar Abdul Masih at Niranam; and thus both the consecrator and the consecrated could revenge Moran Patriarch Abdulla II'

As regards this consecration, a few facts are worth noting. While Mar Abdul Masih had been the Ruling Patriarch, his bold and stern reply to a request for Catholicos was: He who writes again for this purpose, would be accursed by the Father, Son and H. Ghost. Further, in his letter to Koja Anton'd. 26 Makaram 1902 he had stated: The request from the Indians cannot be complied with as it is contrary to the canons of the Church." x2) If one can believe the incidents behind the curtain on the morning of the Consecration Day, he would certainly evaluate

* Syr. Ch. Mal. App - D

*Ind. Ch. of St. Thomas 432

the whole procedure as a business contract only. The whole story is elaborately described by none other than Fr. P. T. Geevarghis, the brain behind the whole transaction, in his work 'Giri Deepam'! It is with regret that the summary of the pitiable episode, is told.*

On the morning of the day, fixed for the consecration of the Catholicos', Fr. P. T. Geevarghese, learning from Mar Dionysius that Mar Abdul Masih refused to go to the church, entered Mar Abdul Masih's room. Conversation that followed, has been published verbatim by the Father himself in "Girideepam." Fr. Geevarghese; "What is it, that I hear? A greater] disgrace cannot happen. In future will your Holiness' words be believed by the people.' It is not today, that we first made our request that we may be granted a Catholicos. Did I not repeat the same in all my letters? Your Holiness had condescended to consecrate a Catholicos in all your letters, sent to us..... I cannot understand why your Holiness, who had no objection to it on any of those occasions, behaves in this manner at the critical moment." Mar Abdul Masih:- My dear son, what are we to do? So far as we are concerned, we have no objection whatever..... Do not misunderstand us.' 'Then let us go to the church' the Father said.

M. A. M:- "Consecrating a Catholicos, would not at all be pleasing to our countrymen.... should we not seriously consider the consequences? Father:- Let it please or displease them. Your Holiness must comply with our request. MAM:- May we be frank? Both the Rembans who have accompanied me, are against this proposal, They have plainly told me, that in case We do anything, disregarding their words, they would cast Us, from the steamer into the sea,

* Quoted by Fr. Inchakalody in the life of Mar Ivanios. 117-124) and by Z. M. Paret in Vattasseril Mar Dionysius" (455)

on our return journey. My dear son, see how great a danger has befallen Us!

Father: Afraid of these Rembans! They won't be able to carry out any such thing" M. A. M:- Will you accompany us until we reach our native place? Father:- certainly, I shall be with Your Holiness as far as Bombay. I would return only after I manage to get you on board the steamer. I am prepared to come with you the whole way; if it seems necessary. Is it enough?

M. A. M: Again, we fear the Rembans! If We would have any amount of money with Us, will they not try to rob us of it? What can We, an old man do? Father:- Now I have understood everything. You need not be afraid. If I am alive-only so much do I say at present. Having come here, undergoing great trouble, in case you return without accomplishing the real objective, it would cause serious loss to you, as well as to the Malabar Church. Your Holiness should never break your promise. May Your Holiness go down to the church" M.A.M:-Oh. we are ready!"

If this narration is believable, we can only say, that it was a 'fitting preparation' for the 'consecration' of a 'Catholicos' by a deposed Patriarch at the request of an excommunicated-bishop! L. W. Brown has said that there still exists a controversy over the consecration-whether Mar Abdul Masih did it on his own accord or whether he had to submit to coercion. Patriarch Moran Abdulla II in his Encyclical to the Malankara Church, has vividly proved the invalidity of the consecration. Rev. Augen Remban. too, in his registered Udampadi executed at Jerusalem on the occasion of his episcopal consecration, says that "Abdul Masih had no canonical authority to ordain, and hence I repudiate the Catholicos, said to be consecrated by him; and all his metropolitans.

Nevertheless, Mar Abdul Masih, in his Circular, after hurling reproaches on the Patriarch: proceeds:- According to your request, by the Grace of God, we have conse

ated for Maphrian (i. e. Catholicos) in the name Mar Basilius, and also three metropolitans, first, Geevarghese, Gregorius, second, Euachim Ivanios and with him third, Geevarghese Philoxenos. ⁶ The Catholicos, together with the metrans would, according to the canons consecrate for you prelates and the holy Mooron. Your metropolitans have authority and right to install a catholicos when the present Catholicos expires..... Everthing must be done after consultation with the managing committee. its president, Dionysius the Malankara Metropolitan. He further advises them to stick to the true faith of St. Peter, upon which, the Church is fouded” and also never to separate from the bond of love towards the Apostolic throne of Antioch! The Kalpana is dated 8 Kumbhom 1088. The Catholicos consecration had been on 2 Kanni 1088. We need not bother to enquire into the cause of this delay of six months! Mar Abdul Masih, after accomplishing the designs etched by interested parties, left Malankara on 13 Kumbhom 1088 (1913)

Fr. P. T. Geevarghese, kept his promise. He accompanied Mar Abdul Masih, and party upto Bombay. How to send them separately to save Mar Abdul Masih from the evil designs of the Rembans? The scheming Father told the Rembans, that each should purchase tickets with his own money and that the ticket charge——in the P&O steamer would be very much higher than of merchant ships, and the shrewd Father asked them to choose! The miserly Rembans agreed to go by less expensive Ship, and thus the clever father could safely send Mar Abdul Masih to his native Land!

But, alas, what Mar Abdul Masih feared, happened! In spite of the many precautions a shameful episode, which is

9. Mar Ivanios (Karottuveetil) and Mar Philoxenos (Karuchira) were ‘consecrated’ on 26 Makaram 1088 at Chennanoor Church.

narrated by Mar Abdul Masih himself in his letters* to Mar Dionysius—d. 17 Karkadakom 1914.

What happened after Fr. Geevarghese' return? Mar Abdul Masih says: "We slept. Those Rembans robbed us of all money, vestments and everything you had presented us. They left by a ship, sailing via Osur. We started for Port Said. Abdulla, who was in Phoneaca, learning of our arrival, immediately came to Jerusalem and incited the local officers against us and tried his best to molest us. Then, we had to take shelter under the Patriarch of the Papists; much against our liking. Even then, we did not change the faith of our fathers¹¹ We fell seriously ill. We then started to Mardin, where too, we had to accommodate ourselves with the Papists....." He, further reminded Mar Dionysius of the latter's promise 'that after we arrive at our native land, you would send everything for our needs.' He was given permission to live in the Kurkuma Dayara (Dier al Zaphrone) by the Patriarch¹² Mar Abdul Masih passed away on 14th (Chingom) 1915 and was entombed in the Kurkuma Dayara.

Moran Ignatius Abdulla II Patriarch of Antioch, passed away on 26th Vrischikom 1915 and was interred in the St. Mark's Sehion Church—Jerusalem — the first Christian Church in Christendom.

No records, regarding the new Dignitary 'Catholicos' are extant. After a span of merely 7 months he passed away on 20th Medom 1913 at Cheria Pally, Pampakuda.

* Exbt. 60, Vattipana case. Z. M. Paret Malankara. Nazranikal. Vol. IV—P. 464

¹¹ But Adrian Fortescue, his contemporary in his "Lesser Eastern Churches" p. 371, footnote says: I am glad to say that the other day (May 3, 1913) Ignatius Abdul Masih abjured his heresy and was reconciled to the Catholic Church, by Ignatius Ephrem Rehmani, the Uniate Patriarch of Antioch."

¹² Facts about the Catholicate p. 9

The Vattippana case (Trust Fund)

As a result of the unhappy split in the church consequent to the excommunication of Mar Dionysius, the interest on the Trust Fund remained unclaimed. The State Secretary for India, filed a suit at Trivandrum District Court in 1088, defendants being, Mar Dionysius, his Co-Trustees—Palapillil Paulose Kathanar and Kora Kochu Korula of the Metran's party — and Mar Coorilos, Konat Mathen Malpan and C. J. Kurien of the Bava (Patriarch) party. As per instruction of the Court, it was changed as a representative suit of the Malankara Syrian Christians — regarding the former three as petitioners and the latter three as defendants.

In order to fill the vacancy of Malankara Metran (Mar Coorilos had passed away) a representative meeting was held on 18th Makaram, convened by Mar Osthathos, Mar Severios and Mar Paulose Athanasius by their Kalpana of 17 Dhanu 1917. Mar Athanasius was unanimously elected Malankara Metropolitan and thus he was included in the list of defendants. After six long years, the judgement was pronounced in favour of the petitioners. Appeal was filed in the Travancore High Court in 1096. A full Bench consisting of Chief Justice Veeraraghava Iyengar, & Chatfield and J. Pappu Pilla pronounced in favour of the Appellants. The Metran Party applied for copy of the Judgment, but the application remained in 'Cold Storage' so to speak, for some time! The story of its disappearance, would be treated later.

CHAPTER XIX

The Saintly Moran Patriarch Ignatius Elias III

1. Mar Dionysius to Mardin

Patriarch Moran Elias III succeeded Moran Patriarch Abdulla II. Mar Dionysius, reaching Mardin, acquainted the Patriarch of the situation, and prayed for revoking his excommunication. He also submitted before the Patriarch a joint letter signed by his three Metropolitans—Mar Gregorius (Kallassery), Mar Philoxenos (Karuchira) and Mar Ivanios—all 'consecrated' by Mar Abdul Masih (The former two were installed Catholicos by them later) The letter reveals their feelings regarding their consecration. After salutations and relating the events which took place during the visit of the 'Adorable and Holy Patriarch Abdaloho, they proceeded: "Since the Venerable Aboon Mar Dionysius coming to your Holiness' presence will inform you of all things, in detail, we will not dwell on it longer. O Holy noble Moran, none of us have risen against the venerable Throne or your High priesthood, or our Orthodox faith. We know and accept Your Holiness, alone, as the High Priest of the exalted Throne of Antioch, as the pride of our community and as our Great Head. We tender our obedience to your holy commands. We pray to the Grace in you, that we may be accepted as your children, that orders of blessings and acceptance may be issued after cancelling the interdict pronounced by your Predecessor and that everything necessary to ensure peace in the Malankara Church, may be done..... (10 Edavom 1923)

It was with the intention of getting his excommunication cancelled, that Mar Dionysius went to Mardin. The Malankara Metropolitan who had the recognition of the Patriarch, alone, was entitled to draw the interest on the Trust Fund, and he had to be recognised before Mar Athanasius, the newly-elected Malankara Metropolitan. There were other motives too. E. M. Philip¹ says: Mar Dionysius applied

for a copy of the judgment, with a view to submit a Revision petition; which some how or other disappeared from the High Court..... further, a favourable judgment was impossible if the same judges who heard the case, presided to hear the Revision Petition. But if a single judge (presided) there was the possibility of success. Two of the judges, who pronounced the judgment were on the verge of retirement.”

The gracious Holy Father informed Mar Dionysius that in case he withdraws all his contentions and obtain Udampadies of submission to the Patriarch, from the bishops consecrated by Mar Abdul Masih, the interdict on him would be lifted and the bishops might be accepted with due prayers on them. Mar Dionysius agreed. In his deposition in Court, he said that he told the Patriarch that his only intention is to work for peace in the Church and that he, advanced in years, wished to spend his time in retirement.

2. The Arrival of Mar Julius Elias Metropolitan.

His Holiness, extremely pleased with the promises of Mar Dionysius, sent with him Mar Julius Elias Metropolitan. Mar Julius, in his Circular letter issued from Panampady on 27 Dhanu 1923, has stated clearly, Mar Dionysius promises before the Patriarch.

On return, conditions, agreed became disagreeable and circumstance more agreeable to Mar Dionysius. The displaced papers reappeared and "Review Petition was filed in 1096. The Judgement was favorable to him on the ground that the excommunication, as it was against natural justice—was null and void.

A second motive is attributed by Mar Ivanios (Bethany Fr. P. T. Geevarghese) in his 'Girideepam. He says that, on his way to Mardin Mar Dionysius had discussion with a

bishop of the Uniate Patriarch Ephrem Remani at Bagdad, concerning his union with the R. Catholic Church, in case the talks failed at Mardin. On return Mar Dionysius could not resume talks with the bishop, since Mar Julius had accompanied him; that a letter from Rehmani reached Mar Dionysius at Parumala, that he (Mar Ivanios) was authorised, to send reply and that Mar Dionysius confided with him that he had no objection for union with the Roman Catholics; but a final decision was possible only after consulting the other bishops. Girideepam, further discloses that in his letter from Kundara (15 Chingom 1926, Mar Gregorius (afterwards, 3rd, Catholicos) said that in the letter he received from the (2nd) Catholicos, there was mentioned the desire for union with any ancient Church: "I also think that it is good and shall agree with your selection" Fr. Inchakalody says (with photostat) that the letter to Patriarch Rehmani was in the handwriting of the 2nd Catholicos x

C. J. Kurien passed away on 19 Kumbhom 1098. He served the Church through out his life, spending lavishly from his own pocket "He had been a great man-an ornament to the country and to the community" *

After the demise of the Ist Catholicos in 1913, the seat was vacant till 1926. On 17 Medom 1926 the 2nd Catholicos was consecrated. He was none other than Mar Philoxenos (Karuchira Remban), who had been witness in Mar Coorilos' Udampadi submitted to Moran Patriarch Abdulla II) The next day after his consecration, he consecrated Fr. P. T. Geevarghese as Mar Ivanios. After a short period of 3 years, he passed away at Vallikat Church, Vakathanam.

* All these under hand dealings led Mar Ivanios alone to the R. Catholic Church; and other promoters quietly withdrew Manorama quoted in Mal. Naz IV; 635

Consecration of (Mar Michael Dionysius, Mar Thoma Dioscoros and Mar Augen Thimotheus

Born in the Alummoovil family of Kayamkulam, son of the famous orator Misabrono John, Michael was ordained deacon by Mar Joseph Dionysius, and priest by Mar Geevarghise Dionysius in 1034. Appointment of celibate priests in charge of parishes was rare. Consequent to prayer by local Church authorities, H. H. Moran Patriarch Abdulla II graciously granted permission in the case of 7 deacons. Viz Dn. Chamakala, Mulanthuruthy Dn. Ittoop (Ankamali) P. T. Geevarghese (Mavalikara) Dn. Michael (Kayamkulam) and 3 others to be ordained celibate priests.

From 1081 to 1086, Fr. Michael worked in the M. D. Seminary Kottayam and, after the split in the Church, he had been the Vicar of the Kadisha Church, Kayamkulam (of 9th century origin). His erudition and oration made him famous throughout the Church as well as in the social and political field. He had been member in the Municipal Council and in Sri Moolam Popular Assembly. He had been an orator, the staunch devotee of the Holy See; and was known as the "Roaring lion of Malankara".

Mar Julios Metropolitan who succeeded Mar Osthathos¹ as Delegate, reported to Patriarch Moran Ignatius Elias III the necessity of having metropolitans in charge of dioceses. The prayer was sanctioned. The Representative Assembly of Kottayam, Niranam, Thumpamon and Quilon Dioceses unanimously elected Fr. Michael and on 4 Kanni 1102) (1926) he started for Jerusalem together with Mar Julios and Fr. Thoma Ottathaikal, elected by the Knanaya Diocese. Both were consecrated (Mar Dionysius and Mar Dioscoros) by His Holiness at St. Mark's Church Jerusalem on 11 Thulam 1926.² The latter, after serving the Diocese for 12 years, joined the R. Catholic Church—the Antiochean Rite (begun by Arch bishop Mar Ivanios in 1930).

Born on 26 June 1059 (1884) to pious Malpan Kathanar (of Thuruthy Chettalathumkara, Thuruthiply). Dn.

Mathai received his minor Order from Mar Athanasius Kadavil and the order of Sarvoyo Remban from Moran Patriarch Ignatius Abdulla II, (when he received the name Augen) and the priestly Order from Mar Osthatheos, the Delegate. When Moran Ignatius Patriarch had been in Malankara, Augen Remban, (the greatest Syriac Scholar, Malankara has ever seen) had been his translator. Founding an Ashram (Monastery) at Kodanad-near Malayattoor, he had been imparting Theological and Syriac instruction to clerics³ He was elected for the Kandanadu Diocese and was consecrated at St. Mark's Church, Jerusalem by Patriarch Moran Ignatius Elias III in 1927 with the title Mar Thimotheus.⁴

On 2 Kumbhom 1929 the third 'Catholicos' was consecrated in the Metran's party, with the title Mar Baselius Geevarghese II, the celebrants being Mar Geevarghese Dionysius and Mar Ivanios of Bethany. During Mar Dionysius' time, the rank of the Catholicos was only 'ad honorem' for in his deposition. Mar Dionysius stated 'the present Catholicos in Malankara is *inferior to me* in administration, and superior in his position as Catholicos'!— words, revealing his unwillingness to be subordinate or second to anyone—whether Catholicos or Patriarch. Z. M. Paret quotes Mar Dionysius

² Life of Mar M. Dionysius¹—Entombed in the Simhasana Church (widely known as Bavayude palli—Bava's Church) Kunnamkulm, founded by him.

³ Many are his Syriac poems and translations from Syriac. This writer was fortunate, in being one of them, loved and blessed by his Malpan.

⁴ Of the two priests who had gone with him. Yohannan Kathanar and Tharayanil Mathai. Kathanar) Vadakara. The latter, passed away at Jerusalem. Mar Gregorius (Vayaliparampil — Metropolitan of Angamali Diocese placed a memorial slab at his tomb in Jerusalem in 1946) Mar Thimotheus submitted registered Udampadies to the Patriarch, one registered in Malankara and the other at Jerusalem.

words that 'the Catholicos aspires authority over the metrans that could never be conceded, and any such action, would make all these law suits futile'. Within a short period of barely one year all these quarrels sprouted up. Paret consoles 'the situation was overcome by the personality of Mar Dionysius and the Catholicos' obligation to him—being his student'.*

Malankara Malpan Konat Mathen Cor Episcopa, the staunch priest—Trustee with Mar J. Dionysius, Mar G. Dionysius and Mar Coorilos Metropolitans passed away in 1103. He had been a stalwart who fought for the glory of the Malankara Church and of the H. Apostolic Throne of Antioch. Depositions of some who (in later years) were nearest and dearest to him, questioning his integrity may be considered, only an irony.

His ecclesiastical services for the church were many and varied, Malpan to all the priests in the north. He got printed for the first time in his own Mar Julios Press, Pampakuda, all the liturgical books, in Syriac. More memorable ones are his compilation of a Common Prayer Book (with the Imprimatur of Moran Patriarch Abdulla II) and the Malayalam translation of the New Testament from Pshitta Syriac N. T.

CHAPTER XX

Moran Patriarch Ignatius Elias III in Malankara

Born on 30th October 1867 in the Shakir family of Militins' he was ordained priest by Moran Ignatius, Peter III Patriarch, and served for some time as Delegate of Patriarch Moran Abdul Masih. During the period of Turkish persecutions and genocides, Remban Elias had been a haven of peace for the persecuted Armenians. After his

* Mal. Nazranikal 779-80.

term as Reash (Superior) of the famous Dier al Zaphron and later as Patriarchal Delegate in Amid and Tur Abdeen, he was consecrated Metran for Amid* in 1908 by Moran Patriarch Abdulla II with the title Mar Ivanios. He was elected as the "Kayamkam*" after the demise of Moran Patriarch Abdulla. In 1917, he was unanimously elected as the successor of St. Peter on the Patriarchal Throne of Antioch. The first consecration by the new Patriarch was that of Mar Aphrem Severios, who eventually succeeded him on the Throne of Antioch.

As a result of his considerable influence on the Sultan of Turkey, he could alleviate the sufferings of Armenians to some extent and obtained orders from him to safeguard the interest of christians in the Middle East. To his credit goes the foundation of many churches in Europe and the States.

His restless labours for the Church told on his health and he was always under medical care. Appeals from the faithful in Malankara and the invitation of Viceroy Lord Irwin to kindly visit Malankara and effect peace in the Church, impressed him deeply. In spite of all requests by his Doctor and his only sister, he started for Malankara and arrived at Karachi on 21 Kumbhom 1931, where he was received by the Delegate Mar Julios and Mar Paulose Athanasius, the Malankara Metropolitan, and other notables.

During his interview with the Viceroy in New Delhi, the latter suggested to Moran Patriarch, of an arbitration Board, including prelates of other Churches also. The Patriarch's modest reply was, that since many points would emerge regarding the faith and sacraments of the Syrian Church,

* The birth place of the famous Mar Dionysius Bar Salibi (1171) and Moran Patriarch Michael Rabo (The Great) 1199.

* Kayamkam should be a metropolitan. It is his duty to convene the Universal Synod for the election and Installation of a new Patriarch.

it would be better that the Supreme Head of the Syrian Church, himself handle the issues-of course-taking into account the valuable Suggestions from others too. This candid and sincere stand of the Patriarch was appreciated by the Viceroy - Bishop Dr. Gore and Dr. Westcott of the Anglican Church, had audience with the Patriarch, at Madras-*

On his arrival at Allwaye on 8 Meenam 1931, the Holy Father was accorded a filial and rousing reception. The Patriarch's retinue consisted of Metropolitan Mar Clemis, Remban Kuriakose (at present Mar Osthathos) and Remban Yesu at present Archbishop Mar Samuel Athansius of the U. S. A. and Canada), Sakaria Shakir (nephew and secretary of His Holiness) and Mr. Elias Khadury.

On the 10th, the excommunicated Mar Geevarghese Dionysius, presented himself before the H. Father, at Thrikunnathu Seminary, Alwaye. The saintly Patriarch believing that Mar Dionysius was sincere, cancelled the interdict upon him and thus a new era of hope was ushered in.

A few words from the Pontifical ' Bull; regarding the matter- *

"We arrived safe at the Thrikunnath Seminary — Alwaye on Saturday the 8th inst. After our arrival here, we

* At Madras His Holiness was received by the Vicar of the newly founded Madras parish, a young priest who was a final year student of the Madras Christian College, Fr. P. A. Paulose, who was later to be one Korooso Dasrora P. A. Paulose Cor Episcopa and a pillar of the Church in his generation. Dr. K. C. Chacko Principal of Guindy Engineering College and Mr. K. M. Cherian, Chief Editor of Malayala Manorama (then lecturer (M. C. College) were among the parishioners.

* The full text of the Kalpana, after cancelling the interdict 14 Meenam 1931 is reproduced in my Suriyani Sabha". P. 286-288.

were doubly rejoiced—for on the 10th, Geevarghese Dionysius on his own accord, presented himself before us and talked with us in modesty, love and obedience and We were convinced that he had true repentance and We felt sympathy on his old age and We have cancelled the interdict on him. We embraced him affectionately saying: Hereafter you are Mar Dionysius Metropolitan. Our beloved Metropolitans, Mar Athanasius, Mar Climes, Mar Julios, Mar Dionysius, Mar Dioscoros and Mar Thimotheus and all others present honoured him, following Our example. We now ask you; all of you accept him joyfully as your brother and Father. As our Lord forgave all our sins, you forgive him.....

“Well begun is half-done”. The H. Father many a time called him to Alwaye and was ready to grant complete autonomy for the Malankara Church, for its peace and progress. Talks continued at Panampady church, where the H. Father spent most of his days in Malankara, although he had extensive visits of churches, in the north and south.

Though Mar Dionysius seemed submissive, he was adamant in his stand that the Catholicos and his bishops should be accepted unconditionally, which was, according to the Canons of the Church, impossible.

On 22nd Mithunam, the H. Father convened an assembly of the churches at Kuruppumpady, in which he explained about his discussion with Mar Dionysius and expressed his longing to make a rapprochement at any cost. It was a pity that even in that stronghold of the devotees of Antioch, that some top leaders of the Dionysian party from Kottayam, staged unbecoming scenes.

The H. Father's extensive tour and his mental agony and dismay caused by Mar Dionysius' obstinacy, weakened him physically and mentally and at Kolenchery he had a mild heart attack. After visiting more churches in all Dioceses, His Holiness convened another assembly at Panampady. Re-

calling every efforts he had made for peace and the inflexibility of Mar Dionysius and with eyes welling with tears, the H. Father expressed his desire to return. At Panampady, he had prolonged discussions with the metropolitan; At one time, His Holiness with deep sorrow said to the non-relenting Metropolitan "You have spent your days in argument and in argument you will pass away". Mr. P. T. Thomas Palampadom will ever be remembered as the main leader in the prolonged peace talks.*

While at Kattapuram Church, Tiruvalla (where this writer served for 25 years) His Holiness wrote to Jerusalem: The only factor, that consoles us in our suffering is the perfect love and reverence heaped on us by our faithful children who are proud of their having the Supremacy of the Apostolic Throne of Antioch. Our beloved children here are fully aware that they are the fruits of the tree watered by the blood of holy fathers; who from early times visited them and enlightened them through divine teaching, who suffered and died for them. But there remains a party with a rebellious spirit which rejects our readiness to forgo many of the lawful rights of the H. Throne, in order to bring back Metropolitan Geevarghese, and others....."

After Tiruvalla, the H. Father visited Kallissery church and thence St. Stephen's Church Manjanikkara founded by Scaria Malpan Elavinamannil, one of the stalwarts of the H. See in the Southern parts. * The Holy father, on the next day of his arrival there affectionately told Fr. Kuriakose Elavinamannil (Scaria Malpan's son and Vicar of the Church) "We like to be here for-ever" and requested the priests, who thronged there for benediction, to remain there for two days more; and together with the metropolitans

* His sons, Dr. P. T. Thomas and Eapen Thomas Palampadom followed the footsteps of their illustrious father.

* Further details about him in my Mal. work. 291

chanted the prayers in the Order of Kandila' (anointing the sick — especially the clerics.) He told them of his desire to deposit there on the next day, certain holy Relics.

On Saturday, the H. Father offered H. Qurbana and during the sermon, he said "We came to India with the sole purpose of ushering peace and open the Door of Peace but sorry, all our efforts are in vain. We doubt whether there would dawn a day of peace! We are extremely unhappy to see one of our own limbs, is being lost! Our heart is breaking..... we would never forget your loyalty to the H. Sec. We are confident that we would be with our Lord in His majestic second coming; May God bless you all and your families....."

At 2.30 on the same day—13 Feb. 1932 the living Saint passed away to his Heavenly Abode! and thus came to pass his prophecy to Fr. Kuriakose—. "Do you want our bones too" when the latter had requested the H. Father to stay there for some days more!

Mar Dionysius was quick in coming over to Manjanikara with the demand that the Patriarch's body should be entombed in the Kottayam Seminary church! The faithful, poo - poohed this demand of Mar Dionysius, who had not while the Patriarch was alive, even once invited the H. Father to the Seminary!

With lamentation and tears, all the metropolitans, priests and ten thousands of his faithful children, the Saint's body was interred at Manjanikara, where miracles began from the 40th day of demise and continue to this day. On his Commemoration Day every year, old and young of all ranks - irrespective of caste or denomination - in holy pilgrimage walk hundreds of miles, to the Holy Father's tomb at Manjanikara.

His Holiness' loving heart could not suffer more. He came for peace, widely opened the door for peace, and passed away broken hearted in his quest for peace. Had Mar Dionysius envisaged a peaceful and progressing Malankara Church, and had he half the zeal of Moran Patriarch for making peace, how blessed the Church might have been! Mar Dionysius justified and his partisans justify the stand they had taken, but it was the Church that lost everything great.

The property where the church, the tomb and Mar Ignatius Dayara stand, was donated to The Throne of Antioch by Fr. Kuriakose and his brothers. The extensive campus was later donated by Dr. P. T. Thomas, Palampadam and V. I. Mathen Kalloopampil.

Some proposed to wipe off the Antioch—Malankara relations, — but the Omni—Scient proposed to cement it firmly for ever — so long as the sun and moon exist! Manjanikara in Malankara, alone, has the conspicuous honourable position in the whole Christendom, as being the only place (excepting Middle East) where a Patriarch of Antioch, the successor of St. Peter, Supreme Head of the Syrian Church is entombed! *

Last days of Mar Geevarghese Dionysius.

He had been foremost in his generation—well versed in Theology and doctrine, of the Church. "Matha Sangathi" (Articles of Faith,) written by him, while he was Malpan in the Seminary—though a booklet—excels all the elaborate treatises of others — nay his book is the foundation of all subsequent compilations on Faith. He was one among the most eminent Scholars, the Malankara Church, ever had, and the church expected from him great things, But.....!

The internal skirmishes and split begun at the commencement of his rule, lasted unto his last day, and its un-

* This writer at the age of 18 was fortunate to be with the H. Father serving him as one of his beloved deacons.

happy consequences shroud the atmosphere even to this day! Had Mar Dionysius utilized his intelligence, erudition and ability for the spiritual progress of the Church, the Church might have surpassed the stature of all other Churches in Malankara. He is hailed by his admirers as Malankara Sabha Bhasuran (the adorer of the Malankara Church). Let us leave the judgment to God!

He passed away at Old Seminary, Kottayam

CHAPTER XX

H. H. Moran Patriarch Ignatius Aphrem I

Mar Aprem Severios Metropolitan of Beirut, Lebanon Arch-diocese was elected unanimously by the Holy Synod as the illustrious successor to his illustrious predecessor on 16th Makaram 1933 and the Installation. was on the 30th of the same month.

Prior to his election, he had served in various spheres. Educated in Jerusalem, Paris, he had done some research study in London, Oxford, Cambridge, Rome, Florence, Alexandria and Constantinople. After consecration as metropolitan, he attended the peace conference in Paris in 1919 and gave a vivid description of the miseries of the Syrian community. Also in the meetings of the League of Nations, in Losan and Geneva he pleaded for the people in the Middle East. He visited the U. S. A and Canada and founded churches. His addresses in the Providence and Chicago Universities enhanced his fame as a Scholar. In the spiritual, social cultural and educational spheres, his activities were many. At Kamesly and Beirut he founded Colleges and also Theological college at Zahle Mar Mathai Dayara of Mosul where the holy remains of Mar Gregorius Bar Hebreus

and other Doctors of the Church repose, was renovated. His competency to handle Syriac, Arabic, Latin, French and English languages helped him in his researches—for 30 years. He was the author of more than 70 books. *

2) Inscriptions and H. Relics came to light.

During renovation works in the St. Marks' monastery at Jerusalem, a slab with inscriptions in Estrangela Syriac came to light, when the upper layer of mortar was removed. The inscription reveals that the edifice was consecrated a church by the apostles in the name of the H. Mother of God - and after the capture of Jerusalem by Titus, it was renewed in 73 AD. Another valuable finding was in the St. Mary's Church Mosul - two small caskets, containing the holy remains of Mar Kauma, Mar Simon the Zealot, Mar Bar Hebraeus and Mar Gabriel.

The most important had been the "Girdle (Soonoro) of St. Mary—While going through ancient manuscripts at the Patriarchate at Homs, Syria, the H. Father learnt that inside the main Altar of the St. Marys Soonoro Church at Homs, the holy girdle used by the Mother of God, was preserved. It was taken out and its antiquity was certified by eminent archeologists and Scholars after minute tests *

3) Peace Talks

After the demise of Mar G. Dionysius, the contending parties were, in the field to elect a successor. Fearing that separate elections would result in separation, peace lovers under the banner of P. T. Thomas Palampadom after prolonged consultations, succeeded in sending the Catholicos, Mar Baseleos Geevarghese II to the Patriarch. The Catholicos, together with the Delegate Mar Julios

* Life of Moran Ignatius Aphrem, by Abdul Ahad Remban in Syriac translated and published by this writer.

presented before the Patriarch. On 21 September, 1934, it was decided that autonomy under the Catholicos would be granted to Malankara; and also that the consecration by Mar Abdul Masih was invalid. To be brief, unfortunately, the talks failed! The H. Father by his Kalpana of 27 Kanni 1934 informed the Malankara Church, the decisions taken by the H. Synod.

4. **Kottayam — Karingachira Representative meetings.**

Soon after his return from Homs, the Catholicos convened a representative Assembly at Kottayam on 28 December 1934 (1110 Dhanu 13) in which he was elected by them as Malankara Metropolitan, and without a former intimation, passed a constitution for them.

To elect the Malankara metropolitan with the Patriarch's approval and to elect Co-Trustees in the place of Paulose Kathanar and Ericat Joseph, who had become aliens to the Church by their stance against the faith and the ecclesiastical hierarachy of the Church, a Representative Assembly was convened at Karingachira by Paulose Mar Athanasius, Michael Mar Dionysius, Thoma Mar Dioscoros and Augen Mar Timotheus Metropolitans. The Association unanimously elected Paulose Mar Athanasius as Malankara Metropolitan, and Pukunnel Joseph Kathanar and Pulyat Thukalan Paulo Avira as Trustees on 22 August 1935 (1111 Chingom 6).

5. **Samudaya Case.**

Suit filed by Mar Athanasius and Co-Trustees in the District Court Kottayam was decided in favour of the Catholicos. The Travancore High Court, in the appeal case

* Small portions of the Soonoro had been kindly presented to some churches in Malankara, by successive Patriarchs. Christians of various denominations and Muslims, even to this day pay homage to the relic. This writer was blessed by it at Homs in 1966.

by a majority judgment, decided in favour of Mar Athanasius.

Meanwhile, the Travancore and Cochin States merged. In the Trav - Cochin High Court, the Catholicos filed a Review Petition and the full Bench dismissed the petition in 1951; whereupon the Catholicos appealed in the Supreme Court, N. Delhi, which admitting the appeal reverted it to the Trav - Cochin High Court in 1952. On 1st November 1956, the High Court of Kerala came into existence (Travancore, Cochin and Malabar) and the three Hon. Judges, unanimously pronounced judgment in favour of Mar Athanasius on 31 December 1956. Finally, the Appeal by the Catholicos in the Supreme Court on 12 September 1958 decided in his favour—that His election as Malankara Metropolitan was valid. The S. C. decided in their favour on a technical point of law, but later events were to prove that technicalities cannot substitute convictions.

5. Peace Talks again

Even while the Samudaya case was passing from Court to Court, Peace Talks too were in progress; the chief spokesman being Dr. P. T. Thomas Palampadom. Anglican Bishop Pakenham Walsh—one time Bishop of Assam and a friend of the Syrian Church, as a mediator had interview with the Moran Patriarch. He closed his report in these words.

“His Holiness is extremely sincere and was of opinion that it is better to submit to conditions presented by him, so as to save the Church from division.....I do always pray God to save the Church from Schism.....” All peace efforts including that of the Peace league and of the Round Table conference at Alwaye, failed !

The memorable Services of Abdul Ahad Remban in India

Mar Julios, who had been to Homs, together with the Catholicos, took with him Remban Abdul Ahad, native of

Barthlay near Mosul. His services in Malankara were many. The Theological Seminary, started by Mar Julios at Manj-inikara, had its golden age under the young Remban of 22. A versatile genius, incomparable Doctor of the Church and reputed scholar in Syriac language and Church History, he was a walking Encyclopedea. His historical and logical refutation of the baseless claims and arguments of the Catholicos party are valuable records preserved to this day. * His memorable contribution to the Malankara Church literature were 'Suriyani Sabha' (a compendium Church History upto the 4th centry—published in Malayalam by Fr. Jacob Thakadiyil). Other published books were. The Thirusabha of Mar Disocoros (a criticism of the booklet by Mar Thomas Dioscoros, who joined the Antiochian Rite of Mar Ivanios) and life History of Moran Patriarch Aphrem I *

Mar Paulose Athanasius, Malankara Metropolitan

His election was approved by Moran Patriarch. When his original suit at Kottayam was dismissed with costs, the saintly Metropolitan said to his servant, 'We have no fund for Appeal case; and for the costs; they would remand, me to jail! you should come with me. Forget not to, take the Prayer Books and the Psalm. And again at his success in the High court, when this writer congratulated him, he said, Take and read Ps. 124 (a thanks giving psalm) All the while, his eyes were full of tears. This was the person, Mar Athanasius, the Valia Thirumani (the great metropolitan) *

* This writer recalls with pardonable pride, that it was his honour to be associated with most of his activities in Malankara — up to his return in 1946.

* The latter two translated and published by this writer.

* His life history had been compiled and published by this writer.

Two unhappy developments!

1) Dioscoros of Knanaya Diocese joined the Roman Catholic Church—Antiochean Rite in 1939 and (2) Mar Augen Timotheus, metropolitan of the Kandanad Diocese, sided with the Catholicos on 23 Kanni 1942 (1118). All the churches in the said Dioceses remained firm and faithful in their mother Church.

Mar Athanasius was authorised by Moran Patriarch to take charge of the Kandanad Diocese too. Valia Thirumeni cared also for the settlers in the Malabar region which was afterwards raised to the rank of Diocese.

In the conduct of the cases, in the courts, Advocate K. P. Abraham (N. Parur) and K. C. Chacko Tharakan (Olesha) were the trusted Counsellors of Valia Thirumeni and Dr. P. T. Thomas Palampadom, disappointed at his sincere efforts for ensuring peace, was the main force in all activities.

Mar Gregorius and Mar Severios—Consecrated

Valia Thirumeni, who devoted the major part of his time for prayer and devotion, was advanced in years, with the charge of the 3 Dioceses, Ankamali, Cochin and Kandanad, besides his duties as Malankara Metropolitan. He desired to have new bishops, consecrated by the Patriarch. Fr. Thomas Varghese, Vayaliparampil, a veteran educationist, founder of Mar Athanasius High School, Nedumbassery, active in spiritual and social activities, and author of many a book—doctrinal and biblical, was elected to be Assistant Metropolitan of Ankamali. Remban Paulose Mula-yirikal of Cherai, a Syriac Scholar, for long in charge of the Malankara Sunday School Association — and the founder of the Sion Seminary Koratti, was elected to be metropolitan of the Cochin Diocese. Both the bishop—designates, together with Remban Abdul Ahad, presented themselves before Moran Patriarch Aprem 1, and Fr. Thomas Varghese and Remban Paulose were consecrated metropolitans—Mar Gregorius and Mar Severios, at Homs on 2 Karkadakom

1946. On their arrival at Alwaye on 13 Thulam 1946, a rousing reception was accorded to them, and in the meeting that followed, Valia Thirumeni, praising the Lord, advised the young bishops to be 'wise as serpents and guileless as doves, and alluded about a bishop — 'who was wise as a serpent, but lacked the attributes of the dove.'

Consecration of Mar Clemis and Mar Philoxenos Metropolitans

Fr. Abraham Vayala, who was undergoing his higher Theological and Research Studies in the famous Theological Seminary, Mosul was elected to be Metropolitan by the Knanaya Diocese. He was consecrated at Homs by Moran Patriarch Aprem I on 15 April 1951 as Mar Clemis.

Fr. P. J. Paulose, youngest son of the famous Malpan Fr. P. P. Youseph Puthussery, who had been acting as Secretary to the Delegate Mar Julios Bava, was elected by the Kandanad Diocese at its meeting held at Alwaye Seminary. He was consecrated by the H. Father, at Homs on 19 October 1952 with the title Mar Philoxenos.

Leniency in the observation of Fasts

Taking into account the appeal from many quarters to permit some leniency in the observation of the lengthy fasts, of the Church, The H. Father in Synod decreed that the Fast of Yaldo (nativity) be observed from 15th to 25th December — and the Apostles fast, from, 26th to 29th June — and the Shoonoyo Fast (Assumption of the H. Mother of God) from 10th to 15th August.¹ Through another Kalpana² the Holy Father asked the faithful to observe the 40 days Lent in the following manner:-

Fasts in the first and the last weeks of the lent and all Wednesdays and Fridays should be observed as be-

1. Kalpana dated 7 Dhanu 1946.

2. „ „ 7 Vrischikom 1957

fore. On other days, milk, butter, eggs and fish may be used.' In the same Kalpana the H. Father asked the Malankara Church to adopt the Gregorian Calendar' in the place of the "Julian calendar"—a change effected by the Holy Synod of Homs of 1946.

Peace Talks again.

The Peace League, under the presidentship of T. M. Chacko of Thengumthuruthel Manarcad, now took the initiative and they could succeed in convening a Round Table conference at Mar Aprem Seminary, Chigavanam. As in former instances, this effort too failed.

Valia Thirumani passes away!

Paulose Mar Athanasius—Valia Thirumeni was held in high esteem and honour even by his antagonists in Church matters, on account of his sanctity, simplicity and prayerful life. With his tears before God, he watered and nourished the Malankara Church. A full-fledged Theological Seminary at Alwaye was his life's dream; and he could see well organised instructions there, under M. T. Itteera Malpan, Kurisumkal Mani Malpan, Paulose Remban, Moses Salama Remban * and Kadavil Paul Remban * at different times. The Malankara Syrian Sunday School Association * The Malankara Cleric Association * The Marth Mariam Vanitha Samajam, were founded by him. The Evangelistic Association of the East founded by Fr. Geevarghese Attumkal Cor. Episcopa and his co-workers began their activities with the permission and blessings of Valia Thirumeni, M. P. Peter of Mookencheril B.A.B.D.L.T. after resigning his job

* now metropolitan of Brazil and Argentina, Mar Chri-sostomos.

* DR. Paulose Mar Asthanasius metropolitan. * This writer was the Director General of MSSA for 30 years and * General Secretary of the Assn, so long as it lasted.

was ordained Deacon by Delegate Mar Osthatheos Bava. He started the "Order of the Servants of the Cross," with the permission and blessings of Mar Athanasius, its first President being Mar Augen Thimotheus. His unselfish missionary work could bring to the fold of the Church thousands of Harijans (Pulayas.) Mar Osthatheos ordained him priest, but it so happened that Fr. Patros became Patrose Mar Osthatheos, consecrated by the Catholicos!

As the conduct of cases in various courts fell upon Valia Thirumeni, he could not find more time for other activities—a fact which the saint recollected with sorrow*

In his Kalpana of 7 Dhanu 1947, he admonishes: "we must decide to continue our efforts to preserve our age-long loyalty to the Apostolic Throne of Antioch..... If not, the consequences are serious. Our own churches, built by us would become study centres of heresy.....we would have to receive the holy sacraments from the hands of schismatics, and lose for ever, Valid Ordinations. Our beloved ones, We approached the court only for having the assistance of civil law, that we may be saved from the above consequences and to preserve our holy faith".

The saintly Valia Thirumeni breathed his last at 3.55 A M on 25 January 1953 and was entombed in the Always Seminary Church, at the place he had pointed out earlier.

In the condolence message, the H. father said "We desire that his services for the Church for 42 years and 7 days should be, certainly remembered in the Annals of the Church." The H. Father, had conferred on him, earlier, the title "Defender of the faith."

* "Once, when this writer expressed his desire to write a life History of Valia Thirumeni,— his response was "my beloved son, what have I done for the Church, except conducting the case?"

What made him Valia (the Great) Thirumeni had been not the diplomacy of a politician, nor the rhetoric of a master of Laws, but it was his dedication to God, his sincerity, his sanctity, his love and unselfishness. "Thirumeni sincerely longed for peace."*

As per the Kalpana of the H. Father, Mar Gregorius took charge of the Ankamali Diocese.

Visit of Emperor Haile Selassi of Ethiopia.

Member of the Ethiopian Church, which has inter-communion with the Syrian Orthodox Church, Emperor Haile Selassie on the occasion of his visit of Kerala, inaugurated "Mar Athanasius College, Kothamangalom."

The Roaring Lion of Malankara.

Mar Michael Dionysius Metropolitan, since his consecration in 1927, upto his expiry in 1956, without rest, worked for the glory of the Church and of the H. Throne, through his fiery speeches, substantial sermons and by founding many a new church in the 4 southern Dioceses. The Roaring Lion of Malankara was also the St John Chrysostom of Malankara. He was inflexible, invincible and unselfish to the core. During the Always Round Table conference, when certain bishops of the other party tried to allure him, his stern words were 'Don't offer to speak to me. From the time I have been consecrated, I have taken for myself, four things—Torn dress, Torn mattress bran bread and pure water! I am satisfied with these. I don't aspire for Aramanas (palaces). "The bishops were struck dumb!

During Lord Irwin's visit of Kerala Mar Dionysius was the chief spokesman of the Syrian Orthodox Church. In his last Circular to Churches; he stated, "Neither the laws of nature nor the laws of the Church allow none to reject the Head. We suffered much, for the past half a century for maintaining the age-long relation with Antioch.

* Malayala Manorama—Daily

We have always made our humble contributions for effecting peace and concord in the Church. We pray God to enlighten our brothers, who have been misled, to return to the H. Father, with repentance”

Mar Dionysius Michael passed away on 18 January 1956 and was entombed in the St. Mary's Panampady church, close to the tomb of the late Mar Paulos Coorilos Metropolitan.

The administration of Kottayam and Quilon Dioceses was entrusted to Mar Philoxenos and that of Thumpamon and Niranam to Mar Gregorius by the H. Father.

The hermit of Malankara, Kochuparampil Geevarghese Remban, a man of prayer with unparalleled scholarship in the Doctrines of the Church and firm in faith passed away on 30 Dec. 1957 and was entombed at Malecruz Monastery.

New Malankara Metropolitan.

As per order and under the Supervision of the High Court of Kerala, the Representative Assembly was convened, by the remaining Trustee Paulo Avira Thukalan at Manarcad Church, on 21 June 1957 and Mar Clemis was elected as Malankara Metropolitan. and Fr. V. M. Geevarghese as Priest—Trustee.

Moran Patriarch Apraeme I passed away.

After a memorable reign of 25 years, the H. Father left for his heavenly Abode on 23 June 1957, and was entombed at the St. Mary's Soonore Church, Homs, Syria, His contributions to the Christian world in general were many and the renown of the Syrian Orthodox Church spread far and wide. His efforts for peace in the Malankara Church were sincere and lenient. He was ready for sanctions, and at the same time strict in matters of Faith Order and Discipline. Had the catholicos and his party cared more for the progress of the Church, peace in the Church would have become a reality.

He loved the Malankara Syrian Church and its loyal metropolitans, and honoured sincere leaders of the Church.*

CHAPTER XXII

Patriarch Moran Ignatius Yakoob III The Peace Maker

27th October 1957 had been one of the happiest days for the Malankara Church. It was on that day—Abdul Ahad Remban, with 12 years' memorable service in India, was enthroned as Patriarch of the Apostolic Throne of Antioch and all the East (From 1946-50 he had been the Principal of Mar Aprem Seminary of Mosul and had in 1950 been consecrated Metropolitan Mar Severios of Beirut - Damascus Arch Dioceses.)

In his first Pontifical Kalpana to the Malankara Church the H. Father expressed his sincere desire for peace in the Church. He wrote "Only one thing pains our paternal heart and that is, that beloved part of our Church—Malankara, tossing on the waves of division, a fact, we have seen with our own eyes. This division is the main obstacle in its spreading to right and left. We desire to unite those who are divided; and to bring all the faithful into one fold. We would ever be cautious to safeguard that relation between the

* Dr. P. T. Thomas Palampadom, and C. J. Kurien Akara, and this humble writer (who had been the Editor of Sabha Chandrika a scholarly periodical for the interests of the Church) were awarded Medals through the Delegate Mar Julios Bava.

Throne of Antioch and Malankara. Hence we open our heart widely for unity and reconciliation. We stretch our hands to accept those who have gone away and to embrace all with paternal affection. This we long for; this is our prime object. Pass on this, one to another."¹ Through another Kalpana, the H. Father approved the election of Mar Clemis as Malankara Metropolitan.²

The Supreme Court Judgment of 1958

In spite of unselfish services rendered by Dr. P. T. Thomas and Advocates K. P. Abraham, and P. P. John, the Catholicos could win the suit on certain legal points.³ In spite of the adverse decision in the Supreme Court, the prelates and the faithful worked with determination for the perpetuation of their holy Faith. The Joint Circular of the metropolitans d. 22 Sept. 1958⁴ infused new vigour.

But 'peace at any cost' became the slogan of some influential quarters. The following pages would show whether it was for the better or for the bitter.

The 'union' of 1958

In his memorable Patriarchal Bull of 9th December 1958, His Holiness after elaborating the advantages of union and peace, ends the Kalpana with the words; that 'we are pleased to accept Mar Baselius Geevarghese as Catholicos for the sake of peace in the Malankara Church.'

This magnanimous gesture from the Holy Father, was lauded by the whole Christendom; but the partisans of the Catholicos found it as a submission of the Patriarch, in the wake of the adverse Judgment of the Supreme Court. This is totally incorrect. It has already been cited earlier that in his first Patriarchal Kalpana to the Malankara Church

1 No. 82 / 11 Nov. 1957. 2 No. 83 / 16 Nov. 57

3 for further study refer to Adv. P. P. John's "The Supreme Court". 4. My Mal. work 324—271

d. 11 November 1957, the Holy Father had clearly expressed his prime desire for peace and that too was at a time when the High Court of Kerala had *decided in favour of the Patriarch's party*.

As per previous understanding, all the metropolitans including the Delegate, Mar Julios, and the Catholicos, with his metropolitans, entered the Sanctuary of the Kottayam Seminary Church and, after due prayers exchanged letters — Mar Julios handed over the Patriarch's Kalpana to the Catholicos, and the latter his letter. This was on 18 December 1958.

As the proverb goes 'sand was in the first mouthful'!

(1) The Catholicos' letter was an unsigned document! Fortunately the discrepancy came to light then and there, and it was got signed by the Catholicos in his Car! (2) Whereas the H. Father accepted the Catholicos, unconditionally—the latter had inserted words 'subject to the constitution.'

This union had varied comments from different angles. The erstwhile Catholicos party jubilated over it as their greatest victory and the complete surrender of the Patriarch. Some of the Patriarch's party leaders foretold that the 'union' would not work, because, none of the contentions of both parties had been solved—which alone would bring about lasting peace. Yet others bowed their heads in despair with a renunciation of 'come what may'.

The H. Father was acutely disappointed when the actual record reached him, finding that His Holiness was accepted not unconditionally as he had done; but only 'subject to their constitution.'

Developments.

The said constitution had neither been forwarded to the Patriarch, nor had his approval. Even natural Justice demands its disapproval by the Patriarch. Prolonged correspondence ensued. The Patriarch maintained that the said

constitution was not binding on him. "When We received the report regarding the acceptance at the Old Seminary on 16 December 1958, We were at a loss to understand your words 'subject to the constitution'. You had neither informed us earlier, that you would be accepting us only with certain conditions, nor had you forwarded to us a copy of such a record. Whatever might be the influence, the said constitution has on you, you never had our approval of the same, so that it might be binding on us as Patriarch of Antioch and the Supreme Head of the Church—or on the Jacobite Church. It is why we demanded your explanation (vide letter of 8 April 1959) and your reply there to is not at all any explanation We had demanded. We could afterwards go through your Constitution and We are informing you certain facts that have come to Our notice.

The said constitution was passed in a meeting of a section, with a lay majority with a motive to separate the Malankara Church from the Throne of Antioch, if the latter does not comply with every objects of the former. The Throne of St. Thomas is invented by the Association, that had passed the constitution—for the glory and advantage of the Catholicos. Such a 'throne' is not seen either in the Canons or in the writings of the H. Fathers of the Church.....Even if Mar Abdul Masih had been the legitimate Patriarch, he had no authority to give a Throne of St. Thomas, or to install a Catholicos. Neither the Supreme Court has given you a Thorne of St. Thomas. The Synod of the Prelates only has the authority in matters concerning the Faith and everything relating the Church. The encroachment on such 'authority by the Association puts the axe at the root of the Apostolic Church.....The canon you have quoted, is one published in Paris by the order of the Pope of Rome. It is not the right canon; neither have other Patriarchs especially the Patriarich of Antioch approved it...."

The H. Father continues, that there were serious differences of opinion among the faithful in Malankara regarding this Constitution. But, he went on, "you seem to

cling to it more than to the H. Bible and the Canon. We cannot but accept our people there, who are firm in Faith. They are the true Jacobite Syrian Church." The Patriarch further issued one month's notice to the Catholicos to clarify his stand and warned him that necessary action would be taken for the well being of the Malankara Church.

Thus, the hurried compromise of December 16, 1958 began to crack. Whenever legality is given priority over spirituality, legality never comes to an end.

Unhappy Developments again.

As scheduled earlier by the Catholicos party, the Jacobite Syrian Christian Association met at Puthencavu on 26 December 1958 and almost all church representatives attended the first meeting after the door was opened for peace. But, alas, no mention was made of the Patriarch who ushered the compromise. The intentional display of ingratitude grieved the majority of the members. Election of Trustees too was according to the prearranged programme. Catholicos, the President expressed his desire that Fr. Jacob Manalil and Kurien Abraham Ooppootil might be elected as Co-Trustees. All these pre-planned moves by the 'Victors' had to be witnessed by the 'Vanquished' silently. The meeting disclosed that there were masters and slaves in the community — a strong rebut to those who sacrificed truth for gaining momentary benefits!

Again the circular of the Catholicos, barely two months after, criticising the Patriarchal Kalpana regarding fast days, as uncanonical, enraged the faithful who demanded that the H. Father should visit Malankara to establish real peace. The 'victors' were forced to surrender. A leaders' meeting was held at Old Seminary on 12-2-59, a memorandum to the Catholicos was submitted, but to no avail. At last the Synod had to decide to request the Patriarch to visit the Malankara Church. The request remained on the paper on which it was written.

Again the reshuffling of Dioceses by the Managing Committee, without even intimating the H. Father, added fuel to the fire. A vain attempt to capture the Simhasana (Throne) Churches, under the Patriarchal Delegate) and the Evangelistic Association of the East, was also made.

The autocratic actions of the Catholicos forced the faithful to break silence, and they submitted the whole situation before the Patriarch. The H. Father in his Kalpana to Rev. Fr. Punnose Vayithra, of 17-2-59, after mentioning the invalidity of ordination through Mar Abdul Masih says: 'We desired to lay the foundation for peace, and to *remove gradually the invalidity* of their orders and to give a support to your metropolitans in their shameful fall!' Publication of this letter, silenced the scoffers who asked whether it was through Post Office, that valid Orders were given to those who were once called pretenders.

The Antiochean Syrian Movement.

This movement started at Kottayam- submitted to the Patriarch a vivid picture of the situation, and the H. Father graciously granted his approval of the Movement. (No. 263/59) Throughout Malankara it spread its activities, supported by the Periodical 'Antiochean Sandesam' (edited by this writer).

Mar Philoxenos Paulose Metropolitan (H. E. the Catholicos) came to the forefront as the leader of the afflicted faithful. In his Kalpana of 13-10-59 to Mar Philoxenos, the H. Father said; We are deeply grieved by the unhappy developments and painful incidents, there. We do fully repent of the peace, We made with paternal love, because they do not desire actual peace and We are convinced that their only motive is to satisfy their own interests' The H. father, further, authorised Mar Philoxenos to administer the Dioceses of Kottayam, Kandanad and the Southern Diocses—"devoid of legitimate Metropolitans" (The said Dioceses were then ad

ministered by Mar Gregorios and Mar Ivanios (Kottayam) Mar Timotheus (Kandanad) Mar Thoma Dionysius (Niranam) Mar Daniel Philoxenos (Thumpamon) and Mar Coorilos (Quilon). However, to the H. Father, they were not legitimate prelates.

The H. Father in his Kalpana of 7-11-59 to the St. George Simhasana Church, Tiruvalla (the writer being the Vicar) further gives vent to his grief. "For the sake of peace, for the Glory of God, for the progress of the Church, We sacrificed many of our prerogatives and the truth with us; but alas, the enemy of everything, good did not like the culmination of our objective. Those who were against peace took a diabolic stand and opened their mouths and lifted their feet against the H. See"

Further developments.

The forced entry of the Catholicos to the Kallumkathara Church, with police escort facing the unanimous opposition and boycott of the parishioners, the arrest and lock up of Fr. Mathai Manakunnil of the Kayamkulam Kadesa church, and disciplinary action against Mar Philoxenos, precipitated matters. The Catholicos expelled Mar Philoxenos, from his Synod on 17-6-60. This high-handed procedure of the Catholicos against a Metropolitan whose only 'fault' was that he was loyal to the Patriarch who ushered peace, just 18 months, earlier, infuriated the whole Church. Mar Philoxenos issued a circular, clarifying his stand and elaborating the hardships, he had to encounter to safeguard the glory and privilege of the H. See. *

Dr. Thomas Palampadam

The H. Father, in his condolence Message at the expiry of Dr. Thomas on Feb. 1. 1959, eulogised the greatness of that athlete of the H. See, who had always been lobbying for peace in the Church and was equally strong in

* For further study on this topic, refer to my work Mar, Philoxenos Thirumenyum 58 December Sumbhavavum.

his fight through the law-courts whenever the other section acted deceitfully. One of the business Magnates of Kerala, he found more time for the Church, even in the midst of his multifarious concerns.

The Manarcad Assembly.

Mar Philoxenos called together an assembly of the representatives of churches, at Manarcad and it resolved to send a deputation to the H. Father to give a detailed report of the serious situation in the Church. Mar Philoxenos visited the H. Father.

Meanwhile, the Catholicos made preparations for convening a meeting of the Association for electing a successor to the Catholicos; but injunction from the court was served on him on the ground that it was uncanonical to elect a successor to a prelate who was functioning.

Moses Salama Remban and Paulose Aprem Remban

Remban Moses Salama (now Metropolitan Mar Christomos of Brazil) deputed by Moran Patriarch Aphrem I in 1951 had a brilliant term of service for 8 years in Malankara, mainly as the Principal of the Theological Seminary at Manjanikara. He could handle Malayalam like a Malayalee and contributed to the Church valuable books—both spiritual and doctrinal. Remban Paulose Aprem deputed by Moran Patriarch Yakoob III, endeared himself to every one in Malankara. His scholarly contributions. “The Holy Fathers from Sheema “ and the Silver Stars ” serve as valuable reference books. His services as the representative of the H. Throne, after the passing away of Delegate Mar Julios Bava will for ever be remembered by the Malankara Church.

H. E. Archbishop Mar Athanasius

Y. Samuel, of U. S. A. and Canada

The whole credit of the enviable progress, the Arch diocese of U S A and Canada has made within a short period,

goes to His -“ Eminence “. He had earlier visited Malankara, accompanying H. H. Moran Patriarch Elias III of blessed memory. His visit to Malankara during the trouble some period and his tour of churches throughout Malankara, with the Delegate infused new vigour and hope in the minds of the faithful. His courteous and gentle behaviour endeared him to all in Malankara. He toiled for peace in the Church during his two months stay here, but the response from the Catholicos was, unfortunately, disappointing.*

All Malankara Jacobite Convention

The Convention, held at Kottayam, was a huge success, and the Catholicos and partisans found it impossible to ignore the millions. The Catholicos could not but request the H. Father to visit Malankara (18 January 1962 letter) His words of praise showered on the H. Father are worth quoting. “ The whole Christendom and even the non - christians of Malabar and outside Malabar praise the Peace Kalpana of Your Holiness as a great factor in restoring unity and prosperity of the Church, after long years of dispute and discord; and I learn that the Heads of other Oriental Churches have applauded Your Holiness’ present position as honourable and dignified, and look upon Your Holiness as an international figure.”

The last days of Delegate Mar Julios.

Mar Julios, who had been Delegate to three successive Patriarchs, faithfully preserving the interests of the H. See and of the Malankara Church, in the most turbulent 39 years, left for his heavenly abode on 19 Feb. 1962. In his last Kalpana, he exposed himself saying that, as much as he loved and respected the Throne of Antoch, so much dearly did he love the Malankara Church, in which he spent the whole period of his High-Priesthood. He for-

* More about His Excellency in another Chapter.

gave all who criticised him harshly, and unkindly, misunderstanding his sincerity.

To his critics, he seemed to be stern and uncompromising, but deep down he was simple, courteous and saintly. His actions were without fear or favour. As he was well aware of the precedents of certain mischief mongers, abusing the Delegates of the H. Sec, he accepted the criticisms very lightly. During his prolonged examination as witness in the law court, he was most scholarly in the way he bent the edges of the arrows aimed at him. He had been a real hermit throughout spending long hours in private prayer and reading.

The Simhasana Churches at Kottayam, Kallumkathra, Pampady, Thumpamon, Alleppey and Tiruvalla had their origin with the blessings of Mar Julios. Fr. Punnoose Vayithra and in later years, Fr. M. C. Jacob (Mar Julios Yakub Metropolitan of Simhasana Churches) served him as his efficient translators.*

Mar Paulose Severios Metropolitan Passes away.

Ever since his consecration, he worked hard to bring the Cochin Diocese to the fore front, The Sion Seminary at Koratty and many other churches in the Cochin and Malabar Dioceses are his standing monuments. Ever since the compromise of 1958, Mar Severios complied with that new set up until his passing away at Kunnamkulam Simhasana Church on 7 April 1962.

Lay Trustee Puliath Thukalan Paulo Avira

From the time, he was elected lay trustee with Valia Thirumeni, disregarding the disabilities of his old age he strenuously conducted the Church case from the District Court of Kottayam up to the Supreme Court in N. Delhi.

*It was Mar Julios, who raised this writer to the Dignity of Cor Episcopa in 1950.

His undaunted and memorable services, in a most critical period are highly laudable. He expired on 31-10-62.

Catholicos Mar Baselius Geevarghese II Passes away.

It has already been stated that the Catholicos had to bow to the staunch stand taken by the faithful of Malankara and requested the H. Father to visit Malankara and informed the Patriarch on 26-6-63 regarding the election of Mar Augen Timotheos as his successor.

The Catholicos passed away on 3rd January 1963, and was entombed at the Devalokam Chapel. He had been on intimate terms with Valia Thirumeni ever since they were ordained together. They had to part when Paulose Remban was consecrated by the Canonical Patriarch and Geevarghese Remban by the deposed Patriarch. His obligations to Mar Geevarghese Dionysius prevented him from taking his own decisions. Had his partisans given him a free hand, he could have utilized the golden opportunities to bring about amity in a Church, torn asunder as a result of Mar Dionysius' obstinacy. His talks with Patriarch Moran Aprem I could not succeed, as he had to concede to the extremists in his party, and the memorable opportunity given by Moran Patriarch Yakub III by opening the door of peace in 1958, was lost, owing to the pressure from the avowed adversaries of the H. See and also from the new generation, who were ignorant of the sacrifices made by the holy Fathers — emissaries from the H. See to re-establish Jacobite faith in Malankara.

For his party he had consecrated Kuriakose Mar Gregorius (1929) Geevarghese Mar Philoxenos (1930) Joseph Mar Severios (1931) who afterwards united with the R. Catholics) Alexis Mar Theodosius (1938) Mar Thoma Dionysius (1940) Mar Pathrose Osthathcos, Mathews Mar Ivanios, Mathews Mar Athanasius, Mathews Mar Koorilos and Daniel Mar Philoxenos (1953). He consecrated Mooron in 1931.

CHAPTER XXIII

The Dawn of a New Era1) **Activities of the Antiochean Movement**

The 'victorious' were forced to discern that nothing short of the presence of the H. Father in Malankara could pacify the resolute faithful. The bold stand taken by Mar Geevarghese Gregorius, Mar Abraham Clemis and Mar Paulose Philoxenos metropolitans, in the Synod and outside, expediated matters. The Synod requested the H. Father to grace the Church by his august presence and to consecrate the new Catholicos. On 29-4-1964, Mathews Mar Ivanios, Geevarghese Mar Gregorius and Daniel Mar Philoxenos sent a joint circular to all churches asking them to accord a royal reception on behalf of the Church to the H. Father, who would be arriving for the consecration of the Catholicos.

2) **Consecration of Mar Augen Baselius Catholicos**

H. H. Moran Mar Ignatius Yakub III, Patriarch of Antioch and all the East accompanied by Mar Kuriakose Osthathos, Mar Paulose Gregorius, and Mar Zacha Severios metropolitans and Secretary Sreeba Remban, after visiting the President of India and Prime Minister Nehru, arrived at the Cochin Airport from where he was accorded a royal reception upto M. D. Seminary Kottayam, more than 100 km. There His Holiness proclaimed that he was pleased to consecrate the Catholicos within two days; and graciously presented a small piece of the Soonoro of the Holy Mother, to the Malankara Church. Spending the night at the tomb of St. Patriarch Moran Elias III at Manjanikara, H. Father returned to Kottayam and made canonical arrangements with the Metropolitans and especially in the case of the Catholicos designate.

May 22, 1964 is unique in the history of the Malankara Church. It was on that day a ruling Patriarch of

Antioch consecrated a Catholicos of the East, in Malankara. Metropolitans from the Middle East, and from Malankara, participated in the consecration of Mar Baselius Augen I, Catholicos of the East by H. H Moran Mar Ignatius Yakoob III, Patriarch of Antioch and all the East.

Those were hours of praise to the Lord and unbounded joy. After the recital of the Amologia by the Catholicos-designate the Order of consecration began. In his Amologia Metropolitan Mar Augen proclaimed. 'I, humble Augen Timotheus, who has been elected for the dignity of Catholicos, do hereby confess and proclaim before the Synod and before His Holiness Moran Mar Ignatious Yakob III the Supreme Head of the said Synod, that His Holiness is my Head and accept all canonical Patriarchs originating from St. Peter, Head of the holy Apostles upto your Holiness and all Patriarchs succeeding Your Holiness. I repeat and confess my canonical relation with the holy Throne of Antioch. I do promise, that never would I retrace from the promise.' Thus all who had been always loyal to the H. Throne and those who stood apart were Jubilant alike. The whole scene is vividly depicted in "The Life of Mar Baselius Augen I Catholicos" by Mammen Philip. P. 56-57.

"His Holiness at his arrival at Kottayam on 20-5-1964 proclaimed his decision to consecrate the Catholicos within two days. After visiting the Manjanikara Church, where the holy remains of his predecessor and of his Malpan are interred, as per schedule returned to Kottayam and consecrated Augen Bava as the Catholicos of the East on 22-5-64. His Holiness' proclamations there-after are to be inscribed in letters of gold in the History of the Malankara Church. He proclaimed without a shadow of doubt that he has consecrated the canonical Catholicos of the East and in tones of paternal affection he continued, that he was accepting all the metropolitans, priests, deacons, and the laity-both alive and departed, each in his respective dignity..... What was begun in 1958 was completed in 1964. Thus when His Holiness consecrated Augen Mar Timotheus Metropolitan, as Catholicos at Mar Elia Cathedral, Kottayam on

22 May 1964 with the assistance of the members of the Synods of Antioch and Malankara, Mar Augen Catholicos could have the unique glory of being the first Catholicos, who was acceptable to the whole Malankara Church:"

The speeches of His Holiness and the Catholicos, on the occasion of the grand reception, accorded soon after, infused hope of a bright future for the Church. His Holiness praised God for effecting peace in the Church, through him and invited the Catholicos and all metropolitans to the Patriarchate in Damascus. The Catholicos in his speech said that he was speaking with the permission of His Holiness and lavishly praised Moran Patriarch for bestowing peace in the Church. He continued "I am now consecrated Catholicos of the East by the Father of Fathers, reigning on the Throne of Antioch founded by St. Peter. I do repeat my Oath that I would discharge the duties entrusted to me in obedience to the advice of the H. Father and in divine guidance. Never would the thought of "I" and "mine" come to me; and I promise again that I would serve the Church in obedience and love towards the H. Father".....*

The whole Church, rather, the whole Christendom-eulogised the Christian approach of the H. Father. Remarks made by the erst-while Catholicos party are recorded in the pages of publications of the time. To begin with. Catholicos Mar Augen I. "The wisdom, courage and spiritual foresight of our present Patriarch were the real factors in reconciling the two contending parties of our Church... Moran Mar Ignatius Yakub III is the Patriarch of unity,- the maker of peace".....

'The lofty qualities of head and heart which His Holiness possesses have attracted His Holiness to all. We personally have great appreciation for His Holiness'.....Mar Mathews Athanasius.

* Kerala Bhooshanam Daily 23 May 64.

“As long as the Malankara Church exists we cannot but gratefully remember His Holiness’ subsequent visit here to instal H. H. the Catholicos. By far the greatest contribution of His Holiness is the peace of the Church. We pray fervently for the perpetual continuance of peace and pledge the unswerving love and loyalty of the Malankara Church to the Throne of Antioch and to His Holiness who adorns and administers on it. (Mar Theophilos Philipose)..... Our Church in India should remain grateful to this noble Patriarch and erect some kind of a memorial both to conserve the memory of the great event of reconciliation in our Church and to honour the name of this spiritual leader and Supreme Head of the Church. It would be the height of ingratitude and the most deplorable folly on our part if we grieve his heart with any words which seek to dissociate ourselves with the Patriarch of Antioch (Fr. Paul Varghese, now Mar Paulose Gregorius)

The Holy Father’s Pontifical Kalpana of 14 June 1964 is memorable. He left Malankara with happy memories of the great event.

The Addis Abbaba Conference

In the Addis Ababa Conference (1965) of the Heads of Churches — Syrian Orthodox, Coptic, Ethiopian and Armenian Churches, — His Holiness the Patriarch along with his Catholicos and metropolitans represented the Syrian Orthodox Church. The Catholicos was accompanied by Mar Daniel Philoxenos and Mar Paulose Philoxenos. On their return to Malankara, the Catholicos and the metropolitans presented themselves before the Patriarch at Damascus and paid their respects. The H. Father most graciously presented a portion of **The holy relics of St. Thomas**; found out in the Mosul Church, by Mar Severios Zakka, Archbishop of Mosul (the present Patriarch) The relic is preserved in the Devalokam Chapel, at Kottayam.

Although they acknowledge that it was from Mosul the word “Syrian” is omitted from the name of the church

* “Seema Yathra” October 1968. Fr. T. C. Jacob

of origin from where it was obtained! It is given merely as "Orthodox Church, Mosul" !!*

A loyal Catholicos under a loving Patriarch

Catholicos Augen I, reputed scholar in Syriac language and in the history of the Church and its doctrines, had been fully aware of the Supreme authority of The Throne of Antioch over the Catholicate and subsequent Maphrianate, clearly and unambiguously recorded by Mar Gregorius Bar Hebraeus, the renowned Scholar Maphrian of the East. His letters to Moran Patriarch Yakub III in 1965 and 1966 reveal his humility and submissiveness to the Holy Throne. In his letter of 18 May 65, he addresses the H. Father as 'our H. Father, who is reigning upon the H. Throne of St. Peter, glorious and renowned High Priest' etc and wrote "Your Holiness is aware of the election of some priests for consecration and the Synod has fixed August 6 for the same. Moran is aware that I am weak and I lack learning; the world is crooked and perverse and in the matter of administration I am too weak". After requesting prayers and blessings he subscribes himself as "Your Holiness' disciple" (Thalimid Koon (Syr) Shishyan (Mal)). In his letter of 25-6-65 also the Catholicos requests the permission of His Holiness in the matter of mitigating the severity of the long lent, saying 'the Synod prays for your Holiness' permission.' Here he subscribes himself as "your servant." (M'Shamshonkoon (Syr) Sushrushakan (Mal))*

New Bishops Consecrated

Approved by the Patriarch, Mar Baselius Augen I Catholicos consecrated Fr. K. Philipose, Malpan Fr. N. A. Yohannan and Fr. Thomas at Kolenchery in the titles—Mar Theophilos, Mar Severios and Mar Timotheus, respectively, attended by a record gathering from the North and

* Exhibit : Samudaya case of 1977.

South. Moran Patriarch, through his Apostolic Kalpana of 8th August 1966 granted confirmation.

(It is with deep regret that we record here that it was later found that the Amologia was tampered with—they had deleted the words “Under the jurisdiction of the Holy See of Antioch” and some other important portions! Whose wily brains did this, is still a mystery! Ah insincerity of shepherds to eyewash a sincere, innocent flock !!)

Remban Aprem Aboodi

Ever since he was deputed to Malankara by the Holy Father, as his Representative, he was extremely loved and honoured by the Catholicos, the other dignitaries and by the public at large on account of his smart, sincere and energetic work in the Church — invited to almost all the major churches in Malankara. He was acclaimed as the “Representative” of the Holy see, by all alike.*

Remban Aprem Aboodi....in order to strengthen the bond between Antioch and Malankara, wisely planned for a pilgrimage of the faithful to the Holy land which was heartily appreciated by the H. Father who extended his invitation to the Malankara pilgrims expressing his readiness to meet all expenses of board and lodge, during their pilgrimage. Of the 34 members delegation (the H. Father had sponsored for 50) Chevalier* P. C. Abraham (at present Trustee of the Malankara Orthodox Church) wrote after return: “We were really wonderstruck by the paternal affection with which His Holiness cared for us. The H. Father had arranged everything for our pleasant stay there.

* vide; Catholicos letter to him d. 29 Mithunam 1967. and Mar Mathews Athanasius letter of 9-2-67 and Fr. Paul Varghese of Oct. 1965

* decorated by H. Holiness while in Malankara in 1964

Even though, a palatial Hotel had been reserved for our lodging, we had our meals in the spacious Dining Hall of the Patriarchal Palace and at every meal, His Holiness personally pronounced 'grace'. *

Mar Gregorius Metropolitan (Vayaliparampil)— passed away

One of the ablest Metropolitans, Malankara ever had, unexpectedly left for his heavenly abode in his 66th year at Thrikunnathu Seminary, Alwaye on 6-11-1966. Ever since he assumed the administration of the Ankamali Diocese, it made rapid progress in all spheres. The construction of the upper storey of the Seminary, Mar Gregorius Hostel and Mar Gregorius Press in the same campus of the Seminary, bedecked with coconut palms, Mar Athanasius High School Nedumbasery and a number of new churches are standing monuments of his foresight. The once influential Periodical "Sabha Chandrika" * and authoritative books on faith of the Church, were his contributions. He did what seemed to him right, without fear or favour. His life was simple and he was always active. He had convictions and succeeded in bringing others to his perspective. He was sincere. He was loved and esteemed by the Patriarch and the Catholicos, for his sincerity. Had Mar Gregorius lived a few years more, the unhappy developments of later years would never have occurred!

The Catholicos' Letters—again.

In the letter of November 7, 1966 conveying the sad news, the Catholicos "after kissing the hand of the H. Father" expressed his gratitude in providing everything for the delegation during their stay at Damascus and at other places." Your Holiness and our people there, lavishly spent for the success of their tour. Merciful Moran, how can

* Seema Vartha special of which this writer had been the Editor for Syears.

we forget your true love? I am certain, that the love your Holiness evinced in taking the bold step for reconciliation and also the love and mercy, which are being showered on us, your Holiness' spiritual sons would never be forgotten."

Consecration of the H. Mooron.

Mar Baselius Augen I Catholicos, after submitting the matter before the Patriarch, consecrated Mooron on 21 December 1967 at the Old Seminary Kottayam; assisted by all the Metropolitans and the Delegate of the H. See, Remban Aprem Aboodi. The H. Father had cabled to the Catholicos, "Greetings at consecration of Mooron; and we bless the Church. Our spirit and prayers with you".

Alas! black sheep again to the fore front.

In the Patriarchal Day Special of Sheema Vartha 1968 edited by the Delegate Aboodi Remban, Fr. Paul Varghese (Mar Paulose Gregorius) wrote "His Holiness, we all know is sufficiently well acquainted with our people and Church, not to take seriously the unfriendly and unmannerly words of some, who seem to be unable to see very far beyond their own noses and who still live in the past." In the same edition P. C. Abraham warned "It pains me and I know, the vast majority of the members of our Church, share with me that pain, that there are still attempts, though deservedly feeble—from a few persons to revive tensions and discord in our community. They may be the last flickering of an extinguishing lamp.....They little realise that they are trying to bring permanent damage to our unity. But, such attempts should be deliberately ignored or discouraged by our people, following the commendable example of our esteemed and beloved Patriarch."

These sober words fell on deaf ears of a few anti-Antioch fanatics and through their poisonous publications fanned the flames of discord and at last influenced the rank and file of the erstwhile Catholicos party.

"The Throne of St. Thomas"—an innovation, was given publicity through his letter-head by the late Catholicos in

his later years. From the beginning, it was objected to by the Patriarch on historical and canonical grounds. Catholicos Mar Augen I, from the very beginning of his administration avoided the controversial 'Throne' from his letter-heads; but a resolute clique at Devalokam could easily insert the objectionable 'Throne' in 10 pts in the letter heads printed in 12 pts! This unnecessary insertion after more than 4 years since the consecration of the Catholicos, seemed to be a well thought out step with an ulterior motive. Besides the Throne of St. 'Thomas', the crafty insertion of the clauses of their constitution, wherever possible and the omissions made in the Amologia—all these kindled doubts and apprehension about the future; and the feelings of the faithful came out through pamphlets. History seemed to repeat itself. Meantime a booklet, with 'pro-Throne' arguments by a fanatic Priest, residing at Devalokam who succeeded in bringing it out with 'Inprimatur' by the Catholicos—"seated on the Throne of St. Thomas"! made things worse—This was too much. The well meaning leaders of the erstwhile Catholicos party protested this tendency and the 'Church weekly' owned and edited by some of their leaders, vehemently and logically criticised this fallacious trend of the trouble-mongers.

Unhappy developments reached their climax and the H. Father had to warn the Catholicos by his Pontifical letter No. 203 of 27.6.70. in which after pointing out about the absence of St. Thomas, when the Apostles received priesthood (Jn. 20: 21-24) stated that no historian—eastern or western—has mentioned either that St. Thomas consecrated any bishop or founded a 'Throne' of Catholicos; and that he, the Patriarch had consecrated him as the Catholicos of the East and not for the Throne of St. Thomas; and hence the Catholicos had no authority to change his dignity or designation. The H. Father added. "We are informed that some of our beloved metropolitans, there, when they ordain priests and deacons, do not insist that they should be submissive to the Patriarch of Antioch as is written in the Amologia, which had been in

the East, even at the time of Bar Hebraeus' and asked the Catholicos to instruct the bishops to retrace from the error, which had its origin during the days of division and the Catholicos should also endeavour to check the misguided actions of some who try to create dissensions in the Church, as before. The H. Father warned the Catholicos that he would no more suffer such irregularities, and in case, those unbridled activities were not clipped off, a rift and split in the Church would be inevitable; and that for such an unhappy circumstance, the fault would not be on the part of 'Scemakkar'—as some used to propagate in years, past, but solely on the part of those in Malankara who abhor peace, concord and unity in the Church. Unfortunately, the tone and manner of the Catholicos, reply of 24-3-70, drafted by the extremists—was quite contrary to that of his earlier letters!

Sathya Viswasa Samrakshana Samiti
(Association for defending the H. Faith)

Learning that silence would be fatal and the time for action had come at last, the Association was formed on 18-6-1972, with John Abraham as President and C. Philip as Secretary. The timely activities of the Association could create a consensus among the faithful to launch a defensive.

Remban Aprem Aboodi to Damascus

On the eve of his return to Damascus, Remban issued a statement with happy memories of his six years service here as the Representative of the H. See, aided by the paternal affection of all the prelates, brotherly co-operation of priests and kind regards of the faithful. Expressing his anxiety over the cloudy atmosphere in the Church, he pointed out suggestions for preserving harmony. He reminded that the Church should remember that if the Patriarch had not consecrated the Catholicos, there could have been no peace at all; and also it was admitted by all alike that Patriarch is the Supreme Head and the Catholicos, the Provincial Head, and that there

was only one Throne—the Throne of St. Peter and; any throne in any name, anywhere besides the one, could only be regarded as a revolt against The Throne of Antioch. He added that no Church could have two Heads with equal powers and he prophesied that the claim for a Throne of St. Thomas would bring with it, serious consequences.

When news regarding the imminent consecration of the Remban reached Malankara, the Devalokam Synod cabled to the H. Father, that in case, he be consecrated, he should not be deputed to Malankara, as that would endanger the relation between our “two Churches”. The expression of “two churches” laid the axe at the root of the ‘Oneness’ of the Universal Syrian Orthodox Church. Devalokam took all precautions against the re-entry of the Remban.

Delegate Mar Timotheus Aprem Aboodi.

Remban Aprem Aboodi was consecrated metropolitan Mar Timotheus, by His Holiness on 9 January 1972 at Damascus; In spite of all precautionary tactics of Devalokam, he arrived in Malankara on February 9th, and the next day he forwarded the Patriarchal Order to Catholicos (thro: this writer.) The Order communicated to the Catholicos and the whole Church, about Mar Timotheus consecration and his appointment as the Patriarchal Delegate in India. Mar Timotheus personally paid his respects to the Catholicos at Devalokam on the 14th and took part in the Convocation Assembly of the Theological Seminary on March. 1

Now, it so happened that the Catholicos, acting according to the decisions of his Synod, asked the Church in Malankara not to receive Mar Timotheus in any church. Needless to say the circular was ignored and the Delegate had receptions in almost all the main churches, in Malankara, almost every day.

The Managing Committee.

In its session of August 1972, it became clear that there were two equally strong parties in the Church. Unlike the earlier invitations (dating from 1964) by the Malankara Metropolitan-cum-Catholicos-the letter of 20 July 72 had the notable difference, that it was issued by the Catholicos "enthroned on the throne of St. Thomas! This intentional, unnecessary insertion, in spite of vehement opposition of a major section of the Church, made it clear that Devalokam was out and out for a fight.

Explanation regarding the insertion was demanded by Chev. T. P. Philipose. A ten minutes silence was broken by Mar Mathews Athanasius' harsh words; belittling the prestige of the erstwhile Patriarch's party. He is reported to have roared: 'Those who came as refugees, after losing every thing in 1958, try to question!-Either be silent or you may get out!!-the words that split the Church again! He forgot his words of an year before, totally!

This unhappy scene resulted in a walkout of 17 members and the wounded leaders held a meeting at the Y. M.-C. A. Hall Kottayam and decided, to convene an All-Malankara. meeting As scheduled the meeting was held at A. V. George Hall, Fr. K. T. Zacharia, presiding, with the co-operation of Eapen Thomas, Palampadom and other leaders. It was decided to publicise the situation and to celebrate the Patriarchal Day on a grand scale.

Situation became worse when the Catholicos and the Catholicos-designate made it clear in an interview with the U. N. I. that the Malankara Church had all along been independent, and the Catholicos is enthroned on the Throne of St Thomas, and the concerted move by the Patriarch to bring it under Antioch would be fought against and foiled. The faithful took those baseless claims in lighter vein and pamphlets pro and anti 'Throne of St. Thomas' flew far and wide. Any impartial student of Malankara Church

History is aware that "The Syrian Orthodox alias Jacobite Church" in Malankara, was founded, replenished and rejuvenated by the H. See of Antioch. And the words of the Catholicos that 'the Patriarch is my Head' proclaimed just after his consecration was fresh in everybody's memory. May we repeat here, that a step forward "by a prelate" would have lasting consequences either beneficial or suicidal.

The written address of the Catholicos at the 19th, Centenary celebration of St. Thomas at Niranam added fuel to the fire, lighted by his would-be successor- a repetition of the baseless claims regarding the independance of the Malankara Church, 'the equality, of the Catholicos with the Patriarch and the Throne of St. Thomas'. The feeble voices of sound and farsighted leaders of their party were again hushed up by the clamour of the anti-Antioch fanatics!

The 15th Patriarch Day Celebrations.

The H. Father deputed H. E Archbishop Athanasius Y. Samuel of U. S. A. and Canada-, extremely beloved to and esteemed by all in Malankara, for a second time - to submit to him an 'on the spot' Report. The Patriarch Day celebrations of 1972, in the august presence of Mar Athanasius, Mar Timotheus and the Lebanon Ambassdor to India, invigorated the faithful. Eapen Thomas, Palampadom, President of the celebration committee exhaustively dealt with the present situation* Resolutions proclaiming unflinching, loyalty to the H. Throne of Antioch, and rejecting in toto' the baseless claims put forward by the Catholicos and their constitution, and swearing that what ever offensive, that might be taken, against them would be defended to the last. The meeting, also congratulated the churches that accorded grand receptions to the Delegate Mar Timotheus. Further it prayed to the Government of India to ignore the

* Full text in my Malayalam Church Hist.

baseless allegations against the Delegate that he was a foreign spy! and all that. The Meeting prayed to the H. Father to take immediate actions against the Catholicos who had betrayed his dignity.

Malankara Jacobite Syrian Christian Association.

In a Representative meeting of the Malankara Church held at the Kumarakom Attamagalom church on 18-11-72, the Association was formed, and a general committee of 56, Eapen Thomas being President, was elected, and they could have the approval of the H. Father. In their letter of 18-3-73, after elaborating the bold stand taken by Mar Thimotheus Aboodi metropolitan, prayed for consecration of new bishops. Dreams of a few, to wrest the Malankara Church from the Throne of Antioch were shattered to pieces by the timely activities of the Delegate Mar Thimotheus and the resolute faithful.

A memorandum was submitted to the Catholicos, signed by 85 priests of the Church, demanding clarification of the stand taken by him and the Synod; but the Synod kept silent.

The Synod's decision of 15 May 1973 had been so impudent as to warn the Patriarch, that by the appointment of the Delegate, in contravention of the constitution and by consecration of bishops as rumoured, the Patriarch should not sever his relation with the Malankara Church.

The Synod could boast that it succeeded in its efforts to send back the Delegate; who had been renewing his domicile visa, from time to time. As the validity of the visa was to expire on 17-11-72, he had applied for extension on 7-10-72; but he could not have it. The Superintendent of Police of the Quilon District, ordered him to leave India within 15 days. However, another 15 days too, were granted him in reply to his appeal to Chief Minister of Kerala.

Return of the Delegate.

From the time of his arrival in 1954, he was honoured by the Catholicos and all others for his smart, sincere and unselfish character and activities, which were not limited to the spiritual sphere only. He—as the writer knows, him intimately—had been the happiest person in the peace and progress of the Malankara Church, and the pilgrimage for closer connection between the faithful of India and of the Middle East, had been an indication of his sincerity.

He was, certainly, a different person, when some discontented elements conspired to annihilate the age-long Antioch—Malankara relation. He could not suffer any direct or indirect assault on the holy Throne by groups and cliques with ulterior motive. If there had not been a Metropolitan of his calibre, the history of the Malankara Church, might have been entirely different—a generation attached with Devalokam and dissociated with Antioch might have been the result.

Mar Timotheus had never entered in the administrative field of the Malankara Church nor had he ordained any one. But, just before his departure, he ordained three deacons; In his farewell speech at Manjanikara he said; “Aboodi is going; but I assure you—if one Aboodi goes, five Aboodies will be here.” That was really a prophecy!

His memorable words at the farewell meeting at Kottayam infused hope for a new Chapter. He said ‘You will have everything you have prayed for in the Memorandum to the H. Father. After a clean service of nine years, I am leaving India. Within one week, you can expect a favourable Pontifical Kalpana. The H. See would never, never forget you. I had been within certain limits here; hereafter I have more chances to work. Rest assured; you will never lack metropolitans. Even though I may be outside India, I would continue as the Delegate and I am sure, as such I will return.’ In an interview, he spoke to the Press, that ‘Justice was not meted

to him. A memorandum signed by 3 bishops and 30000 Church members, was ignored by the Central Government.''

A motorcade followed him to the Cochin Airport. The 20th century fanatics, like some of their ancestors, could boast that they could persecute and send back delegates from Antioch. But it took no time to convince them that faithful millions and almost all the churches would leave them as masters of some churches in the southern part of Kerala.

The Holy Father's pontifical Kalpana of 16 June 73 was an eye-opener to Devalokam. They could realise that any attempt, however strong, keeping the Patriarch at bay, would be miserably futile and the traditional submission of Malankara to the Throne of St. Peter was too strong to be eradicated.

Remark: Had Mar Philipose Theophilos and Mar Yuhanon Severios, the then Metropolitans of Ankamali and Cochin Dioceses—strongholds of the loyal faithful—had influenced the Synod to read the 'writings on the wall, instead of trying to bar the onward march of the staunch Antiochean devotees under the able leadership, of V. Rev. P. A. Paulose Corepiscopa, Fr. Alexander Mangattampillil. Fr. K. T Sakria Fr. Skaria Ichikkottil and others of the said Dioceses, the great schism, that followed soon after could have been averted.

CHAPTER XXIV

I. Consecration of Dr. Kadavil Paulose Mar Athanasius.

Born in the famous Kadavil Family (N. Parur) Paul Remban, holder of Master's Degrees from Madras and Columbia Universities and Ph. D from Kerala University had

been working as the Mission Director of the Evangelical Association of the East; founded in 1914 by Fr. Geervarghese Arthunkal of Kuruppumpady and others with a registered constitution, approved by Valia Thirumeni and H. H. the Patriarch.

As per request from the Evangelistic Association and from the Malankara Jacobite Syrian Association, Dr. Paul Remban was called to Damascus by the H. father for consecration. A versatile genius and author of books in prose and poetry in Syriac, English and Malayalam, he was consecrated by the H. Father on 1-9-73 with the title Mar Athanasius (as his ancestor Kadavil Paulose Mar Athanasius, consecrated by Patriarch Peter III)

On his return Via Kuwait, the staunch faithful members constituted a congregation there under the H. See of Antioch and the credit goes to them, that that was the first of its kind after 1964. On his return he was accorded a grand reception, V. Rev: P. A, Paulose Cor Epicopa, presiding.

The frightened Devalokam began to act. Their Synod of 11-9-73 resolved that the new bishop had no authority or right in the jurisdiction of the Catholicos, and that he should neither enter any church in the said jurisdiction nor the parishes should receive him. As before, the faithful spurned Devalokam and the parishes were surging with requests for visit. They further resolved that no bishop of the catholicos shall be received in any Church.

The Managing committee of the Evangelistic Association of 28-9-73 passed a resolution that nobody had any right to prevent Dr Mar Athanasius in his administration as the Missionary Bishop, authorised by the Patriarch to work in the Universal Orthodox Syrian Church

Representatives of Niranam, Thumpamon and Quilon Dioceses met together under presidentship of Fr. Kuriakose Elavinamannil and protested against the Devalokam moves, and formed a Diocesan council with Fr. M. C. Varghese, President and Deacon P. E. Mathews, secretary.

Patriarchal Day celebrations, under the auspices of the Malankara Jacobite Syrian Association (MJSA) in 28-11-73 felicitated Dr. Mar Athanasius. Eapen Thomas Palampadom in his address said that all hopes of the H. Father had been frustrated by the Devalokam group and the H. Father's admonitions to them to refrain from destructive actions were spurned by the Catholicos and his Synod and they stick to their chorus "Throne of St. Thomas' in defiance to the H. Throne of St. Peter. He further informed the faithful, that the Catholicos, Mar Ivanios of Kottayam and Mar Athanasius Mathews of the outside Kerala Diocese have filed a suit in the Kottayam Sub-Court praying to serve injunction on Dr. Mar Athanasius. The grand meeting held at the heart of Kottayam and the serious resolutions unanimously passed there frustrated for ever the dreams of Devalokam to subjugate all under their banner!

Developments in the Ankamali Diocese.

The Antiochean Viswasa Samrakhshana Samithi" constituted under the presidentship of Fr. Alexander Mangattumpallil, was approved by the H. Father (25. Aug. 73) who encouraged them, stating that necessary actions would be taken in due time.

It might have been wiser for Mar 'Theophilos Philipose, if he had honoured the just feelings of the Ankamali Diocese, which cherished a 'Valia Thirumeni tradition' or had influenced the Synod or had resigned from his bishopric, rather than vainly hoping that all would be alright through disciplinary actions. His attempts to transfer Fr. George Parathuvayalil, was an utter failure, which should have been an eye opener to him to learn that Ankamali was neither Quilon or Thumpamon. For the first time in Kerala, a cleric—Fr. Ouseph Pathikal of Pernbavoor argued in a court of law and won his case !.

An Administrative Council with Fr. Alexander as President and Fr. Paulose Parathuvayalil as secretary, was elected at Valia Pally Kothamangalam, which further decided to

request the Holy Father, to consecrate Fr. P. M. Geevarghese and Fr. C. M. Thomas, as metropolitans.

The H. Father demands explanation.

On 30-1-74, the H. Father demanded from the Catholicos explanations on 13 points. It was the secretary of the Synod who replied on 5-3-74, stating that the Catholicos had handed over the Patriarchal Kalpana to the Synod, requesting it to discuss the same in his absence; and that the Synod, presided by Mar Ivanios found that all the allegations were baseless, and that the authority to frame allegations and to take decisions rested with the Malankara Synod and not with the Patriarch. Abraham Mar Clemis and Paulose Mar Philoxenos had boycotted the meeting earlier and had given notice to the effect that they would never subscribe to, or approve of the Throne of St. Thomas.

More Metropolitans, consecrated.

Representatives of the churches of Ankamali, Kand-anad and Cochin Dioceses met at the Simhasana Church Perumpilly on 24-1-74 and arranged every thing for the travel of Fr. C. M. Thomas and Fr. P. M. Geevarghese (bishop elects) to Damascus. In due time the H. Father conveyed to Eapen Thomas of their arrival at the Patriarchate and of their consecration, shortly. On the 24th His Holiness consecrated Fr. C. M. Thomas (Thomas Mar Dionysius) and Fr. P. M. Geevarghese (Geevarghese Mar Gregorius.)

Mar Thomas Dionysius

Born on 29th July 1929 in the Cheruvallil family, that had an unbroken priestly line. Thomas was made a deacon by Mar Paulose Philoxenos, who had been his Theological Malpan. He received priestly Orders from the Delegate Mar Julios Bava. He left happy memories of service, in the Puthencruz church (the new church was built in his term of office) and in the churches at Calcutta, Trichur, Vellathooval and fort Cochin. His simple living and modest behaviour had endeared him to all. He was famous as a

Revival preacher throughout India; The magnificent edifice of the Mission Hospital at Kolenchery stands as a monument of his organising capacity His services as the organising Secretary of the Mission Hospital, the Bhilai Mission and the Evangelistic Association of the East were laudable. Fr. Thomas, the 43rd priest in his family, was called to the high office of a Metropolitan.

Geevarghese Mar Gregorius

Hailing from the Karapuzha family of Puthupally, which had an unbroken line of priests, was born on 8. Thulam 1108 ME to Sri Mathew, who had been a staunch devotee of the Throne of Antioch, throughout. He walked about 8 miles to Panampady and Manarcad Churches, as he found the Puthupally church Services were then conducted by schismatics. Geevarghese, who had inherited the firmness of faith, had his ordination as deacon in his 23rd year and eventually as priest by Mar Julios Bava. He was appointed as Vicar for the Perumpally Simhasana Church, founded a few years back by Daniel Kattumangat and others, on the spot, where the saint Mar Gregorius of Parumala, in his younger days, spent most of the time in meditation. It has to be written in letters of gold, the saga of the growth of the once poor church to the enviable position of a pilgrimage centre as a result of the prayers and fasting of the young priest, Fr. P. M. Geevarghese, who had reached there with a small tinbox, one pair of clothes and a one Rupee coin presented to him with blessings by Mar Julios.

The young priest could not suffer to note that there, in the birth place of Mar Gregorius, the saint of Parumala, there had not been any sort of Memorial to the saint. His untiring efforts of many a month blossomed there into a magnificent Cross Chapel on the same spot where the saint had his primary education. Relics of St. George, deposited there, enhanced its power and thousands began to throng as a result of the miracles, occurring. Fr. Geevarghese was

lauded as a 'saint' by some; but the humble priest confessed his smallness and the greatness of St. George and St. Mar Gregorius. People of various castes and creeds in ten thousands, flocked to the small church and the Offertory was, afterwards utilized for the construction of the present magnificent and spacious church at Perumpilly and the Poor Home and allied institutions. Even during these heydays, Fr. Geevarghese had been working as a Teacher at Vadavucode and thereafter at Kandanad High Schools. His fame as an orator, philanthropist and author spread throughout the Church. It was at this juncture that he was elected to the High-priesthood at one of the critical periods Malankara Church History *

The newly consecrated Metropolitans reached Malankara on 9th March 1974 in spite of concerted precautions of Devalokam Mar Dionysius offered H. Qurbana at the Valia Pally, Kothamangalom and Mar Gregorius at Perumpally Simhasana Pally, where he served for long as a priest and with divine help made it a centre of unprecedented pilgrimage. A grand reception on all Malankara basis was accorded to them at Perumbavoor on the 17th; Dr. Mar Paulose Athanasius presiding. Circular of the Catholicos forbidding the entrance to any church by the new bishops, was miserably ignored by parishioners.

The Re - organisation of the Sunday School Association

The Sunday School Association, formally instituted by Valia Thirumeni progressed beyond bounds under the leadership of Vanchithattil Kurien Remban, Fr. Thomas Varghese Vayaliparampil (Mar Gregorius) and Paulose Remban Mulyirikal (Mar Sevarios). (They were followed by this writer as the Director General for 20 years. Since the consecrat-

* The recently constructed Cross and Chapel on the very site, of St. Mar Gregorius, meditation, is bedecked with holy relics collected from the Middle East and Malankara.

ion of Mar Augen I Catholicos, the Malankara Syrian S. S. Association and the Sunday School Samajam of the other party merged together and this writer was acting as the Director General for 10 years upto 1974 when he resigned his post to be loyal to the Patriarch of Antioch.)

The Association, after the split was rejuvenated under the presidentship of V. Rev. M. C. Yakoob Remban (Mar Julios) with K. J. Thampy as its General Secretary. The Association possesses at present its own magnificent office building, Text books, a Printing Press and a Periodical, Atma Deepam. It has to be recorded with sorrow that the founder Kuriakose Remban and the latest Gen. Secretary Peter K. Pulayath passed away in 1967 and 1987 respectively.

Mar Gregorius and Mar Dionysius were pompously received in almost all the churches and many a young man, with divine call came forward to be ordained. Mar Gregorius started a Theological Seminary at Perumpilly on the same site where the St. Mar Gregorius (of Parumala) had commenced the same, years ago. Fr. Yakoob Malpan of Pareykulam (Mar. Timotheus) was appointed the first Principal (in which post, he sincerely worked unto his expiry. Almost all the churches in the Ankamali and Cochin Dioceses were administered by the new bishops. Unfortunately, Thrikkunnath Seminary, founded and nourished by Mar Coorilos, Mar Athanasus Kadavil, The Valia Tirumeni and Mar Gregorius came into the possession of Mar Theophilos and the Sion Seminary, Koratty, a memorable monument of the late Mar Paulose Severios was occupied by Mar Severios by virtue of the unity of 1964 !

Dioceses on the onward March.

Cochin Diocese representatives assembled at St. Mary's church Nadamel, Mar Gregorius presiding; and repudiated the Catholicos and Mar Yuhanon Severios owing to their insubordination to the H. Throne of Antioch. The Angamali

Diocese followed suit and Mar Dionysius proclaimed that he would organize a march to the secretariat, if the efforts of the Catholicos party to humiliate the members of the Ankamali Diocese, were not curtailed in time. Niranam, Quilon and Thumpamon dioceses in the representative Assembly held at Manjanikara, unanimously elected Fr. George Kurian of Poothicote to be consecrated Metropolitan. Kandanad and Kottayam stood firm under their beloved metropolitan Mar Paulose Philoxenos and the Knanaya Diocese, en-bloc under their wise shepherd Mar Clemis.

Eapen Thomas Palampadom, the unquestioned President and leader, during the crisis, with satisfaction on the success of his mission resigned and the Association meeting held at the Simhasana Church, Kottayam on 4 July 74, elected Mar Gregorius (President) Mar Dionysius (Vice President) Fr. Alexander Mangattampillil (Secretary) and Roy Thukalan (Treasurer)

Devalokam against Antioch.

The Devalokam Synod of 4-3-74, and their leader's meeting, the same day denounced in indecent language, boycotting the Patriarch. At the Catholicate Day Celebration at Kottayam in addition to abusing the Patriarch, one of their bishops cried out anti-Antioch slogans which their followers repeated in a chorus. And now the "Catholicos of the East" once again lowered himself to the position that was before 1964—'Catholicos of 'Kottayam and the South'.

Matters came to a climax and the Holy Father had no other option but to demand again clarification from the Catholicos on five important points. The Catholicos evaded and entrusted the matter with his Lieutenants Mar Mathews Ivanios, Mar Mathews Athanasius and Mar Mathews Koorilos and Mar Theophilos to reply; who in turn replied in disrespectful tone, that the Malankara Church is autocephalous - (borrowed and used for the first time in the Malankara Church History) and that, the Patriarch and his Dele-

gate are torpedoing the autonomy of the Church, and the Patriarch had no authority to demand an explanation from the Catholicos and finally the Patriarch had lost whatever rights, he had over Malankara as a result of his violation of the clauses of the constitution of the Malankara Church. Thus the trouble-mongers silenced the aged Catholicos.

Meanwhile the Catholicos issued notice for convening the Association at Niranam on 2nd October to elect candidates for consecration. The H. Father, in his position as the Supreme Head of the Universal Syrian Church and the Defender of faith and the President of the Universal Synod, asked the Catholicos to preserve the 'Status Quo' and to refrain from convening the meeting.

Devalokam, finding that neither the Catholicos nor his bishops could enter any of the churches in the north-followed their familiar course of action—namely 'dragging' the Church to the Court'. O. S. 142 / 1974 was filed in the Sub-court Kottayam with an appended list of 1064 churches in Malankara (as if all those churches were under the Catholicos.) The main point was that the Malankara Church was autocephalous. The conduct of the case was afterwards transferred by the High Court to the Additional District Court Ernakulam with a new number (O. S. 81 / 1977)

Kuriakose Mar Coorilos Metropolitan

Born in the famous Poothicote family of Mepral in 1110 M E, his College career was spent in the C. M. S. College Kottayam and the U. C. College, Alway. While he had been actively working for the spiritual progress of the parish and for the all-round progress of Mepral, he was elected for consecration by the Representative assembly of The Southern Dioceses and H. H. Mar Yakoob III Patriarch consecrated him at Damascus on 21 July 1974; in the title Mar Coorilos. The day after his arrival, he offered H. Qurbana in his church and made the Bungalow, adjacent to the

church, — his residence prior to his consecration — the Bishop's House.

Deputation to Damascus.

Geevarghese Mar Gregorius Rev. Fr. K. T. Zacharia Rev Fr. Alexander Mangattampallil and Advocate T. T. Uthup were deputed by the Church to report matters in detail to His Holiness. Before their return, the Rev. Frs. were made Cor Episcopas and Mr. Uthup was adorned with 'Chevalier's Medal.

The Pontifical Kalpana of 21 July 1974, was a narration of events from the time when Augen Mar 'Timotheus' excommunication was revoked including his consecration as Catholicos and the developments upto date and the H. Father's decision to take immediate action as the supreme Head of the Church, infused hope in the minds of the persecuted loyalists.

Developments in Malankara.

Promoters of the Niranam Association were served with injunction by the Udupi Court and consequently in an ordinary meeting, presided by Mar Mathews Ivanios, elected Rev. Frs. Paul Varghese, M. V. George and P. V. Joseph and Punnose for consecration (Present Paulose Mar Gregorius, Geevarghese Mar Osthathos, Joseph Mar Pachomios and Stephanos Mar Theodosius). Fr. Elias Thombra could obtain from the sub court another injunction against the aforesaid candidates.

Devalokam was resolute to frustrate the peace atmosphere. News published in the Malayala Manorama, that on the Report, that the Patriarch would be visiting Malankara, the Home Ministry asked the Indian Embassy in Damascus not to issue any kind of Visa to the Patriarch, without Government of India's advice, infuriated the faithful to the core. Those who shouted 'Hosanna' in 1964 were shouting 'Crucify' in 1974! None other than themselves can explain

their illogical stand: - Patriarch has authority to consecrate but no authority to question the consecrated!

Catholicos Suspended!

Through his Patriarchal Kalpana No. 15/75 of 10 January 1975, the H. Father suspended the Catholicos from administering the duties of the Catholicos. The Catholicos, in reply, said that since his Synod had decided that all the prerogatives of the Patriarch over Malankara Church had ceased to function, The Patriarchal order deserved no reply, from him!

The Patriarch Day of 1975

Even in the law courts, the petitioner's lawyers depicted the loyalists as a few dissidents. But the huge rally and the mammoth meeting held at the most spacious ground at Kottayam convinced them and other communities about the might and right of those alleging obedience to the Patriarch. Speeches delivered by the President Mar Paulose Athanasius, Mar Abraham Clemis, Mar Paulose Philoxenus, Mar Thomas Dionysius and Mar Geevarghies Gregorius made the meeting a turning point in the history of the Church.

The Universal Synod of 1975

Continued and discourteous activities of Devalokam widened the gulf between them and the Patriarch and the situation forced the Patriarch to act. Accordingly His Holiness, through his Encyclical of 11-1-1975 addressed to all the the metropolitans of the Syrian Orthodox Church - including the Catholicos and his metropolitans to attend the Synod scheduled for 16 June 1975 at Damascus to discuss and take decisions on the following issues.

1. The Throne of St. Thomas.
- 2) Contention that the Malankara Church was autocephalous,
- 3) the changes made in the Amologia by the Catholicos,
- 4) the removal of the words of anathema against the heretics.
- 5) Filing

suits against the metropolitans, consecrated by the Head of the Church. 6) Statements such as—Patriarch had no right to consecrate bishops for Malankara, and 7) the Patriarch had lost his prerogatives over the Malankara Church.

The aged Catholicos (92 years) was forced to send a complete refutation at the instance of the fanatical section, as had been the case, always.* The reply was certainly provocative. It stated that the Patriarch was acting in contravention of his rights and powers and that any action taken by him would be null and void and there exists no Universal Syrian Orthodox Church nor has it a Synod, and even if there exists something of that kind, the Malankara Synod had no obligation to attend the same. The reply was forwarded to the Patriarch by the Secretary of the Synod (attended by 7 bishops only and in the absence of the Catholicos.)

Further, in spite of court injunction, the five candidates said to have been elected at Niranam were consecrated on 16. 2. 75. Through his order of 4. 4. 75 the Patriarch suspended also the bishops who took part in the unauthorised consecration. The Holy Father, through an Encyclical informed the Malankara Church, the actions taken so far and appointed Mar Clemis and Mar Philoxenos to administrate, Niranam, Quilon, Thumpamon Dioceses.

The Universal! Synod of 1975

The Universal Synod of the Syrian Orthodox Church was held at the Patriarchate, Damascus, from 16th to 20th June 1975. The Synod presided over by His Holiness was attended by Metropolitans,

| | |
|-------------------------|--------------------|
| Mar Kuriakose Osthathos | Mar Clemis Abraham |
| „ Geevarghese Dionysius | „ Militus Burnaba |
| „ Koorilos Yakoob | „ Severios Zacha |
| „ Dioscoros Luka | „ Athanasius Aprem |

* Life of Mar Augen Catholicos P. 99

Mar Thimotheos Aprem
 „ Athanasius Paulose
 „ Dionysius Thomas
 „ Coorilos Kuriakose

Mar Severios Hawa
 „ Gregorious Geevarghese
 „ Gregorious Sleetba

In the light of correspondence and other relevant records the Synod found that 1. The Catholicos and his partisan metropolitans did not attend the Synod, disregarding the Patriarch's invitation on the plea that the Patriarch had no right to interfere in the matters of the Malankara Church. 2. The Catholicos claims that he is seated on the 'Throne' of St. Thomas. 3) The name of the Patriarch was removed from the Amologia. 4. The Catholicos objected to the powers of the Patriarch and his rightful dignity as the Supreme Head of the Malankara Church. 5 The Catholicos did not accept the metropolitans consecrated by the Patriarch.

The Synod, therefore, decided that the Catholicos had separated himself from the holy Faith and canons and the Hierarchical set up of the Church and has forfeited all rights, as Catholicos and Metropolitan of Malankara and also that all who co-operate with him in his revolt against the Patriarch, were cut off from the communion of the H. Church. The Synod accordingly prayed the H. Father, to inform the whole Church and all whom it may concern, the decrees of the Synod and be pleased to take necessary action in the matter.

The final session discussed matters regarding the Malankara Church and took necessary decisions.

Consecration of Mar Yakob Julios and Mar Thomas Osthatheos

Born in the ancient Madappatt family in 1912, Jacob was ordained priest by Mar Michael Dionysius and Remban by the Delegate Mar Julius in whose time, he served as secretary and interpreter. A reputed scholar in the Syriac Language and in the doctrines of the Church, he was

appointed Malpan in the Theological Seminary at Manjanikara (1946-62) and at Malecruz, from 1962 to 65, and again at Manjanikara from 1965 onwards. Remban Yakub had been working with Remban Paulose Aprem and Remban Aprem Aboodi during their stay here as Representatives of the H. Sec. He served the Evangelistic Association of the East as its Secretary and President, and was the President of the newly constituted Malankara Jacobite Syrian Sunday School Association. Yakub Remban was consecrated (Mar Julios) at Damascus on 12-6-1975, and was appointed metropolitan of the Simhasana churches in India.

Fr. C. M. Thomas, born in the renowned Panthalamkil - Seetharkuzhy family, after his college career was appointed the Vicar of the Madras Church, at Vepery. He served as Head of the Kirampara, Vadakara and the Perambur (Madras) High Schools. Fr. Thomas, an example of simplicity, erudition and sincere manners was consecrated (Mar Osthathos) at Damascus on 12-6-75 and he took charge as Asst. Metropolitan of Kandanad and Kottayam Dioceses.

Fr. Punnose Vayithra, a first rate interpreter, who had accompanied the bishop - designates to Damascus was made Cor episcopa by His Holiness.

Mar Augen Baselius Catholicos, excommunicated

His Holiness forwarding the decision of the Synod requested the Catholicos once again to repent and retrace. To the other metropolitans of the Catholicos too, the decisions were despatched. In the absence of any reply from the aforesaid dignitaries, the Catholicos was at last excommunicated (Patriarchal Kalpana No. 360/75) and the metropolitans too were excommunicated (No. 361-367 of 21st August 1975. There was no other course left for an amicable settlement. It was with deep regret, that the peace loving, affable, far sighted Patriarch, acted. The whole text

of the Kalpana is in full published in my Malayalam work, so that generations might know how innocent His Holiness was.

Consecration of Mar Baselius Paulose II Catholicos of the East

It has already been recorded that the Antioch-Malankara relation was retained intact in the turbulent period (1959-64) by the self-sacrificing services and bitter experiences of Mar Paulose Philoxenos; who came forward, denouncing the Catholicos' Synod, to safeguard the interests of the fighting faithful. His services were highly rewarded. The Metropolitans unanimously elected him for the highest dignity of the Catholicos', under the H. See of Antioch and all the East. His Holiness Moran Mar Ignatius Yakub III consecrated Mar Paulose Philoxenos as Mar Baselius Paulose II, Catholicos of the East on 7 September 1975 at the Patriarchal Cathedral at Damascus.* On the auspicious occasion of the consecration Their Graces Mar Dionysius Georges, Mar Athanasius Paulose of Beirut, Mar Severios Hawa, Mar Timotheus Aprem Aboodi and the elite of Syria and a huge congregation was present.

His Beatitude Mar Baselius Paulose II, on his return to Malankara was accorded grand reception in Kuwait and in Bombay. The unprecedented reception at Moovatu-puzha testified to the World, how loyal and obedient are the members of the Malankara Church to a Catholicos, validly consecrated by the Patriarch. The Suthathikon was publicly read and Oxios befitting the Catholicos was sung.

* Paulose I was Maphrian of the East in the 8th century (Bar Hebraeus—Ecclesiastici.)

The Catholicos' memorable speech on the occasion showed the public, how a Catholicos should respect the H. See of Antioch. His Beatitude said: H. H. The Patriarch is the Supreme Head of the Universal Syrian Orthodox Church, a fact admitted by all Orthodox Churches; and for us this is really a dogma too; H. H. The Patriarch the Supreme Head is seated on the Apostolic Throne of Antioch, founded by St. Peter, the Head of the apostles. St. Peter's supremacy and authority to represent our Lord, in the Church is unquestionable - could any body say that they have Communion with Christ, without communion with the H. See from where is diffused the priesthood conferred by our Lord? Since the continuance of priesthood is essential for spiritual growth and eternal salvation and since the submission of the Malankara Church with Antioch has been a historical fact attested historically and canonically. Our forefathers and we stood firm withstanding hardships and even persecutions to preserve the purity of priesthood, emanating from the Throne of St. Peter. Legal Courts too have unequivocally expressed the fact of the Supremacy of the H. See over the Malankara Syrian Church. Our forefathers and the saintly spiritual Fathers, sent for our succour by the H. See suffered much to maintain this unbroken connection.

Patriarch is Supreme in the Syrian Hierarchy. Neither Metropolitans, nor even the Catholicos are equal to him nor can they administer their duties without explicit obedience to the Patriarch. The Holy Father commands and the others obey." His Beatitude warned the faithful never to revolt against the spiritual authorities and quoted the oath of subordination made by Mar Augen Baselius and described his gradual retracing from the holy oath, and vainly professing that he was equal to the Patriarch and the latter had no authority over the Malankara Church; and the Church of Antioch and the Malankara Church were entirely two different Churches, that there was only a bond of friendship between them and

nothing more! and that he was on the Throne of St Thomas, in the same way as the Patriarch was on the Throne of St. Peter. His Beatitude regretted the unchristian refusal of Mar Augen Catholicos and partisans of the paternal exhortation of the H. Father.

After mentioning about the H. Universal Synod of 1975, H B the Catholicos, continued:

“As for the unanimous decision of our spiritual Fathers the H. Father has kindly consecrated our humble self, canonically as the Catholicos of the East under the jurisdiction of the H. See of Antioch and all the East; on 7th September '75 and has empowered Us through the Susthatikon for administration and has sent Us to your midst. His Holiness has further appointed metropolitans for the dioceses in consultation with Us and respecting the requests of our clergy and laity”

The bewildered Devalokam, tried their best to check the onward march of the Malankara Church-but in vain.

A “Resignation”!

The Devalokam leaders, aware of the consequences that would follow the ex-communication of Mar Augen Catholicos and the consecration of Mar Baselius Paulose II Catholicos of the East by the same Patriarch, found it necessary that their energetic Catholicos-elect Mar Athanasius Mathews be consecrated immediately in the place of the 92 year old, simple, Mar Augen Catholicos. But how? when he is alive? The conspirators found out a strategy—the aged Catholicos would—as if by his own will—first resign the Malankara metranship, and then the dignity of the Catholicos and thus the first step was taken. Mar Augen Catholicos thro’ a Kalpana proclaimed that he was resigning the Malankara metranship, owing to ‘old age’. (It is interesting to note that his predecessor Mar Baselius Geevarghese II—more advanced in years had his administration upto his expiry!) To be brief, Mar Augen Catholicos had to sign the document, resigning his Malankara metranship on 24 sept. 1975! and authorising

his assistant and Catholicos designate, Mar Athanasius, in his place. It is really deplorable—we must say, that in a Church with a tradition of remaining as administrator until death, a Catholicos 'had' to resign his Malankara Metran-ship 'owing to old age' and that too brought about by the clever machinations of his own followers, who were really responsible for his excommunication. His spiritual authority was nullified by the Patriarch and the temporal, taken away by his own followers!

Resignation again! Mar Augen Catholicos and his followers thought on 24th September that he had sound health to continue as 'Catholicos' but on October 11th—exactly 17 days later, they found that he had to resign from the dignity of Catholicos!! The only reason, 'old age'! He had been too old to discharge the duties of the Catholicos! and what were those duties? Consecrating met-rans and H. Mooron through the proper Channel. In the circumstance there was absolutely no need, for either! Why we dwell on the obvious motive? Any how the master minds of Devalokam could have the satisfaction that all powers became vested on Mar Mathews Athanasius!

Mar Augen Catholicos Passes away.

Mar Augen Catholicos passed away on 8th December 1975 and was entombed at the Devalokam Chapel. His death anniversary is commemorated there with a "Moonnumel Qurbana' (H) Mass by 3 celebrants) while that of his predecessor is a day of pompous festival!

Mar Augen Catholicos had all his ecclesiastical dignities—Remban, Bishop—Catholicos from three successive Patriarchs of Antioch. It is really sad that he had to separate himself from the Holy Throne twice! He had been in his time the unequalled Syriac scholar in the Syrian Church, and was also well versed in Sanskrit and Malayalam Languages. Many are his translations of liturgical Syriac books into Malayalam. His poetical compositions in Syriac and Mala-

valam are certainly laudable. His erudition in Theology, Doctrine, canons and Church History had been vast. Had Mar Geevarghese Dionysius and Mar Augen Catholicos utilized their many sided capabilities for the spiritual and ecclesiastical progress of the Malankara Church, instead of vainly attacking the Holy See, no Church in Kerala could equal the Syrian Church. Unfortunately their actions split the Church twice in a span of 60 years! Had Mar Augen Catholicos were given a free hand, by his partisans, to continue his due subordination to the Patriarch, as he had been preserving from 1964 – 68, the history of this Church might have been quite different!

Another Catholicos

Mar Athanasius was raised by his partisans to the dignity of the Catholicos on 27 October 1976 and he without any precedent, unscrupulously adorned his title with the inclusion of St. Thomas. His Holiness "Moran Mar Baselius Mar Thoma Mathews I.*" "Catholicos of the East, a title that would evoke a smile on the great Historian and Theologian Mar Gregorius, Bar Hebraeus of 13th century, himself a Catholicos, and on Mar Geevarghese Dionysius and Mar Baselius Geevarghese II and Mar Augen I.

The Malankara Syrian Christian Association

As per authorisation from H B Mar Baselius Paulose II Catholicos, Mar Geevarghese Gregorius Metropolitan, issued notice to all churches to send representatives for the Malankara Syrian Christian Association scheduled for 26 December 1975 at Thuruthisery (Ankamali) Simhasana church. The Reception Committee, headed by Mar Thomas

* May we humbly remind, that if his claim as a successor of the Maphrians of Tigris — transplanted to Malankara he is not Mathews I! There had been one Mathai Catholicos.

Dionysius Metropolitan (President) and Alexander Cor episcopa, Mangattampallil (Vice President) within a short while made all arrangements for the Association meeting attended by representatives from 851 Churches.

The Association unanimously elected:-

- 1) H B Mar Baselius Paulose II Catholicos (Malankara Metropolitan)
- 2) Curien Cor Episcopa Kaniampampil
(Clergy Trustee)
- 3) P. E. Thomas Palampadom (Lay Trustee)
- 4) T. P. Mathew Thekethalakal (Secretary)

H. H. The Catholicos, Mar Gregorius, Mar Dionysius, Mar Coorilos Metropolitans, the Trustees, the Secretary, P. A. Paulose Cor Episcopa, Mangattampallil Alexander Cor-Episcopa, K. T. Zacharia Cor Episcopa, P. P. Joseph Cor Episcopa, Fr. Elias Thombra, Adv. Chev. T. T. Uthup; Adv. E. V. Abraham, Adv. P. P. Thankachen; M/s T. K. Abraham, O. Thomas and Kuriakose Chennakadan were elected members of the Working Committee. The Managing Committee was also elected at this assembly.

Consecration of Mar Samuel Philoxenos Metropolitan

Born in 1930 in the ancient Charuvilayil family of Vakayar, Fr. Samuel was called to the dignity of High priesthood while a Professor in Mar Baselius College Kottayam. (foundation stone for which was laid by Moran Ignatius Yakub III in 1964) He was consecrated by H B the Catholicos on 26 Dec. 1975 at Thuruthisery Church. His Grace, Metropolitan of Malabar passed away a few years later and was entombed at the St. Mary's Cathedral Meenangadi.

Patriarch Day Celebration

This time, the celebration was unique. H B the Catholicos, Archbishop Mar Samuel Athanasius of U. S. A and Canada, Mar Militus Barnaba of Homs, Delegate Mar Aprem Aboodi Thimotheus and all the Metropolitans of the

Malankara Syrian Orthodox (Jacobite) Church Ambassador of Lebanon, Hon Ministers of Kerala, graced the occasion at the spacious Maharaja's College ground Ernakulam. The presence of Archbishop Mar Athanasius Y Samuel who had all the time been working for peace, Metropolitan Delegate Mar Timotheus Aboodi, the defender of faith in this Church, and the bold announcements by Mar Dionysius and Mar Gregorius Metropolitans and by A M Thomas (Ex. Minister, Government of India) redoubled the self-confidence of the faithful. Solemn Oath of allegiance to the H. Throne of Antioch was repeated by lakhs and lakhs of tongues!

Amazing progress was witnessed every where in Kerala and outside Kerala by the strenuous efforts of the metropolitans and hearty and zealous co-operation of the faithful. The 120th Anniversary of the Synod of Mulanthuruthy was celebrated in grand scale at the Mulanthuruthy Church itself — sponsored by the Diocesan bishop Mar Gregorius, presided by H. B. the Catholicos and attended by all the bishops.

Devalokam again on the offensive

To bridle the miraculous progress of the Malankara Jacobite Church, concerted measures were taken by certain quarters. Almost, the whole of Ankamali Diocese stood firm behind Mar Thomas Dionysius Metropolitan, but unfortunately, the Trikunnath Seminary founded and replenished by personal assets of the holy Metropolitans. Ambat Mar Koorilos, Kadavil Mar Athanasius, Mar Athanasius Valia Thirumeni and Mar Gregorius Vayaliparampil chanced to come under Mar Philipose Theophilos, during the peace period. The faithful could never suffer to see legal actions taken against them, the parishioners of the Seminary Church. Mar Samuel Philoxenos Metropolitan and the faithful, in Malabar area had to suffer much at Sultan's Battery, Wynad, where Mar Philoxenos, the Metropolitan had to be hospitalised consequent to police action!

At the Pazhamthottam Church, where the functioning Vicar siding with the Devalokam group created much trouble and the alleged partiality of the Police was said to be high handed. To maintain peace and harmony there, the Diocesan Bishop Mar Dionysius took indefinite fast in 1977 which influenced the Government to act.

It is with sincere sorrow we remember the unselfish activities of Alexander Cor Episcopa Mamgattampillil, the leading priest who stood at the helm of all activities since 1972 and of Fr. Skariah Ichikottil the stalwart defender of faith especially in the Cochin Diocese, and of Fr. Kuriakose Elavinamannil of whose distinguished father and family and munificent donation at Manjanikara have been dealt with, earlier—the memorable trio passed away on 11th December 1976 17th, Nov 1975 andrespectively. They could not have the satisfaction to taste the fruits of their sincere labours.

The All India Tour of H B the Catholicos, accompanied by the active Cor Episcopa Thomas Moothedom, Vicar general of the Out - side Kerala Diocese could infuse vigour and redoubled hope to the zealous, loyal members of the churches in the Diocese.

The Thrikunnathu Seminary Episode *

Regarding the foundation of the Seminary and its progress during the time of successive metropolitans of the Ankamali Diocese, and the circumstances that led to its occupation by Mar Theophlios had been treated earlier. In spite of occupation rights, there had been court sanction for worship in the adjacent church for priests and members of both parties. * (O. S. 983 / 73 and OS. 59 / 74)

Thenumkal Varkey Pily, a zealous member of the Seminary church expired and after prayers at home led by Mar Thomas

*For a detailed narration, refer my Church Hist. In Malayalam.

Dionysius, the funeral procession started: but it was blocked by the police. Mar Dionysius metropolitan arrived on the scene and since all the requests for entrance by a single priest to the cemetery were rejected, His Grace finished all prayers for the departed on the main road! and the faithful took the corpse for burial! This inhuman treatment enraged the faithful and the citizens of Alwaye irrespective of caste or community.

A huge procession of thousands protesting the high-handed action, started from the St. Mary's Chapel adjacent to U. C. college Alwaye with Mar Dionysius in the rear. Again the police came on the scene and blocked the march, one kilometre away from the Seminary; and arrested, priests, men and women. After a speech by the metropolitan, the march dispersed quietly.

Mar Theophilos could influence the authorities and in spite of prohibitory order for 15 days, the church was opened secretly for worship for the pro-Theophilos section. This naked partiality from the authorities enraged the faithful and again Mar Dionysius came to the forefront. He was arrested, hand-cuffed and was shut up in the Police station, but was released later. News of the arrest of the metropolitan flashed far and wide and thousands rushed to Alwaye. Prohibitory order was again issued.

The protest march, started from Alwaye Chapel was brutally handled by the police, and many a victim was admitted to hospitals. Mar Dionysius was produced before the Magistrate, Ernakulam who remanded him upto 20th December. Mar Dionysius began indefinite fast in the sub-jail and again in the hospital. A mammoth protest meeting was held at Perumbavoor and the Government had to intervene.

The Great March

To protect the holy faith and to regain freedom of worship a huge Rally from all parts of Malankara was arranged. Even the authorities were horrified at the onward march of tens of thousands – priests, men & women who encamped on the north and south of Alwaye. It was estimated 1000 were arrested. Metropolitan Mar Clemis, Mar Gregorius and Mar Philoxenos also courted arrest! But the authorities were forced to inform Mar Clemis, that the right to worship in the Seminary church was granted! The welcome news was received with jubilation and the 'Great march' fully satisfied at the success of their sacrifice, dispersed in peace. And Dr Kadavil Mar Athanasius Metropolitan, assisted by Mar Gregorius and Mar 'Dionysius! offered H Mass and offered incense at the tombs of the saintly metropolitans Mar Athanasius Kadavil, Mar Athanasius Valia Thirumeni and Mar Gregorius Vayaliparampil. A grand reception was accorded to the Metropolitans, especially to Mar Dionysius at Kothamangalom.

The Patriarch Day celebration that followed shortly afterwards at Koothattukulam added new vigour and zeal to the faithful. The Alwaye episode closed once for all the gates of almost all the churches in the north, which form a huge majority in the Church against The Catholicos of Kottayam and he had to be satisfied with churches from Kottayam to Trivandrum!

His Beatitude in the presence of His Holiness

In June 1978 H B the Catholicos visited and paid respects to H H the Patriarch and the two weeks, stay at the Patriarchate was most cordial. This humble writer, who, had been in the service of His Beatitude, during the visit was awarded the unique Dignity of 'Malankara Malpan' by His Holiness — the first of its kind awarded to a priest of Malankara by a Patriarch. The moment of our departure from the Patriarchal Palace had been extremely affectionate

—as if His Holiness the Patriarch had a premonition that it would be his last adieu to his dearly beloved Catholicos!

His Beatitude's visit of the parishes of Kuwait, Abu-dhabi and Dubai had been a boon to the loyal children of the Malankara Church.

**Consecration of Mar Yakoob Thimotheos, Mar
Thomas Theophilos and Mar Philipose Ivanios
Metropolitans**

As per decision of the Episcopal Synod and approval of the Holy Father, Remban Jacob Parayakulam, Remban Thomas Moothedom and Remban Philipose Parappillil were consecrated by H B the Catholicos on 19 April 1979 at St. Simon's church Velloor, with the assistance of Mar Thomas Osthathos and Mar Kuriakose Coorilos Metropolitans. Mar Yakoob Timotheus (Parayakulam) a veteran Syriac Scholar, had been famous for his saintly life. He was called to the High - priesthood while serving as Principal in the Mar James Theological Seminary, Perumpilly. His Grace continued as Principal in the Malecruz Theological Seminary. (His passing away on 10th Feb 86 was greatly mourned by the whole Church. His Grace was entombed in the St. Mary's Church Trikothamangalom, which he had founded)

Fr. Thomas of Moothedathu one of the ancient families in Kalloopara was famous for his active missionary and organising work throughout India. Poona, Kirkee, Miraj, Ahamadhad, Baroda, Nasik, Deolali, Ambernath, Sholapur, Hyderabad, Calcutta, Kuwait etc. were some of the many stations of his missionary work. A grand reception was accorded to H H The Patriarch Moran Mar Ignatius Yakub III in 1964 while he was Vicar at Bangalore. In 1973 he was raised to the Dignity of Cor - Episcopa at St. John's Church, Mepral. He founded Bombay, Bhopal, Nagpur and Jabalpur parishes. In 1976 he was appointed Vicar General of the Outside Kerala Diocese and in 1979 as its Metropolitan.

Fr. P. C. Philip, born in the ancient Parappallil family, after a brilliant student career had been at the helm of student organisation and had been the delegate from the Malankara Jacobite church in the World Youth Conference held at Kottayam in 1953. His selfless services as the vice President of Antiochean Movement, as the Gen. Secretary of Syrian Christian League and as Head master of Thiruvanchoor, Kelakam and Kandanad High Schools are memorable.

His Beatitude's visit of the U. S. A, Canada and the Gulf Countries

In response to the fraternal invitation from H. E. Mar Samuel Athanasius Archbishop of U. S. A. and Canada, H B the Catholicos visited the States in 1974. His Beatitude was received by V. Rev. Dr. K. M. Simon Cor Episcopa, Rev. Dr. K. P. George, Rev. Dr. John Jacob, Rev. Dn. T. P. Paulose and Rev. Dn. Eapen and others. Grand reception was accorded to the Catholicos in our St. Mark's Cathedral in New Jersey by the Scholar Rev. Fr. John Meno (whose visit to Kerala is still afresh in the minds of the faithful of the Malankara Church) and other elite of the States. The Catholicos was honoured by H. E. the Archbishop in the Arch diocesan convention held at Rhodes Island. H. E. The Governor, members of Congress and Senate, City Mayor, Rev. Dr. Abraham Vazhayil, Dr. Roy Poothicot and others received His Beatitude and His Excellency. The Catholicos' extensive tour in almost all the states enhanced the prestige of the Malankara Church, which is under the supremacy of the Holy Throne of Antioch.

The last foreign visit of H. H. the Patriarch

In July 1971, His Holiness visited European Countries and Great Britain. Accompanied by Mar Severios Zacha Metropolitan (H. H. Patriarch Moran Ignatius Zacha I) and Remban Abdul Ahad, His Holiness was received at Heathrow Airport by Mar Timotheus Aboodi Metropolitan,

and the Representative of the Archbishop of Canterbury and was taken to Archbishops Palace and then to H. M. Queen Elizabeth, at Buckingham Palace.

The farsighted Patriarch consecrated Remban Yesu Cicek, who had been the Patriarchal Vicar in Holland, as Metropolitan of the Mid-European Diocese, comprising, Holland; Germany, Switzerland; Belgium, France, Austria & Italy, in the title Mar Julios. The new Metropolitan, native of Tur Abdeen, and educated in U. S. A is famous as a Syriac scholar and a sound Theologian.

Firm in the true faith of the Church, His Holiness had been quite friendly with the Heads of other Churches. On June 13 1980 His Holiness the Patriarch accompanied by eight Metropolitans including Mar Abraham Clemis metropolitan had interview with H H. The Pope of Rome who had in 1975 sent his special representative, to Damascus to attend Epsicopal silver Jubilee celebrations of His Holiness.

Judgment on the Church Case

Hon. Justice K. Chandra Sekara Menon of the Kerala High Court pronounced Judgment on 6 June 1980 dismissing the suit filed by Mar Augen Catholicos demanding the ownership of the 1064 parish churches in Malankara.

His Holiness to his Heavenly Abode!

20 days after the Judgment of the Church case and 13 days after the interview with H H The Pope, His Holiness, unexpectedly left for his Heavenly Abode. He was one of the most brilliant, intelligent, far sighted, able and peace-loving Patriarchs reigned on the Throne of St. Peter at Antioch. He had been an authority at par with the Scholar Patriarch Michael Rabo, and the versatile genius Mar Gregorius Bar Hebraeus. His unbounded scholarship in the History, Doctrines and canons of the Church, was unequalled, and his researches in every branch of ecclesiastical literature were really wonderful. His writings both

prose and poetry in Syriac and Arabic have won the appreciation of scholars. He might be regarded as the first Patriarch who expanded the name and fame of the Syrian Orthodox Church in Europe and the States, and throughout the Christendom.

Abdul Ahad Remban's 12 years connection with Malankara and His Holiness reign extending over a quarter of a century over the Malankara Church as the Supreme Head of the Universal Syrian Orthodox Church would be remembered with extreme gratitude by the Malankara Church for ages and ages; as the Malankara Church History from 1958 to 1980 is a long list of sacrifices - His Holiness made for the peace and progress of the Church. If the Malankara Orthodox party had even one hundredth of His Holiness' love and care for the Church-if they had been grateful and loyal to the Patriarch who brought about peace in the Church, the history of the Church might have been 'quite different!

Words of Mr. K. M. Mathew Chief Editor of Malayala Manorama, a widely circulated Daily in India, and a loyal member of the Orthodox party, who visited His Holiness in 1961, are really quotable. His Holiness said. The Malankara Church has a bright future. The meaning of each and every word in the memorable Bull of 1958 was clear and perfect. H H. further added that he would never interfere in the internal affairs of the Malankara Church, and that he is strictly cautions not to do anything detrimental to the peace, he had effected, even though unbecoming behaviour from certain quarters have undermined the peace atmosphere. "His Holiness, as a result of his wide travel in most parts of the world and association with people of all walks, is a great man with high ideal of modern and civilised administration. He is a great man who has probed into and pondered over the democratic set up in political, ecclesiastical and social spheres, the world over. From the date of his enthronement he is working without rest, working day and night to revive the Church.

Mathew, after narrating His Holiness,' founding parishes in South America, continues, His Holiness is making preparation; to start a High grade Theological Seminary in Lebanon, which might be useful not only to Syrians, but to the Coptic and Ethiopiean Churches also (The College is already started). At His Holiness' expense a block of 36 flats - a sixfloored massive building is completed.

Even in 1970 Mar Philipose Theophilos of the present Orthodox, eulogised His Holiness with epithets such as the 'personification of saintly-life and sacrifice' the Symbol of love, the Lord of peace, the treasury of Knowledge etc-etc (Sabha Chandrika Sept 70)

Anchored in the holy apostolic faith, His Holiness, had an ecumenical outlook. His Holiness' had deputed an observer to the Vatican Synod: and delegates to the Assembly of the Pan Orthodox held at Rhodes, Greece. The Syrian Orthodox Church took membership in the World Council of Churches, and His Holiness representative attended the meeting of the W. C. C. held in New Delhi in 1961.

His Holiness loved the Malankara Church and did sacrifice himself for its peace and glory under the age-old historical and filial submission to the Holy See of Antioch. Unfortunately, those who were wrapt in the so-called shroud of 'freedom', could not understand, the greatness of the Holy Father, and finally they split the Church.

As per instruction given by H E. The Catholicos through his encyclical 41/80 the whole Church mourned for their much venerated Holy Father and held a massive Condolence Meeting of the whole Church at Kottayam under the Presidentship of The Catholicos. Metropolitans of other Churches and all the Metropolitans of the Malankara Church except Mar Abraham Clemis Metropolitan participated. H. G. Mar Clemis was in Damascus at the time of the passing away of His Holiness. He had the unique privilege of being present at the election, enthronement and entombing of His Holiness.

CHAPTER XXV

Patriarch Election

Universal Synod of the Syrian Orthodox Church assembled at the Patriarchate, Damascus on 11th July 1980 under the presidentship of H. B. Mar Baselius Paulose II Catholicos of the East to elect Patriarch, the successor of St. Peter on the Throne of Antioch — a historical occasion after centuries when a Maphrian (Catholicos) of the East, and the first of its kind, a Catholicos of the East from Malankara, the daughter of the Holy See, presiding over the Universal Synod to elect Patriarch. In addition to all the Metropolitanans from the Middle East, from Europe and from the U S A; and Mar Abraham Clemis, who had been at the Patriarchate, Mar Thomas Theophilus and Mar Philipose Ivanios who had accompanied H B the Catholicos, attended the Synod.

Holy Qurbana was offered by Mar Geevarghese Dionysius Metropolitan of Aleppo on July 11th. The 20 Metropolitanans, submitted their votes one by one in the chalice placed on the Main Altar, and praised the Lord; H B the Catholicos proclaimed that Archbishop Mar Severios Zacha Iwas was elected unanimously as the successor of St. Peter on the Throne of Antioch. After Prayers of Thanksgiving, the metropolitanans, in a solemn procession took the Patriarch — designate to the Assembly Hall where the Head of the State and high officials and the elite rendered their greetings to the Patriarch — designate.

Archbishop Mar Severios Zacha Iwas was born at Mosul in Iraq in 1932. His bright student career, made him proficient in English, French, Arabic and Syriac languages and was famous as a Doctor of the Church in Theology, Philosophy and Canon. His two years Researches in the New York University, in Theology and ancient languages secured for him the Master's Degree. In 1963 he was consecrated Metropolitan of Mosul by H H Patriarch Yakub

III and he accompanied His Holiness the Patriarch in his historical and Apostolic visit to India in 1964 to consecrate Mar Augen Catholicos.

Archbishop Mar Severios had the unique occasion to find out the Relics of the Apostle St. Thomas from the walls of the sanctuary of the St. Thomas Church of Mosul.

In 1969 he was made the Archbishop of Bagdad. The Government of Iraq accorded him the honour of being the Dean of the Syrian University in Bagdad.

Archbishop Mar Severios, member of the Central Committee of W. C. C represented the Syrian Orthodox Church in the Assembly, held at Nairobi in 1975. In 1973 he took part in the 3rd convention of Roman Catholic and Oriental Orthodox Theologians held at Vienna, and had extensive tour in Jamaica, North and S. Americas in his position as member of the Central Committee of W. C. C.

The Enthronement of the Successor of St. Peter.

14 September 1980 would be remembered in the annals, of the Universal Syrian Orthodox Church, as the Solemn day of the enthronement of the successor of St. Peter, Head of the Apostles, on the Throne of Antioch and all the East. That solemn Day had been the dawn of a new Era, ushered by one of the greatest leaders of Christendom.

Holy Qurbana, was offered by H B the Catholicos, Kuriakose Mar Osthathos, (the Kaimakham) H. E. Yesu Mar Athanasius of America, Abraham Mar Clemis of India, and Barnaba Mar Militus of Homs being Co-celebrants. After the Proclamation of Election by the Catholicos and after holy prayers and other ceremonies, pertaining exclusively to the enthronement of Patriarch, His Holiness Moran Mar Ignatius Zacha I was, enthroned on the Throne of St. Peter. The ecclesiastical Dignitaries raised him on the Throne, thrice, singing 'Oxios' and the Holy Father read the Evangelion.

The Chief celebrant H. G. the Catholicos, in his address, that followed, submitted his unflinching loyalty to the Shepherd of Shepherds, and Father of Fathers, and that of all the metropolitans, priests and the faithful entrusted to his care. After the address, His Holiness, the Patriarch completed the H. Qurbana and gave Apostolic benediction to the vast gathering assembled.

The faithful and bishops, from all parts of the world, High Dignitaries of other Churches in the Middle East, and high officials of the country greeted the Holy Father, after his enthronement.

First in History

For the 1st time in Malankara Church History, the Catholicos of the East from Malankara officiated in the enthronement together with all the metropolitans in the Middle East, Europe and Americas. Besides His Beatitude, the Malankara Church was represented by Their Graces, Abraham Mar Clemis, Geevarghese Mar Gregorius, Thomas Mar Dionysius, Philipose Mar Ivanios and Thomas Mar Theophilos Metropolitans.

Another memorable historical incident was the presence of a 135 strong pilgrimage party from Malankara — Priests, gentlemen and Ladies.....a novel idea brought to action by the Pilgrimage Association, its president being Mar Gregorius Metropolitan, and conveners Fr. Abraham Karimpanathara and Chevalier T. P. Philipose. The pilgrim party, exhibiting loyalty, submitted before His Holiness a valuable golden Procession Cross and other Indian novelties, and presented all the Metropolitans with Kerala made Crosses. The Holy Father, who had reserved accommodations for the whole party, was extremely pleased to note their filial love and loyalty and granted them interview many a time and presented each with his signed photograph. Representing the Pilgrim party and the whole Malankara Church, D. Babu Paul, Secretary to the Government of Kerala, submitted felicitations and loyal greetings.

The Universal Synod of 1981

His Holiness by his Apostolic Bull No. 300/81 nominated the following members as a committee, for drafting 'A manual of Procedure, which would clearly lay down the details regarding the place of the Patriarch, the Catholicos and the Metropolitans in the scheme of things'

V. Rev. Dr. Curien Cor Episcopa, Kaniampampil
(Convener)

Rev. Fr. V. M. Geevarghese M. A.

Rev. Fr. T. K. Elias M A.

Mr. D. Babu Paul I A S

„ John Abraham Illikalam B. Sc

To consider the draft submitted by the committee, the Universal Synod of the Syrian Orthodox Church was held at the Patriarchate, Damascus, His Holiness presiding. His Beatitude Mar Baselius Paulose II Catholicos of the East and the following metropolitans participated.

His Grace Mar Clemis Abraham metropolitan.

| | | | |
|---|---|------------------------|---|
| „ | „ | Milethus Barnaba | „ |
| „ | „ | Severios Hawa | „ |
| „ | „ | Dioscoros Luka | „ |
| „ | „ | Gregorius Sleetba | „ |
| „ | „ | Timotheus Aprem Aboodi | „ |
| „ | „ | Osthatheos Thomas | „ |
| „ | „ | Gregorius Geevarghese | „ |
| „ | „ | Dionysius Thomas | „ |
| „ | „ | Theophilos George | „ |
| „ | „ | Julios Gijak | „ |
| „ | „ | Kurilose Kuriakose | „ |
| „ | „ | Ivanios Philipose | „ |
| „ | „ | Theophilos Thomas | „ |
| „ | „ | Philoxenos Samuel | „ |
| „ | „ | Philoxenos Mathai | „ |
| „ | „ | Severios Ishak Zacha | „ |

The Synod, with Divine providence began on 17th November 1981 and completed its sessions on 24 Nov. taking decisions for the glory of God's name and for the peaceful progress of the Holy Church.

CHAPTER XXVI

The Ever Memorable Apostolic Visit*

His Holiness Moran Mar Ignatius Zacha I, Patriarch of Antioch and all the East, successor of St. Peter, the Head of the Apostles and the Supreme Head of the Syrian Orthodox Church spread over Asia, Europe, Africa, Australia and the Americas, visited India in Feb - March 1982 accompanied by H. E. Mar Athanasius Y-Samuel Archbishop of the U S A and Canada, Mar Timotheus Aprem Abondi (Sweden) Mar Julius (Central Europe) and Mar Theophilos (Mt Lebanon) Metropolitans

He landed at Bombay on Feb. 3 and left this country on March 24. H. H. during this short period visited more than a hundred parishes, — a tenth of the Syrian Orthodox parishes, including those at Bombay, Bangalore, Mangalore, Madras and N. Delhi.

He was received by the State Governments as their guest. Irrespective of caste, creed and denomination people thronged in large numbers, wherever he visited. When he arrived in Kerala on 7 February he was accorded a royal and loyal reception by a crowd, nearly 300000, including the ministers and high dignitaries, at the Cochin Air-port. Unprecedented in the history of the Malankara Church, the Patriarch had warm receptions by the Roman Catholic Church, The Mar Thoma Syrian Church, the Church of S. India, the Church of the East, the Independent Church of Thozhiyoor and the Church of N. India. It has to be recorded that our Hindu and Muslim brethren too accor.

* This chapter and the next contain extracts from the substantial, elegant and monumental works, VENI VIDI VICI and QUEST for UNITY by the reputed historian Bar Eto Briro Dr. D. Babu Paul, to whom the author is greatly indebted for his kind permission.

ded him a warm and memorable welcome. The Syrian Orthodox Church in India would remember with gratitude, the Government of Kerala which deputed one of its most brilliant officers and a versatile genius, Dr. D. Babu Paul, as officer in-waiting to the State Guest, and Dr. Babu has given an authentic and objective record of the memorable visit in his monumental work, "Veni, Vidi, Vici" with a foreword by H. E. M. Hidayathulla, the then Vice-President of India.

His Holiness was received at the Sahar Air port-Bombay by Metropolitans Mar Clemis and Mar Ivanios Philipose, Dr. Babu Paul and others. The very first speech of His Holiness, eulogising the sacrifices of Pandit Jawaharlal Nehru and the able lead to the Nation by his daughter Indira Gandhi and exhorting the faithful to be loyal citizens of India one of the cradles of civilization, was so impressive that everybody beheld in him a lover of peace and a great man, with lofty ideas and ideals. Referring to the Church in Malankara His Holiness said "our immediate predecessor, Mar Yacoob III had come here in 1964 to cement the peace which H. H. had brought about in the Church in India in 1958. We would be happier to come here, as H. H. was able to do, to a united Church far from dissensions. Unfortunately God willed otherwise and we have come today, like another predecessor of ours Mar Elias III who had visited India in search of peace".

In Madras. His Holiness was received by Mar Thomas Osthatheos, Mar Thomas Dionysius metropolitans and other notables. During the 3 days stay in Madras, His Holiness offerd H. Qurbana at St. Mathias Church, Vepery, laid the foundation stone for a new Church in Madras, and visited the monumental Educational Institutions at Perambur run by Chevalier T. Thomas (Tiruvalla) a prominent member of our Church, in Madras. His Holiness' Speech during the reception by the Madras public, his allusions to the Indian Civilization, the contribution of India in the philo-

sophical and religious spheres and the tolerance of the Hindu majority and advised Christians to be able to attract their non Christian brethren by living an inspiring Christian life”.

February, 7, 1982 is a red letter day in the annals of the Malankara Church. On that day the Apostolic visit of Holiness ensued. The royal reception from the Cochin Airport to the venue of the public meeting—a distance of nearly ten km. with a motorcade of more than 1000 cars, thousands and thousands shouting “Long live the Patriarch” The public meeting was graced by spiritual and temporal dignitaries from all parts of Kerala. An Address of welcome, of behalf on H. B. the Catholicos, the Metropolitans and members of the Syrian Orthodox Church in India was presented to the H. Father in an ivory Casket.

In his speech the H. Father enumerated the sacrifices of the early Syrian Church Fathers, from the Middle East, who visited India from time to time, to encourage the faithful here to continue in the true Orthodox faith and nurture the Church here. They took great risks and were moved only by their affection to the faithful in this country. In times past when communications were difficult and a journey of this length was next to impossible and fraught with many dangers, they set out east ward, inspired by the H. Spirit.

The H. Father, in the course of his address said:- “Schisms and heresies have threatened the Church from the days of the Apostles. The Acts and the Epistles bear testimony to this fact. In later years, intelligent but ill-advised people rose in the Church to misguide the faithful and to challenge the unchangable faith of the Church. In India there were occasions in the last few centuries, when similar tribulations faced your forefathers. They, however, stood, steadfast and handed down the fire of true faith to you. You, in your generation have also had to experience this challenge and tribulation in the recent past, especially during the seventies. You did not stumble in your faith nor

did you crumble before the onslaughts of the enemies of the true faith.”.....

As regards the painful episode in the seventies, the H. Father clarified:- “As you are aware, a long period of strife and struggle was brought to an end by our illustrious predecessor, Moran Mar Yacoob III. Unfortunately the Church in India was unable to retain that peace, and he who had annulled the earlier excommunication order by his predecessor was compelled by circumstances to take the most painful step of disciplinary action against his erring brothers and children. I do emphatically declare that I hold no grouse against those of my brethren and children, who, misguided in their ill-conceived notions have separated themselves from the faith of their forefathers. The throne of Antioch wishes to give, and not to take. As I stated in my first speech after ascending the Throne, my motto was ‘Not to be ministered but to minister’”.

The Oath of Allegiance to the Throne of Antioch was read out by Mar Clemis, which was repeated by a million tongues. It was a moment of extreme joy to this writer, when the H. Father released a book, “The Syrian Church—History and Doctrine” a humble work of this writer by giving a copy to the V. Rev. Korooso Dasroro P. A. Paulose Corepiscopa, one of the most prominent priests in the Church.

Wide publicity was given by the Press, local and National. The All India Radio broadcast an Easter Message from His Holiness The Bangalore station recorded for All India Broadcast a talk by the H. Father on the relevance of christianity in modern times.

In addition to loyal and rousing receptions to more than one hundred churches of the faithful, most cordial welcome was given by the Roman Catholic and the Mar Thoma Syrian Churches, a unique experience in Kerala.

The Mar Thoma Church's reception for the Holy Father was at Maramon, venue of perhaps, the world's largest Annual Christian Assembly. In the whole history of that Church, this reception and hearty welcome to a Patriarch of Antioch, was the first. A Sreeba made of Sandalwood and a cross and chain of ivory was presented to the H. Father whose speech was well received and applauded by the clergy and thousands of the laity." The Church of S. India honoured the H. Father at Trivandrum and Kottayam.

His Holiness, after the rousing reception at Ernakulam, was taken in procession to the Catholicate Aramana (Palace) at Moovattupuzha, receiving loyal and hearty receptions by the Syrian Orthodox churches—en route. Perumpalli was next in the programme. Perumpalli, the place of meditation by the St. Mar Gregorius of Parumala, attracted the H. Father very much.

To write in detail regarding His Holiness' Apostolic visit to churches in the North and the South would cover pages after pages. Those of the most important occasions arrest our attention.

1. The Dukrono Jubilee of St. Elias III a Manjanikara.

It has been already narrated about the Saint's tomb at Manjanikara, and also about the pilgrimage on foot by thousands from all parts of Kerala. February 13, 1982 was unique; because this was the first occasion, when a Patriarch offered, the Requiem Mass on Feb. 13. The meeting on the previous day was presided over by Dr. Alexander Mar Thoma Metropolitan, and was addressed by Mar Antony Padiyara (now Cardinal) and others. An official delegation from the Government of Iraq, led by Mar Severios Bava, Archbishop of Baghdad and Dr. Hammadi Director General of Religious Affairs (Iraq)

Next day during H. Mass, His Holiness after admonishing about the necessity of remembering our spiritual fathers, dwelt at length, eulogising the Saintly Patriarch Moran Elias III. He said:

“Among those bright stars in the sky of our Church, there appeared at the beginning of our century, a very brilliant star — but the light was shut out from this world 50 years ago to commence his illumination of heaven as one of heaven’s stars. Our predecessor Moran Elias III is an example of the relationship between the Throne of Antioch and the Church in India. He came here to establish peace. He was the good shepherd who wanted to see his flock in unity. He passed away in his efforts to make peace. He is like a great hero, who fell in the battlefield. The faithful loved him for his humility, courage, wisdom and good manners. His visit to India was in search of peace. His death in India indicates that God knew and accepted his love for India. The Father in Heaven, called him to heaven to be there as our faithful Advocate. Elias III was a man who loved his people, who loved him in return. In his life; he was revered for his qualities, In his death he was admired for his qualities. In his memory, we are inspired by his qualities.”

His Holiness, visit to the capital of Kerala-Trivandrum, his reception by the Governor and the Ministers, hearty welcome by the elite of Trivandrum, the consecration of the St. Peter’s Church (a standing monument for the resolute dedication of a few farsighted and God - fearing group) and the Holy father’s wonderful speeches comprising social, national and international topics, quoting profusely from Indian Epics and philosophy and culminating in the exhortation that God is the only Answer, are to be ever remembered.

Receptions were held in honour of the H. Father at various Diocesan Headquarters and in various Simhasana

churches (including the one at Tiruvalla,) Kottayam, Chingavanom (on which occasion the senior-most Metropolitan Mar Clemis was decorated with the high title of "Koobarneethi Hakimo (the wise captain) Movattupuzha, Kothamangalam, Karingachira and Sultan Battery.

2. The Consecration of H. Mooron

The consecration of the H. Mooron at Manarcad was one of the high points of the Apostolic visit. We may here recall the consecration of H. Mooron by H. H. Moran Mar Ignatius Peter III (IV) and H. H. Moran Mar Ignatius Abdulla II at Mulamthurthy during the seventies of the 19th and in the beginning of this century respectively. The significance of the consecration was explained by His Holiness in his sermon on the occasion.

"Holy Mooron is one of the 7 sacraments of the Church. It is called confirmation. It is so called, because it confirms the Christian in his faith and it strengthens him in his fight against satan. It is H. Mooron which gives the strength of the H. Spirit. It is the H. Mooron which gives the H. spirit's gifts to stand firm in the true faith and to grow spiritually. Thus consecration of H. Mooron, is the sacrament of sacraments.

"The priests in the O. T. times were from Aaron's family. But after our Lord's incarnation, any man, a good Christian can become a priest. In that sense all christians are called to priesthood. St. Peter says. (1 Pet 2.9) we are a chosen generation and a royal priesthood. That is why the N. T. Church gives H. Mooron to all Christians while O. T. Church gave it only to members of Aaron's family.

As the Church grew, it became impossible for the Apostles to reach everywhere to lay hands. Therefore, inspired by the H. spirit, they consecrated H. Mooron. The Apostles took the perfumes, which were used at the burial of Jesus mixed it with oil and consecrated it in the Upper

Room. Since then, whenever H. Mooron is consecrated, a little H. Mooron consecrated earlier is added. This is to ensure continuity from Apostolic times. Thus, the H. Mooron which we have consecrated today is linked to Apostolic times.

H. Mooron is the mark of the christian; Clemis of Rome says that without anointing and thereby accepting the grace of the H. spirit, the baptised do not become Christians. St. Paul says that we are unto God the Sweet Saviour of Christ (2 cor 2.15) 'That Sweet savour, we become, through the H Mooron by which we are sealed in true faith'

When man sinned, God said that He will not let H. spirit dwells in man. Now that we are saved by Jesus, the H. spirit dwell, in us, who comes to us through H. Mooron. When the H. Spirit dwell in us, we must smell the sweet smell of Jesus, as St. Paul tells us. Otherwise the gift of God will be in vain''.

In this most holy consecration of the H. Mooron, His Holiness was assisted by His Beatitude, the Catholicos and all metropolitans.

3. Consecration of H. G. Abraham Mar Severios Metropolitan

While in the Angamali Diocese, the H. Father consecrated an Assistant to the Metropolitan of Angamali; Mar Thomas Dionysius. The diocese of Angamali had ever been the leading and the largest Diocese in Malankara and still it is the largest diocese in the Universal Syrian Orthodox Church.

Fr. Abraham Alukal was Vicar of the St. Peter's Church in Chicago, under H. E. Archbishop Mar Athanasius Y. Samuel from 1979--80. He had his graduation from the Community College, Chicago and Doctorate from Pacific Western University — California. From 1962—71

he was in the Thrikunnathu Seminary, Alwaye and in London from 73—79.

He was unanimously elected by the diocese for consecration as Assistant metropolitan and the local Synod in Malankara had endorsed it. The consecration, was on March 6, at Kothamangalom Cheria Pally, where 297 years ago Catholicos St. Mar Yaldo Baselius was entombed. The solemn ceremony, assisted by H B. The Catholicos of the East, Mar Baselius Paulose II and all the metropolitans, was witnessed by more than 100000 people including ecclesiastical Heads and lay leaders from other denominations. In the H. Father's sermon on the occasion, he said:-

“Priests are called by God to serve His people. In O. T. times, before Moses, the head of the family was the priest of the family too; the head of the family used to sacrifice on behalf of himself and the family. By Moses' time, a chosen priesthood came into existence.

According to the Syrian tradition, God laid His Hand on Adam. Ps. 138.5 (Syriac) says, you have created me and laid your hands on me-” Thus we may say; that Adam was the first, priest, just as he was the first man. Christ was the second Adam, He was also the High Priest who sacrificed himself on the cross, His Highpriesthood like that of Malchizadech is for ever. After resurrection He ascended to heaven to be our intercessor. But before that He had chosen the twelve and ordained them by laying on of hands. He had consecrated them, bishops (Lu. 24.50) before His ascension.

Episcopacy is the perfection of priesthood. The one chosen for this high office is given authority to sanctify, to teach and to govern This authority is given by God just as in the case of Adam. No man taketh this honour unto himself but he that is called of God, as was Aaron.

‘Christ gave the authority to shepherd God's children in righteous ways (Math 28-20) The power to bind and

to loose (Math. 18-18) goes with it. The faithful have to obey them. (14.15) That is because obedience to duly ordained bishop is obedience to God. "Who so ever listens to you listens to me; whoever rejects you, rejects me who ever rejects me rejects the One who sent me.

This holy Order is spiritual. It is priceless, but it is given free. You know what happened to Simon who tried do buy it. Simony will not bring H. Spirit. H. Spirit will come only when the legitimate person lays hands, as desired by God.

" Mar Severios, beloved son, we have today ordained you, bishop. You shall be the salt of the earth. Salt may seem trivial, but it is very important. It is alive and active (Heb. 4:12) It purifies. It not only makes food tasty but also helps to preserve it. Your life should be salted by the teachings of our Lord, so that you are the salt of the earth. You have the duty to turn evil into good and prevent the good from becoming evil. You have a great responsibility, my son. If the salt loses its saltiness, there is no way to make it salty again. It will be then worthless. People will trample on it. Take care, my dear son, that you do not lose your saltiness and get trampled upon. You shall be the light of the world, Mar Severios. But it is not your light. You must reflect the light of Christ. Let people see your light, let your behaviour be holy.

Again, my son, imitate Christ the Good Shepherd. Take care of every sheep in the flock. Respect your Archbishop, Mar Dionysius Thomas; you are his assistant. Obey His Beatitude the Catholicos, he is your local Head and our brother. Be loyal to us, who is the Supreme Head of your Church. Co-operate with your brothers in the local and Universal Synods. Be faithful to the Throne of Antioch. Be ready to sacrifice yourself for the sheep entrusted to you, because you are only a servant; Christ is the Owner. He will make you render accounts for every sheep on the day of judgment.

(It has to be recorded here, that the paternal advice of His Holiness fell on fertile soil, and H. G. Abiahram Mar Severios, beloved of our faithful in U. S. A and Great Britain. We are proud of his achievements in the spiritual and social spheres).

His Holiness, devotee of the Mother of God.

The H. Father had brought to India, a holy relic — a piece of the Sacred girdle of the Mother of God. This was presented to the St. Mary's Church, Manarcadu, where thousands and thousands find relief during the "8 days lent" (Sept. 1—8). A small piece was placed in the Soonoro church, Ernakulam (and in a few other churches also) His Holiness said:-

"This Soonoro (girdle) is the only relic of St. Mary, anywhere in the World."

The H. father, continued. "This was discovered by our predecessor Mar Aprem I on 20 July 1953. While going through some old records, H. H. came across a letter sent by the church in Homs to the church in Mardin in 1852; which said that when the church was being restored in 1852, the people came across a box containing H. relics, but kept it back inside the main Thronos. Mar Aprem consulted our people in Homs. They said that they had also heard from their fathers that such a thing had happened. Mar Aprem decided to open the Thronos. They discovered the relic as was mentioned in the letters. The Officers of the Department of Archeology came from Damascus and inspected the relic. They certified that the relic dated back to the beginning of Christianity. We also know from Church tradition that women used to wear such Girdles in our Lord's time. The Girdle was made of wool, silk and golden thread. It is now preserved in our church for public veneration. (This humble writer had had the unique privilege of being blessed by the same in the Soonoro Church, Homs, in 1966 by H. G. Mar Militus Barnaba Metropolitan of Homs)

Eulogising the greatness of the Mother of God; the H. Father said:

“St. Mary was chosen by God to be His Mother. He chose the best. She was descended of Kings, priests and prophets. But she was poor and grew up in the Temple. She was humble, pure and a virgin. Though born like us, she was purified by the H. Ghost. Except for Jesus and the Baptist, she was the only one prophesied in the O. T. She was herself a prophet. Her prophecy “that all generations will call me blessed” has come true. So she is Queen of Prophets. She suffered more than the Martyrs. So she is the Queen of Martyrs. She carried in her hands, the one, angels dare not look at. So she is Queen of Angels. It was she who told the disciples about her Son’s life, before He chose the disciples. Without her the Gospel would have been incomplete. So she is Queen of Apostles.

“Her son respected her. He wants us to respect her. He listens to her prayers as seen in the first miracle at Cana. He asks us to listen to God and be like His mother. When she went to him in a crowd, He told the crowd that whoever hears, and obeys God’s words will be like His mother. We are ordinary human beings, but she will help us to grow spiritually. St. Jacob of Sarug says, she intercedes for us in heaven with cross in her hand.”

On March 10, His Holiness presided over a meeting of the Malankara Synod.

Before the Holy Father left Malankara Mr. T. P. Mathew, the Samudaya Secretary hosted a farewell dinner on behalf of the Church. The Kerala Chief Minister Mr. Karunakaran graced the occasion by his august presence. At this function the H. Father decorated prominent members of the Church. Rt. Rev. P. A. Paulose Cor Episcopa the Senior-most Cor Episcopa in the Universal Syrian Or-

thodox Church, and the Rt. Rev. Malankara Malpan Dr. Curien Cor Episcopa, the clergy Trustee were granted the Title of "Korooso Dasroro" (Eminent Preacher of Truth) Mr. P. E. Thomas Palampadom, lay Trustee, and Mr. T. P. Mathew Thekethalakkal were granted Medals of St. Ignatius (Title: Commander) Mr. Scaria Thomas M. P. and Mr. P. P. Thankachen M L A were decorated with the Medal of Mar Yakoob Boordono. Others were granted St. Elias III and St. Aprem Medals."

In his farewell Address the H. Father thanked Her Excellency the Governor, The Maharaja, the Chief Minister and other Ministers, His Eminence the Cardinal Mar Joseph Parecattil and Metropolitans of all the Churches in India; the News Papers, the All India Radio and the Government Officers.

Concluding the Address His Holiness said "We congratulate His Beatitude the Catholicos of the East, all our metropolitans, Cor Episcopas, Clergy and lay men, leaders and followers alike for the success of this visit. We are moved by their love and loyalty to the Throne. We impart to them, our Apostolic blessings. We are specially grateful to H B. (Mar Baselius Paulose II). He is our brother in Christ. As a token of our regard for him we wish to present him with this icon of St. Mary which we are wearing. May St. Mary and St. Thomas help him guide this Church in the path of true faith and loyalty to the Throne of Antioch.

We came to this country to establish peace. We return disappointed. But we are not disheartened. Let us all pray for that beautiful day, when there will be complete peace in our Church in Malankara....."

The H. Father made 237 speeches during the Apostolic visit; 157 in English and the rest in Syriac. Out of 157 speeches in English, 110 were translated into Malayalam

by the illustrious Dr. Babu Paul, Secretary to the Government of Kerala, who had been accompanying His Holiness, throughout the Apostolic visit. The H. Father's appreciation of him may be gleaned from the H. Father's words: Mr. Babu Paul is a gifted man, a very highly placed Government official, who has a good reputation in Government, in society and in our Church; held in high esteem by the Governor and the Cabinet and also by H B the Catholicos, Koobarnithi Hakimo Mar Clemis and other metropolitans. He is learned about the Bible, Church History and Theology; and is a good speaker.' After praising him for his speech at Damascus, the important part played by him in drafting the Manual of Procedure and his contribution towards the parish in Trivandrum, and his serving as an altar boy even though he is a high official, His Holiness presented him the unique title, saying; 'In recognition of his loyalty to the Syrian Orthodox Church and the Throne of Antioch, we have decided to decorate him with the Decoration of the H. Ghost and give him the Title 'BAR ETO BRIRO, the highest decoration for a lay man in our Church'..... His monumental work VENI VIDI VICI (came, saw, conquered) is unparalleled in the Church Literature.

His Holiness' visit was brief—only five weeks — Those 35 days without rest, the youngest Patriarch, ever visited the Malankara Church (49 years) could conquer the hearts of millions and strengthen the centuries old loyalty of the Church in Malankara towards the H. See of St. Peter.

The Malankara Church would ever remember the name of Chev. T. P. Philipose with gratitude for his dynamic organising capacity as the Co-ordinator of every arrangement for the success of His Holiness, Apostolic visit in India.

After visiting Mangalore (where he decorated Mr. C. P. Varghese, a veteran educationist with Title Che-

valier) and Bangalore, His Holiness, in New Delhi called on the President of India, Mr. N. Sanjeva Reddy and the Prime Minister Mrs. Indira Gandhi who said, "This Country has been sanctified by your Holiness 'visit'".

To this epitome of the Prime Minister we may, with regret, add the words of Dr Paulose Mar Gregorius, the Orthodox metropolitan of Delhi. as it appeared in the "Statesman" "The Orthodox Syrian Church in, India, headed by Mar Thoma Mathews I, Catholicos of the East does not recognise Patriarch Ignatius Zacha I as its constitutional Patriarch. The Patriarch of Antioch is now on a visit, to N. Delhi. A section of Syrian Christians in India, however, do consider the Patriarch as the head of their Church,The Orthodox Syrian Church of the East has a duty to remind all people invited to participate in any function, associated with the Patriarch's visit to keep these facts (the differences) in making their decisions" !

Babu Paul remarks:- The warm receptions accorded to His Holiness by the other Churches in Delhi and other places show the response this statement evoked!

On March 20 His Holiness left Delhi for Bombay where rousing receptions were accorded by the Syrian Orthodox parishes, the Roman Catholic Church and the public.

His Holiness left India on March 24.

CHAPTER XXVII

"The Quest for Unity

An Apostolic Journey of Goodwill"

The Syrian Orthodox Church in India, together with all other Churches under His Holiness' The Supreme Head

* Based on the precious work of Dr. Babu Paul who accompanied H. Holiness, throughout.

of the Church is proud of His Holiness Moran Mar Ignatius Zacha I for his erudition, Orthodoxy, farsightedness Eucumenical perspective. The H. father set firmly his foot prints on the History of the Christian world, by the courageous venture to bridge the gulf between the Roman Catholic and the Syrian Orthodox Churches by signing the monumental Declaration by H. H. Pope John Paul and H. H. The Patriarch.

The Patriarchal Party consisted of His Beatitude Mar Baselius Paulose II, Catholicos of the East, and local Head of the Syrian Orthodox Church in India, Archbishops Mar Gregorius Yohanna, Mar Julius Yeshue, and Mar Severios Isahac, Rabban Benjamin Joseph Mr. John Gore and Dr. Babu Paul. The Delegation arrived in Rome on 18 March 1984 to a cordial reception by Cardinals and high dignitaries of the Vatican Curia as well as the Ambassadors to Italy, of various Arab Countries.

On June 21 the first session of the Summit took place. In the welcome speech the Pope said:..... First of all I welcome in your person the Head of the very ancient Syrian Church, which has its roots in the Apostolic community of Antioch..... To you, to His Beatitude the Catholicos, to those worthy representatives of your Church, who are with you, to your clergy and to all your people, I give a heart felt and brotherly greeting; full of esteem for your Church whose history is so glorious though marked by suffering, for its venerable traditions of Theology, liturgy, spirituality and discipline and for the courageous witness it bears today to the Cross and Resurrection of our Lord Jesus Christ.

In response, H. H. The Patriarch, among other things said, "..... Our two Churches are closely linked by many common bonds. There is the bond of St. Peter, the Chief of Apostles, we profess the same faith declared in the Nicene Creed, we cherish a closeness to the Patristic teaching and traditions of the early Church, we are bound by our mut-

ual recognition of ministry and sacraments and in a special way by a deep devotion to Mary, Yoldath Aloho, Theotokos.

As your Holiness is well aware, the Syrian Orthodox Church has an unbroken chain from St. Peter to me, who has been called to be his 121st legitimate successor in Antioch. At one time the Church of Antioch extended its sway from the eastern shores of Mediteranean, right across Asia to India and China. However today it bears the painful imprints of history..... The Universal Syrian Church of Antioch has been a veritable Candle which melts itself to provide light for others and can be likened to the Indian sandalwood which transmits its perfume to the axe which cuts it. Through the ages we have faithfully cherished our unique liturgical and spiritual traditions. We believe that our particular heritage should be preserved and renewed for the benefit of the entire Church. There is no greater service we can render, than to unify what has been broken in the past, without damaging the proper riches of the diverse thoughts ...”

Joint Communique of 23 June 1985

1) H. H. John Paul II, Bishop of Rome and Pope of the Catholic Church and H. H. Moran Mor Ignatius Zacha Iwas, Patriarch of Antioch and all the East and Supreme Head of the Universal Syrian Orthodox Church kneel down with all humility in front of the exalted and extolled Heavenly Throne of our Lord Jesus Christ, giving thanks for this glorious opportunity which has been granted to them to meet together in His love in order to strengthen further the relationship between their two sister Churches, the Church of Rome and the Syrian Orthodox Church of Antioch. The relationship already excellent through the joint initiative of Their Holinesses of blessed memory Pope Paul VI and Patriarch Moran Mar Ignatius Jacob III

2) Their Holiness Pope John Paul II and Patriarch Zaeha I wish solemnly to widen the horizon of their brotherhood and affirm herewith the terms of the deep

spiritual Communion which already unites them and the prelates, clergy and faithful of both their Churches, to consolidate these ties of Faith, Hope and love and to advance in finding a wholly common ecclesial life.

3) First of all, their Holinesses confess the faith of their two Churches formulated by the Nicene council of 325 AD and generally known as the 'Nicene Creed.' The confusions and schisms that occurred between their Churches in the later centuries, they realize today, in no way affect or touch the substance of their faith, since, these arose only because of differences in terminology and in the various formulae adopted by different Theological schools to express the same matter. Accordingly we find today no real basis for the sad divisions and schisms that subsequently arose between us concerning the doctrine of Incarnation. In words and life, we confess the true doctrine concerning Christ our Lord, notwithstanding the differences in interpretation of such a doctrine which arose at the time of the council of Chalcedon.

4) Hence we wish to reaffirm solemnly our profession of common faith in the Incarnation of our Lord Jesus Christ, as Pope Paul VI and Patriarch Moran Mor Ignatius Jacob III did in 1971. They denied that there was any difference in the faith they confessed in the mystery of the Word of God made flesh and became truly man. In our turn, we confess that He became incarnate for us, taking to himself a real body with a rational soul. He shared our humanity in all things except sin. We confess that our Lord and our God, our Saviour and the King of all, Jesus Christ is perfect God as to His divinity and perfect man as to His humanity. In His divinity is united to His humanity. This union is perfect, real without blending or mingling, without confusion, without alteration, without division, without the least separation. He, who is God eternal and indivisible, became visible in the flesh and took the form of servant. In him are united, a

real, perfect, indivisible and inseparable way, divinity and humanity, and in Him all other properties are present and active.

5) Having the same conception of Christ we confess also the same conception of His mystery. Incarnate, dead and risen again, our Lord God and Saviour has conquered sin and death. Through Him during the time between Pentecost and the second coming, the period which is also the last phase of time, it is given to man to experience, the new creation, the Kingdom of God, the transforming ferment (St. Math. 13-33) already present in our midst. For this God has chosen a new people, His H. Church, which is the Body of Christ. Through the Word and through the sacraments, the H. Spirit acts in the Church to call everybody and make them members of this Body of Christ. Those who believe, are baptised in the Holy Spirit in the name of the Holy Trinity to form one body and through the Holy sacrament of the anointing of confirmation their faith is perfected and strengthened by the same Spirit.

6) Sacramental life finds in the Holy Eucharist its fulfilment and its summit, in such a way that it is through the Eucharist that the Church most profoundly realizes and reveals its nature. Through the Holy Eucharist, the event of Christ's Pasch expands throughout the Church. Through Holy Baptism and confirmation, indeed, the members of Christ are anointed by the Holy Spirit, grafted on to Christ; and through the Holy Eucharist the Church becomes what she is destined to be through Baptism and confirmation. By communion with the body and blood of Christ the faithful grow in that mysterious divinization which by the Holy Spirit makes them dwell in the Son as children of the Father.

7) The other Sacraments, which the Catholic Church and the Syrian Orthodox Church of Antioch hold together in one and the same succession of Apostolic ministry, ie.

Holy Orders, Matrimony, Reconciliation of penitents and Anointing of the sick, are ordered to that celebration of the Holy Eucharist which is the centre of sacramental life and the chief visible expression of ecclesial communion. This communion of Christians with each other and of local Churches united around their lawful Bishops is realized in the gathered community which confesses the same faith, which reaches forward in hope of the world to come and in expectation of the Saviour's return and is anointed by the Holy Spirit, who dwells in it with charity that never fails.

8) Since it is the chief expression of Christian unity between the faithful and between Bishops and priests, the Holy Eucharist cannot yet be concelebrated by us. Such celebration supposes a complete identity of faith such as does not yet exist between us. Certain questions, in fact, still need to be resolved touching the Lord's will for His Church, as also the doctrinal implications and canonical details of the traditions proper to our communities which have been too long separated.

9) Our identity in faith, though not yet complete, entitles us to envisage collaboration between our Churches in pastoral care, in situations which nowadays are frequent because of the dispersion of our faithful throughout the world and because of the precarious condition of these difficult times. It is not rare, in fact, for our faithful to find access to a priest of their own Church materially or morally impossible. Anxious to meet their needs and with their spiritual benefit in mind, we authorize them in such cases to ask for the Sacraments of Penance, Eucharist, and Anointing of the sick from lawful priests of either of our two sister Churches, when they need them. It would be a logical corollary of collaboration in pastoral care to cooperate in priestly formation and theological education. Bishops are encouraged to promote sharing of facilities for theological

education where they judge it to be advisable. While doing this, we do not forget that we must still do all in our power to achieve the full visible communion between the Catholic Church and the Syrian Orthodox Church of Antioch and ceaselessly implore our Lord to grant us that unity which alone will enable us to give the world a fully unanimous Gospel witness.

10) Thanking the Lord who has allowed us to meet and enjoy the consolation of the Faith we hold in common (cf. Rom 1:12) and to proclaim before the world the mystery of the Person of the Word incarnate and of His saving work, the unshakeable foundation of that common faith, we pledge ourselves solemnly to do all that in us lies to remove the last obstacles still hindering full communion between the Catholic Church and the Syrian Orthodox Church of Antioch, so that with one heart and voice we may preach the Word: "The True Light that enlightens every man" and "that all who believe in His name may become the children of God"

(cf St. John 1:9—12)

FROM ROME TO HOLLAND.

At Vienna, His Holiness was accorded State and Ecclesiastical receptions, and the Holy Father's sermon there at St. Stephen's Cathedral about the Office of the Priest, had been a Thesis on Priesthood. From Vienna the delegation left for Brussels, where Mr. John Glore and other Syrians living in Belgium had made all arrangements for the Apostolic visit. Regarding the Church of Antioch His Holiness said. "It is the mother Church of all Christendom. At one time this Church—the Universal Syrian Orthodox Church of Antioch extended its influence over the whole of Asia right upto India and China. It was in Antioch that Peter established his throne around 37 A D. When Peter was called by the H. Spirit to Rome to court his martyrdom, he appointed two bishops—Patriarchs — to succeed him, Aphedius or Evudios for the

gentile Christians and Ignatius Noorono for the Jewish ones. After the death of Evudios, Ignatius Noorono combined in himself the responsibility for this whole Church and called it "Universal" meaning it encompassed converts from Jews and gentiles alike. Ignatius Noorono was a great Patriarch. Some of his successors began to take his name in the 9th century and from the 13th cent. all Patriarchs of Antioch have adopted the name of Ignatius" His Holiness, recalled the glorious days in the 5th century when the Church had as many as 600000 monks !

Consecration of the St. Ephraem's Monastery

From Brussels His Holiness left for Enschede, the Head quarters of Arch - diocese of central Europe. The Monastery was consecrated by the H. Father on 8th July 1984 and paid Mor Julios Yeshu Chichec, the Archbishop glowing tributes. His Holiness said: Mor Yulios.....is a man of God. He grew up in a monastery and even after becoming an Archbishop, who personifies the suffering reigning Christ and lives like a monk. He provides a living and shining example of monastic life. It is his zeal for his Church, his faith in God, his trust in his people and his confidence in himself; arising from these enabled him to bring up this great institution,.....In him, we see a promise for the future of the Church.

The most solemn function was attended by the Syrian Orthodox people from all over Europe—numbering about 15000. Our metropolitans from United States, Sweden, Turkey and the Middle East and Cardinals, Archbishops and bishops from other denominations, too were present.

Receiving the Patriarchal Kalpana No. EI 19/84; regarding the Apostolic Visit, d. 9 July 1984, His Beatitude Mar Baselius Catholicos of the East, and Bar Eto Briro Dr. D. Babu Paul, on arrival at Cochin, were accorded a warm reception by the Malankara Church.

Consecration of Dr. Yuhanon Mar Philoxenos metropolitan.

Born in the Elappanal branch of the ancient Thelakattusery family of Aymanam, on 5 Dec. 1941, Fr. John Jacob, had his primary and High School education at Pampady and took his BA Degree from Baselius College, Kottayam, and MA from S. V. University. In 1964 he was ordained a Deacon by Mar Paulose Philoxenos Metropolitan, and Kasisa by HB. Mar Augen Baselius, Catholicos in 1969. He had his GST from the Orthodox Theological Seminary, Kottayam and S T M from New York Theological Seminary, T H D from Logos Graduate School of Theology, New York, and D D from Orlando International Seminary, Florida. In Hindi, the national language of India, he had secured Hindi Bhooshan and Hindi Praveen. He has also C P E (Clinical Pastoral Education) from New York.

As a priest he served in the St. Simon's church Velloor and Mar Aphrem church Vadavathoor in Kerala and in Mar Gregorious Church, New York. He was famous for his spirit-filled sermons, throughout Kerala, Fr. John Jacob's spiritual activities in the U S A, where, for higher Theological studies, he had been sponsored by the most gracious H. E. Archbishop Mar Athanasius Y. Samuel, had been outstanding. He has to his credit the organisation of parish churches in Staton Island, Manhattan, Philadelphia (St. Peter's) Chicago (St. Peter's) Dallas (St. Ignatius) Houston (St. Marv's) and Augusta (St. Ephraems) This writer, who could visit almost all the churches in the States in 1983, as a result of the kindness of Rev. Babu Peringol of Oklahoma, could learn about the self sacrificing spirit of Fr. John Jacob, evinced in forming parishes in the cities, cited above. The blessed Malabar Diocese was fortunate to have him as their metropolitan, succeeding the late Mar Samuel Philoxenos.

His Beatitude Mar Baselius Paulose II consecrated him in the title Mar Philoxenus on _____ at the St. Mary's

Cathedral Church at Meenangadi, one of the biggest churches in Malankara, constructed by the munificence of the faithful there, under the able guidance of V. Rev. Michael Cor Episcopa, who had been the staunch leader of the loyal priests and the faithful in the Malabar Diocese in the troublesome seventies.

It is really a miracle that in the short span of one year, Mar Philexenos, with the hearty co-operation of the devoted clergy and the munificent support of the zealous faithful could easily own a plot of 3 acres, and construct the "Metropofitan Palace" at a cost of ten lakhs! The Diocese is planning to start philanthropic, educational and Theological Institutions.

A new Site for Theological Seminary

The Theological Seminary of the Syrian Orthodox Church in Malankara had been functioning in the Malecruz Dayara in Ernakulam District under the guidance of the saintly metropolitan, Mar Thimotheos Yakoob upto his unexpected and premature expiry in 1986. Succeeding him, Rev. Dr. Adai Jacob Tholanikunnel's able and scholarly service as the Principal, with the hearty co-operation of a devoted and efficient team of Theologians, has made the Institution a matter of pride to His Beatitude the Catholicos of the East and to the Church in Malankara. His Beatitude's efforts to start a full-fledged Seminary in a spacious locality has born fruit. The foundation stone for the proposed Seminary was laid by His Beatitude on 1st January 1986 on the plot of land bought by His Beatitude at Vettikal adjacent to the famous St. Thomas Church, Mulanthuruthy. The devoted Principal and the faculty, with the approval of His Beatitude, are laboriously working to raise a fund (about 80 lakhs) from India and abroad.

The whole Malankara Church mourned the **PASSING AWAY OF H.G. MAR YAKOOB TIMOTHEUS** metropolitan on 10. 2. 86. He was a saintly metropolitan in this generation, firm in the Apostolic faith, extremely loyal to the H. Throne of Antioch, an efficient Syriac Scholar, a Malpan in the Doctrines of the Church, sincerity personified, unassuming and above all a man of prayer. He was entombed in the Bethlehem Church Thrikothamangalam founded by him.

Another irreparable loss to the Church in Malankara was **THE PASSING AWAY OF H. G. MAR PHILIPOSE IVANIOS METROPOLITAN**, who had ministered to the Dioceses of Iduki, of Out-side Kerala (N) and of Kadanad (as Asst. Metropolitan) His prolonged illness came to an end on May 8, 1988 at Velloor, Pampady and was entombed in the St. Thomas Church, Velloor. (His notable services to the Church in Malankara has been extensively treated, earlier).

CHAPTER XXVIII

**His Holiness, gracious gifts for the Spiritual growth
of the faithful in India**

I

“**St. THOMAS IS THE APOSTLE OF INDIA**” is admitted by the whole Christendom and Christianity in Kerala is proud of its having St. Thomas as its Apostle. St. Thomas’ commemoration Days (on 3rd July and 21 December) are widely honoured and observed as a Feast Day. A good number of the churches in Kerala have St. Thomas as their Patron Saint.

The 4th Thubden in the H Mass we remember, the Mother of God, the prophets St. John the Baptist, St. Stephen, St. Peter, St. Paul, all the Apostles, Martyrs and confessors. It had been a long cherished desire, to have the name of St. Thomas the Apostle of India too in the same Tubden.

In ready and kind response to the prayer of the local Synod presided over by His Beatitude Mar Baselius Paulose II, Catholicos of the East, The H. Father Moran Mar Ignatius Zacha I, Patriarch of Antioch and all the East commanded to be included in the 4th Thubden the name of H. Apostle St. Thomas through the Patriarchal Order No. E 265/87 d 30 October 1987.

x x x x

Manjanikara, Kothamangalam and Parumala are conspicuous in India as the greatest pilgrim centres, where millions gather for commemorating the 'Dukrono' of the three Sainly High - Priests. His Holiness Moran Mar Ignatius Elias III Manjanikara, His Beatitude Mar Yaldo Baselius Maphrian (Catholicos), (Kothamangalam Cheria Pally) and His Grace Mar Geevarghese Gregorius Metropolitan, (Parumala)

Innumerable miracles are reported from the holy tombs of these saintly holy Fathers. We have earlier come across, in this work, regarding their invaluable contributions to the Church in Malankara.

His Holiness Moran Mar Ignatius Zacha I, Iwas, Patriarch of Antioch and all the East graciously included their names in the 5th Thubden, of the H. Mass—a gift that would last till the sun and the moon exist, a paternal gesture that has endeared him to every soul in the Church. His Patriarchal Bull No. E 264/87, in kind and ready res-

ponse to the prayer of the local Synod, presided by His Beatitude, commanded the Church that the holy names of the aforesaid saintly High priests should be remembered in the 5th Thuben in all churches in India and, everywhere in the Universal Church, where His Holiness' children of India offer H. Eucharist.

His Beatitude, the Catholicos, in his circular Kalpana No- 67/87 dated 10-November 1987, forwarding the Patriarchal Kalpana, to all the Syrian Orthodox churches after praising the H. Father for this Historical Proclamation, asked the faithful to assemble in thousands in the historical St. Thomas Church, Mulamthuruthy where the Proclamation of His Holiness would be solemnly read and published, by His Beatitude, together with all the Metropolitans of the Church, during the H. Mass that would be offered in the said church by His Beatitude on 20 December 1987. His Beatitude ends the Kalpana saying that he rejoices exceedingly to see this great blessing during his term of service in the H. Church, praising God for this blessing and submitting, loyalty, gratitude and respect to the Holy Father.

St. Thomas the Apostle planted the Church in India. The holy prelates from the Throne of St. Peter of Antioch watered it and made it grow in the Apostolic Orthodox faith by their toils and by their blood. May it advance, under the H. Throne of Antioch, in its holy mission for Thy Glory, O Lord.

CHAPTER XXIX

**First in history; Mar Osthathos Benyamin
Joseph Metropolitan.**

Benyamin Joseph was born in the ancient Panakal family of Kunnamkulam on 24-6-1949 to Ukuru and Thandamma. After secular education at M. J. D. H. S. Kunnamkulam and St. Thomas College Trichur, he had his seminary Course at Manjanikara. He had been secretary to the Patriarchal Representative V. Rev. Aprem Aboodi Remban, In his 25th year he was called to Patriarchate Palace in 1974. and had his higher studies in Theology for 3 years at the St. Aprem Syrian Orthodox Theological Seminary and in his 28th year he was appointed to the unique post of secretary in Indian Church affairs by H H. Patriarch Moran Ignatius Yakoob III -the first of its kind in the Syrian Church history. He was the Vice Principal of the St. Aprem Theological Seminary, too. Satisfied with his service, he was called by H H. Moran Ignatius Zacha I, soon after His Holiness' Enthronement as his 1st secretary and secretary for Indian affairs and Benjamin Joseph Remban served His Holiness faithfully upto 1984, when he was consecrated as Assistant Metropolitan of Simhasana Churches and other Institutions of the H. Throne in India.

As Secretary to His Holiness, he accompanied His Holiness during his travels in North and South America, Turkey, Syria, Austria, Belgium, Holland, Rome, Russia, Armenia and England.

The most cordial relationship between Mar Julios and Mar Osthathos Metropolitans has made Mar Ignatius Dayara Manjanikara a thriving Institution with two V. Rev. Rembans-Mathews Remban and Geevarghese Remban ordained on 19 April 1988. P. E. Mathews born on 30th, April 1933 after taking B A and B. Ed Degree was made a Deacon by H. E. Mar Julios Bava, He is a teacher in the

Mezhuvely High School from 1961 and Mar Abraham, Clemis metropolitan ordained him a priest. During the trouble some seventies, he worked hard as secretary of the Southern Dioceses. He is at present the Secretary to H. G. Mar Julios metropolitan in addition to his services as the Vicar of Dayara church and manager.

V. Rev. Geevarghese Remban was born on 23rd Medom 1123 at Pampady and had his education at Pampady and Baselius Coilege Kottayam. From 1972 he had his theological studies Manjanikara and was ordained deacon together with Benyamin Joseph (Mar Osthathos) by Delegate Mar Timotheus Aprem Abocdi, metropolitan, and priest by Mar Gregorius Geevarghese Metropolitan and served as Vicar in Kunnankulam Simhasana Church, Erumely St. Ignatiu's Church and Velloor St. Simons's Church. He is a noted Reteat leader and preacher.

This writer is fortunate being in the Vicar of St George Simhasana Church, Tiruvalla, obedient to Their Graces, Mar Julios and Mar Osthathos metropolitans.

Praise the Lord.

APPENDIX

Registered Deed executed by the St. Mar Gregorius of Parumala and submitted before Patriarch H- H. Moran Mar Ignatius Peter III on 27 Vrischikom 1052 M E (1876)

In the name of the Father and the Son and the H. Ghost the One true God, I, the humble and sinful Chathuruthil Geevarghese Dayaroyo, by profession priest, of Mulanthuruthy village, Kanayannoor Pravarthi of Cochin-Kanayannoor Kovilakathu Vathukal, now residing in the East Church, Parur, write and submit this Udampadi, most faithfully, whole heartedly, with joy and with satisfaction.

1. I do promise, in the presence of the living God Almighty and before Angels and before this Madbaha, which is the Holy of Holies of the mysteries of God and before His Holiness Moran Mar Ignatius Patriarch, who is the High-priest of God and our Blessed Father, who is reigning on the Apostolic Throne of Antioch, the most ancient, and the Supreme Head of the Syrians in the four parts of the world and of the East and of India and Malayalam (Malankara).
2. May the Lord grant Your Holiness long life and preserve Your Blessedness.
3. Before these priests of true faith and all castes and the honourable British, Travancore and Cochin Governments, I do promise, as seen below.
4. I, the humble, proclaim the mysteries of our faith. Again, I believe and confess before God that I do accept and honour the Holy Fathers who have preached to and taught us the true Orthodox Faith, standing firm on the faith of the Three Holy Synods and no

the holy faith of all the prophets and the Holy Apostles.

5. Firstly I do accept the twelve Apostles, the disciples of our Lord and the four Evangelists, Mathai, Markose, Lukose and Yohannan, and the blessed Apostle, the architect of the H. Church.
6. I accept Mar Ignatius Noorono, Dionysius, Athanasius, Julios, Kurilos, Baselius, Gregorius, Dioscoros, Severios, Thimotheos, Philoxenos, Antimos Mar Barsowma the holy one among the elect, and all the Ma'pans in the holy Church, who were, and those who may come, like them. I am always duty bound to submit obedience always as is due to the High-priesthood of H. H. Moran Ignatius Peter III Patriarch of high esteem, reigning on the Apostolic Throne of Antioch as the most ancient Syrian Patriarch of Antioch and of all the East comprising India and Malayalam, and to be faithful to the H. faith. I do always obey your Holiness Orders and accept your commandments. From your Holiness' words, from the decrees of the Canons, and the set ordinances, and usages, I will never depart in the least or gravely — to the right or to the left. I do perfectly submit that this promise of mine is similar to the promise of our Fathers Abraham, Isaac and Jacob.
7. It is written, freely you received freely you give. I will ordain only those who are canonically qualified for priesthood and will never ordain anyone accepting any reward, nor would I ordain one who had not completed 30 years of age, nor would I appoint unmarried priests for parishes, nor would I accept or sanction or agree to be accepted, nor would I contrive or prompt others to accept as priests those who have married widows and those priests who, after their ordination, enter in wedlock. I would ordain only those who present themselves with Yogakuri

(agreement signed by the parishioners) true, lawful and without deceit and guile and that too only after further investigation and test. I would never accept nor agree nor sanction to accept and associate with, anyone who had been accursed or dispelled by Their Holinesses the Patriarchs of Antioch. I would never be partial nor would I ordain priests, outside the jurisdiction, which from time to time might be entrusted to me, nor would I accept in my jurisdiction anyone from another jurisdiction without due enquiry in the churches under my jurisdiction, and might be accepted only if it is found to be according to law, order and circumstance, and in the case of those who are not accepted, none of their spiritual or religious needs would be attended to, nor sanction the same. I would suffer all hardships and persecutions and sorrows that might come to me from other denominations. If by His Holiness the Patriarch of Antioch I am ordered to go to or to arrive at any place at any time, I would not refrain from going or arriving at the place even disregarding my feebleness and weakness on account of sickness or old age — I would never do anything for which I am not empowered by the priestly dignity I have received or might receive hereafter, or do anything objected to and disallowed—such as one bishop consecrating another bishop and such other things and again, I would never, never act or cause to act contrary to the decrees, laws and canons, specified in this Udam-padi. And if I act in contravention,—all those who act and all who accept and receive them shall be accursed, and anathematised. I fully believe that I too from that moment would become as one of them. I believe that the anger of God came upon Korah, Dathan and Abiram, and their fellowmen, 250 priests who offered incense in enmity to Moses, and the earth opened its mouth and swallowed them. May God keep me aloof from acting like them.

8. I, the humble one, would never, at any time act in contravention to the decrees, laws and canons, specified in this Udampadi and also other canon decrees and laws and so many other decrees, observances and rules which are deemed as canon decrees of the Jacobite Syrians, which also should have been mentioned here but not specifically recorded fearing the length of this deed. Again, I would never do anything either publicly or in secret against any Pontifical Order that emanates from your Holiness or from your Holiness' successors, and would neither act, nor cause to act, speak nor prompt others to speak nor assist directly or indirectly, nor do I agree or make others to work against those Pontifical orders. Never would I spoil them nor break them nor stand against them, nor would I join any other faith other than that of the Jacobite Syrians, nor do anything contrary to the traditions of the Syrian Church nor receive (other ones) and I would never believe in any faith which is not in confirmity with the faith of the three H. Synods. If I believe anything else, as Satan and Cain were cursed by God, I too will be accursed by the mouth of God and by the mouths of St. Peter the Head of the apostles of our Lord, and by the mouth of St. Ignatius Noorono and by those of the holy Fathers and Malpans breather on by the H. Spirit, who were assembled in the 3 holy Synods, and by the mouth of His Holiness the exalted Moran Mar Ignatius Patriarch, who is equal in authority to St. Peter the Apostle and by the mouths of all High Priests who for ever become successors to your Holiness on the Apostolic Throne of Antioch. And in addition, I will become one who is separated from the Holy Church of God expelled and banished from the Communion of the Holy Mysteries and from the spiritual graces and positions I have received and become one deprived of the white Robe of High-priesthood, and may the ange1 of God be on me.

9. As is recorded in the Evangelion — what ever you bind on earth will be bound in Heaven so that the judgment might be true — I will be liable to be judged, deposed and cursed by your Holiness by virtue of the authority granted to your Holiness by God, and if I change or alter anything from this Udampady which I have with my own will and without compulsion executed and submitted before your Holiness, and if I retract from any of my aforesaid promises, it is lawful for your Holiness to expel me from all churches and to publish that I am a liar, so that nobody might believe me. If and when either your Holiness or those Holy Fathers who succeed your Holiness on the Throne, does as cited above, this Udampadi shall be received back remitting Rs. 2550/-

10. I pray to the mercy of God and our Lord Jesus Christ to help me and strengthen me by divine grace to fulfil truly my promises, I have made and to render me grace to meet our Lord with joyful face when He comes to judge the quick and the dead and to reward each, according to his works, good or evil. I pray that, I may not be counted with the liars but only with the true.

11. I do confess before God and before his holy Altar that, the holy angels and the living cross, and the worshipful Evangelion, and this assembly of clergy and revered laymen are witnesses to my promise.

Amen — Barekmor al Subkomo, (bless my Lord, for forgiveness) 1876 Vrischikom 27 (1052 Vrischikom 26)

Witness — Variath Geevarghese Kathanar, residing in the East Church Parur — from Edappally Kulangara of Machathuruthi Muri, Vadakekara (Sd.)

Do. Angadi, Muttathottil Kumari Poulo Varieth. (Sd)
writ ten in their presence. Geevarghese Dayaroyo. (Sd)

Fees - Fanam, 35. Residence fees; Fanam 49. Copied by clerk Viswanath Iyer (Sd.) compared and examined by Mogu Velupilla (Sd)

Registrar Padmanabha Ayer (Sd)

A Free translation from Malayalam

Note.- What a Scholar SAINT found obligatory and useful, in 1876, a scholar found harmful and useless in 1910 !!

PART II

THE APOSTOLIC FAITH

CHAPTER I

GOD

1. Is it reasonable to believe in God ?

Our belief in God is not founded upon argument. As St. Augustine says it was not God's will to save His people by Dialectic, God's revelation of Himself is accepted by faith and faith is in no way contrary to or inconsistent with reason. Though our faith is not founded upon argument it is backed by arguments.

Reason unaided by revelation can prove that God exists. There are some traditional arguments for the existence of God.

- 1. Argument from the General Consent.** Irrespective of race, caste or colour or country, people had some god or gods, whom they worshipped. As there is in man's nature a need for worship, which follows that it should be satisfied. If this is true, the means of satisfying that need exists. If people of all ages for thousands of years, need a God to worship, there must be a God or that need would not have arisen. Since the human race universally feels the need of God, it is for those who deny the existence of God to prove their case.
- 2. The Cosmological Argument.....or the Argument from a First Cause.** Every effect must have a cause. The whole universe, which is an effect must have had a cause which can only be found in God. Science has certainly succeeded in prolonging life but it has not yet defined the origin of life. If God is the First Cause, He is the Only Cause. When this is admitted, it follows that God is self-existent and -self

determined, because, He who is the cause of everything must be uncaused, that He is Personal, for an impersonal being cannot be the cause of personality; that He has a free will; that since the universe constitutes a single order the cause of it must be One. and that He is Infinite, for He cannot be limited by anything except His own nature.

3. **The Teleological Argument** ... or Argument from Design

Taking for example the human body, the flora and fauna, one is forced to believe that such a vast system cannot have come into existence without Someone to design it. Letters of the alphabet thrown at random make not a word. If this is true the chance that the universe could have taken its present form by a chance coming together of atoms, is also meaningless. The safe conclusion is that the Designer of the universe is a Single Personal Being of Supreme wisdom.

4. **Moral Argument**..... All men possess a distinction between right and wrong which we call the conscience. The presence of conscience in man leads us to believe that there must be in the universe some universal standard of goodness. That voice within us, tells us that certain things are wrong and which disturbs our peace when we do evil things. If there was nobody to whom we are accountable, there would be no reason to be thus disturbed. Conscience speaks of necessary duty that we owe. It brings us to an obligatory law, whose commands are final and unquestioned. Law implies a law giver; who can be the final Authority, save God, the Original Source of all morality. Conscience is merely His voice.

5. **The heavens show forth His glory** and the firmament declares the work of His hands. (Ps. 18:2) Within this vast universe there are innumerable stars like our sun, and planets like our earth all of which move at astounding speed in obedience to fixed laws which produce a perfect heavenly

harmony. The astrophysicist thereby predict to the minute, astronomical events, such as eclipses. "Everything that moves is moved by another".

WHO IS GOD?

1. God is the Supreme Being, infinitely perfect who made all things and keeps them in existence. All things depend on God; they begin and continue to exist by the power of God (Ps. 114:3, Acts 17;25-28) 2. God is an infinitely perfect Spirit, with perfect understanding and free will, having nothing material about Him. He is immortal and has no end, because He has no beginning. He possesses every perfection without limit. 3. He is self existing, because He does not owe his existence to any other being. 4. God is infinitely perfect, because He has all perfections without limit. Every creature is finite for it has the limitation of dependence on the Creator for its existence. 5. God is eternal, all-knowing, all-present, and all-mighty. He is Eternal, because He always was and always will be, and that He always remains the same (Angels and the souls of men are eternal in the sense that they will live for ever, but they, unlike God, had a beginning and are subject to changes (Ps. 89; 2 James I: 7.) He is All-knowing. He knows all things, past present and future, even our secret thoughts, words and actions. Every creature, in its actions depend upon God and any goodness in creatures is but an imperfect reflection of God's perfections. God's knowledge of the future does not take away our freedom, but leaves our will free to act. We are responsible for our free actions, which will be rewarded by God. (Heb. 4;3) He is all-Present; He is everywhere by His power; all things are under His authority, (2) Nothing is hidden from Him (3) By His Essence, He is in all things as the cause of their being (Ps. 137:7-10). Although God is everywhere, we do not see Him, because He is a Spirit. But the splendid order and the beauty of the creation should constantly remind us of Him (Jn.4;24). God sees us and watches over us with loving care (Pro. 15:3 Math. 6:28.32) This loving care is called

divine Providence. i.e. God's plan for guiding every creature to its purpose i. e. its proper end. (Ps. 103:27-30, IPet. 5;7) God is Almighty - God can do anything that is not opposed to His perfection (Ps. 134:6, Luk;1:37 He is All-wise. If we do not understand why or how God does certain things or permits them, it is because our limited minds cannot understand His secrets. He is All-holy, All-merciful and All-just (Lev. 19:2, Ps. 102:8.144:17,)

Besides knowing God by our natural reason, we can also know Him from supernatural revelation; from truth found in sacred Scriptures and in Tradition, which God Himself has revealed. Divine revelation contained in the Old Testament is called pre-christian. 1. Primitive Revelation (to Adam & Eve) Patriarchal Revelation, to Abraham Mosaic: to Moses and Prophets. Christian Revelation contains the truths revealed by Jesus Christ, either directly or through the Apostles. Sacred Scripture is the word of God written under the inspiration of the H. Ghost and contained in the Old & New Testaments. "Inspiration is the actby which God moves and directs the sacred writers to commit to writing all those things that He wishes them to write. They act as instruments of God." Tradition is the unwritten word of God - truths revealed to the Apostles and not committed by them to writing, but handed down by word of mouth These truths which were later committed to writing by the Fathers of the Church have been preserved and handed down to the present day.

(Jn. 15:15, 21:25, 2 Thes. 2:15, 2" Tim. 3:6. Heb. 1:1)

Belief in God Modern Age.

There is a notion that there is a conflict between Science & Religion. But the history of the natural sciences affords striking refutation of the fallacy that a man cannot be at the same time, a scientist and a christian. Pascal says, a little knowledge estranges one from God: while great knowledge brings one nearer to God." Scientists such as

Newton, Kepler, Humphry Davy, Faraday, Dalton, Lord Kelvin, Oliver Lodge, Copernicus, Nicholas de Costa, Galileo, and many others. In Electricity, Galvani and Volta, Ampere, Marconi and others, all were devout Christians. Sir Isaac Newton writes "The origin of the material world must be ascribed to the intelligence and wisdom of a most potent Being, always existing and present everywhere, who controls according to his good pleasure all parts of the universe, than our soul controls by its will, the movements of the body."

THE H. TRINITY

There is only one God (Deut. 4, 35. Is. 45;5,
Mk. 12 ; 29)

2. In God there are three Divine Persons, The Father, Son, and H. Ghost. Existence of the H. Trinity is a supernatural mystery., and therefore human mind cannot know it fully, unaided by revelation.

(see Math. 28; 19. Jn: 14 16, 17.)

There are foreshadows in the O. T. Use of the Plural Number by God. Gen. 1:26, 3. 22. 9; 7, Is. 6:8

3. The H. Trinity is doctrine of revelation and not of reason. It is proved by scripture, which is the record of revelation. A study of scripture will show that.

- | | |
|---|-----------------------|
| 1. There is One God | Mk. 12;29 etc. |
| 2. The Father is God | Jn. 6: 23'' |
| 3. The Son is God | Jn. 'I : I |
| 4. The H. Ghost is God | Mk. 3:29 |
| 5. The three are separate from each other | 2 Thes. 3:5; Jn. 3:26 |
| 6. The Father is Personal | Jn. 6:9 |
| 7. ,, Son ,, | Mk: 14:62 |
| 8. ,, H. Ghost ,, | Rom. 8:26 |
| 9. The Three are One. | Math. 28:19 |

“Mar Yakob in his work “Seemotho” says, there is one God, one Nature, One Essence, One will, but 3 Persons like MIND, WORD as SPIRIT. He gives an example: the Sun-As light and heat are of the sun, not separable from it, so are 3 Persons in the God - head.

According to Bar Hebraeus—Existence, Knowledge and life, Existence as the Father, knowledge as the Son and Life as the Spirit”.

The First Person in the Trinity is called the Father, not because He is greater or older than the other two Persons, but because He is unbegotten and because from all eternity, He begets ‘the the Second Person’ (Jn. 5:18, 2 Cor. 1 ; 31)

The Second Person of the Trinity is called the Son—because from all eternity, He is the Only begotten of the Father. The Son is called the “Word” of the Father because He proceeds from the Father as the human words proceed from the mind, simultaneously (Math: 11:27 Jn I:11)

Scripture passages that show, He is the SON OF GOD

Math. 2:15; 3:17 4:36 Lu. 1:32,35. 3.22,
4: 3,9,34,41 Jn. 1, :18,34.40. 3:16.18. 35,36. 5:22,23.
6:40.69. 12:26, 13:3. 14.13 15:23, 16:27,30, 17:1 19:7
ROM. 1:9 5:10, 8:3,29,32 1. Cor: 1:9, 2 Cor, 1:19,
Gal. 1:16, 4.4,6 Ph. 4.13, Heb. 4.14 I JN. 2:22
Rev. 2:18.

THE HOLY SPIRIT

Eternal (Heb. 9:14) Omnipresent (139 Ps. 7-13) Omniscient (I Cor. 12:10, Omnipotent (Lu. 1:35, Rom. 15:19) Author of the New birth (Jn. 3:5,6.) the Spirit and Glory of the Lord (I P. 4:14) Inspiring scriptures, 2 Thi. 3:16, The Source of Wisdom Jn. 14:26, 16:13, I cor. 1 ; 8, Comforter of the Church—Act. 9:31 Sanctifier of the Church Rom-15,16): He creates and gives life-Jn. 33:4. He spoke in and by

the Prophets Act, 1 16, 2 Pet. 1:21 The Comforter proceeding from the Father Jn. 15:26. Works according to His own will 1 Cor. 12:11, , Reveals the future Lu. 2;26. Teaches the saints to answer persecutors Mat. 13; 1, Lu. 12; 12. Guides into all truth, Jn. i4;26,i6;13. Directs the decisions of the Church. Acts. 15;28. Enables ministers to teach 1 Cor. 12:18.

Symbols of the Spirit Jn. 3:5, 7:38,39 WATER fertilising, refreshing, freely given, cleansing, abundant.

FIRE Math. 3:11 Illuminating, purifying,

Wind Act, 2:2. Powerful, reviving, independent.

OIL Ps. 45:7 consecrating, comforting, healing, illuminating.

DOVE Math. 3:16 Gentle.....A voice Is. 6:8. A Seal Rev.7:82

Cloven Tongues Act. 2:3, 6-11

There had been heretics from the early centuries, propagating false teachings about the Trinity. Cerinthus, in the 1st. Century, and Mani and Marcion and Nestor, against the Divine origin of the Son of God, and Arius, against His Divinity and co-existence with the Father, and Macedonius, against the co-existence of the H. Spirit with the Father and the Son. The 3 Aecumenical Synods of Nicaea 325, of Constantinople - 381 and of Ephesus-431 uprooted these heresies and explained the true Rule of Faith.

THE INCARNATION

As the word proceeding from the mind, takes form in writing, "Word" the Son, proceeding from the Father took flesh from the Virgin. When He took flesh from the Virgin He did not move from His Heavenly Throne. He was at once, on the heavenly throne and in the virgin's womb. (salmooso). As the mind of man reaches objects in the distant scene and his mind is not going there either, so also is the Word, when incarnated. (Seemoso) God could have turned men to righteousness and save them by a mere gesture. Bar Hebraeus says that God did not want to force, men, but left him to use his free will.

The Son of God, the Second Person of the Trinity, took unto himself human nature, when He was born of the Blessed Virgin Mary. By Incarnation is meant that the Son of God, remaining God, took unto Himself a body and soul like ours in Mary's womb. Thus Jesus Christ was truly God became man. He had the same divine nature as the Father and he was truly man, because He was Mary's son; He had a body and soul, like ours. Jn. 1: 1,-4 explains the matter.

In treating the Doctrine of Incarnation, we are dealing with a subject full of Mystery. Jesus Christ is Perfect God from all eternity and perfect Man in time. It must be noted that Godhead did not descend into the child of the Bl. Virgin, at some interval after his birth (as Nestorius says). From the first moment of the conception of Jesus, in Mary's womb, the Godhead and the manhood were joined together in One Person, never to be divided. This is the ground on which Virgin Mary is called the "Mother of God" by the Church. The title was given not so much as to honour her, as to safeguard the truth concerning the union of the Divine and Human Natures of Jesus in her womb. Even the death of Jesus upon the cross did not disturb or sever the union, begun before birth. His death was parting asunder of soul from body, yet even so parted, neither soul nor body was divided for an instant from the Godhead. The dead body resting in Joseph's tomb, was the body of God. The soul active in Paradise, was the human soul of God. The language of the N. T. explains that the Lord of glory was crucified, that the Church was purchased by the Blood of God., that the Son of Man was in heaven, whilst upon earth (Lu. 1:43. 1 Cor. 2;8, Acts 20;28, 1 Jn 1 : 1 Jn. 3;13)

The Person who was born of the Virgin, was none other than the Son of God; Person, baptised was none other than the Son of God. the Son of God was condemned; and

no other that was crucified". The holy Fathers have firmly expressed this truth. "It was not one which the Father brought forth, and another that Mary brought forth; but Him whom the Father brought forth, the Virgin too brought forth. His birth from the Father was spiritual; His birth from the virgin was in flesh." , 'Even from the tomb, my bones will proclaim, that the virgin brought forth God. If I doubt, I am stripped off from truth....." (Prayer Book) Thus the acts of the manhood are ever the acts of the Godhead. The words which Jesus said with human lips, are the words of God. The work, He wrought as man, such as His death and resurrection are the works of God, and therefore effectual to the salvation of the world.

2. The Purpose of the Incarnation.

In the holy Scripture, the Incarnation is generally regarded as the remedy for the Fall. In accordance with this, let us consider the purpose of Incarnation to be the uniting of fallen man to God, or in other words, making "Atonement".

Man was originally created in the IMAGE and LIKENESS of God. "We may regard 'the Image' as marked upon the soul. This structure is revealed in the exercise of the memory, the understanding and the Will. The soul is one, yet in structure, threefold. Nothing can destroy the Image: it remained after the Fall, though seriously marred (Adam remembered God's injunction, he understood the approach of God, he decided to hide) The 'Likeness' depends upon Grace. A soul in the state of grace, is in the likeness of God. When God created man, He pronounced him very good, because he was perfect. His perfection consisted in the happy agreement of body, soul and spirit and was due to the subjection of the whole man to God, and Grace. To the gifts of nature in man, was added a gift beyond nature for the guidance and sanctification of the whole man. So long as Adam was guided by the like-

ness of God, there was no conflict between duty and inclination. He loved right and was ignorant of wrong, and by the divine guidance, union was preserved between himself and God.”

By the Fall Adam became imperfect and handed down the imperfection to all his posterity. Of Seth we read ‘Adam begat a son in his own likeness. (Gen. 5:3) In time, the imperfect offspring became a parent with a like result.

As a result of the Fall, separation between God and man, at once resulted. Man fell out of the harmony with God’s Will, fell out of correspondence with His Grace. “Adam and his wife hid themselves from the presence of God. (Gen. 3:8) Cain also said “From Thy face shall I be hid. (4 : 14)

The object of the Incarnation was to remedy this disorder by restoring to man, the likeness of God, which he had lost by sin and by this means to re-unite man with God.

The Son of God took all the elements of our humanity without their disorder. He was born without sin, is same as He was born in the likeness of God. “He is the express image of God’s Person (Heb. 1:3). No defect was passed on to Him, for He alone was conceived by the H. Ghost, of a pure Virgin. In Him dwelt all the fulness of Godhead bodily (Col. 2:9) Christ became Head of man’s race, that in Him we might recover the likeness of God which in Adam was lost (Irenaeus A D 136—202) Again, the object of the Incarnation was the re-union of man to God. or the making of the ‘Atonement’. The separation caused by sin, necessitated a Mediator, who must be God and Man — rather, God—Man. The Incarnation joined man to God. God was in Christ reconciling the world unto Himself. (2 Cor. 5. 19) Sin, not only caused the loss of God’s, like-

ness and man's separation from God, but it also incurred a debt to God, which fallen man was incapable to pay. A sacrifice for sin must of necessity be offered. But as all were guilty, no man was able to ransom either his or others' soul. No man may deliver his brother or make agreement for him. In this position, the Son of God stepped in. By an act of Mercy, the Eternal Son became incarnate., that He might offer himself as the sacrifice for the sins of a lost world. As sinless man, Jesus had no sins of his to atone for, As Almighty God, He was able to pay the ransom.

THE REDEMPTION Our Lord, as the Redeemer of this whole world, offered His sufferings and death to God as a fitting sacrifice in satisfaction for the sins of men and regained for them the right to be children of God and heirs to heaven. Christ was both priest and victim in the sacrifice whereby He redeemed us. As priest, He offered His passion and death to God for us and as victim, He suffered and died. HE PREACHED to the spirits of the dead. (1 Pet. 23 ; 19) His body was buried in a tomb and His soul passed to the abode of the dead. He preached the good news of the redemption, which He had fulfilled by His death and he offered them salvation Himself.

The Godhead was joined with the body and soul of Christ. It did not separate from either when they were parted asunder in death. His body even in death was the body of Son of God and therefore suffered no corruption. It waited in the tomb for reunion with His soul and on the 3rd day He rose again from the dead. The Risen Lord showed himself to those whom He loved, in a spiritual body which was the same body, that He had before His death but which had supernatural powers (Jn. 20;11,29) The Lord showed Himself many times during the 40 days for individuals and groups. It was no spiritualistic manifestation, but a real appearing of the Risen Lord in His glorified body. He talked with them about the CHURCH

the Kingdom of God (Act. 1;3) He submitted Himself to be touched by them; He took food and ate before them. They saw and they believed. (Jn. 20;20) and they became witness of the resurrection, for which he suffered persecution and martyrdom. The fact of the resurrection is the great proof to men that—He was what He said, He was. St. Paul asserts that if Christ hath not been raised, then our preaching is vain and your faith also is vain. (1. cor; 15.14) Resurrection sets the seal to the truth of all the revelation of God in Christ.

Because Christ has risen, we know (1) that it is possible for men to rise and that death is not the end. He will raise us to share, body and soul in the life of glory with Him (Jn. 11: 25,25) (2) As by man came death, by Man came also the resurrection. As in Adam all die, so also in Christ shall all be made alive. (Heb 2; 14-15) (3) He brought to naught the devil, who had the power of death and delivered all from bondage. Christ rose from the dead to die no more. He died unto sin once for all but the life He lives, he lives unto God. (Rom 6;9, 10.) His sacred humanity, in, its glory was no longer limited by time and place.

The Ascension

On the 40th day, our Lord led His Apostles to the Mt. of Olives and while He blessed them, they saw him lifted up. By this they understood that Christ has entered into His glory. He ascended into heaven not as He came. He descended to take our humanity, He ascended in our humanity. God came; God-in-man returned. Jesus has not put away the human nature, which He took once for all in the womb of the Mother of God. After Ascension, He sat on the right Hand of God. He appears before the face of God on our behalf. (Heb. 9;24) He is our great High Priest. Our salvation depends not only on the act done once for all in Calvary, but also on that same act, ever present at the Throne of God., and our union with Christ, who continually offers himself sacrificed for sin, and

presents 'us in union with Him, "We have an Advocate before the Father (I Jn. 2; 1.2)

When His visible presence was about to be taken away, He said "Lo I am with you always" He is present still, because His Spirit is present. It is the working of the H. Spirit to make Christ really present to the faithful, everywhere.

This mystical union between us and the Ascended Lord, this sharing in the risen life by the power of the H. Spirit is effected in us thro' our being brought into the membership of the Church and thro' our participation in the Sacraments.

Fifty days after Resurrection, on the Jewish Feast of Pentecost, the H. Spirit came upon the Apostles. On that day the CHURCH BEGAN TO FUNCTION. As St. John had said, they received the Baptism of the H. Spirit and of fire. which Christ had promised them (Act. 1:8) The Apostles were empowered by the H. Spirit to continue Christ's work on earth to preach in His Name, to make disciples from all nations and to baptise them in the name of the Father, Son and H. Spirit. The Grace and Truth which Christ brought were now also in the Church, the Mystical Body of Christ, in which the H. Ghost dwells and in which He works for the salvation and sanctification of mankind.

The Apostles and those whom they sent forth went preaching the word and bringing men to the fellowship of the Church. The Church extended from the H. Land to Antioch, Ephesus, Asia Minor, Macedonia and Rome in the midst of oppositions and persecutions. It was St. Peter who first opened the door of the Church to gentiles and showed it to be the catholic, universal God's means of salvation to all mankind. We may sum up the message of the Apostles to the Church, in the words of St. John;

"That which we have seen and heard, declare we to you also that ye may have fellowship with us, yea, and

our fellowship is with the Father and with His Son, Jesus Christ.”.”. (Jn. 1:3)

CHAPTER II

The Church and Sacraments

During our Lord's sojourn in the world, God's direct way of giving grace and truth to men was by bringing them into touch with Him; Now God's direct way of giving them Grace is by bringing them into the union of the Church in its visible organisation. "The Church is the extension of the Incarnation." Like as Christ Himself so is the Church, the treasury of grace, the Ark of safety. Christ was the way, the life, and the Truth, and now Church is the way in which God wills all men to be saved, through which they shall receive the truth, the life, the light and grace of God.

The Church is the Body of Christ (Rom. 12:5) By this St. Paul means that the Church is as truly and as closely united with Christ as the limbs of the body are with the head; that Christ and Church are inseparably, one. "Ye are the body of Christ and severally members thereof" (1 Cor. 12:12-27) (2) Our Lord says "I am the Vine and you are the branches, He that abideth in me and I in him bringeth forth much fruit; for apart from me, ye can do nothing" (Jn. 15:5) The limbs of a body, the members of a family, the branches of a vine are parts of the one whole, so long as they remain in it and sharing its life. Similarly, those who are made members of the Church, belong to it and are parts of it unless they have separated from it, or been separated from it, thereby losing their share in its life.

The early Church brought to its fold "those such as should be saved" Act 2:47 The Church - the Body of Christ is one whole. If one or many separates from it, the One Whole still remains. Its unity will abide, even if every member of it on earth broke away from it. The Church in this world is not the whole of the Church. All generations of the

faithful that have been in the Church on earth, remain its members still, united with Christ and living by His life.

God's way of salvation through Christ is not simply to save individuals separately but to save them by bringing them into the membership of Christ's body, the Church. He saves us individually by making us members of the Church, for which He died and to which He gives life. It, therefore, follows that those who knowing, what they are doing, wilfully turn away from the Church and Sacraments cannot expect to share in God's mercies of grace and truth, any more than those who wilfully refused to come to Jesus, when He was on the earth.

What the Church is not 1. It is not the company of the elect, whose names are known to God only, as some people say. (2) It is not the sum of all those who love the Lord Jesus., as others say. (3) It is not a contractual society: the bond of union is a contract between the members, for example—A group of people join together for a purpose; a club or it may be for worship. They draw up their rules, they elect the office-bearers and they can if they desire dissolve the society as they formed it. In brief—the members are prior to the society. Another kind of society is the Organic one; for Ex.—the Family. We did not choose our family, we were born into it. We did not form it and elect father and mother as office bearers. We belong to it by birth. The Church is not a contractual society; but an Organic one. The members are not prior to the Church; the Church is prior to its members. The bond of union is not contract, but birth; not indeed natural birth, but the new birth, which is conveyed by Baptism.

The difference between the Church of the Old Covenant and the Church of the New Covenant are.(1) The former was 'after the flesh'; the latter after the Spirit. (2) The former was confined to one nation; the latter is open to all

nations. (3) The former was subject to the law; and was in process of education (Gal. 3;24) the latter is grown to manhood, united with Christ and filled with H. Spirit. The Church's relation to Christ is compared by St. Paul to marriage, (Eph. 5;29), the Lamb's wife in the Revelation. (19;7) Tertullian says; He cannot have God as his father, who has not the Church as his mother."

The privileges of membership in the Church—It is by admission to the Church, that we become (1) partakers of the benefits of Christ's death, by union with His risen and glorified life. (2) of life in grace thro' sacraments, which Church alone administer.

Our Lord proclaimed to the Apostles, especially to Peter at Ceasri Philippi, about the foundation and building of His Church (Math. 16;18) and in John 21, we see that the whole Organisation and its administration, entrusted to Simon, son of Jonah'. In the Acts of the Apostles, we see instances of Peter's rule in the administrative, legislative, fields.

The purpose of the Church is four—fold.

- 1) to worship God (liturgical)
- 2) to proclaim gospel (missionary)
- 3) to teach and maintain Faith (Doctrinal)
- 4) to administer the means of Grace. (Pastoral)

All things, above all, man, was made to worship God. The Church is to be the means by which man should be able to worship God perfectly. Man, a social creature has a corporate worship and the corporate worship finds its fullest form in the Eucharist.

2. Man cannot worship God, unless he knows Him. The 2nd purpose, therefore, is to proclaim the Gospel, to all. (Math. 28.19, Lu. 24; 47; Act. 1;8)

3. The believer should be taught what he should believe and also what he must renounce. The Church being the custodian of the truth, is given the authority to teach. Math. 28;18 and to expel heresies and false teachings.

4. Above all, the purpose of the Church is to administer the means of Grace—the Sacraments. It is the Minister of the Church to whom the sacraments are committed. (I Cor 4;1)

The members of the Church are baptised. No one can be admitted by any other way. Confirmation (the anointing of the H. Mooron) is the perfection of Baptism. The early Church everywhere—and still in our Church, Baptism and Confirmation are always administered together.

The membership of the Church, attained by Baptism and Confirmation is retained by the H. Communion, after self-examination and confession.

The Marks of the Church.

In the Nicene Creed we declare that we believe in "the One Holy, Catholic, Apostolic Church. The Church is ONE.

One Holy.....

The Chief marks of the Church are four. It is ONE, HOLY, CATHOLIC & APOSTOLIC. (Nicene Creed.) Sacred scripture teaches that the one true Church of Christ must have these marks, and the marks are an indication that God guides the Church.

The Church is **one** because all its members, according to the Will of Christ, profess the same faith, have the same sacrifice and sacraments. 1 Cor. 10:17, Rom. 12:4,5,

Eph. 4: 4-6)

The Church is **holy** because it was founded by Jesus Christ, who is all-holy and because it teaches according to the Will of Christ, holy doctrines, and provides the means of leading a holy life thereby giving holy members in every generation.

This is evident from the prayer of Christ for His apostles. The lives of the saints and martyrs prove how effective are the means of grace with which the Church is en

dowed. It might be true, some members do not use the means of grace at their disposal. Christ foretold that there would be good and bad members in His Church, as we read in the parables of the fishes in the net, and the cockle among the wheat. (Math. 7: 15-20; Titus. 2: 13-14, 1 Jn. 3-5)

The Church is **Catholic**, because, it is destined to last for **all** time: it never fails to **fulfill** the divine commandment to teach **all** nations **all** the truths revealed by God.

Christ asked his Apostles to go forth and make disciples of all nations and to teach all that He has commanded; and promised them that He would be with them even to the end of time. The church today teaches the same doctrine, it received from Christ. It has existed, since the day it was established, tiding over persecutions. But Christian 'sects' began later, many of which became extinct after some time; and new ones sprouted up in recent years, twisting verses of the N. T. - as to suit their opinion. (Math. 24: 14, Mk. 16: 15, 16. Acts 1;8.)

The mark, 'Catholic' was given more stress by, the Western Church, whereas the mark, 'holy' (Orthodox) was used by the Eastern Churches eg;- 'Roman Catholic' 'Syrian Orthodox' -etc.

Why is the Church 'Apostolic'?

Because the feeding of the Church was entrusted to St. Peter and in union with him other apostles spread, taught and governed the Church and after their time by other Lawful Successors and preserve the same doctrine. (Math. 16-18 Jn. 21.

He who fails to trace his Church's apostolic succession and apostolic doctrine thereby concedes that his sect is not apostolic.

The Church is called 'the mystical Body of Christ' "because its members are united by supernatural bonds with one another and with Christ, their Head, thus resembling the members and Head of the living human body".

Regarding the Church

1. It is our Lord's - Math-16. 16:-
2. „ a Teaching Church „ 28: 30
3. „ a witnessing „ Acts 1: 8
4. „ a governing ” Jn. 21: 15, 16, 17
5. „ a hierarchical „ with Bishops, Priests
and deacons. Act. 6, 20-
6. „ guided by the H. Spirit. Jn. 16-13
7. “ The House of God, the
pillar and ground of the truth. 1 Tim. 3.15

8. It is the **Church** that fought against the Arian heresy against the Divinity of Christ (Synod of Nicae 325) and the heresy of Macedonius against the Divinity of the H. Spirit (Synod of Constatntinople (381 AD) (Had the Church been silent, an Arian or Macedonian Church discarding the Divinity of Our Lord and the H. Spirit! would have been everywhere.

9. It was the Church that gave us the Canon of the N. Testament.” At length, a decree was issued respecting the contents of sacred Books at the council of Carthage AD 397 and the books of the New Testment, as we now have them were settled by the authority of the Christian Church” (Helps to the study of the Bible-P3 Oxford.)

The Early Fathers of the Church about Church.

St. Clement-(92-101) AD “Through country side the apostles preached and they appointed their earlier converts, testing them by spirit to be the bishops and deacons of future believers.”

St. Ignatius. (98—117) we must look upon the bishop as the Lord himself. St. Iraneus. 177 AD. It is necessary to obey those who are presbyters in the Church, those who have sucession from the Apostles, those who have received with the succession of the Episcopate, the sure Charism of truth.....But the rest who have no part in the primitive succession, and assemble where-so-ever they will, must be held in suspicion.”

Those who make Schism.....who look to their own advantage rather than to the unity of the Church, who for any kind of trifling reason, cut apart and divide the Body of Christ.....they are outside the bounds of truth.

Tertulſian-196. We walk in the rule, which the Church has handed down from Apostles, the Apostles from Christ Heretics cannot be Christians, Heretics have no fellowship in our discipline Cyprian- (258) There speaks Peter teaching in the name of the Church and showing that evens if a stubborn and proud multitude withdraws because it doesn't wish to obey, yet the Church does not withdraw from Christ. The people, joined to the priest and flock, clinging to their shephrd are the Church. You ought to know that the bishop is in the Church and the Church in the bishop.....”

Firmilian (d-268) Heretics who have parted themselves from the Church can have nothing to do with power and Grace; since all power and Grace is settled in the Church where, preside presby ters who possess the power both of baptising and of imposing hands and of ordaining”.

St. Jerome. Heretics bring sentence upon themselves since by their own choice, withdraw from the Church and constitute damnation. Between heresy and schism this distinction to be made; that heresy involves perverse doctrine, while schism separates from the Church on account of disagreement with the bishop.”

CHAPTER III THE HOLY SACRAMENTS

What is a Sacrament? “Sacraments are the visible acts of invisible means of grace, which our Lord ordered and instituted as necessary for the salvation of the human race.” Our Lord instituted the seven Sacraments during His public ministry and after the resurrection. They are ordered and instituted by Our Lord by words and examples. Many of His words and acts are not mentioned in the

Bible. (Jn. 21;25) God gives us inward and spiritual Grace and by Grace we mean the heavenly life of Christ, given to us, who are made one with Him. Our Lord ordained outward means to give us Grace, because this is the method, which the nature of man demands. We have an outward body and an inward soul joined in one.

God deals with us sacramentally. God is Spirit but when He took upon Him to deliver man, He did not abhor the Virgin's womb. Christ is Himself the greatest of all sacraments. The Babe of Bethlehem was the outward and visible sign of the reality given to man - God with us.

Sacraments are means by which, the power of God is conveyed to us, and are means whereby we receive the inward spiritual grace and a pledge to assure us thereof.

Sacraments are 'valid' when they are recognised by the Church as performed in accordance with her law. The Church is the steward of the Mysteries of God. She had been given authority to make rules and enforce them, here members are bound to obey them and if they deliberately break them they have no right to expect that God will give them His grace. The conditions required for a valid sacrament are - matter, form, and minister. - Matter is the material thing used; as water. H. Oil, Bread and Wine, laying on of hands etc. The Form is the words said which define the purpose with which the Matter is used. The Minister must be validly ordained Priest and none else, because it is only the Apostles, our Lord empowered to baptise, to give the H. Spirit, to absolve sins, and to offer the H. Eucharist. A validly ordained Minister is one, who has apostolic laying on of hands from Bishops, who can claim and prove their Apostolic succession. The unworthiness of ministers does not make the sacraments invalid. The effect of the sacraments depend on the promise of Christ and not on the unworthiness of the minister. It has to be remembered that he is a priest until he is excommunicated, and also that the unworthy minister receives his own damnation.

The Seven Sacraments of the Church.

Baptism—Confirmation (Mooron)—H. Eucharist—Penance—Ordination—Matrimony—and the Unction of the sick.

Baptism joins us to the Church and gives us the Grace of Christ. Confirmation strengthens the life by the power of the H. Spirit H. Communion nourishes and supports the life with heavenly food. Absolution restores the life when we have broken our union with Christ. Unction gives grace to the sick and dying. Ordination gives Grace to chosen men to share in the exercise of Christ's priestly Office.

Matrimony gives grace for the sanctification of the married and family life.

Sacraments are necessary. The fact that that the Son of God for our salvation was made flesh and that we are both body and soul reminds us that seeking salvation and sanctification apart from sacramental Grace, would be a folly. God makes use of human beings as His agents. When the Son of God took flesh; it was not without the consent of Bl. Virgin, who was God's agent in the Incarnation. When our Lord fed the five thousand, He used the Apostles as His agents. To fill the whole world with His Gospel, our Lord again used them as His agents.

We should come to our Lord in the Sacraments with faith and repentance. It is to them only, the effect of the sacraments flow. For example, take St. Mary, Joseph and the shepherds in contrast with Herod and the Jewish priests; the multitudes, in contrast with the woman, who had the touch of faith; or again the robbers crucified on either side of our Lord; the one was hardened in sin, the other entered into Paradise for he turned to the Saviour with repentance.

The Sacraments receive their power to give Grace from God through the merits of Jesus Christ., The Sacraments give Sanctifying Grace. when we receive them with the right disposition. The right dispositions are not prod-

ucing Grace; they remove the obstacles which would prevent the reception of Grace (I Cor. 11; 27) James 5; 14-15

Baptism and Penance are called the sacraments of the dead, because their chief purpose is to give the supernatural life of sanctifying Grace to souls spiritually dead through sins. The others are called the sacraments of the living, because their chief purpose is to give more Grace to souls already spiritually alive.

Sacraments that can be received only once are Baptism, Confirmation and H. Orders, because they imprint on the soul a spiritual mark that lasts for ever.

Early Fathers

1) St. Theophilus of Antioch (AD 185)..... Receive remission of sins through water and the bath of regeneration all who proceed to the truth and are born again and receive a blessing from God.

2) Tertullian, (In Baptism) The spirit immediately comes from Heaven upon the waters, making them holy of Himself and having been thus sanctified, the waters absorb at the same time the power of sanctifying.

3) Tertullian—The flesh is washed, so that the soul, may be made clean. The flesh is anointed, so that the soul may be dedicated in holiness; The flesh is signed, so that the soul too may be fortified. The flesh is shaded by the imposition of hands, so that the soul too may be illuminated by the spirit. The flesh feeds on the Body and Blood of Christ, so that the soul too may fatten on 'God.

4) Cyprian:—"..... In the saving sacraments.....divine benefits are bestowed fully upon believers'.

5) Cyril of Jerusalem-315 cleanse your vessel that you may receive more abundantly, for although the remission

fo sins is given to all equally, the communion of the H. spirit is bestowed in proportion to the faith of each:

BAPTISM

Baptism was commanded by our Lord. (Math. 28;19) In the New Testament, admission to the Church was always by Baptism. (Act. 2;38-41; I Cor. 1; 13; Act. 10; 47: 19! 3; Rom. 6:3) St. Paul tells that Baptism is the means of union with the death of Christ. (Rom. 6:3-11; Col. 2:12 . 2.) Baptism is the means by which the Church is cleansed (Eph. 5:26) He calls it the washing of regeneration and renewing of the H Spirit. St. Peter says that Baptism saves us (I P. 3;21) The principal source for the meaning of Baptism is Jn. 3;5. where our Lord tells Nicodemus that no one can enter into the Kingdom of God unless he has been born of water and the Spirit. Circumcision was the method of admission to the Jewish church. The Christian Church gave up circumcision. (Gal. 5;2., Act. 15;28)

Baptism is the sacrament by which our souls are given the new life of sanctifying Grace, by which we become children of God and heirs of heaven. We are adopted as sons of God. In human adoption, nothing is given to the foster-son that makes him similar to foster parent. But sanctifying Grace is infused into the souls of the adopted sons of God, which gives them supernaturally a likeness to God.

We have seen that by means of the Church we abide in spiritual union with Christ. But before this union, one should be brought into union with Him. They must be admitted into the Church, the means by which God makes us members, is the sacrament of Baptism. By means of this, we are not only made part of the Church, but also an inward change is wrought in us. In God's sacramental dealings with us, a real spiritual Grace is brought about by the outward act.

The gift of grace by Baptism is called Regeneration - new birth. As from our first parent, Adam we have received natural birth, from our Lord we receive supernatural life by the new birth of Baptism and we are grafted into the body of Christ's Church to which we did not belong by nature. (Rom. 11; 13-24) By natural birth we belong to this world; by our new birth, we belong to heaven which is our true home. Baptism was for each of us a new beginning; a death to our old life and a birth into heavenly life. (2 Cor. 5;17) Having once been admitted into this state of salvation, we remain saved souls and the work of Grace goes on in us., so long as we do not separate ourselves from it by wilful sins.

The Sacrament of Baptism was instituted by the Risen Lord before His Ascension. (Math 28; 18,19) The first administration of Baptism was on the day of Pentecost. (Act. 1: 37-39) From that time, Baptism has been the way of entrance into the H. Church; into the state of salvation

Again, Acts 16; 15,33; 8;38, 9;18, 1 Cor. 1;16, Acts. 10;47, 19;5 Rom. 6;3, definitely indicate that Baptism is the entrance to the Church. St. Peter points out, it is for salvation (3:21) In Titus 3; 5, St. Paul calls it washing for regeneration and the renewing of the H. Ghost.

The Effects of Baptism.

1. Adoption as God's child. Gal; 3; 27-29 Jn. 3; 50
2. This sacrament begets one to spiritual life, (As a person is not born a second time the sp. birth is only once)
3. In natural birth, we put on a form and likeness, which follows us upto death. Likewise, in Baptism we receive a Seal which cannot be rubbed off.

3) St. John Chrysostom says: We are entombed with Christ in the Baptism. As Christ cannot be entombed a

second time, so also the baptised cannot receive baptism, a second time. 'The Church accepts the baptisms of the Chalcidians, the Greek Orthodox, . If baptised in one of the Protestant churches, he or she should be confirmed by being anointed by the H. Mooron in as much as the said Churches do not employ the H. Chrism. (The sacra-of Bapt-publ- by Archbishop Mar Samuel Athanasius (1974.)

There are two pledges made at the baptism by the person, or by the god-parents-Renouncement of Satan, and proclamation of faith. First renouncing satan and all his ways and works, second, belief in Christ and all His teachings thro' the Prophets, Apostles, and the H. Fathers of the Church. He gives us sacramental grace to fulfil our promise. We are bound to live as Christians, because by God's grace, we can.

In baptism the name of a saint is given in order that the person may imitate his virtues and have him as a protector.

Baptism of the blood.....An unbaptised person receives the baptism of blood when he suffers martyrdom for the faith of Christ. (Math. 19 ; 39. Mar. 8; 35, Lu. 12; 8, Jn. 15; 13)

2. Baptism of desire.....An unbaptised person receives the baptism of desire, when he loves God above all things and desires to be baptised, but could not, owing to contrary circumstances. (Jn. 14;21)

To summarise-Baptism is the 1st sacrament, without which no other sacrament can be received.

2. By baptism we become sons of God. (Gal. 3;27 29., Jn. 3; 50 and receive remission of sins and the gift of the H. Spirit (Act 22; 16; 2;38) and the fellowship in the company of the children of God (I. Cor; 12, 13)

3. The sacrament is termed Baptism, because as by water the impurities of the body is washed away; so by baptism, one is cleansed of the blemishes of sin (Rom. 6:34,

Pet. 3; 2I, Act. 8; 17) It is termed 'light' because from the darkness of ignorance, one is brought to the light of divine knowledge, (I Pet. 2; 9) it is also termed 'Rebirth' because those who from the womb had a natural birth; by baptism are born again from the womb of the Church as children of Grace.

Early Fathers—on Baptism

1. *Justin Martyr*. (AD 110) It is necessary, to learn, in what way forgiveness of sins and a hope of the inheritance of the promised good things be yours. There is no other way than this. Be washed in the washing announced by Isaias (58. 11) for the forgiveness of sins; and henceforth live sinlessly."

2. *Tertullian*—190 A treatise on our sacrament of water, by which our earlier blindness is washed away and we are released for eternal life, will not be superfluous. (at Baptism) the spirit immediately comes from heaven upon the waters and rests on them, making them holy of Himself, and having been thus sanctified, they absorb at the same time the power of sanctifying."

In giving Baptism the primary right is had by the high priest, that is, the bishop and after him the Presbyters and the deacons, though, not without authority from the Bishop.

3. *Origen* (AD 244) In the church, Baptism is given for the remission of sins and according to the usage of the Church, Baptism is given even to *infants*."

"The church received from the Apostles, the tradition of giving Baptism even to *infants*. For the Apostles, to whom were committed the secrets of the mysteries divine, knew that there is in every one the innate stains of sin, which must be washed away through water and Spirit."

4. *St. Cyprian* (A D 244) How much more should an infant not be held back who having, but recently been born has

done no sin, except that born of the flesh according to Adam, he has contracted the contagion of that old death..."

5. *St. Cyril of Jerusalem* (315-386). The water cleanses the body, and the Spirit seals the soul..... When you go down into the water then regard not simply the water, but look for salvation through the Spirit for with-out both you cannot attain to perfection."

St. Ambrose (389) Unless a man be born again of water and H. Spirit, he cannot enter the Kingdom of God. No one is excepted; not the infant, not the one prevented by some necessity.

St. Augustine of Hippo (415) In the church there is great haste in baptising infants, because it is believed without doubt, that there is no other way at all in which they can be made alive in Christ.

(Ibid) The infant should be baptised, so that he may also enter the Kingdom of God. (This he wrote against Palogians, who propagated that infants - even if they are not baptised would enter the Kingdom)

(Ibid) 'Since others respond for children so that the celebration of the sacrament may be complete for them, it is certainly availing to them for their consecration.'

(Ibid) The custom of mother church in baptising infants, is certainly not to be scorned. By this grace, baptised infants too are ingrafted to His body, infants who are not yet able to imitate anyone..... If any one wonders why children born of the baptised should themselves be baptised, let him know.....that the sacrament of Baptism is most assuredly the sacrament of re-generation..... Baptism is given against original sin, so that what was brought by generation might be taken away by re-generation.

HOLY MOORON

Baptism is not complete without the anointing of the H. Mooron, The ancient churches testify that the anointing by was administered the Holy Mooron tered immediately after baptim and the H. Mysteries were given.

The anointing of the H. Mooron is the sacrament through which the H. Ghost comes to us in a special manner, and enables us to profess our faith as strong and perfect Christians and soldiers of Christ.

The following passages in the Acts of the Apostles testify that the anointing of the H. Spirit has to be received by the baptised. (8:14; 19;6)

We are not certain, from the sacred scripture the exact time and circumstances of the institution of the H. Mooron. According to Acts 1:2, our Lord before His ascension appeared to the Apostles and taught them regarding the Kingdom (the Church) The Book of common Prayer of the Church of England P. 122, Rev., F. E. Warren says:.. The rite of confirmation or laying on of hands' on these who have been baptised is coeval with the foundation of the Christian Church. Its institution may have been included among the things pertaining to the Kingdom of God' which our Lord spoke to the Apostles during the 40 days.....Acts 1:3. For we find the 'Apostles employing it almost immediately afterwards''.

Tradition of the Church says that on Monday after Pentecost Sunday, the Apostles consecrated H. Mooron, using olive oil and the myrrh and aloes' with which our Lord was embalmed (which they gathered from the empty tomb)

Anointing by the H. Mooron (Confirmation) is the sacrament by which the H. Spirit, in unseen manner seals. The H. Ghost came upon our Lord immediately after His baptism and full of the H. spirit, He began His ministry.

The H. Spirit came upon the Church on the day of Pentecost and the Apostles became strong to preach. He came to abide in the Church to teach it, and strengthen it and make it holy. And the same H. Spirit comes on the baptised to teach him, to sanctify him and to strengthen him to be Christ's faithful soldier and servant.

The Internal Effects are the sevenfold gift of the H. Spirit:-Wisdom, to know and love God.

Understanding, of what He has done and is doing in them,

Counsel, to know His will,

Strength, to carry it out,

Knowledge, of the true faith of the Church,

Godliness, in life and character,

Holy fear, of grieving God by disobedience.

The H. Spirit comes to each person to abide with him. The anointing of the H. Mooron, like baptism, may be received only once. Once we have been made the children of God, we remain so always and when we receive the H. Spirit we receive Him once for all. It is true that we may become unloving and disobedient children and we may grieve the H. Spirit by neglecting to use the powers and Grace given to us. But by repentance and confession the hindrance to God's grace which our sinfulness has caused, is removed.

As stated above our practice of anointing immediately after baptism is Apostolic and very ancient. Tertullian in the 2nd century says "After this, having come out from the bath, we are anointed with a blessed unction according to the ancient rule....." St. Cyprian also says "Whoso has been baptised must also needs be anointed, that having received the Chrysm ie- the anointing, he may be the anointed of God and within him the grace of God." In the Western churches, the chrism is postponed to the age of maturity. Even their theologians, now advocate for the

restoration of the Apostolic practice. "To delay confirmation and Communion upto the years of maturity have been reached is a bad custom, contrary to the mind of the Church. It is right that the Christian should have received the full grace of God before he meets the temptation that comes to him. "The ancient custom still continued in the Eastern Churches was to administer it to the infants. In the West, it became usual in the middle Ages to postpone it to the age of reason." Again in the primitive Church, confirmation as the preliminary to H. communion, followed closely upon Baptism both in the case of infants and adults, and the confirmation of the infants is still the practice of the Eastern Church. (Bk. of common Prayer.)

By the anointing of the H. Mooron, the baptised receives the SEAL for life eternal. The Mooron is defined as the fragrance of Christ, the mark and seal of true Faith, and the Perfection of the H. Spirit. It is being anointed 1. for life eternal., 2. to receive the seal of the soldier of Christ, 3. to overcome the hostile powers, 4. to walk in the light of God's commandments.

II

In O. T. times, Priests and Kings were anointed with holy Oil. (Lev. 6; 20, 8;10, 10;7, 1 Sam 10;3, 16;18, 1 Kin. 1;39) The Tabernacle, the Table of the Shewbread, the altar of the burnt offering, also were anointed. The Lord commanded Moses to consecrate the H. Oil (Ex. 30;22)

In N. T. times the 22nd Canon of the apostles :- Those who are being baptised should be anointed with the blessed Oil first, then baptism with water, and finally seal with the H. Mooron." Mar Dionysius of Arius Phagus (Acts. 17:34) after elaborating about the mixture and consecration of Mooron and regarding its application on the

baptised, and the many gifts gained thereby, says:- He who has received the H. Sacrament of regeneration also receives the abiding of the H. Spirit through the anointing of perfection by the H. Mooron.

St. Theophilus of Antioch AD 185. It is on this account that we are called Christians, because we are anointed with the oil of God.

Tertullian again "The flesh is anointed so that the soul may be dedicated to holiness. The flesh is signed so that the soul too may be fortified". St. Hippolytus AD 235. And what the oil? If not the power of the H. Spirit. It is with these after the washing that believers are anointed. St. Ephrem 4th cent "The oil is the sweet unguent with which those who are baptised are signed being clothed in the armaments of the H. Spirit. St. Cyril of Jerusalem, St. Ambrose and other early Fathers of the Church have explicitly written about this.

Early Fathers—again

St. Hippolytus - (After Baptism) when he has come out, he is anointed with the consecrated oil and the presbyter says: I anoint you with the Oil in the name Jesus Christ..... And what the oil if not the power of the H. spirit? It is with these, after the washing that believers are anointed as with a sweet smelling oil.

St. Cornelius. (251) As Novation (a heretic) seemed about to die, he received baptism in the bed where he lay; by pouring, And when he recovered from illnesshe was not sealed by the bishop (anointed with oil) Since this was not done, how could he have the H. Spirit.

St. Cyprian (254) It is necessary for him, that has been baptised also to be anointed, so that by his having received Chrism, that is the anointing, he can be the anointed of God and have in him the grace of Christ. But

in turn, it is by the Eucharist that the oil is sanctified on the altar. He that has neither altar nor Church, is not able to sanctify the oil. Thus there can be no spiritual anointing among heretics."

St Ephrem (360) "Christ gave to the Church wheat, wine and oil in a mystic manner. The wheat is the mystery of his sacred Body, and the wine, his saving Blood and the oil is the sweet unguent, with which, those who are baptised are signed being clothed in the armaments of the H. Spirit."

St. Cyril of Jerusalem (315-386) After Baptism, there was given the Chrism, the antitype of that with which Christ was anointed; and this is H. Spirit.....Beware of supposing that this is ordinary ointment.....It is the gracious gift of Christ and it is made fit for the imparting of his God-head by the coming of the H. Spirit. This ointment is symbolically applied to your forehead and to your other senses and while your body is anointed with the visible ointment, your soul is sanctified by the H. Spirit.....
"After the H. Baptism and the mystical Chrism, having put on the panoply of the H. Spirit, you are to withstand the power of the adversary and defeat him."

INFANT BAPTISM

In the Acts of the Apostles we read about the conversions of certain families:-

| | | | |
|-----------------------|------|-----|--------------------|
| Cornelius and Family. | Acts | 10; | 48 |
| Ludia | „ | „ | 16; 15 |
| The prison keeper | „ | „ | 16; 33 |
| Crispus | „ | „ | 18; 8 ¹ |
| Stephanus | „ | „ | 1 Cor. 1; 16 |

The Bible Dictionary says - We cannot assert that in these families there were no children. The Gk. word used in this context denote the adults, the infants, the servants and slaves. Though it is not clearly seen in

the N. T. that the early Christians baptised their children, it is noteworthy there is nothing to prove on the contrary. There are ample evidences to show that from the 2nd century onwards it was the custom to baptise infants. "Infant Baptism was an apostolic tradition" (SYR. CH") Gen 17; 12-23; Ex. 12-27-30 I KING. 1;21 speak of families. As the whole family including children were circumcised, the same argument stands in the case of baptism of infants. The New Catholic Encyclopaedia points out that infant baptism was usual from the beginning of the N. T. Church and the Church admonished that it was necessary for salvation.

It was administered in the time of the Apostolic Fathers. St. Iraneus, disciple of Polycarp., disciple of St. John says-- "Christ came to save all - the infants, the children, the young and the old" Hippolitus (c 294) says - Baptise first the children, and if they can speak for themselves, let them do so. Otherwise let their parents or relatives speak for them." "Baptism is given for the remission of sins and according to the usage of the Church, baptism is given even to infants, says Origen (b 185) "The Church received from the Apostles the Tradition of giving baptism even to infants. For the Apostles to whom were committed the secrets of the divine mysteries, knew that there is in everyone the innate stain of sin which must be washed away thro' water and the Spirit" (ibid) St. Cyprian too (200) with his Council asserts that infants should be baptised as early as possible., so that the mercy and grace of God ought to be denied to no man, born." St. Augustine has recorded that the tradition from the Apostles upto the 3rd century is in favour of infant baptism.

3. Testimony of the ancient Churches.

The Syrian, The Roman Catholic, the Greek Orthodox, Coptic, Ethiopian, Armenian, Nestorian - all are baptising infants - even though they have christological and

doctrinal differences. It shows that the practice was there even before the split and hence, apostolic. In the Book of Common Prayer of the Church of England (p. 156-158) there is an Order "The Ministration of Public Baptism of infants to be used in the church. In the footnote- "It is certain by God's word that children who are baptised dying before they commit actual sin are undoubtedly saved.

3. Biblical passages to show that children are able to receive Grace.

1. Our Lord blessed children

2. Even before their birth, while in the womb. God

blessed Children - Jeremiah (I:5)

John (Lu. 1; 15:41)

David (Ps. 6 71;6)

Children also, like the adults are marred by original sin, which has to be blotted out for the entrance into the Kingdom of God. (Jn. 3;5)

3. Through circumcision on the 8th day, God admitted into His covenant (Gen. 17;12.) and St. Paul in his epistle to Colossians (2; 11, 12) says that it was a symbol of baptism. If in the Old Covenant, children would have the grace, it is certain that the children of the New, too shall obtain Grace.

4. Even though infants are not aware of the H. Sacrament, we have seen that they could receive the baptismal Grace. The following passages show that as a result of the faith of others, one can receive blessings and grace from the Lord.

a) By Elizabeth's faith John rejoiced in his mother's womb (Lu. 1:41)

b) Jairus' daughter came to life thro' her father's faith (Mark. 5; 21)

- c) The sick man of the palsy was restored through the faith of others who brought him (Math;9; 2)
- d) The dumb boy.....by the faith of his father
Mar. 9;24
- e) The servant of the centurion Math. 8:5-18
- f) Daughter, healed by the prayer of her mother
,; 15;5-21

5. God works in us even when we are not aware;;

- a) Our Lord became Incarnate for us without our knowledge
- b) Isiah says that God called him from his mother's womb
49;1
- c) Our Lord says "I know my sheep" Jn. 10:14
- d) " called Saul when he was not aware of it
Act. 9; 15
- e) St. Paul says "when it pleased God who separated me from my mothers womb and called me by His Grace Gal. 1. ; 15

"The practice of infant baptism is one clear illustration of the Church's belief that in all God's dealings with us, the BEGINNING is with Him and our PART IS TO RESPOND to the Grace given. (King's High way). "If God takes the first step in saving through the free gift of regeneration without the pre-condition of faith, our duty is only to respond and to reciprocate by faith and obedient life" (40) Questions)

6. The following passages illustrate that the Spirit of God is able to work without the pre-condition of our faith:-

- 1. The Spirit of God on waters Gen. 1; 2
- 2. „ on crows I King. 17; 4
- 3. „ on brazen serpent Ex. 21 ; 8
- 4. „ on staff Ex4;2, 3, 4.
- 5. „ of God on the whale Jonah 2.10
- 6. „ on the bread Mar. 6;4
- 7. „ on the shadow Act. 5;15

amend his life. Through mortal sin, the soul is deprived of its supernatural life. The Sacrament of penance raises the soul from death to supernatural life. As sin is offence against God, only God can forgive sins. But the priest as God's Representative can forgive sins, because God has given him the power to do so.

THE EFFECTS OF THIS SACRAMENT

1. The restoration or the increase in the sanctifying Grace.
2. The forgiveness of sins.
3. Help to avoid sin in future

When we receive the sacrament worthily, the merits of our Lord's redemption are applied to us. It also gives us the opportunity to receive special advice from our confessor.

To receive this sacrament worthily, we should

1. **EXAMINE OUR CONSCIENCE** That is - we should sincerely make an effort to call to mind all the sins, we have committed since our last confession,; which we should do asking God's help. We shall also call to mind the Commandments of God and of the Church and the particular duties of our vocation and by asking ourselves, how our approach had been regarding the above.

2. Be sorrowful for our sins

By sin we offend and insult God. Unless we are sincerely sorry for our sins and are firmly resolved not to commit them again, we cannot reasonably expect forgiveness from God. (IS. 55; 7; Joel 2; 13 14 Lu. 15;17-24) This kind of sorrow is termed as 'contrition' (a sincere sorrow for having offended God and hatred for the sins committed with a firm purpose of sinning no more.) (Ps. 51; 12, 19.)

3. Have the firm resolution of not sinning again

4. Confess sins before the priest

5. Perform the penance enjoined.

CONFESSION is the telling of our sins to a priest of the Church for obtaining forgiveness. We must confess our sins, because our Lord obliges us to do so. He spoke to the Apostles (and thro' them to their successors) 'Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained.' (Jn. 20;) These words of our Lord obliges us to confess our sins, because the priest cannot know whether he should forgive or retain, unless we tell them to him. At the confessional the priest acts as the judge and as the physician of the soul, who should know the details. He is acting as the Representative of Christ and hence shame need not prevent us, because he is bound by the SEAL OF the sacrament of Penance; never to reveal anything that has been confessed to him. The priest in the confessional will advise us, help us, clear our doubts, guide our future conduct and forgive us in the Name of Christ. From the Highest Dignitary, everyone should confess their sins to a priest. Our Confession must be humble, sincere and entire.

The priest gives us a penance after hearing the confession which must be performed immediately or afterwards as the case may be. We have to make some atonement for our sins and make some satisfaction (see Joel (2 : 12)

Contrition is repentance in the heart and will

Confession is ,, in the lips.

Satisfaction is ,, in life.

We must seek the divine forgiveness in the sacrament of confession for that is the direct means of pardon. One may say, apart from the sacrament of confession I prefer forgiveness direct from Jehova. True; before the coming of Christ, penitents like David confessed their sins direct to God. But when Jesus-God-made-man was in the H. Land one would not have stood apart from Him trusting in the loving kindness of Jehova. He would have been forced to go where Jesus was, (as did Mary) and kneel at the feet of the Son of Man and hear the absolving word spoken by human

lips., and receive forgiveness sacramentally through Jesus, by the direct means ordained by God. And similarly it is natural now to seek pardon thro' Jesus, thro' His Body, the Church, thro' Sacrament. The direct approach of God to us and of us to God is the sacramental way.

In preparing for Confession, as pointed out earlier, one should earnestly pray for Grace to make a good repentance: secondly he should carefully examine the conscience making his contrition as deep as he can, and lastly he should make a firm resolution to amend his life.

The priest gives a true penitent, absolution. Absolution is the forgiveness of God, given to a penitent by a priest in the Sacrament of penance. The word "absolution" means loosing; the penitent is loosed from the bonds of sin and satan and brings divine forgiveness as surely and as definitely as does Baptism. It is God's act and not merely the priest's. No one but a properly ordained priest has authority to give absolution and it is by the authority committed to him at his ordination. He is the Representative of Christ (2 Cor. 5; 18-20)

Our Lord instituted the sacrament on the day of resurrection when He gave the powers of His priesthood to the Apostles. "As the Father hath sent me, even so send I you. He breathed on them and says "Receive ye the H. Ghost. Whose so-ever sins ye remit, they are remitted and whose so-ever sins ye retain, they are retained. "Jn. 20; 21-23. This authority is handed down to the present day by the Apostolic laying on of Hands.

The Church urges her children very strongly to seek the Sacrament of Penance, whenever their consciences are burdened by mortal sin. The sacramental confession is required at least once a year.

In the Bible we see four persons, who confessed they have sinned; 1. Pharo 2. Achan 3. Judas and 4. the prodigal son; the 1st owing to pressure, the 2nd, when he was found out; the 3rd, in despair and the 4th - note him - with conviction and contrition after self examination.

Critics are there who say, that confession is an incentive to sin again, as there is chance again - another confession. They are mistaken. The great Doctor of the Church, Mar Gregorius Bar Hebraeus says; - "don't be mistaken in the similarity of name - We don't say that every 'confession' is Confession; True repentance is the sorrow for the past sins, abhorring them in the present, and resolving to give them up altogether in the future. We say "Confession" for that confession which is made with real repentance"

The Apostolic Fathers admonish us to confess our sins "before the priest. " St. Cyprian (b 200-210) says - "Confess this to the priest in a straightforward manner and in sorrow making an open declaration, of conscience." Aphrates (320) in his advice to the physicians - priests - who are the disciples of our Illustrious Physician, says - "When he has revealed it to you, do not make it public."

The Anglican Church also advocates auricular confession. 'Penance or absolution is commonly regarded as one of the sacraments. Even Luther reckoned it with Baptism and the Eucharist' (Christian Faith) "In the Anglican Church private confession and absolution are recommended in the Long Exhortation in the Communion Service and in the Visitation of the Sick. They have been continuously in use and were very common in the 17th century, but nearly died out in the 18th. They were revived by the leaders of the Oxford Movement and are very widely used" (Ibid) The Formula of Absolution used by them "when a sick person confesses (before the priest) "Our Lord Jesus Christ

who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee, thine offences. And by His authority committed to me, I absolve thee from all thy sins in the Name of the Father, of the Son and of the H. Ghost "Book of Common Prayer)

Early Fathers on confession—before the Priest

Tertullian (196) Confession is a discipline in man's prostration and humiliation.....It commands one.....most of all, to feed prayers on fasting, to groan, to weep day and night. to the Lord your God, to *bow before* the presbyters.....

St. Hippolitus (235) (In the prayer of the consecration of bishop) ".....and by the spirit of the high--priesthood to have the authority to forgive sins (Jn. 20; 22-23) in accord with your Command.

Origen (185-253) The remission of sins through penance when the sinner washes his pillow in tears:.....and when he does not shrink from declaring his sin *to a priest* of the Lord....."

St. Cyprian (258) Confession of the crime should be made, conscience should be purged in the ceremony and at the hand of the priest....." I beseech you brethren, let everyone, who has sinned confess his sins while he is still in this world, while his confession is still admissable, while satisfaction and *remission through* the priest are pleasing before the Lord".....

"We know that only in the Church, where prelates have been established by the Gospel law and by the ordinance of the Lord is it permitted to baptise and *to give the remission of sins*. Beyond the pale, nothing can be bound or be loosed, where there is no one who is able either to bind or loose.

Aphrates (336) You physicians, who are the disciples of our illustrious Physician, if any one uncovers his wound *before you*, give him the remedy of repentance. And he that is ashamed to make known his weakness, encourage him so that he will not hide it *from you*. And when he has revealed it to *you*, do not make it public.....”

St. Basil (330-379). It is necessary to confess our sins to those, to whom the dispensation of God's mysteries is entrusted..... It is written in the gospel that they confessed their sins to John, but in Acts they *confessed to the Apostles* by whom also all were baptised (19-18)

St. John Chrysostom. (344-407) Priests have received a power, which God has given neither to angels nor arch angels. What soever (Math: 18:18).....Whatever priests do here on earth, God will confirm in heaven... . Our priests have received the power not of treating with the leprosy of the body (Lev. 14. 2-3) but with spiritual uncleanness, not of *declaring* cleansed, but of *actually* cleansing. What mean souled wretch is there who would despise so great a good? None I dare say, unless he be urged on by a devilish impulse.

Theodore (383) “He established some men those who are priests as physicians of sins. If in this world we receive through them, healing and forgiveness of sins, we shall be delivered from the judgment that is to come.

St. Pacian (392) You (Heretic Novation) would say that it is God alone who can do this. True enough but it is likewise true, that He does it *through his priests*; who exercise his power..... Our Lord permitted them (the apostles) alone to baptise, them alone to confer the H. spirit, them alone to cleanse the pagans of their sins - for all these things are commissioned not to others, but to the Apostles..... If then power of Baptism and confirmation, greater for

than Charisms, is passed on to the bishops, so too is the power of binding and loosing.”

St. Ambrose (370) For those to whom (the right of binding and loosing) has been given, it is plain that both are allowed to the Church; neither is allowed to heresy, for this right has been allowed to *priests only*.....” God makes no distinction. He promised His mercy to all and granted to *His priests* the licence of forgiving sins.... It seemed likewise impossible for sins to be forgiven through penance, yet Christ granted even this to the Apostles’. And by His apostles, it has been transmitted to the offices of the *Priests*..... If you wish to be justified, confess your sins. Note well that it is through the H. Spirit, the sins are forgiven. Men make use of their ministry in the forgiveness of sins: but they are not exercising any power that is their by right. It is not in their own name but in the name of the Father, Son and H. Spirit, that they forgive sins. The ministration is of man, but the gift bestowed is from the Power on High.

St. Jerome (347—420) Just as in the O. T. the priest makes the leper clean or unclean, so in the N. T. bishop and presbyter binds or looses.....by the reason of their office when they have heard various kinds of sins, they know who is to be bound and who loosed.”

III THE FALL OF MAN AND SIN

God made man in His likeness and image. The “likeness of God is in the soul, which is a spirit, having understanding and freewill and is destined to live for ever. Understanding is the power to apprehend, to judge and to reason and, then to know right and wrong. And Freewill the power to choose to act either or not to act. Math. 25:46

Adam and Eve committed sins of pride and disobedience, and thus they lost the sanctifying Grace, the right to heaven; they became subject to death; and suffering and a strong inclination to evil. This loss marked the beginning of the conflict between man's powers and his reason, of which St. Paul says (see Gal 5:17) On account of Adam's sin, his descendants came into the world deprived of sanctifying Grace. (Gen 5:3) and inherit his punishment (Rom. 5:19) This sin is called 'original sin', because it comes down to us thro' our origin or descent, from Adam. This explains why man is so often tempted to evil and why he so easily falls into error and is more inclined to consider temporal than eternal things.

Besides original sin, there is the 'actual sin'; ie; any wilful thought, desire, word, action or omission of what we ought to do. Actual sins are 2 kinds-mortal and venial. Mortal sin is a grievous offence against the law of God and the sinner loses the sanctifying Grace, makes the soul an enemy of God, and thus deserving to eternal punishment in hell, because the sinner knows, his action is wrong and even then consent to it wholeheartedly. Venial sins are a less offence against the law of God.

The chief sources of actual sin are pride, covetousness, lust, anger, gluttony, envy and sloth. They are generally called the Capital sins;

| | | |
|--------------|-----------|--|
| Pride, | source of | presumption, ambition and boasting. |
| Covetousness | ” | hardheartedness to poor, of theft, deceit |
| Lust | ,, | blindness of mind, worldliness, love of one's self |
| Anger | ,, | blasphemy, quarrels and murder |
| Gluttony | ,, | dullness of mind, gross and vulgar speech. |
| Envy | ,, | Joy in other's misfortunes, Hatred and distress at other's prosperity. |
| Sloth | ,, | the neglect to perform good work that are of grave obligation. |

THE HOLY QURBANA (EUCCHARIST)

Our Lord instituted the Sacrament, in which is provided sacramental means of holy communion between Christ and His members that they may share in the benefits of His eternal life and atoning death. In the Scripture we read of Breaking of Bread (Act. 2;42) the Eucharist (thanks giving (1 cor. 14.16) It is also called the Liturgy (Worship of God) H. Communion-holy union with Jesus, H. Sacrifice because it sets forth sacramentally the sacrifice of Christ's death and the H. Mysteries.....because only the faithful used to be permitted to be present, and not the un-baptised or those who were living in open sins. In Syriac it is called 'Sauthoposo'.....meaning uniting because we become partakers of the Body of Christ and become one with Him. Also 'Qoorobo'- nearness....By this God and the faithful come nearer, 'Qurbono'.....Sacrifice, 'Rose.....Mysteries; this was given in the Upper Room as a mystery., 'Gmiroos Gmirvoso Perfection of perfections.....No sacrament is perfect without H. Qurbana. (Zalge) The Mystery of love and peace-by this we are united with Christ and we are reconciled with each., other; 'the Table of the Lord) (I Cor. 10;21) (Viaticum-our Spiritual food in this world and protector in our journey to the everlasting bliss. The early Church insisted that dying persons should partake of the H. Qurbana.

II

In Jn. 6; 22-65 we see the preparation by our Lord regarding the reception of His Body and Blood. Note:; 1) I am the bread of life; the Bread that I will give is my flesh. 2) Except ye eat the flesh of the Son of Man and drink His Blood, ye have not life in yourselves. 3) He that eateth my flesh and drinketh my blood abideth in me and I in him: Though these pronouncements offended many of his hearers, the faithful took it {seriously as the word of God, Incarnate.

In Jerusalem, in the house of Markose, (now the Monastery of St. Mark, in the possession of the Syrian Orthodox Church on the night, before He suffered, our Lord took (LAHMO) leavened bread-gave thanks and broke it and gave to the Apostles saying ('Take eat; this is my body which is given for you; and He took a cup of wine mingled with water-and said, This is my Blood, of the new Covenant which is shed for you and for many for the remission of sins. Do this in remembrance of Me.

According to our Lord's commandment. from the earliest days The H. Communion was the chief act of worship. The first christians continued in the breaking of bread. A careful study of the words uttered by the Son of God, brings us to a sure footing. He did not say -This represents my body or is a symbol of my body, but - THIS IS MY BODY* Neither did He say, Take this bread and it will become my body to those who receive it with faith- nor Take this bread and it will help you to spiritual communion with me. But explicitly He said- " this is my Body."- This is the only way in which the Church understood our Lord's words. Note the teaching of St. Paul in 1 Cor. 10;16, 11;29.

Nobody can explain HOW the bread and wine become the Body and Blood, any more than we can explain HOW the divine and human were one in the Child in the manger. We cannot explain the Real Presence of God-made man either at Bethlehem or on the Altar. The consecrated bread and wine become the Body and Blood of our Lord, when the priest according to the command of Christ.....and exercising the powers of Christ's priesthood has consecrated the bread and wine, as did Christ that which is on the Altar is the true Body and Blood of our Risen Lord.- the body, he took of the H. Mother of God and the blood which He shed for our redemption. He who has ascended to His glory is still in this way present with us, in us and we in Him.

THE REAL PRESENCE

It is not a matter of imagination. The reality is not brought by our faith; it is brought about by God's creative word and the power of the H. Spirit. As it was at the time of conception of the Son of God by the H. Virgin, the H. Ghost comes down upon the bread and wine and the power of the Most High overshadows them and that which is present is holy, the Son of God, in His body and blood. Thus in the Eucharist under the appearance of bread and wine, the Lord Christ is contained, offered and received. (all Christians adhered to the true doctrine of the Real Presence, from Apostolic times upto the Protestant Reformation.) PROMISE see Jn. (48-59) and INSTITUTION Math. 26; 26-28, Mark. 14; 22-24; Lu. 22; 19-20. 1 Cor. 11; 23-29

The Matter in the H. Qurbana is bread and wine. The bread should be made of wheat flour, because our Lord used it and had been used all these centuries. (Synod of Carthage) It should be leavened bread. "Other notable customs, peculiar to the East is the use of the leavened bread as it was in the West for centuries"

The wine must be made from grapes and it must be proportionally mixed with water. (apostle's teaching) Bar Hebraeus says, regarding the mixing water, that on the Cross, blood and water ran from our Lord's side.

After the Reformation a new set of ideas appeared. 1. Symbolism—ie—the bread and wine are symbols of the Body and Blood. 2. Virtualism.— What we receive is not the substance of the Body and Blood of Christ but its virtue or power. We receive the outward sign and effect, but not the Body and Blood themselves. (Cranmer) 3. Receptionism is the theory that we receive the Body and Blood when, we receive the 'bread and wine' but the Body and Blood are not identified with the bread and wine 'which are not

changed' 4. Yet another opinion is that the Body of Christ is 'with' the bread. This too is erroneous, because our Lord and St. Paul have explicitly stated that it is 'the Body'.....St Ephrem says; - you partake with complete faith the BODY of our Lord. You do not in the least doubt that it is the "LAMB" you are partaking. The Body of Christ and the Blood of Christ are mingled with our body and blood. This is beyond explanation: He by His abundant Grace enters into us completely."

The Authority to offer H. Qurbana is vested in Bishops, the successors of Apostles and they delegate the authority to priests at Ordination. In the O. T. it was the priests who offered sacrifices. (Ex 28; 1; Heb. 5 ; 4) 2. Malchezdek had been a priest (Gen. 18; 20) 3. In the N. T. our Lord authorised to "do this" only the Apostles and none else. 4. St. Paul in 1 Cor. 10; 16 says that 'We bless' and 'you receive'.

We believe that the 'whole Church'—those assembled and those beyond the veil—are present in the church at the time of offering of the Qurbana. (see Promyun of St. John, the Apostle and the last Benediction)

THE ORDER OF QURBANA (the Liturgy)

Tradition says that on the 1st day after Pentecost the Apostles consecrated MOORON and on the next day the H. Qurbana was offered by St. James the brother of our Lord as he received it from our Lord Himself' which fact had been attested by scholars. Adrian Fortesque says— The Syrian Rite is the 1st, that we find formally drawn up..... The Liturgy of St. James, from which all other Syrian Rites are derived..... The Church of Constantinople had a liturgy of its own, attributed to St. Basil. It seems to be a modification of the 'Syrian Rite'. The Armenian liturgy is modified from that of Constantinople. It is only among the Copts and Jacobites the ancient rites' of Mark and St. James are celebrated" (Orth. East Ch.)

III Early Fathers — on Eucharist

1) *St. Ignatius* (110) Take care to use one Eucharist for there is one *flesh of our Lord Jesus Christ* and one cup in the union of His *blood*.

St. Justin Martyr (148) We call this food Eucharist, and no one else is permitted to partake of it, except one who believes our teaching to be true and who has been washed in the washing, which is for *remission of sins* and for *regeneration* and thereby living as Christ enjoined, for not as common bread and common drink, do we receive these, but since Jesus Christ our Saviour was made incarnate by the word of God and had both flesh and blood for our salvation, so too as we have been taught, the food which had been made into the Eucharist by the Eucharistic prayer, set down by this and by the change of which our blood and flesh is nourished, is both the flesh and the blood of that incarnate Jesus. The Apostles, in the memoirs which they produced, which are called Gospels, have thus passed on that which was enjoined upon them.”

St. Irenaeus The bread from the earth receiving the invocation of God, is no longer common *bread* but Eucharist consisting of two elements, earthly and heavenly, so also our bodies, when they receive the Eucharist, are no longer corruptible, but have the hope of resurrection.

Tertullian The flesh feeds on the Body and Blood of Christ, so that the soul too may fatten on God.....we take anxious care, lest something of our Cup or Bread should fall upon the ground.

St. Clement ‘Eat my flesh and drink my Blood’. He says. He delivers over His flesh, pours out His Blood; and nothing is lacking for the growth of his children.

Origen. When you have received the Body of the Lord, you reverently exercise every care lest a particle of

it fall, and lest anything of the consecrated gift perish you account yourself guilty and rightly do you so believe, if any of it lost through negligence.....Formerly in an obscure way, there was 'manna' for food; now, in full view there is the true food, the flesh of the word of God."

St. Cyrill of Jerusalem. Let us with full confidence partake of the Body and Blood of Christ for in the figure of bread His Body is given to you; so that by partaking of the Body and Blood of Christ, you might become united in body and blood with them for thus we become Christ-bearers. And thus it is that we become, according to Peter, the blessed, sharers of the divine nature..... Do not regard the bread and wine as simply that, for they are according to the Master's declaration, the Body and Blood of Christ. Even though the senses suggest to you the other, let faith make you firm. Do not judge the matter by taste - but be fully assured by the faith not doubting that you have been deemed worthy of the Body and Blood of Christ.

St. Eprem Our Lord, Jesus, took in His Hands what in the beginning was only bread, and he blessed it and signed it and made it holy in the name of the Father and of the Spirit and He broke it and in His gracious kindness, He distributed it to all His disciples, one by one. He called the Bread His living Body..... Take, eat this, and do not scatter the crumbs for what I have called my Body, that it is indeed. One particle from its crumbs is able to sanctify thousands and thousands. (After giving His blood) "As you have seen me do, do you also in My Memory. When ever you are gathered together in My Name, in churches, everywhere, do what I have done in memory of Me. Eat my Body and drink My Blood, a covenant, new and old."

St. Gregory of Nyassa (335-94) The bread is at first the common bread; but when the mystery sanctify it, it is

called and actually becomes the Body of Christ. So too the mystical oil, so too the wine; if they are things of little worth before the blessing, after their sanctification by the Spirit, each of them has its own superior operation."

Theodore (428) He did not say "This is the Symbol of my Body and this of My Blood. "But This is my Body and Blood; teaching us not to look upon the nature of what is set before us..... We ought to regard the Eucharistic elements as the Body and Blood of Christ into which they were transformed by the descent of the H. Spirit..... In receiving the Eucharist, each of us takes a small portion, but we receive all of Him..... At first, the offering is laid upon the altar as mere bread and wine mixed with water, but by the coming of the H. Spirit, it is transformed into the Body and the Blood."

St. John Chrysostom. Let us therefore in all respects put our faith in God and contradict Him in nothing, even if what is said seems to be contrary to our reasonings and to what we see. Let His word be of superior authority to reason and sight. This too be our practice in respect to the Mysteries, not looking upon what is laid out before us, but taking heed also of His words. For His word cannot deceive, but our senses are easily cheated. When the word says "This is my Body" be convinced of it and believe it and look at it with the eyes of the mind..... So too with Baptism, the gift is bestowed through what is a tangible thing, water, but what is accomplished is the rebirth and the renewal. If you were incorporeal, He would have given you those incorporeal gifts, naked, but since the soul is intertwined with the Body He hands over to you in tangible that which is perceived intellectually. "When you see the Body of Christ, lying on the altar, say to yourself. "Because of this Body, I am no longer earth and ash; no longer a prisoner, but free. Because of this Body, hope for Heaven - immortal life, the lot of the angels, familiar conversation with Christ. This is that Body which was blood-

stained. which was pierced, by a lance and from which gushed forth those saving fountains—blood and water.

St. Ambrose Perhaps you may be saying: I see some thing else. How can you assure me that I am receiving the Body of Christ? It but remains for us to prove it. Let us prove that this is not what the nature has shaped it to be; but what the blessing has consecrated; for the power of the blessing is greater than that of nature because by the blessing, even nature itself is changed.

St. Augustine He took flesh from the flesh of Mary, He walked here in the same flesh and gave us the same flesh to be eaten into salvation ... Some understood it (Jn:6) foolishly and thought it carnally.... But He instructed them. It is the spirit that gives life; but the flesh profits nothing, the words that I spoke to you are spirit and life. That is, understand spiritually what I said. You are not to eat this body which you see. I have commanded to you a certain Sacrament, spiritually understood, it will give you life.... that bread and wine the Lord Christ willed to commend His Body and Blood, which he poured out for us unto the forgiveness of sins. If you have received worthily, you are what you have received.

In the early Church, the Body and Blood were received almost daily. St. Basil in 369 writes "To communicate each day..... is good and beneficial We ourselves communicate four times, each week, on Sunday, Wednesday, Friday and Saturday".

H. QURBANA - A DEVOTIONAL STUDY AND EXPLANATION

1. The priest behind the veil.....Preparation (Thoo-yobo) The congregation, meditating on the prophecies and the annunciation of Gabriel.

2. Opening of veil.....We remember the birth and baptism. Reading the Epistles and the Gospel invites the congregation to meditate on the ministry of our Lord.

3. We remember the Institution of the Sacrament when the bread and wine are consecrated.

4. Again, behind the veil, the priest breaks the Body and mingles it with the Blood. The congregation commemorates the passion, death, and resurrection of our Lord.

5. The opening of the veil-typifies the opening of Heaven by the H. Sacrifice of our Lord on the cross.

6. Elevation of the holy Elements shows the Ascension (When all these related with the ministry of our Lord, the celebrant communicates.)

7. Procession with the holy Elements shows the 2nd Coming of our Lord. To a contemplating and meditating person the priest's begging for pardon thrice...1. before the Preparation 2. before beginning the Liturgy and 3. before the priest's communicating—are really thought-provoking.

The H. Qurbana is the central act of worship. A perfect worship includes—adoration, thanksgiving, confession supplication, and dedication.

IV

1. The Holy of Holies—Madbaha-Thronos-Throne..... Altar. Madbaha shows Ammanuel: Tree of Life (St. Dionysius)

“ ” the Cross 3...the Tomb of our Lord (St. John Chrysostom) other H. Fathers compare it to Golgotha, Heaven, Paradise.

2. The leavened bread—explained earlier. It should be prepared in the morning of each day of Qurbana e.g. Manna. 2, that we should renew ourselves each day.

4. The Incense—It is compared to John the Baptist by some—"2 Censor shows the Mother of God, and the live coals, our Lord.

3. The incense begins from the Madbaha and completes there.....The Word came down and offered Himself as incense for us purified us and returned to the Father Mar Severius says—incense represents Pure prayer.

5. Only one Qurbana on the same Thronos, each day - because Thronos is the tomb of our Lord. He was entombed only once.

6. We receive Holy Communion with fasting—The first Fall had been by avarice. By fasting we overcome the belly and receive our Lord, the Bread of Life.

7. The bread and wine are covered by Susepho before Qurbana; which shows our Lord in the manger wrapped in swadling clothes

8. When the Creed is recited, the priest washes the tips of his fingers - The congregation should wash themselves from all temporal thoughts 2. priest shows that his conscience is clear before God; and also that he is free from mortal sins.

9. The priest kneels and prays-remembering before God the H. Mother of God, all Saints and all the departed and the whole congregation especially those who have asked prayers.

10 The Kiss of Peace.....we are expected to have perfect peace When we are reconciled to each other, God is reconciled with us. 3. Mutual enmity vanishes. 4 reminds us of our Lord's words in the Sermon on the Mount.

11. The unveiling of the Susepho. At first the bread and wine are covered by it. Shows the invisible state of God. 2. The stone placed at the tomb of our Lord 3. He was invisible in the O. T. sacrifices. It is opened;- 1. He who was invisible has become visible. 2 The stone at the tomb was rolled away by the Angel 3 Ammanuel who had been invisible in the O. T. sacrifices, revealed Himself to the believer.

12, "Our thoughts etc." Be cleansed from the earthly passions and meditate upon the heavenly.

13. Let us....." because the hidden mysteries are revealed to us. 2. The angels stand in awe around the mysteries. 3. Our Lord made us worthy for this incomparable gift.

14. Consecration and the Descent of the H. Ghost have been treated earlier.

15. The 6 intercessory prayers- The 1st three for those who are alive - the Hierarchy, priestly orders, the laity and those who are in temporal authority. 4th, remembering the H. Mother of God and the Saints, the 5th, the H. Doctors and Fathers of the Church and the 6th for the departed.

16. The Holy given to the holy..... The responses assert that God alone is holy. We are holy since the Father, Son and H. Ghost are "With us" 2. The mysteries are given to those who are pure at heart, by priests who are pure at heart.

3. We are made holy by our state as the children of God.

17. The Elevation The ascension of our Lord.

18. The veil is drawn. - Our Lord has entered into His glory.

19. The Procession after unveiling - The second Coming.

V

HOW TO RECEIVE

After confession and absolution- with faith, reverence, prayer and fasting. (the sick are exempted from fasting) (In the O. T. to receive the commandments Ex. 19;9; Preparation for sacrificing 30;18-21. In the N. T. 1 Cor. 11;28,29

2. be reconciled with whom we have offended Math. 5;23-24

3. ,, who have offended us ,, 6;14

4. Pray God for mercy and remission of sins.

5. Refrain from conjugal relation before communion

6. „ vain talk and temporal work after
Communion
7. „ talking with non-christians, before
Communion. (Canon)
8. Never communicate from the hands of heretics („)

THE EFFECTS

1. Nourishment of the soul. 2. Eternal Life (Jn. 6;53) close relation with our Lord (15) 4. The Food for the long journey. 4. It brings to nought the 'old man' in us and enlivens the 'new man' in us. 5. For remission of sins-- No remission of sins without our receiving the Body and Blood of our Lord. (The Israelites were ordained to partake of the Mosaic lamb every year. The faithful are commanded to communicate once a year.) 6. the un-baptised, the lapsed to heresies, the excommunicated are not allowed to communicate. 7. Inter-Communion only with those Churches who are one in Faith with the H. Church. 8. Children are allowed to communicate. (Roman Catholic Church discontinued the ancient practice in the 13th century and confirmed it in the Trent Synod, 21st session, 4th Decree.)

SACRIFICE OF THE H. MASS

Outline given by St. Cyril of Jerusalem. AD 315-386

1. Washing of the hands of the priest
2. The Kiss of peace.
3. "Your Hearts aloft "
4. Let us give thanks to the Lord.
5. Then we make mention of the heavens and the earth. Angels, arch angels etc. Holy Holy Holy.
6. The Blessing of Bread and wine, using the words uttered by our Lord.
7. "We call upon God to send the H. Spirit, that He may make the Bread the Body of Christ and the wine, the Blood of Christ.

8. We call upon God for 1) the common peace of the Churches, (2) for the welfare of the world, for the afflicted (3) for Kings (4) for the H. Apostles etc (5) for the holy Fathers and Bishops who have already fallen asleep (that through their prayers and supplications God would receive our petition) 6. for all among us, who have already fallen asleep”
9. “Our Father which art in Heaven”
10. “Priest: Holy things to the holy..... (the offerings laid out are Holy having received the visitation of the H. Spirit, and you are holy having been deemed worthy of the H. Spirit. The holy things thus correspond to the holy persons. There is truly but One who is truly holy, holy by nature. We too are holy not by nature, rather by participation, and discipline and prayer”)
11. Then singing
12. The procession and
13. Holy communion etc.

It is really wonderful that the Annapura (the order of liturgy) of the Syrian Orthodox Church is in every respect, the same as that of the early centuries. Scholars of note has admitted that the Liturgy of St. James, the brother of our Lord, is the oldest and it is in the possession of the Syrian Orthodox Church as that of St. Mark is in the possession of the Coptic Church (Fortescue).

St. Cyril admonishes. “Keep these traditions inviolate and preserve yourself from offences. Do not cut yourself off from communion.

HOLY ORDERS

The H. Orders is the Sacrament through which men receive the power and Grace to perform the duties of priesthood. The distinction between clergy and laity is of divine origin, for:

1. Christ chose the 12 Apostles from among His disciples and in a special way deputed and consecrated them for the

exercise of spiritual ministrations.” The Apostles administered the Sacrament of H. Orders by consecrating bishops and by ordaining priests and deacons. Who are Priests? They are guides to make the earthly, heavenly, and change those of beastly nature to divine nature 2. The Ambassadors of Christ (2 Cor; 5;20) 3. the ministers of the H. Sacraments of the Church (Act 6;4) 4. One does not take this for one self (Heb. 5;4) 5. who are elected according to the will of God, and have received the laying on of hands that is from Christ. (1 Tim. 4;10, Jn. 20;22-23, Act. 12;2,3., 2 Tim. 2;2. Tit. 1;50)

The name PRIEST first appears in the Bible in Gen. 14;1-20. Malchizadech, priest of the Most High offered sacrifice with bread and wine. 2. In the name of God. he blessed Abraham and in the place of Abraham he praised God. Priests of the O. T. (Ex; 28;1) were separated as a the priests of God and they ministered between man and God. They offered sacrifice as the representatives of the worshippers and blessed them in the name of God. In the N. T. the christian priests ministered as Ambassadors of Christ and representatives of the faithful.

In the O. T. Levite priesthood, there were 3 divisions—High priests, Priests and the Levites. Their duties were marked. (see Lev 16; 1;7 Num 3;4, 10, 13; 3, 6, 8, 37. Num. 3;7-9)

Priesthood in the N. T.

Our Lord has established an organised ministry in His Church 1. He appointed Apostles as his representatives “whosoever receiveth you . . .” (Math.10; 40) “As the Father hath sent me . . .” Jn. 20;21) 2. He appointed them Rulers, the official teachers and legislators. They were the centre of unity. The first believers continued steadfastly in the Apostles’ fellowship. (Act. 2;43.) 3 . They were the ministers and stewards of the Mysteries of God. (1 Cor. 4;1) They were the Agents through whom spiritual functions were

exercised. 4. They were empowered to minister the Sacraments. "Baptise... ." Do this in remembrance.... "Whosoever sins...." etc. 5. When our Lord empowered them He did it, so as to enable them to pass on the spiritual authority to their Representatives and thro' them to their successors for ever and promised them His eternal presence with them. (Math 28;20) 6. The Apostles admonished them that they were appointed by the H. Ghost. (Act. 20;28) 7. The teaching authority in the Church was entrusted to them (1 Tim. 6;20, 2. Tim. 1;16, Tit. 2;1) 8. they were appointed for the divine ministry and to rule the 'flock' of Christ. (1 Pet. 5;2-4) 9. Apostles' representatives were ordained to call to priesthood those who are worthy by the laying on of hands (" 2 Tim. 2.2 Tit. 1;5) and also stipulated their qualification (Tit. 1:6, 1 Tim. 3; 1-10) and also showed them their reward,. (1 Tim. 5;17)

10. We see the beginning of the Order of Deacons in Acts. 6;6. When the Church was planted in any place, the Apostles ordained "Elders" (KASISAS) to minister in the local congregation. (Act. 10;30, 16;23, 20;17, 1 Tim. 5;17) Apostles authorised some of the Elders to ordain others as we see in St. Paul's Epistle to Titus 1;5. When the Apostles passed away, the Order of Bishops continued and has continued to the present day. In Apostolic times, the Elders and Bishops (Overseer) were sometimes termed Elders, (Act. 20;17, 28. Tit. 1;7-9, 1 Tim. 3;1-7; 5;17,20) Thus during the time of Apostles we see 3 orders ...Deacons, priests and Bishops. The manner of the ordination was the laying on of hands, with prayers. 11. Perfect obedience to the priesthood, by the laity was commanded by the Apostles. (Heb. 13;17, 1 Thes, 5;12,13) St. Paul teaches the laity that it is their duty to provide a living wage for their maintainance 1. Cor. 9; 1-14) He also asks the clergy to "take heed to the ministry that thou hast received, that thou fulfill it." The Offices of the Priest..... 1. Ruler 1. Tim. 5;17
 2. Shepherd 1 Pet. 5;2, Eph. 4;11)
 3. Ambassador 2 Cor. 5;18-20

4. Co-workers of God. 1 Cor. 3;9)

5. Stewards 1 Cor. 4;1 6. Fathers- (1 Cor. 4;15)

The H. Church teaches that the Apostles were made deacons when our Lord sent them two by two, and priests, when He breathed on them and said "receive ye the H. Ghost" and bishops when He lifted His hands and blessed them at the time of Ascension.

The BISHOP - ordains priests (Tit. 1;5, 1 Tim. 5;22) rebukes and judges them) 1 Tim. 5;19) gives orders (1 Tim. 3; 1-13) lays hands upon (1 Tim. 5;22) We see also Authority over the bishops - for ex. Paul commands to Timothy (1 Tim. 6;14, 5;21) St. Irenaeus of the 2nd century says - We are able to produce the list of Episcopas who have governed the Churches, from the Apostles unto the present day.

The PRIEST, Elder, Kasiso - Apostles ordained priests in the Church. (Act. 14;23) and have asked bishops to ordain priests in each town. (Tit. 1;5) They are to fulfill their duties pertaining to their office as cited above.

The DEACONS Beginning (Act. 6;1-6) St. Paul lists the qualification of the candidate. (1 Tim. 3;2)

II

Everyone needs the grace of God which is given to us in the sacraments. He should receive the sacrament with a right disposition and at the same time he should be assured that the sacraments to which he approaches are valid. A valid sacrament is one, which is administered by a valid priest. The reality of the sacrament does not lie in the recipient's feelings, but in the knowledge that power has been given to the priest. The sacramental powers of the priest do not depend on any ability or virtue in himself, but are those conveyed to him at his ordination. They belong to the Office-not to the man. The worthiness of the priest-if anybody is worthy of so great a position!- does not add anything to the value of the sacrament, nor

his unworthiness make them of less value, because the work is not his—but Christ's. For teaching, and pastoral work the priest's personal talents do much, but in the administration of the sacraments it is our Lord who is working through the earthen vessel.

Through valid sacraments we receive Grace and as said earlier the validity of sacraments rests upon valid Priesthood and the validity of the priesthood through valid ordination by a bishop who has received the power through Apostolic succession. It is therefore imperative that there should be valid Episcopate—in the absence of which there is no valid Body, and Blood of Christ, no remission of sins—no Grace. Where there are no valid bishops—there is no Church. St. Ignatius, even in the first century has written: - "Where there is bishop; there is the Church." As successors of the Apostles the Bishops are spiritual rulers of the Church, divinely appointed and as such subordination and loyalty from the clergy and laity are due. Rebellion against lawful Ecclesiastical Authorities is rebellion against Christ Himself and separation from them involves separation from the One, Holy, Catholic Church. In the H Church every bishop, rightly consecrated can trace his spiritual lineage back to St. Peter, the head of the Apostles. At every period of the Church, the greatest care taken was that there should be no link, missing in the chain of succession. Rebellion and separation, voluntary or by excommunication, break the chain.....Sacraments administered by a such 'priest' are according to the teaching of the Church invalid. The R. Catholic Church says it is 'irregular' (For further studies refer my book 'Suriyani Sabha', Malayalam)

The Excellence of Priesthood.....I) Far greater than kingship. (see 2. Chron. 26;-19-21) For. kingship, authority only on earth, but for priesthood authority on earth and in Heaven. He is given the authority to be the Representative of Christ and the one between God and man. He is authorised to give perfection and the seal of regeneration and to grant remission of sins and above all to take the Son

of God in his hands. Even the angels are not endowed with these prerogatives. It is why Mar Jacob of Sarug sings;—

“If among the heavenly, the passion of envy, there exists, the Cherubims will envy these sons of men”

Early Fathers on H. Orders

St. Clement (AD. 110) Those who make their offerings at the appointed times are blessed; for they follow the laws of the Master. To the High priest proper ministrations are allotted: to the priests, a proper place is appointed, and upon the deacons their proper services are imposed —. Through countryside and cities the Apostles preached and they appointed their earlier converts testing them by the Spirit, to be the bishops and deacons of future believers. And afterwards added the further provision that if they should die, other approved men should succeed to their ministry.

St. Ignatius (110)

Let us, then, be careful, if we would be submissive to God, not to oppose the Bishop.It is clear that we must look upon the bishop, as the Lord himself..... Take care to do all things in harmony with God, with the bishop, presiding in the place of God and with the presbyters in the place of Council of the Apostles, and with the deacons entrusted with the business of Jesus Christ. Be subject to the bishop and to one another, as Jesus Christ was subject to the Father, and the Apostles were subject to Christ and to the Father..... You do nothing without the bishop and you be subject to the presbytry as to the Apostles of our Lord — without these (bishop, priest and deacon) *it cannot be called a Chureh*..... Anyone who acts without the bishop and the presbyters and the deacons does not have a clean conscience..... It was the Spirit who kept preaching these words. “Do nothing without the bishop, keep your body as the temple of God, love unity, flee from divisions, be imitators of Jesus Christ..... You must all follow the bishop, as Jesus

Christ follows the Father, and the presbytery as you would the Apostles..... Let no one do anything of concern to the Church without the bishop. Let that be considered a valid Eucharist, which celebrated by the bishop or one whom he appoints wherever the bishop appears, let the people be there, just as wherever Jesus Christ is, there is the Church, Catholic.

St. Irenaeus. It is necessary to obey those who are the presbyters in the church, those who, as we have shown, have succession from the Apostles those who have received, with the succession of the Episcopate, the sure charism of truth according to the good pleasure of the Father. But the rest, who have no part in the primitive succession and assemble wheresoever they will, *must be held in suspicions.*

Tertullian (about heretics) Even on laymen do they enjoin the functions of the priesthood.

St. Hippolytus (235) Let the bishop be ordained after he has been chosen by all the people. When some one pleasing to all has been named, let the people assemble on the Lord's day with the presbyters and with such bishops, as may be present. All giving assent, the bishops shall impose hands on him. Then one of the bishops present, shall, at the request of all impose his hand on the one who is being ordained bishop and shall pray thus, saying..... (Prayer) And when he has been made bishop, let all salute him with the Kiss of Peace. (Holy Eucharist is offered by him).

“ When a presbyter is to be ordained, the bishop shall impose his hand on his head while the presbyters touch the one to be ordained and the bishop..... ordains him, (the prayer) When a deacon is to be ordained he is chosen after the fashion of these things, said above, the Bishop alone in like manner impose his hand upon him as we have prescribed.....(Prayer)

St. Clement (202) Even here in the Church the gradation of bishops, presbyters and deacons, happen to be

imitation of the angelic glory and of that arrangement which the scriptures say, awaits those who have followed in the footsteps of the Apostles.....

“After the death of the tyrant, the Apostle John came back again to Ephesus, from the island of Patmos and upon being invited, he went even to the neighbouring cities of the pagans, here to appoint bishops, there to set in order whole Churches and there to ordain clerical estate, such as were designated by the Spirit.”

St. Cyprian (258) That point of divine tradition and Apostolic observance is to be kept diligently and held fast, which is indeed observed among us and throughout almost all the provinces, that for the proper celebrating of ordinations, shall the neighbouring bishops of the same province should assemble with the people for whom a prelate is being ordained.

Apostolic constitutions. (by St. Clement)

A bishop gives blessing, he does not receive it, he imposes hands; he ordains, he offers the sacrifice.....He deposes every cleric, deserving deposition, except a bishop whom alone he cannot depose. A presbyter.....imposes hands, he does not ordain, he does not depose, but he excommunicates underlings if they are deserving of such a penalty. A deacon does not bless, but he receives it from bishop and presbyter. He does not baptise he does not offer sacrifice.....”.

St Jerome (347–419) Far be it from me to speak adversely of any of these clergy, who in succession from the Apostles, confect by their sacred word the Body of Christ, and through whose efforts also it is that we are Christians, and who having the Keys of the Kingdom of heaven in a certain way act as Judges, prior to the day of Judgment and who keep the Bride of Christ in modest chastity.

H. MATRIMONY

Christian marriage is a sacrament by which a christian man and woman are united by God, until the death of one or the other. The couple by their marriage, become one flesh in the eyes of God. The sacrament conveys Grace to enable them to be faithful to one another and to live in wedlock according to God's laws.

- 1) God instituted marriage which made Eve as a help-mate to Adam. Our Lord, as we see in Math 19:5-6 instituted it as a sacrament.
- 2) In Mosaic laws, the rules regarding marriage:-
Lev. 20;10; Deut. 7;14,22; 28;11 •
Our Lord participated in the marriage feast at Cana.
- 3) St. Paul in 1 Cor; 11;9-12, 1 Tim. 4;2, speaks of marriage and in Eph. 5;21-33. Col. 3;18-19 speaks of their duties one to the other.
- 4) The Apostolic Fathers and the early Doctors of the Church have shown that it is a holy sacrament and it is unlawful to prevent marriage (1 Tim. 4;3) and they fought against early heretics such as Navadi, Mani etc.
- 5) Marriage is a sacrament, which binds man and woman never to be separated and which enables them and their offsprings for heavenly blessings. Since marriage is permanent, it is indissoluble union, which can be dissolved is not marriage, but concubinage. The marriage bond lasts until death, because Christ has said, "what therefore God hath joined..... (Math; 19-6) Rom. 7; 1-3
- 6) The purpose of this union is seen in Gen. 1:27-28, ie, the continuation of the human race and their sincere co-operation (Gen. 2;18) According to holy Fathers, it was to preserve their natural unity that Eve was created from the rib of Adam.
- 7) In the sacrament of marriage they promise each other, fidelity, and are publicly united and by the blessings

of the priest, their union is made holy and make it to resemble the union of Christ with the Church and the couple receive the heavenly grace to fulfill the duties of matrimony.

- 8) Marriage is not only a contract; it is a sacrament. As it is by God, the woman is betrothed to man and both are joined, no marriage can be solemnised without a validly ordained priest.
- 9) The bride and groom should be christians and of the same faith. If either party is of another faith, he or she must be made actual members of the Church. They must be in the state of Grace in order to receive the grace of the sacrament. It is customary for those who are to be married to go to confession and H. Communion before the ceremony.
- 10) The Mosaic law, with some limitation allowed polygamy, concubinage and divorce of the wife; Our Lord taught the purpose of the Creator was that one man should cleave to one woman. He said; (Mark 10;6-8) Hence divorce is contrary to the divine will. God's act in marriage can only be annulled by God's act in death.
- 11) St. Paul taught that christian marriage is typical of union between Christ and His Spouse the Church. (Eph. 5;22.23) It is to be copied by the couple by the self-sacrificing love of the husband and the loving obedience of the wife.

THE ANOINTING OF THE SICK.

St. James has explicitly mentioned about the anointing of the sick. (5; 13-15) The Apostles had not taught and practised anything of their own in their apostolic activities. (Gal. 1;1-12) For everything they had practised, they had our Lord's sanction. They taught what they learned from Christ. (Mat. 18;20) We have instances of the Apostles anointing the sick and healing them, when they had been

with our Lord (Mar. 6;13) which action by all means had been, as instructed by Him. When we consider the teaching of Christ for 40 days after His resurrection (Act. 1:2) we see the possibility of Christ's sanction in all the apostolic practices.

In the foregoing chapters we have seen that Baptism cleanses one from the original and actual sins and ushers him to the Kingdom of Grace, the H. Eucharist nourishes and unites him with the Fountain of Life, and the H. Sacrament of Penance removes the sickness of the soul. The sacrament of holy anointing is ordained for the healing of the infirmities of the soul and of the body.

This, as all other sacraments - is administered by a priest, which St. James clearly points out. After prayers by the priest and confession by the person, concerned, the priest anoints his forehead and then his, eyes, ears, nostrils, lips and tongue, palms, feet etc saying, "Through this Oil (anointing) and His most tender mercy, may the Lord forgive you sins you have committed by sight, hearing etc. The anointing is strictly a way of spiritual healing, a healing of the sinful spirit of the person. Together with prayers or forgiveness of sins, are added prayers for the restoration of health if God so wills, and therefore, it is wrongly called 'Extreme' unction by some.

Note :* It is not wise to delay the sacrament of anointing till death seems imminent. The prayers for a great part is for the recovery of the sick person, which means that the sacrament is not meant to be used only as extreme. It is valuable also for preparing for its passage through death to the life, beyond. Every christian seriously ill, should endeavour for a preparation for death. The prayers of those around him will be of much value. He should call for the priest that he may have his true confession of sins and have absolution and H. Communion. Together

his preparation for the life hereafter, he should set his home too in order. It would be useful if he makes offerings for the purposes of the Church and charity according to his circumstances.

THE EFFECTS of this sacrament:--

1. an increase of sanctifying Grace
2. comfort in sickness and strength against temptations,
3. Preparation for attaining the eternal bliss.
4. health of body according to the will of God.

PRAYERS FOR THE DEPARTED

What is death? A human being has body and soul. The soul passes into the next stage of existence without loss of personality. The person is the same on either side of death. After death the dust returns to the earth as it was and the spirit shall return to God who gave it
Eccl. 12;7

The christian does not fear death as they take it only as sleep. Together with St. Paul, he asks- "O death, where is thy sting? O grave, where is thy victory?"
1 Cor: 15;55)

The word 'departed' is more apt than the word 'dead'. Death is ordained for all. (Heb. 9;27, Ps. 80;48) and after death the Judgment. It is the solemn warning of the O. T and the N. T. "God shall bring every work unto judgment, with every hidden thing whether it be good or whether it be evil (2 Cor. 12;14.) We shall all stand before the judgment seat of God. (Rom. 14;10-12)

Death is used in another context also. Gen; 2;7. 'In the day thou eatest, thou shalt die' Adam ate and we see him live for 900 years and more. See also Eph. 2. 1 He hath quickened you who were 'DEAD IN TRESSPASSES AND SINS' Again to His hearers our Lord said; I have come so that they may have LIFE and have it abundantly.' 'THE SOUL that sinneth, it shall DIE' Eze. 18;4

The SOUL is in the Image and Likeness of God. At the time of death, the soul which is immortal departs from the body. The soul is not material and so it has no end as matter has. It has, as stated earlier, understanding, the power of the soul to apprehend, to judge, to reason, and thus to know right and wrong. It has free will - the power to choose either to act or not to act.

To have a clear idea of the hereafter, we have no other source except the words of our Lord and His Apostles. Our Lord said;- "He who believeth in Me has everlasting life" "If any man eat of this bread, he shall live for ever" (Jn. 6:47, 51,56.) It is therefore clear, that the believer has life even after death, and our Lord is in him until the day of resurrection.

2. The dead shall hear the Lord's voice. — Jn. 5;25 The dead daughter of Jairus, the widow's son, and Lazurus heard His voice and came to life again. St. Peter too (1 Pet. 4;2) speaks of our Lord's descent into Hades and his preaching to the dead.

3. The departed ones are also able to talk and communicate with our Lord as we see Moses and Elijah departed in ages past, (Moses died in 1451 B. C. and Elijah was taken up in 805 B. C.-- Biblical chronology) appearing and conversing with our Lord on the Mt. of Transfiguration. (Math 17;1-8, Mark. 9;2-8. Lu. 9;28-36) In Rev. 6;1-9 we read the souls crying to the Lord and serving Him day and night (7;15)

3. State of those who departed in faith and hope in our Lord;-

1) to the thief who prayed to our Lord to remember him, our Lord said "thou shalt be WITH ME in paradise.

2) St. Paul in Eph. 1;23, writes about his ardent desire to depart and TO BE WITH CHRIST.

3) and to Corinthians too he says;- (2 Cor. 5;8)
 "We are confident I say and willing to be absent from the body and to be PRESENT WITH THE Lord. In the Book of Revelation we see the departed with the Lord and worshipping Him and being comforted by Him (7;10, 14-17)

It is therefore reasonable to believe that (1) The believer has life even after death (2) He is with Christ (3) He can hear our Lord (4) He is able to converse with Him (5) He is worshipping God and know the events in the world and (7) he shall follow the Lamb whithersoever He goeth. (Rev. 14;4)

Regarding the INTERMEDIATE STATE between death and resurrection, St. Paul gives the comparison of the sown seed, which is never inactive. This prompts us to learn that the soul is alive; and if alive, it should either die or grow., because that which has life cannot remain the same. And also it cannot remain without communication. The Interim Period, therefore is a state of rest in Christ and hope for the reward on that day-of which St. Paul writes in 2 Tim. 4;8. They will appear again with our Lord. (1 Thes. 4;14) It is this hope that encourage Paul 'to depart and be with Christ'

The R. Catholic Church explains the intermediate state as a state of penance, purgation and painful progress. where as the The Doctors of the H. Church and the Rituals define it as a state of safety, rest, and progress. The soul is at its rest after toils and hardships in this world. Temptation has ceased; the soul is sure of salvation and sanctification, The Grace of God will remain with it for its refreshment "Blessed are the dead that die in the Lord.....that they may rest from their labours" (Rev. 14;13) Death shall not be able to separate us from the love of God.

In Heb. 22; 22-24 we have a glimpse of their position. "Ye are come unto the Mt. Zion.....to an innumerable company of angels and to the general assembly and church

of the firstborn which are written in heaven and to God the judge of all and to the spirits of the just men made perfect and to Jesus the Mediator—..." To this company we are related through the worship at the Altar. As we are alive here, the departed ones are alive there. God is God of the quick and the dead. The 'departed' in Christ, enjoys the glory of God as St. Paul points out in I Cor. 13;12. "For now we see through a glass, darkly, but then face to face." and this hope makes him to say "to me to live is Christ and to die is gain." (Ph. 1; 21)

St. John beholds the departed 'under the Altar' – in other words – the souls of the just are with Christ and they are given power to understand whatever we do for them. Thus when we, joining spiritually with the hosts of angels, thro' the Heavenly High priest all the faithful – both the quick and the dead participate according to their position.

Now, regarding those who stood against the will of God; -IPet. 2;4-God spared not the angels that sinned, but cast them down to hell and delivered them unto judgment.....to be punished, (2) Jude 1; 6, And the angels which kept not their first position, but left their own habitation He has reserved in everlasting chains under darkness., unto the day of judgment of the great day:" Math. 25;41, "Then shall the king say unto them on the left.....Depart from me.....into everlasting fire prepared for the devil and his angels."

The O. T. Church, on the final day of the important three feasts offered prayers for the departed. "Lord accept our oblation and comfort the soul taken to eternal rest ad reward them in the company of Abraham, Issac and Jacob, Sara, Rebecca Leah, Rachel and other holy men and women". Again, in "Maccabes, 12;39-45, we have explicit mention of prayer for the departed (2nd cent. B. C.) Judas Maccabes collected contributions-about 2000 silver coins which he sent to Jerusalem as an offering-an apt and worthy faith in the resurrection. If there had been no resurrection, dray-

ing for them would have been foolish and meaningless. He looked forward for the wonderful reward for those who die with fear of God and thus his aim was holy. It is due to this, that he offered sacrifice for the dead, so that their sins may be forgiven." (Note:-There had been a sect among the Jews-Saducees—who held that there is no resurrection.....)

This practice of praying for the dead was still in the time of our Lord; but nowhere we see Christ rebuking the practice. The early Christian Church too preserved this practice as we read in Rom; 14;8,9. St. Paul says Our lord is the Lord of the quick and the dead. Again, the Incarnation of our Lord, His fasting, His sacrifice, His preaching in the Hades, His resurrection, Ascension, and His pleading for us on the right Hand of God was for all—from the beginning to the end. Taking Him as example, we are to wish for and pray for the salvation of all.

THE EARLY CHRISTIANS ;— Tertullian in the 2nd cent. A. D. record "Once a year, we offer Qurbana for the departed" which practice is even to this day is preserved on the Sunday, before the Big Lent. Again he adds "a woman after the death, of her husband, prays for his soul and asks that he may, while waiting, find rest, and that he may share in the first resurrection; and each year on the anniversary of his death she offers the Sacrifice." ST. CYRIL of Jerusalem ;— (315–382) " Then we make mention of those who have already fallen asleep- first the Patriarchs, Prophets, Apostles and Martyrs, that through their prayers and supplications, God would receive our petitions. Next we make mention of the holy Fathers and Bishops who have already fallen asleep, and of all among us who have fallen asleep; for we believe that it will be of very great benefit to the souls of those for whom the petition is carried up, while the holy and most solemn sacrifice is laid out."

St. Ephrem of Salamis (315-403) " What is timely and more excellent than those who are still here should

believe, that the departed do live and they are not retracted into nothingness. but they exist and are all with the Master..... Useful too is the prayer offered on their behalf.”

St. John Chrysostom (344) “Not in vain was it decreed by the Apostles that in the awesome Mysteries, remembrance should be made of the departed This is done for those departed in Faith.”

Serapion of Egypt. (350) A prayer - “we beseech you also on behalf of all the departed of whom also this is the commemoration (after mentioning their names Sanctify) those souls for you know them all count them all among the ranks of your Saints and give them a place and abode in your Kingdom.”

St. Augustine of Hippo (350) “By the prayers of the H. Church, by the H. Sacrifice and by the alms which are given in their name there is no doubt that the dead are aided; that the Lord might deal more mercifully with them than their sins would deserve. For the whole Church observes this practice which was handed down by the Fathers that it prays for those who have died in the communion of the Body and Blood of Christ when they are commemorated in their own place in the sacrifice itself. It is not at all to be doubted that such prayers are of profit to the dead, but for such of them as lived before their death in a way that makes it possible for these things to be useful to them after death Nor can it be denied that the souls of the dead find relief through the piety of their friends and relatives who are still alive, when the Sacrifice of the Mediator is offered for them or when alms are given for them in the Church.” Again he writes; - “We read in the Book of the Maccabees that sacrifice was offered for the dead. But even if it were found nowhere in the O. T., the authority of the Universal Church which is clear in this point is of no small weight when in the prayer of the priest poured forth to the Lord God at His Altar the commemoration of the dead has its place.”

Regarding Polycarp (AD 155) "By his endurance, he overcame the unjust ruler and thus gained the imperishable crown. Now with the Apostles and all the just, he is glorifying God and the Father Almighty and he is blessing our Lord Jesus Christ, the Saviour of our soul, the Helmsman of our bodies and the shepherd of the Church Catholic, throughout the world"

St Jerome (against one *Vigilantius*) "You say in your book, that while we are able to pray for each other, but afterwards when we have died, the prayer of no person for another can be heard. But if the Apostles and martyrs while still in the body can pray for others, at a time when they ought still be solicitous about themselves, how much more will they do so, after their crowns, victories and triumphs"? The Church of England;- "II Timothy 1 ; 18 is probably a prayer for the dead It has been practised in every part of the Church and in every age. It has never been rejected by the Church of England and even the Civil courts have recognised that it is lawful. It is implied in the Prayer Book and is quite explicit in the Revised Prayer Book of 1928, in the liturgy and in the Funeral Service and in other places." (Xtian Faith) "The Church having the true sacrifice to offer has been accustomed to remember before God, the departed with the living at every Mass and also to offer frequently the H. Sacrifice with the Special intention of the welfare and advancement of the holy souls.....
By H. Communion we are renewed in our spiritual union with the departed., who like ourselves are in Christ and live by His life, being still members of the Mystical Body (King's Highway)

Those who are benefitted by prayers;-

- „ have departed in the H. faith
- „ were worthy of the grace of God.
- „ Are NOT benefitted;-
- „ were unbelievers in the Lord Christ
- „ were in a state of mortal sin and unworthy
of the grace of God.

By death, the body and soul are separated and the body returns to the dust; but on THAT day the body is risen and joining soul, have the eternal bliss or the eternal damnation (Is. 26;19; Dan;12;2Jn. 5;28; Rom.6;5; I cor. 15 Heretics-such as Seemon, Kardoon, Marcion, Bardaisan, Mani, Navadi, etc. taught that only to the righteous, is resurrection and that the soul migrates from one body to another.

Our duties to the departed;-

Prayer and fasting for them and remembering them in the H. Mass especially on their commemoration day.

Extract from the Hoodaya CANON'-''-We have to have special prayers for the departed on the 3rd day, because our Lord rose from the dead on the 3rd day and then on the 9th day, as the people lamented for Moses-the 30th, and on the 40th, since our Lord ascended to heaven on the 40th, and on the annual day.

THE INVOCATION OF SAINTS

St. Paul says - 1 Cor. 13;12 "For now see through a glass dimly but then- face to face; Now I know in part but then shall I know as also I am known." He had been called by God and had been a saint. His comparison of the NOW and the THEN throw much light on the state of saints.

2. About Abraham our Lord says- "your father Abraham rejoiced to see my day; and he saw it and was glad "Abraham who passed away in B. C. 1850 SAW our Lord's Day.'

3. Rev. 6;9 St. John testifies that the saints are able to know the events in the world and are in expectation of the final victory. "I saw under the Altar the souls of them that were slain for the word of God and for the testimony which they held and they cried- how long O Lord dost Thou not judge and avenge our blood on them that dwell on the earth? The Epistle to the Hebrews

include (12;22) "spirits of the just made perfect" with innumerable company of angels." This standing together with the angels leads us to believe that they have the same potentialities, given to the angels.

Regarding Angels :-

Gen. 48;15. Jacob when blessing Joseph's sons, says;- The angel who saved me from all calamities, may bless these children.

2. Zac. 1;12 we see the angel sympathises with and praying for the people.

3. Our Lord says of the joy of Angels in heaven over those who repent. which shows their knowledge of the thoughts and decisions of the heart-as repentance is a change of mind.

4. Heb. 1;14, pictures angels-as ministering those who are to be saved.

5. Lu. 1:11 and 26 shows angels as standing between God and man.

6. In. Is. 6;3, we see angels praising God.

It follows then, that they are empowered to guard-to bless-and they can sympathise with men-and pray for them- they know the working of the mind- they rejoice over those who return to God- minister for those who are to be saved - they stand between God and man - and they praise the Lord.

St. Augustine of Hippo says if angels can do such marvels..... why may we not believe that the spirits of the saints perfected and made blessed as a divine reward can without difficulty carry their own bodies where they will and hold them where they will. The spirits of the dead are able to know some things which happen here which it is necessary for them to know and those for whom it is necessary that something be known not only the present or the past but even the future-they know these things by the revealing Spirit of God.

During their lifetime in this world saintly persons possessed supernatural powers endowed by God. It is simply logical that even after their departure - since they are alive before God, they are possessing the same powers, because they being alive, could see, hear and know and co-operate with us.

Prophet Ahiah though blind could recognise Jeroboam's wife (1KI. 14;4-6) Prophet Elisha could know what the Syrians were planning and also what his servant Gehasi was doing (2 Kin. 5;25) Peter could discern the falsehood of Ananias and Sapphira. (Act. 5;1-11) It would be rash judgment, that they lose those powers when they are with God.

St. James is sure that the prayer of the just much availeth. (5; 16-18) The just in this world as well as in the life beyond are alive with God and their abilities and powers are not because they are omni-present and omni-potent, but because of the power of Spirit bestowed upon them.

The saints, while they were here, worked miracles as instruments of God (Act. 19;11) God wrought miracles by the hands of Paul" see also Act. 3; 6. 12, 5;12.

Sects which are against the Invocation of Saints, say that Christ is the only Mediator and no other mediatorship is necessary. "*The Mediatorship of our Lord*" Christ as the Mediator between God and man, made man at peace with the Father bridging the gulf caused by Adam's disobedience.....by His Sacrifice on the cross. Thus our Lord's mediatorship is unique. See Jn. 1;9 Heb. 7; 25, I Jn. 2; 2. 1 Tim. 2; 5, Eph, 2:14... He is still our Mediator before God. Rom.8;34 The object of our Lord's mediatorship is that those who believe in Him should have remission of sins and portion with the saints." says Bar Salibi.

The mediatorship of our Lord and the saints PRAYING TO OUR LORD are entirely different. The one is, our Lord, who united us with the Father, and pray-

ng for us eternally to the Father-and the other is, the saints praying for us to *the Lord Christ*” Just as those who are alive, request prayers one another, we do request saints-who are alive before God, as the limbs of the same body.

The Old and the New Testaments are full of instances for one praying for the other.

God’s words to Abimeleck Gen. 20;7

„ „ to Job’s friends. 42;8;

Moses prayed for the people Ex. 32;11-12 Num
11;2, 21;7-8

Samuel’s prayer for the people 1 Sam. 7;8,9,
12;16

Kings of Israel prayed to the prophets 2Kin. 19; 4, 6.

ISam. 37;4, 6 for the people Kings. 8; 22

The Sunemite woman prayed to Elisha 2 Kin. 4;30

Elisha prayed to God for her 2 King. 4;33

Moses prayed to God thro’ the intercession of the
departed holy men, Ex 32;13,14 Deut. 9;26

David Ps. 74; 2; 106;45 132;10

In the N. T. St. Paul prays for others and requests
their prayers. Rom. 15;30. 1 Thes. 5;25, 2 Thes. 3; 12

Eph. 6;18-20

TESTIMONY of the early Fathers:-

ADAI (Ist cent) We celebrate the anniversary of those who have departed - with faith in Christ and who had suffered persecutions.

Eusebius (3rd Cent) It is an early custom that christians assemble at the tombs of Martyrs and offer prayers and offerings.

Origen. They, the saints help those who worship the Lord of all and pray for their peace. They cover the prayers of those who request their intercession by their prayers.

St. Cyprian. We must remember and pray for one another. When one goes before us to the Lord, he takes

his love for us too to the Lord and will offer prayers before the merciful Lord for his brethren.

St. Basil. I accept the holy men, prophets and martyrs and honour them and I beseech them to intercede for me, mercy from the merciful loving God.

St. Ephrem (375) Even though they are away from us, we are not separated from them. They always pray for our shortcomings. (He prays to the H. Mother of God; - O Holy Virgin pray for us to thy Son that He may be merciful to us and to grant us times of plenty and for peace and unity in his Church.

Raboola - Episcopa of Edessa (435) prays.....O. Blessed Mother, peace to thee. Pray thy Son that He may be merciful to us..... O Martyrs, who had been invited for fiery illustration of faith, pray for us that our soul may escape from divine anger.

Sts. Jacob of Sarug, Balai and many others testify to this practice.

Who are benefitted by intercession?

One who is a penitent; who repents of his sins- and by his life, makes peace with God. Our Lord says;- "Except ye repent- ye shall all likewise perish (Lu. 13;15) also Jn. 17;19

2. God's words to Jeremiah 7;16,17 3) 1 Jn.5;14-17
One more question to be answered:-

How the saints hear our prayers and know our needs, for such knowledge is to God alone?

1) Prophets had fore-knowledge regarding-incidents far away and of future events. Saints too in the same way enabled by divine revelation.

2. St. John had a knowledge of future events

3. How did Joseph know that his people will be taken back to Canan

4. How was Joseph able to interpret the dreams regarding future?

5. How did Elisha know of Gehasi's secret transactions?
6. How did the prophet understand the plots of the King of Aram and cautioned the King of Israel?
7. How did Elijah know of the 7 years famine?
8. How did the Prophet prophecy about the death of the watchman? 2 Kings. 7:19
9. How did Elisha know of the coming defeat of Israel? (2;8-12)
10. How could Daniel - interpret the king's dreams and prophecy about future events?
11. How could Peter know of the secret plan of Ananias?
12. How Peter recognised Moses and Elijah on the Mount?
13. How could Peter and Paul have a foreknowledge of their imminent death (2 Pet. 1; 14, 2 Tim. 4; 6)

If the above persons were endowed with such powers here-how much more, when they are with Christ?

1) 1 Cor. 5 8;2; 13;12)

Again, the departed are endowed with power to know the events here on earth.

1) Abraham knows the mode of life of Lazarus and the rich man. Lu. 16;25.

2) How could Abraham speak of Moses and the prophets, whom he has never seen? Lu. 16;29

3) Rev; 6;10 shows the state of the holy men who are with Christ.

Inscriptions on the catacombs of Rome point to the practice of praying to the saints, even in the 1st. century. In the History of Martyrs, a work of 202 A. D., there are many prayers to the saints. Tertullian of the 2nd cent and the Historian Mosheim asserts that from the 1st cent, the anniversaries of the martyrs were regarded as holy days. Mosheim further says that, pilgrimages to the tombs of martyrs was common in the 4th cent.

All the early Churches continue this useful practice, even today. Protestant Church too in a prayer of 1554 has

this piece, "O Holy Mary, Mother of God., pray for us. Holy angels, arch-angels, holy Fathers prophets, Apostles and martyrs , pray for us. (Invocation of Saints P. 17) and also see Book of Common Prayer-Calendar p. 25.

HOLY RELICS

Clothes and other things, the holy men used, their bones, are venerated in the Church and the veneration has always been proved beneficial. References are plenty in the O&N Testaments. 1 Kin. 13;31) 2 Kin; 23;17, 18.

Again - "Elisha took up the mantle of Elijah that fell from him and went back and stood by the bank of Jordan He took the MANTLE of Elijah..and smote the waters .THEY PARTED HITHER AND THITHER and Elisha went over." (2 Kin. 2' 13;14)

"And Elisha died and they buried him.....As they were burying a man, behold, they spied a band of men and they cast the man into the tomb of Elisha and when the man was let down and TOUCHED THE BONES of Elisha, he REVIVED & STOOD UP on his feet." (2. Kin. 13;20:21)

"From his (Paul's) body were brought unto the sick HANDKERCHIEFS or APRONS and the disease departed from them and the evil spirits went out of them." (Act. 19;12)

The Church from the earliest times offered H. Qurbana at the tombs of Martyrs and conducted pilgrimages. Mosheim says-that the early christians preserved the holy Relics as protection against evil emotions. Eusebius, St. Osthathos, St. Athanasius, St. Gregoy Naz. St. Epiphanius, and St. Augustine have left to us so many instances of healings and miracles at the tombs of Saints. St. John Chrysostom, St. Hilary, St. Dionysius of Alexandria, and St. Cyprian have recorded about the horror and trembling of the demoniacs when brought near the tombs of Martyrs.

Book of Common Prayer of the Syrian Orthodox Church abounds in prayers to the Saints. To quote one—; “ If for Samson, while he was thirsty- water gushed from dry bones- miraculously, how much more O St. thy bones will pour out helps to those who take refuge in thy prayers-”

We are really fortunate in having the most valuable SOONORO - girdle- of our H. Mother of God. It had been from time immemorial, preserved in the ST. MARY'S SOONORO CHURCH at HOMES - SYRIA (and the writer was blessed by it there) Small portions of this blessed Soonoro have been graciously presented to the Church in Malankara by H. H. Moran Mar Ignatius Yakob III, and H. H. MORAN Mar Ignatius Zacha I Iwas, Patriarchs of Antioch and All the East.

THE EVER - VIRGIN H. MOTHER OF GOD

In the beginning of human history and in the middle, we see two women— Eve and Mary.; Eve the mother of the sin-stained humanity and St. Mary, the mother of those, saved. By the words of our Lord on the cross— the Fathers say- that He made Mary, mother of all who believed in Him. “ Eve, the cause of universal evil— and the second Eve, cause of universal goodness.”

JUSTIN MARTYR (120 - 166) ‘EVE while she was spotless, obeyed satan and brought sin and death. The H. Virgin Mary believed the Angel and brought salvation to humanity.’

TERTULLIAN (160-210) The Fall on account of a woman had to be removed— Salvation had to be ushered by a Woman. Eve, believed the serpent— Mary believed Gabriel. Sin, brought about by Eve, obeying the words of the serpent was washed away by Mary's obeying the words of Gabriel.

ST. IRANEUS. (140-202) St. Mary on account of her believing the ANNUNCIATION by the Angel was blessed to bring forth God. If by the first virgin the whole humanity became sin-stained, by the second Virgin the whole humanity was cleansed and saved. The Virgin's obedience to God brought about her and the whole humanity's salvation. The wound caused by the disobedience of Eve was cured by the obedience of Mary.

ORIGEN (185-253) 'Behold thy mother' our Lord said, all those, therefore in whom Christ lives is the children of St. Mary.

ST. EPIPHANUS (320-400) H. Mary is the Mother of all humanity. Eve the cause of death of all; Mary the cause of life.

ST. AUGUSTINE As God came down to the earth through Mary, man is blessed to ascend to Heaven through her.'

ST. MARY THE BLESSED

'Henceforth all generations shall call me blessed.' Lu 1.48 "Blessed art thou amongst women" (Elizabeth) A certain woman cried "Blessed is the womb that carried Thee and the paps that fed Thee".

The apostles had a deep veneration towards the Mother of God. Tradition says that St. Mark's house was made the first church in Christendom and that, in the name of St. Mary. A parchment with signatures of all the Apostles and the 72 preachers, in which it was said that the H. Mother passed way in 63 A. D. (373-Gk era; 345 Egy. era) and that three times a year, the commemoration of the H. Mother be observed-was in the possession of St. John at Ephesus.'

In "The Ante-Nicene Fathers" Vol I, p. 125 is given a correspondence between St. Ignatius and the H Mother. He writes; 'You should kindly console and heal

me, who am the disciple of thy beloved John. I have heard much about Christ, thy son. I was amazed. I do desire to hear from thee who had been all along with Him. I had written to thee earlier. Praise to thee, may the newly baptised may be blessed by thee, in thee and thro' thee Amen.

Mary's reply:— What you have heard and learnt from John are true. Believe and accept them. Be firm in the christian teaching and accordingly order your life. With John I shall come to see you and all those who are with you. Show yourself a greatman standing firm in the Faith. Never be afraid of persecutions, may your spirit be strong. Rejoice in Christ, your Saviour.”

St Gregory praises her “Holy Mother that which was hidden from the patriarchs and prophets. thou didst know” and he addresses her, the Centre of light, Most blessed, Second Heaven. Holy place, etc.

St. Cyril of Alexandria (5th cent.) calls her, Mary, Mother of God, the Treasury of the whole world, Ever-burning light, Crown of Virginity, Pillar of the true faith, House of God that cannot be ruined, the Abode of the Infinite etc.

While the Spirit-filled Elizabeth and the holy Fathers call her” blessed”, some are bent on degrading her. They say;—

Our Lord said “Woman what have I to do with thee” In Aramaic (Syriac) the spoken language of our Lord, His Mother and Apostles, it is “Athso, Mo Li Olek-meaning ‘what to me and to thee”, Making our Lord to speak in such a contemptuous tone, to His own mother, they are making him the worst of sons ever born. Far from it. What protestant scholars say are reproduced below “What is that to me and to thee—ie-never mind, don't be worried. (Burkitt) “What is a little thing like that to you and me.” (Souter) Syriac grammarian George Philips gives it to mean ‘What to me and to thee.’”

Another weapon in their armoury is calling His Mother "WOMAN" Interfering with his work irritated Jesus and rebuking her he called her 'woman.' Rev William Barclay, Lecturer in N. T. language and Literature Hellenic Gk. in the University of Glasgow in the Daily Study Bible gives a correct interpretation. "The Authorised Version translation of Jesus' reply makes it sound very discourteous. It makes him to say, woman what have I to do with thee "That is indeed a translation of the WORDS but does not in any way give the tone. It was a common conversational phrase. When it was uttered angrily it did indicate complete disagreement and reproach, but when it was spoken gently, it indicated not so much reproach, but misunderstanding. It means—don't worry, you don't quite understand what is going on; leave things to me and I will settle them in my own way" Jesus was simply telling Mary to leave things to him that he would have his own way of dealing with the situation.

"The word WOMAN is also misleading. It sounds to us very rough and abrupt. But it is the same word as Jesus used on the Cross to address Mary as he left her to the care of John..... So far from being a rough and discourteous way of address- it was a title of respect. We have no way of speaking in English which exactly renders it., But it is better to translate it LADY which gives at least the courtesy in it." John 2; has various versions, besides the oft quoted sentence, given above. The "*Open Bible*" woman what does your concern to do with me." (2) "*My Daily Bible*" what wouldst thou have me do, woman. "*The Living N. T.*" I can't help you now". *The Good News Bible* "You must not tell me what to do.

The Interpreter's Bible in the notes comments as follows. "The words might also mean" What have I and you to do with that ie. Never mind, don't be worried "

Regarding the address 'woman' Dummalow says 'woman or rather 'Lady' is in Greek a title of respect, used even in addressing queens.

2. Another contention Mark. 3;33-35. "Who is my mother and my brethren for whosoever shall do the will of God my brother". Sense and reason compel us to learn that our Lord accepting the fact that He has a mother and brethren explains to them that such an honourable state is sure also to those who do the will of God.

3. Yet another - Lu. 11;27-28 "Blessed is the womb that bore THEE.... yea, rather blessed are they that hear the word and keep it." This too as the one above confer blessedness to those who do the will of God., without contradicting the blessedness of his Mother. (But in Malayalam 1951 Kottayam CMS Press Edition it is - "NO" in the place of "yea" and an extra "only" added, thus to read 'No, those who hear the word of God...only blessed' This kind of culpable mistranslations abound in the Malayalam editions., so as to suit their views; more examples will be seen in the next chapter. It is interesting to note that neither in the CMS Mal. Editions of the N. T. of 1897 and 1904, nor in Sanskrit, Hindi, Tamil and English editions, the words 'no' and 'only' are seen.) "The Living N. T." gives the verse as "yes, but even more blessed are all who hear the word of God...."

"Christ does not deny that His mother is blessed"

(Dummalow)

The Immaculate Conception of St. Mary is an article of faith of the R. C. Church, by a Decree of Pope Pius IX of 8th Dec. 1854. By Immaculate Conception they mean- "The Virgin Mary was preserved from original sin in view of the merits of her Divine Son and this privilege is called her Immaculate Conception." This is contrary to the faith of the Early Fathers. St. Gregory Theologos- The Virgin conceived Him. Before that her body and spirit were sanctified by the H. Spirit" St. Ephrem - "As Isaac was born of promise, so also Mary was conceived by her mother and father."

St. Ambrose - "Christ is the only sinless person. All those who are born of father and mother are not in the

same manner." "The holy Spirit cleansed and purified the womb of the Virgin" says The Christmas Prayers of the Church. Thus the coming of the Spirit made her without spot.

THE EVER-VIRGIN Luk. 1;27&34 clearly show that St. Mary brought forth our Lord without breaking her seal of virginity. That it is possible is proved by-the H. Fathers through the following examples. (1) The tree that brought the lamb 2) The Rock that gushed out water 3) the fish that brought the farthing.

Though in the early centuries Cerinthus and some other heretics stood against the virgin-birth of our Lord, they couldn't succeed. St. Ignatius the 2nd Successor of St. Peter at Antioch has said "The most inscrutable mysteries are, the ever virginity of St. Mary, her conception of our Lord and our Lords death."

The heretic Helvedius and his disciple Jovinian contended that since our Lord is said 'the First born' it is possible that Mary brought forth others too and since 'he knew her not TILL she had brought forth her first born son, it is possible that Joseph knew her afterwards I. H. Mary was called H. Mother of God from the earliest times To call a person who had a number of children, the 'Mother of GOD' is impossible Protestant Bishop Bell says 'It is impossible even to think that a holy vessel dedicated to God be made unholy by human use' St Gregory says-'She was betrothed to Joseph, so that he may guard her virginity.'

In the Nicene Creed Mary is called 'Holy Virgin, Mother of God' and it is the highest profession of Faith of the highest Authority of the Church. 'If Mary was the mother of a host of children, it is impossible to call her a virgin for all generations.' (Dumont)

Helvedius' another contention rested upon the 'brethren' of our Lord. He argued that they were the children

- St. Ephrem. And though still a virgin, she carried a child in her womb; and the handmaid and work of His wisdom, became the *Mother of God*.
- St. Athanasius. (365) The word begotten of the Father from on high, inexpressibly, inexplicably incomprehensibly and eternally, is He that is born in time, here below, of the Virgin Mary, the *Mother of God*. (Note; that this St. Athanasius was the Chief spokesman in the Synod of Nicaea, defeating the Heretic Arius, who repudiated the Divinity of our Lord)
- St. Cyril of Jerusalem. (350) The Archangel Gabriel bears witness, bringing good tidings to Mary, the Virgin *Mother of God*.
- St. Gregory of Nazianz. (382) If any one does not agree that H. Mary is the *Mother of God* he is at odds with the Godhead. If anyone asserts that Christ passed through a channel and was not shaped in her both divinely and humanly.... he is likewise godless.
- St. Epiphanius (374) He reshaped man to perfection in Himself from Mary the Mother of God through the H. Spirit.
- St. Cyril of Alexandria (433) We confess that the H. Virgin is the *Mother of God*, through God the word being incarnate and becoming Man. If our Lord Jesus Christ is God, how should the holy virgin who bore him, not be the Mother of God? If anyone does not confess that the Emmanuel is in truth God, and that the H. Virgin is Mother of God, because she bore according to the flesh the Word of God when He became flesh, let him be anathema.
- Vincent of Lorsch 450. By a certain singular favour of our Lord and God and of her Son, she must be confessed to be the most true and most blessed *Theotokos*, but not *Theotokos* in the way in which a certain impious heresy claims, which asserts that she is to be called Mother of God, merely in name, because of course, she gave

birth to that man who afterwards was made God—Not in this way I say, is H. Mary, the Theotokos, but rather it was already in her sacred womb that the sacrosanct mystery was accomplished.

Ever Virgin. St. Athanasius addresses her — “Ever Virgin. St. Epiphanius:- And to H. Mary ‘Virgin, is invariably added, for that H. Woman remained undefiled.... Our Lord was born perfectly of the holy, ever Virgin Mary by the H. Spirit.

St. Jerome. We believe that God was born of a Virgin, because we read it. We do not believe that Mary was married after she brought forth her Son, because we do not read it.

The prayer ‘Hail Mary.....’ which some Christians reject, deserves our study. “Hail Mary.....” addressed by Gabriel “And blessed is the fruit of thy womb” spoken by Elizabeth. If the H. Spirit and the angel can so address her; how much more we human beings?

The H. Fathers have seen the following as shadow of the Mother of God. (1) The burning Bush (Ex. 3;2) (2) The Ladder (Gen. 28 10-18) (1) The Ark of the Covenant. (Ex. 15;10) (4) The Chest of Manna (Ex. 16;33) (6) The budded Staff of Aaron (Num. 17) (6) The new Pot of Elisha (2Kin. 2;19-25)

II

SOONORO —THE LINEN GIRDLE of Mother of God

THE SYRIAN ORTHODOX CHURCH OF ANTIOCH ranks first in the whole Christendom in so many ways. The Upper Room in Jerusalem, where our Lord instituted the H. Qurbana, the Room, where the Apostles and the H. Mother spent in prayers, the Room where the H. Spirit descended upon the Apostles, and the 1st church in Christendom, established by the Apostles, The Church where St. James offered the first Qurbana—the HOUSE OF MARK

at present THE MONASTERY OF ST. MARK is the residence of the Metropolitan of Jerusalem. Again, the SOONORO worn by the Mother of God is also our treasure in the Cathedral of the Syrian Orthodox Metropolitan of Homs, Syria.

It was in 1953 that the H. Relic came to light. The greatest scholar of his time, H. H. Moran Mar Ignatius Aphrem I, Patriarch of Antioch, found in an old manuscript, that in 1852, this Soonoro was discovered in the church and it was redeposited inside the Main Altar of the St. Mary's SOONORO CHURCH.

The Altar was broken open by the order of His Holiness and lo, a marble slab was seen with inscription that this church was built in 59 A. D. in the time of Maliya (Eliya), the preacher.' Then, earthen pitcher and inside it a silver box, in which was deposited the Soonoro, were taken out. The Soonoro was examined, tested and scrutinised minutely by archeologists, experts of antiquary, including members of other religions and the verdict was unanimous about its genuineness. The holy Soonoro church is a place of pilgrimage to christians and non-christians (Praise the Lord; this humble writer offered H. Qurbana there on a Wednesday-on all Wednesdays there is H. Qurbana there-and was blessed by the H. relic by H. G. Mar Militus Bernaba Metropolitan of Homs. This writer, a living witness testifies that he had been and is abundantly blessed by the Intercessory prayers of the H. mother of God).

THE VENERATION OF THE CROSS

Persians, Medians, Romans, Carthagians and some others used cross for hanging criminals-in the time of our Lord. A plate depicting the crime of the criminal, will be fixed on the top of the cross (Mat. 27:37; Mar. 15;26; Lu. 23;33; Jn. 19:19)

"The preaching of the cross" (I cor. 1;18) is the gospel that brings salvation and it became the sign of salvation, He brought to us and for the christian religion. Chri-

stians are sealed by this sign. The ancient Churches, the Roman, the Greek, Syrian, Armenian, Ethiopian Alexandrian and Nestorian—and the Church of England give prominence to the cross in their churches and worship, and the minister seals with and bless by the cross and make the sign of the cross on themselves.

The meaning of the signing of the Cross;—1. to show that we take shelter in the crucifixion of our Lord. 2. To teach that we are always partaking in the sufferings of our Lord on the cross. 3. To remind us that the cross is the sign and the glory of the christian. 4. To show in public that we believe so.

The signing of the cross;—From the forehead to the chest and then from the left shoulder to right one to show that the Son of God came down to the earth and from the side of satan made us sons of God.

The practice — of signing the cross had its beginning in the apostolic times and continued in the Church. Tertullian in the 2nd century writes:—In all our travels and movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupieth us, WE MARK OUR FOREHEAD WITH THE sign of the cross”.

We have instances regarding the veneration done before the cross. Jerome writing of Queen Helena (mother of Emperor Constantine of Rome, 4th cent.) “Prostrate before the Cross she worshipped as though she SAW THE LORD HANGING THEREON.” Tertullian besides writing about the sign of the cross also points out “that we pray toward the quarter of the east.”

From degradation to Glory;— As stated before, cross was used to hang criminals. St. Peter also was hanged on the cross, head down. Upto the time of Constantine, the Great, all the Roman Emperors persecuted Christians.

Nero, Domitian, Trajan, Hadrian: Antoninus Pius, Aurelius, Septimius Severus, Dacius, Valerian and Diocletian-. But Constantine during his wars with Maccenthius had a vision-the sign of the Cross-and he also heard the voice of our Lord "BY THIS YOU WILL WIN". The Emperor accordingly marked the sign of the cross on the flag and arms and he won the war. In 313 by the Edict of Milan, he gave complete freedom to Christians. His mother Helena took a pilgrimage to Golgotha and found out the Cross on which our Lord was crucified - St. Cyril of Jerusalem in A D 350 says "The holy wood of the Cross bears witness seen amongst us to the present day and now almost filling the whole world by means of those who by faith take away from here portions from it."

THE NICENE CREED

We believe in One True God, The Father Almighty Maker of heaven and earth, and of all things visible and invisible.

And in One Lord Jesus Christ, the only begotten Son of God; begotten of the Father before all worlds, light of light, very God of very God., begotten, not made; being of the same substance with the Father, and by whom all things were made; who for us and for our salvation came down from heaven and was incarnate of the Holy Virgin Mother of God by the H. Ghost, and became man and was crucified for us in the days of Pontius Pilate and suffered and died and was buried, and the third day rose again, according to His will and ascended into heaven and sat on the right hand of the Father and shall come again in His great glory to judge both the quick and the dead, whose kingdom shall have no end.

And in the one living Holy Spirit, the life-giving Lord of all, who proceeds from the Father, and who with the Father and the Son is worshipped and glorified, who spoke by the Prophetes and Apostls,

And in the one, holy Catholic and Apostolic Church; and we acknowledge one Baptism for the remission of sins; and look for the resurrection of the dead, and in the new life in the world to come. Amen.

THE APOSTLES' CREED

I believe in God the Almighty, maker of heaven and earth, and in Jesus Christ, His only Son our Lord who was conceived by the H. Ghost, born of Virgin Mary, suffered, under Pontius Pilate, was crucified, dead and buried. He descended into hell: the third day He rose again from the dead, He ascended into heaven and sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the H. Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.

Creed is the name, we most commonly use to signify a brief summary of the doctrines of the christian faith. The explanations added in the Nicene creed is worthy of our study. It has a history of hardships and even martyrdom for the eradication of heresies. In order to understand the situation, a brief study of the early heretics and their teaching becomes necessary.

1. Simon Magus repudiated Trinity and contended that there would be no resurrection.
2. The Ebionites taught that Jesus was born of Joseph and Mary.
3. Cerinthus. Jesus was the offspring of Joseph and Mary.
4. Marcion. Jesus Christ came down; but he was neither born, nor suffered; all had been an illusion only. There is no resurrection and judgment.
5. Bardaisan-Mary brought forth a spirit in the form of man and not a mortal body. There will be no resurrection.

6. Paul of Samasota. Jesus, only an ordinary man. He became worthy of God's grace. The beginning of Christ is from Mary.

7. Arius. If the above heresies were short-lived, the heretical doctrine of Arius shook the Christian world. He had been a scholar priest of the Alexandrian Church. His heretical teaching was, 'when we say the Son of the Father, it is evident that there was a time when the Son was not; hence the son is only a creation of the Father-and consequently, the son is not equal to the Father, nor is he even without beginning. He first created the Son and by him all was created, and the body taken by the Son had been without a soul, and so on. He could propagate his heresies very easily.

Arius was excommunicated by the Pope of Alexandria, Peter. His successor Alexander convened a Provincial Synod at Alexandria in 321 and again excommunicated him and his followers. But, the heresy of Arius began to spread even outside Egypt into many parts of the Roman Empire and riots and persecutions by monarchs was a common sight. It was in this circumstance, the Synod of Nicaea was summoned by Emperor Constantine in 325 in which the heresy of Arius was wiped off by the 318 Bishops from all parts of Christendom. Athanasius, a deacon (who later became the Patriarch of Alexandria) had been the chief spokesman for the Holy Faith. The portion in the 2nd para of the Creed - 'before all the worlds' upto the last portion of the same para firmly established the true faith and wiped away all the heretical teachings of Arius and the other early heretics. If Arius had won the day, the divinity of the Son of God would have been overlooked for ever. The Church, depository of Truth and the Defender of the faith proclaimed His Divinity.

Now, regarding the 3rd para - When the heresy of Arius subsided another heresy sprang up. It was engineered by Macedonius, bishop of Constantinople, against the divinity

of the H. Ghost. - Although the Son is equal to the Father, the H. Ghost is not. In the General Synod of Constantinople, 381, the heresy was overthrown and Macedonius was excommunicated. Thus the portion "The living H. Spirit.....Who spoke by the prophets and Apostles" was included. - Another important event of the "Church" defending the H. Faith.

THE FASTS

Fast was ordained by God to Adam. Gen. 2;17
 How to fast? 1) with prayer. (Ez.8;23; Dan. 9;3. 2) With confession I Sam. 7;6. Neh. 9; 1,2. With meekness. Deut. 5.18; Neh. 9.1) 4. Should be observed in the name of God. Zach. 7;5 (5) with contrition 6; not for show.
 Mat 6. 16-18.

Fasts mentioned in the Bible;—

During calamity to the nation, 2 Sam. 1.12 }
 „ calamity to the Church Lu. 5.33-35 }
 „ Personal adversity 2 Sam. 12. 16.
 When danger is at hand. Esth. 4. 16 Jona. 3. 5-8
 When ministers of the Church are ordained Act 13.3;
 14.23

The fast of our Lord, of Moses, Elijah, David, Nehemiah, Esther, Daniel, disciples of John, Hannah, Cornelius, Early christians, Apostle Paul, the Israelites are also seen in the Bible.

The fasting of the hypocrites, God will reject. Isaiah 58.3 4 5.

There were fixed fasts in the early Church. Eusebius, St Augustine, St. Basil, St. Cyril of Alexandria have recorded that the 40 days Lent was in vogue even before the Synod of Nicaea and also that it was an Apostolic observance. Bishop Beveridge says that St. Irenaeus of the 2nd Cent. and Origen have recorded of this lent. Tertullian has recorded of the fasts on Wednesday, and Friday. It is said that

St. Athanasius fasted upto 3 P. M. on the Good Friday. The Book of Common Prayer of the Church of England:- "Before Easter, came the preparatory of of the Lent and in some form it must have been done so, nearly if not quite to Apostolic times for Iraneus (180) says that.....the state of things had existed long before his time."

The object of fasting:-

1. To teach that spiritual matters should be considered more than temporal matters. 2. to strengthen the spirit subduing the passions of the body. 3. to lift the soul to the divine atmosphere. 4. to increase self-restraint and the zeal for prayer. 5. to prevent gluttony, the source of many sins, 6. to receive grace from God to overcome adverse circumstances as did Daniel, the Jews of Esther's time, the Ninevites. 7. to receive power from Above and also guidance, as did the Apostles, 8. to receive power to do great things as did Moses and Elijah, 9. And above all that we may follow the example of our Lord. "Fasting ejects sin and receives, holiness; Fasting gives us abstinence against avarice, holiness, against passions, righteousness against gluttony, patience against anger, sanctity against lusts.. Fasting purifies the soul, cleanses the body, sanctifies the conscience, throws out pride and gives meekness." We are to bear in mind that fasting from food and drink does not bring us near God if the mind is not pure.

We observe 6 fixed Fasts. Nineveh, the 40 days lent, the Apostles' from June 26-29, Our Lady-August 10-15, Christmas December 15-25 and the Wednesday and the Friday.- (except the 50 days-from the Resurrection to Pentecost and the Feasts of our Lord and of the Mother of God, and local Feasts of the Patron Saint of the church.)

The Easter Sunday is calculated as follows-The Sunday coming after the full moon after March 22 will be the Easter Sunday.

THE HOLY BIBLE AND THE APOSTOLIC TRADITION

The Syrian Orthodox Church gives the most prominent place to the Holy Bible. It is in Syriac, called "Ktobo Kadisho" meaning the "Holy Book." Next to the Main Altar, in every church, there is a decorated portable 'altar' in which the Holy New Testament is always placed and during the celebration of the Holy Eucharist and the administration of Sacraments, the lesson prescribed by the H. Fathers are read with candles burning on either side and the deacon offering incense. The celebrant, kisses the H. Book, in the beginning and when he finishes reading the lessons, which are read out in the local language and at the prescribed time the priests gives the exposition and the exhortation, based on the Lesson. Only those versions authorised by the Holy Church are used; since most other translations contain passages, translated to suit their own interpretations.

The Church has no doctrine which cannot be proved by the H. Bible.

We give below a brief study of the New Testament.

THE NEW TESTAMENT

The name GOSPEL is applied to the 4 inspired histories which contain the good tidings of salvation through the life, death and resurrection of Jesus Christ. The word Gospel is the old English translation of the greek 'Evangelion' Though 4 in number, the inspired histories constitute one gospel as presented to the minds of 4 different writers. The first 3 give a general view of our Lord's life and teaching and so are called "Synoptical"; the 4th is supplementary and doctrinal. The 4 gospels have often been supposed to have been prefigured by the 4 cherubims seen by Ezekiel in his vision. (chap 1). St. Mathew as a MAN, St. Mark as a LION St. Luke as an OX, St. John as an Eagle. The 1st; his kingly aspect, the 2nd, the power and fulness

of His living energy, the 3rd His priestly and Mediatorial character and the 4th His divinity.

All the books of the N. T. were written in the early Church. Neither our Lord, nor anybody during His lifetime did write anything about Him. It was after Pentecost all the books took shape and were closely connected with the life of the early Church. We see in them what the early christians saw in and heard from our Lord.

Who arranged the N. T. in the present form deserves our study. The shining fact we see is that it was the CHURCH which authoritatively decided what books are canonical and what, not. The testimony of Eusebius throws light on the matter. "The persecution of Diocletean A D 303 brought to the front the question of the sacred literature of the Church. The persecutors demanded that the scriptures should be given up, which the christians refused. Hence the question became urgent—what books were Apostolic? The answer lies in our N. T. Eusebius who wrote his Ecclesiastical history early in the 4th cent discusses the the question of the Canon. He divides what claimed to be sacred writings into 3 classes. 1) Those universally accepted 2) Disputed books. 3) Spurious writings, usually composed by heretics. The language of Eusebius illustrates the great care and caution exercised in the admittance of books into the Canon. At length a decree was issued respecting the contents of the sacred books at the Council of Carthage A D 397 and the books of the N. T. as we now have them were settled by the authority of the Christian Church."

The Books of the N. T. Gospels 4. Acts I. St. Paul's Epistle 14. St. Peter's -2. St. John's - 3. St. James -I. St. Jude -I. St. Clement - I. (Hudaya Canon - 7; I Mathopadesa Sarangal 1958 p. 71) The book of Revelation, and some other books also are admitted by the Church for study and devotion.

1. St. MATHEW

He was the son of Alphaeus and a Hebrew. Before his conversion he was named Levi and had been a publican—a collector of tolls and customs imposed on persons and goods crossing the Lake of Gennasareth at Capernaum. He wrote his gospel mainly for his countrymen. Papias in the first half of the 2nd cent. says that he wrote it in ARAMAIC-SYRIAC, the spoken language of our Lord, His Mother and Apostles—and the same statement is found in other Fathers. Writing for the Jews, his object is to portray our Lord as the fulfiller of the O. T. promises, the Son of David, the Son of Abraham and therefore the Promised Seed, in whom all nations should be blessed. The time and place of writing are uncertain. It is probable that it was written in Palestine between AD 50 and 60. There are others who say A D 70—One of the special characteristics is its constant citations from the O. T. which amount to no less than 65. This is significant of the writer's purpose.

ST. MARK. Marcus was the Latin surname. His Hebrew name was John. He was the son of Mary, whose house at Jerusalem became the refuge and earliest church of the christian community (Act. 12;12) He was nephew or cousin of Barnabas and the attendant of Paul and Barnabas on their first mission. (13:5) We have traces of him in 1 Peter 5;13 and he is the reputed founder of the Alexandrian Church. Some of the early Fathers speak of Mark as the interpreter of St. Peter and it is probable that St. Peter in some way superintended the composition of the Gospel which was written primarily for gentiles. It is said that Mark was brought to the Church by St. Peter and became his disciple. Mark was sent to Alexandria by St. Peter as Episcopa. Mark had a martyr's end there in A. D. 68 after he had consecrated Anianos as his successor. The gospel was written at Rome in 65-66 AD before the Martyrdom

of St. Peter. St. John Chrysostom has stated that the gospel was written in Egypt.

ST. LUKE He was a gentile and a native of Antioch. He was a physician (Col;4;14) and a close companion of St. Paul. Tradition asserts that he wrote his gospel under the influence of St. Paul in AD 58-60. He tested tradition with documentary records, 1;5; 2;2, 3;1) by comparing the oral testimony of living witnesses (1, 2, 3.) and only when he had a "perfect understanding of all things from the very first" ventured to compile a Life of Christ

Special features - The Evangelist presents to us our Lord as the Redeemer of the entire human race. His Gospel is the Gospel of Infancy. To him we are indebted for the account of the birth and childhood of Jesus and his forerunner, and of the Blessed Virgin. (2) It is the GOSPEL FOR THE GENTILES and (3) it is the gospel FOR THE OUTCAST and the despised. (15;3-32, 23;34; 43)

St. Luke was a skilled painter too. Tradition says that the picture of St. Mary in the Monastery of St. Mark at Jerusalem had been painted by him. He died a Martyr in Nero's persecution. Fathers say that Mark and Luke are among the 72 Evangelists. Majority of scholars date the gospel between 58 and 63.

ST. JOHN-son of Zebadee and Salome and the brother of James, was the youngest of our Lord's disciples and specially known as "the disciple whom Jesus loved." Admitted with his brother and St. Peter to a closer relationship with Christ than the other Apostles. (Mar. 14;33), he became the the constant follower to our Lord. With Him he stayed till his death and received from Him the sacred charge of His mother. After the Ascension, he remained for some time at Jerusalem and worked in close union with St. Peter. We find him again in charge of the Church at Ephesus. Thence he was banished to Patmos but returned and taught at Ephesus till extreme old age, dying in A. D. 98 or

even later. Tradition is unanimous in that he composed his Gospel at Ephesus towards the close of the 1st cent. The object, he tells "These are written that ye may believe that Jesus is the Christ, the Son of God and believing, ye may have life in His Name".

While the Synoptists give us mainly the external acts of the son of Man, St John gives us glimpses of His inner life. His subject is the eternal Word made flesh (1) as pre-existent (2) As Incarnate (3) as revealing the Father (4) as connecting humanity with divinity through Incarnation. He narrates only one miracle (the feeding of the 5000, but gives us 4 others not mentioned elsewhere—the change of water into wine, the healing of the impotent man, the cure of one born blind and the raising of Lazarus.

THE ACTS OF THE APOSTLES The Acts of the Apostles is described as a "second treatise" by St. Luke. It is a continuation of the life of our Lord. The composition by St. Luke is calculated about 63 A. D. It is the earliest sketch of the spread of the Christian Church. It tells of the 1st Apostolic miracle the 1st Apostolic sermon, the 1st rise of ecclesiastical organisation, the 1st persecution, the 1st martyr, the 1st Gentile convert, the 1st European Church".

THE EPISTLES

Name

Romans 1&2

Corinthians 1

„ 2

Galatians

Ephesians

Philipians

Colossians

1&2 Thess

I Tim.

2 „

Titus

Philamon

PAULINE

From where year

Corinth 58

Ephesus 57

Macedonia 57

Corinth 58

Rome 64

„ 62

Rome 63

„ 52,53

Macedonia 64 or 67

Rome 66 or 68

„ 64 or 67

Rome 63

| | |
|---|-----------------------------------|
| Hebrews | 63 |
| James | 60 |
| I Peter | 60 |
| 2 ,, | 66 |
| 1.2,3, John | 90 |
| Jude | 66 |
| Rev. | 96 |
| The Epistles of St. Paul are divided into 4 classes;— | |
| 1. Eschatological | 1 & 2 Thess. |
| 2. Anti-judaic | 1 & 2 Cor., Gal., and Rom. |
| 3. Personal and Christological | Phil. Col, Philemon Eph. (Heb) |
| 4. Pastoral | I & 2 Thim, Titus. |

THE GENERAL EPISTLES

The Epistles of St. James, St. Peter, St. John and St. Jude are called General or Catholic Epistles—ie--“Universal” or pertaining to the whole Church” as being addressed not to one christian community, but generally to all.

II

As we saw earlier “The Church” ‘gave the Bible. The origin of the present “churches” is the result of mis-interpretation of the Bible. Without a Rule of Faith, no church can exist. The Rule of Faith is that light or guide by which we learn with certainty the doctrine revealed by God., and the duties that bind us in order to attain salvation.

The Rule of faith of the present “churches”

1. “The Bible is an all-sufficient guide to the truths taught by Christ“. But see “There are also many other things which Jesus did, which if they were written, everyone, the world itself” I think, could not be able to contain

the books that should be written. (Jn. 21;25) "Having more things to write to you, I would not by paper and ink for I hope that I shall be with you and speak face to face. 2 Jn;12

2. Bible and Bible only-no Tradition.

"But-Brothren, stand fast and hold the traditions which you have learned whether by word or by our Epistle (2 Thess. 2;14) It is clear therefore that according to the testimony of the very same Bible, christians should accept as the Rule of Faith the 'Bible' as well as the Apostolic Traditions, namely those truths taught orally by the Apostles and kept all along the centuries by the Church. See again-Lu 1;1-4; 2 Thess. 2:14; 2 Tim. 1;13. 2;2:

3. We do not acknowledge any other authority than that of the Bible. We reject every other teaching. The Bible itself says;- Jn. 20;21 ; Math. 28;18-20; Lu. 10;16 Act. 20;27; Thess. 5;12; 1 Tim 5;17 Act. 2;42.

Accordingly we must hold not only to the teachings of Christ contained in the H. Scripture but even to those of the Apostles and their successors till the end of time.

4. The meaning of the Bible is evident to any one who reads it devoutly. The reader is not subject to error. But the Bible says;- 2 Pet 3;16; Act. 8;29-34 The bible according to its own assertion is not easy to understand. There are passages difficult of interpretation. Therefore the Bible by itself cannot be the supreme Rule of Faith. Wherever there is law, there is interpreter, It is true that every person has understanding. But it is the H. Spirit that reveals the mysteries of God. If each one claims that his interpretation is right, all interpretations should be the same, because the H. Spirit would not impart different meanings to different persons. The individual is, to a certain extent, guided by the H. Spirit in the ways of holiness,

but in the knowledge of the revealed truth, he is to be guided by the Church which Christ sent to teach all nations.

Teaching authority is given to the Church (Mat. 28;18-20;) In the O. T. too we see, the teaching authority is given to a particular sect. (Deut. 27:9-12; Mal. 2:7- Mat. 23;1-3)

The Protestant Rule of Faith is impossible;-

Before the invention of the printing press-for 14 centuries the bible manuscripts were few and far between. During the period the Church appointed teachers for the propagation of faith. What of the millions of christians all down the centuries who possessed no copies of the Scriptures or who could not read them. What about the illiterates of our own days? As a matter of fact, Christ would have made the attainment of the eternal bliss impossible, on the part of the faithful for a period of 14 centuries had he intended the Bible as the only Rule of Faith.

2. As seen earlier-It is incomplete. (I Thess 2;14; "2 Tim. 1;12; 2.2 2; Jn. 12) The Gospels and the Acts of the Apostles are narratives intended for and set before the faithful for their edification, The protestant theologian Grotius remarks; The Epistles were written, as occasion arose to different local churches, to settle disputes about dogma, to insist on principles of morality, to protest against pagan philosophy, and pagan crimes, and to warn the first converts against Judaizers." Thus we see that the Bible was never intended to take the place of the 'only' living infallible teacher but it was written to explain or insist upon some doctrine already preached.

3. It is insecure:- How do you know the Bible is the word of God ? One may answer we have the biblical testimony. That will not do., because the Bible does not say, which or how many are the books written under divine inspiration. We believe in the inspiration of the Bible by the infallible testimony the Church, "the pillar and ground

of truth. St. Augustine (5th cent) wrote:- "I would not believe the Gospel unless moved there to by the "authority" of the Church".

4. How do we know the translations from the original are true? The 'Pshitta' version and the Vulgate Version are agreed to be the most ancient. Of the former which was completed in the 2nd cent, it is recorded that "On the whole the books of the Old and New Testaments are rendered with great exactness" A study of the Malayalam editions of the Gospels (CMS Press Kottayam) with the help of 14 editions in English, Syriac, Hindi, Sanskrit and Tamil has revealed to this writer, the innumerable changes in each edition (see my book 'Malayala suviseshangalile bhashanthara pisakukal)

The A. V. of the English Bible compared with present editions.

| | | |
|-------------|---|---|
| Act. 2-47 |added to the church | sp. Mal. |
| | such as'should be' saved | such as'are being saved |
| James 5. 16 | Confess your FAULTS | Confess your SINS..... |
| | one to another | |
| Mat. 21. 3 | The Lord hath need of them ass and colt) and straightway, he will' send them' | The Lord.....' and will "send it 'back' here at once. |
| 1 Tim. 3. 1 | If any man desireth the office of the " Bishop" | Mal. Adhyaksha sthanam the President |
| Acts. 2:42 | Doctrine | Teaching |
| 2:47 | Church | group |
| 1-14 | brothren | brothers |
| 1-20 | Bishopric | office |
| 14-23 | ordained | appointed |
| Titus | „ | „ |
| 1 Cor. 7-14 | Husband | brother (Mal). |

| | | |
|-----------|-------------------|--------------------|
| 2 ,, 1-22 | US (the apostles) | Us Namme (Mal.) |
| | | to mean all of us. |
| Heb. 7-17 | who have rule | Leaders |

(Anyone who compares the Authorised version or the Scofield Bible with present day versions would be able to find out more variations.) The reader is requested to turn back to Part I of this work — Col. Munroe's instructions to the C. M. S. missionaries who first came to Kerala, regarding translation of the N. T. to Malayalam)

As regards private interpretation, let us always remember the words of St. Peter. "the unlearned and the unstable wrested the epistles of St. Paul and the other scriptures to their destruction" 2. 3;16 and "that no prophecy of scripture is made by private interpretation, for prophecy came not of the will of man at any time, but the holy men of God spoke inspired by the H. Ghost." 2. 1:20-21.

APOSTOLIC TRADITION

Tertullian (198) says. "If no scripture has determined this, custom hath confirmed it which doubtless hath been derived from tradition. For how can a thing be used unless it be first delivered to us. But thou sayest, even where tradition is pleaded, written authority ought to be required. Wherefore let us enquire whether none, save a written tradition ought to be received. Certainly he shall deny that it ought to be received, if there be no precedents to determine the contrary in other observances, which without any scripture documents we defend on the ground of tradition only and by the support of consequent custom". He goes on with the universal practice of his time, about Baptism by the priest, the god-father, the receiving of the H. Communion, the sacrifice of the H. Qurbana on the death anniversary, praying, face to the east, objection of fasting and kneeling on Sundays, and during the period from Easter upto Pentecost, marking the fore head with the

sign of the cross. etc. "For these and such like rules, if you require a law, in the Scriptures, you shall find none. Tradition will be pleaded to you as originating them, custom as confirming them and faith as observing them; that Reason will support tradition, custom and faith." St. Basil adds; First of all, which is of greatest moment in things of this sort, the practice amongst us, which we can produce, has the 'FORM' OF LAW because our rules have been handed to us by holy men." "Tradition is the continuing stream of the mind of the Church" St. Irenaeus (2nd Cent) about Polycarp - "He always taught what he learned from the Apostles and his teachings are traditionally taught by the Church" "On many fundamental questions of faith, the Bible used by itself without the knowledge of the tradition of the Church, can lead to heresy. The tradition of the christian faith can be found in its fulness only in the Churchhow important the Church, the priesthood and the Sacraments were for the disciples of the Apostles. The denial of these realities and the dependence on the Bible alone, can be a greater error. The truth is experienced and known only by membership in the Church, which has a responsible and properly Apostolic ministry and a high tradition of the christian mysteries." (Faith of our Fathers)

There are no other reliable sources to know the faith and practices of the early Church, except the writings of the early Apostolic Fathers. (2 Thes. 2:15) We must not fall a prey to those who want proof-texts for all the teachings of the Church. Theology is based on the Bible, but not limited by the Bible. Bible and Tradition together are the primary source of theology. Gal. 1:8, Col. 4:16, Heb. 2:1, Jn. 21:25) The Bible to teach; the Church to interpret. (40 Quest. Answ.)

Interpretation of the contents of the Bible by the Church alone is right and individual interpretations are liable to error, proclaim all the early Fathers. Tertullian-"To whom belongs the faith, whose are the scriptures, by whom and

through whom and when and to whom was that rule delivered, whereby men become christians; for wherever both the true christian rule and faith shall be shown to be, there will be true scriptures; and the true expositions and all the true tradition'.. "other churches borrowed the tradition of the faith and seeds of doctrine and are daily borrowing them that they may become churches" Who shall understand the marrow of Scripture better than the School of Christ itself whom the Lord adopted as his disciples, namely to be taught all things and to teach us all things." St. Augustine—"All heretics who acknowledge the authority of the Scriptures seem to themselves to follow after them, whereas they do follow after their own errors and are heretics; not because they despise them but because they understand them not." "One man altereth the scriptures with his hands; another their meaning by his exposition "(Tert) "I would not have believed in the Bible"; says St. Augustine "had not the Church prompted me."

Has not Christ rebuked the Jews for adhering to their Traditions? "Why do you also transgress the commandment of God by your tradition?" (Mat. 15;3)

It is evident from the context itself that our Lord was not speaking of the Apostolic Traditions but about 'the tradition of the elders' (15.2) 'tradition of men (Mar.7.8) What are these traditions?

After the return of the Captivity the administration of Palestine with centre at Jerusalem was carried on by Zerubabel and then by a Council of Elders and priests which in course of time became the Great Synagogue' which lasted about 150 years and expired in B. C. 291. It numbered 120 members. To it the Jews attributed the 613 Precepts in which the duties of the Israelites were comprised and this oral tradition may be considered the ground work of the "Talmud" "The Tradition of the Elders" frequently referred to by our Lord and in the Sermon on the Mount, the words "it was said to them of old time" (Mat. 5;21) very possibly allude to the successors of the

Great Synagogue. Some of these hard precepts have been termed 'heavy burdens, by our Lord. See also Mar. 7;5-14 and Mat. 15;1-20 (our Lord rebuking the Pharisees).

Another important point either overlooked or intentionally given up is Acts 1. 2 "To whom also He shewed himself alive after His passion by many infallible proofs being seen of them 40 days and SPEAKING OF the THINGS PERTAINING TO THE KINGDOM OF GOD." Is it not reasonable to believe that these teachings were as important as those, before His passion? These teachings are not recorded in the gospels. It is possible that the Apostles handed down those too to their disciples and the latter, to their successors.

Jesus is God-Incarnate; the H. Ghost is God; all christians believe. Supposing for a moment that the heretics Arius and Macedonius had their heretical views established, and accepted by the christendom, there could have been no Trinity, at all! But defending the Holy Faith the holy Fathers of the Church suffered even martyrdom and it is thus the true Faith flourished. If their teaching about the greatest Mystery - the Holy Trinity - can be accepted by all alike, it follows that, everything they have taught, also should be taken into account.

PART III

A Brief History of the

SYRIAN ORTHODOX CHURCH

Upto the 7th Century

The early history of the Church, founded by Christ and guided and governed by the Holy Ghost and spread all over the then known world by the Spirit-filled Apostles of our Lord is the continuation of the Acts of the Apostles.

Our Lord founded His Church to carry on the redemptive work, through the ages. "The Church is the extension of the Incarnation." The confession of St. Peter by revelation from 'the Father' that Jesus is the Son of God and the words of our Lord (Math. 18:) is the beginning of the Christian Church, the administration of which was entrusted to Simon Peter by our Lord Himself. (Jn 21:15, 16, 17) A close study of the Gospels and the Acts of the Apostles reveals the fact of the superiority of St. Peter.

The prominence and the status of the High priests of the O. T. are defined in Deut 17th Chapter. In the N. T. Church too such an authority is necessary, who is the authority in matters of Faith and observances.

2. It was only to Simon that our Lord gave the surname 'Rock' Kepha! When Abraham was called by God to carry out His plans, the name Abram was changed to Abraham.
3. As our Lord gave Simon only the surname Rock, it follows that no one, else is qualified to usurp it or act accordingly.

4. Our Lord said to Simon that He would give him, the Keys of the Kingdom of Heaven'. In Hebrew thought, 'Keys' were symbolic of Authority, and it also showed that the bearer of the keys represented the Lord of the house.
5. It was only to Simon, the feeding of the 'whole flock of Christ' was entrusted (Jn. 21)
6. The first 12 Chapters of the Acts give prominence to Peter.
7. The name of Simon Peter is always first in the list of the Apostles, not for honour or prominence, but he was the visible head of the flock of Christ after our Lord's ascension.
8. Peter was the first to work miracle. (Acts. 3)
9. Peter had been the first to preach to the Jews and added 3000 to the Church by the H. Baptism Acts. 2.
10. Peter had been the first to receive gentiles into the Church. (Acts. 10)
11. Peter alone spoke in the Assembly convened to appoint one in the place of Judas Iscariot, and others joined with him. (Acts. 1)
12. In the Jerusalem Synod (Acts. 15) Peter's words were final and others including James agreed to his proposal.
13. It is none other, but Peter who passed judgment on Ananias and Saphira.

St. Peter was hanged on the Cross, head downwards on the 29th of June A. D. 67 at Rome by Emperor Nero. It is said that, before his martyrdom he had consecrated Linus and Anacletus as his successors at Rome; and the Ro-

man Catholic Church claims the Apostolic succession from St. Peter. In 61 A D, St. Peter had consecrated his disciple Mark and sent him to Alexandria. Although he had to suffer martyrdom, Mark's labours there were successful. He had consecrated Anianus as his successor. The Alexandrian Church too, therefore claims Apostolic succession from St. Peter. The Syrian Church of Antioch claims that his first successors had been at Antioch as we see later. Thus, before his martyrdom, St. Peter could see his successors in Antioch Rome and Alexandria, the most prominent cities in the then known world.

The Throne of St. Peter at Antioch

Eusebius, the first Church historian says that in A D 37 Peter went to Antioch, established his throne, built the Church there and also it was he who first instructed the faithful to pray facing east. Starting from Antioch he preached the Gospel at Tyre, Sidon, Caesaria, Beirut, Tripoli, Pontos, Galatia, Cappadocia, Bithunia, A-sia, etc. Before his missionary travels, he consecrated Evodius and Ignatius and appointed them his successors in Antioch (Evodius in charge of the Christians from the gentiles and Ignatius for those from the Jews). Feb. 22 is given as the date of the establishment of the Throne of St. Peter at Antioch — in the Calendar of the Syrian Orthodox Church and also in the Roman Catholic Church Calendar, drawn up in 354 and printed in 1650 A D.

A large number of Protestant Scholars too advocate the Prominence of St. Peter (William, Neil, in his 'The Truth about the Early Church 1969. P. 62-65) says: 'From the beginning of his story (Acts) Luke shows Peter to have been **THE UNDOUBTED HEAD OF THE CHURCH**; its chief spokesman and acknowledged leader. He assumes the **AUTHORITY** which our Lord conferred upon Peter (Matht 16: 16-19) and His authority is accepted by all.....' 'I

was never been any easier for Protestants to accept the Scriptural evidence about the place of Peter in the Early Church, than it has been for them to do Justice to the status of our Lord's mother.... In the case of Peter, Protestantism has often sought to counter the Catholic claims by overstressing Paul and under-rating the ROCK on which Jesus promised to build His Church. The Book of Acts gives us a truer perspective.

“From the beginning of the church's story, Peter occupies a unique position. HE IT IS, even before Pentecost insists that the vacant place of Judas must be filled and who presides over the appointment of Mathias. At Pentecost IT IS PETER who as spokesman explains to the assembled crowd the meaning of the visitation of the H. Spirit. The tale of the notorious Ananias and Saphira is marked by the general acceptance of Peter's DISCIPLINARY AUTHORITY within the Church..... The supremacy of Peter in the Jerusalem Church is not only attested by 'Acts' but also confirmed by Paul. (Gal. 1:18) that on his first visit to Jerusalem, 3 years after his conversion, it was Peter, he went to see.....' By the undoubted prompting of the H. Spirit, the HEAD OF THE Church is forced to recognise the importance of the gentile mission..... Luke has made Paul, the hero of his story but not at the expense of Peter, whom quite clearly from the record stands out in Luke's mind as the ROCK ON WHOM the whole Church was founded.”

St. John Chrysostom says: It is really a special privilege that we received St. Peter, the Head of the Apostles as our teacher and shepherd in this great city of Antioch where the followers of Christ were first called 'christians' But we could not have him for long” St. Jerome writes: “Simon Peter, Head of the Apostles, son of Jonah and brother of Andrew shepherded in Antioch. Then he preached the faith to the dispersed in Galatia, Capadocia, Bithunia,

A-sia etc..... went to Rome to vanquish Simon Magus” St. Jacob of Sarug sings:- “I had made the Head of the twelve. The city of Antioch is awaiting to hear the Faith from you.” The great historian Mar Gregorius Bar Hebraeus records:- “After the angel freed him from the prison, Peter starting from Jerusalem preached for 2 years. Then he went to Antioch and founded the Church and instituted Madbaha and ordained and appointed Evudios as the first Bishop.’ Jerome again says; Peter after instituting his throne, appointed Evudios as Bishop. It is also said that he went to Rome and that his mission was successful and appointed Clement as the Bishop there.” The prayer Books of the Syrian Orthodox Church abound in praises of St. Peter as the Head of the Apostles. (for further study of the subject see my book The Syrian Church. Mal).

Other Apostles Andrews, the brother of Peter. He preached the gospel in Scythia, Asia Minor, Trachia, Cappadocia, Bithunia, Galatia, Achaia etc. He was persecuted by the Governor of Patros and was crucified. He was buried with the help of Maximila, the governor’s wife. His remains were afterwards transferred to Constantinople. St. Andrew’s Cross was said to be like X.

2. **St. James**-Son of Zabdee and Salome, brother of John, He was one of the 3 closer disciples of our Lord, being with Him at the house of Jairus, garden of Gethse-mene, and at the Mount of Transfiguration He preached in Judea and Samaria, and in Spain The Jews complained against him before Agrippa, grandson of Herod and as we see in Acts beheaded at his order in A. D. 44. (3) **John** He is said to be the other one who followed Jesus with Andrews. He is called the disciple whom Jesus loved He was with Peter until they parted for working in different parts. The holy Mother was with him until her passing away. Paul calls Peter, James and John as the ‘pillars of the Church’. He preached with Ephesus as centre, in Phrygia: Tiyathira, Philadelphia, Laodocia and Smyrna. In A D 95 he was exiled by Domitian to the Island of Patmos.

It was while he was there, he wrote the book of Revelation (the canonicity of which was doubted by some but accepted finally). After the exile, he came back to Ephesus in 66 and lived upto 100 A.D. The author of 1, 2, and 3 John, he was called the Apostle of love.

4. **PHILIP** He was married and had 3 daughters. We have glimpses of him in the gospels at the miracle of the 5 loaves, and the one who accompanied the gentiles to see Christ, who requested our Lord to show them the Father. He preached in Phrygia Asia minor, and Hierapolis and he met a martyr's death at Hierapolis in A.D. 84.

5. **Bar thulmai** (Bartholomew) He is believed to be Nathaniel. A native of Cana, he preached in Yemen and Arabia and gave the converts a copy of the Gospel of Mathew in Aramaic (Syriac). Eusebius has written that in the latter part of the 2nd cent, the Alexandrian philosopher found the book with them and he took the book with him on his return. This is attested by Irenaeus and Rufinus, At Lucania, near the Caspian sea, he was crucified, head downwards by the pagans.

6. **Mathai** (Mathew) he was the son of Alphaeus of Nazareth, whose former name was Levi, and was a publican-collector of customs for the Roman Government. He preached in Kush, in Asia and in Judea,. Some are of opinion that he preached in Parthea and Media too. As a result of his work the king and the Royal family and the people of Kush' in Africa believed in Christ; but the successor of the king ordered him to be slain because the Apostle did not comply with his request that he should be allowed to marry his brother's widow.

7. **Thomas** (is treated in detail in the Hist. of the Syr. Orthodox Church in Malankara)

8. **James, son of Alphaeus.** He is said to have preached in Gaza, Tyre, Arabia, and Egypt., and was crucified in Egypt.

9. **Simon the Zealot** Josephus, the Jewish historian says that among the Jews there were many sects and parties Pharisees, Saducees, Essenes, Herodians, Zealots, Galeelians, Scribes, Nazarenes, Jewish proselytes, publicans, Samaritans etc. The Zealots were a party that was against Herod and the Romans and politically they were nationalist. They were many times suppressed for taking arms against Herod. Simon had been a member of this sect, a native of Cana. He preached in Syria, Persia, and also in Britain. He too was crucified. 10 **Jude** was also called Thadaeus and Labi. He preached in Judea, Arabia, Mesopotamia and in Persia. He too died a Martyr. II. **Mathias** He was of the 70. and was present with the Apostles in the Upper Room after the Ascension of our Lord, and was selected to the Apostleship in the place of Judas. His field of work was Palestine, Cappadocia, Abyssinia. He met a martyr's death in Abyssinia. Some say he was stone to death a Jerusalem.

PENTECOST AND AFTER

The Holy Fathers say that on the day of Pentecost, the Apostles were endowed with the following powers. 1. Knowledge of the different languages of the world. 2. Power and courage and force in their words to make change in their hearers. 3. Power to heal the sick. (the 1st miracle was the healing of the lame man) All their actions were guided by the H. Spirit. Tradition says that on the Monday after Pentecost, the Apostles consecrated the H. Mooron and on Tuesday they built the Madbaha and on Wednesday the H. Mother was baptised and St. James the brother of our Lord. offered the first Qurbana. The Acts of the Apostles provide us with the account of their ministry before their dispersion to various places for evangelisation, after the martyrdom of Stephen. If the innocent blood of Stephen had not been shed by the Jews, the gospel might have been limited in Jerusalem and its suburbs.

ST. PAUL

He is called the builder of the H. Church. 'His journey throughout the Roman Empire expanded the Church. "After Christ himself and the Scriptures, St. Paul is the greatest possession of the Christian Church"' His native place Tarsus was the capital of Cilicia, in Asia Minor a free city under the Romans. He was the son of a wealthy Pharisee of Tarsus and was the disciple of Gamaliel, the renowned Rabbi of the age and in his 28th year Saul, (Paul) became a member of the Sanhadrin. The latter part of the Acts of the Apostles is the biography of Paul. Of his Epistles it has been already treated, (see 'Bible and Tradition')

FROM 1ST TO THE 4TH CENTURY

1) **The THREE JERUSALEM SYNODS** (Acts. 1.15-26,) Election of Mathias (2) Act. 6. 1-6 The selection of 7 deacons. 3) Act, 15. 6-29 Admission of the gentiles into the Church. It is said the **CANONS OF THE APOSTLES** were framed in this Synod.

2. **ST. JAMES** the 1st Episcopa of Jerusalem. He was a brother of our Lord. St Paul says that our Lord appeared to him after the resurrection (1 Cor. 15. 7) The Apostles made him the bishop of Jerusalem in A D 42. Clement of Alexandria has recorded that St. James abstained from wine and flesh and was always praying for the salvation of the people. His knees were as those of the camel, due to genuflexions without number. Though he was esteemed by the Jews and the Romans, in course of time they became inimical and he had to meet a martyr's death at their hands in A D 62. Josephus has said that the destruction of Jerusalem in 70 A D was the consequence of the shedding of blood of this 'just' man.

The Destruction of Jerusalem

The Jews revolted against the Roman Emperor Nero in A D 67. Vespasian and his son Titus were deputed with a huge army to quash the revolt of the Jews who were adamant in their stand and protected themselves inside the fort of Zion. They could not hold on for long, as their provision exhausted and finally in A D 70 the fort was taken over by the Romans, who destroyed the temple and plundered its treasures and took captive 99000 Jews who were either sold as slaves or thrown before the lions. Thus, the most touching words of our Lord came to pass word by word! The Christians were safe with their Episcopa Simon in the city of Pella on the banks of Jordan; as they had remembered the words of our Lord (Mat. 24:16 Mk. 13:14, Lk. 21: 20-21) After the cessation of the war, they returned to Jerusalem and settled near the mount of Zion. Many of the Jews became Christians.

4 The Early Persecutions

The Christian Church thrived inspite of persecutions by Jews and Roman Emperors. The 3 persecution by Jews. 1. The Apostles were imprisoned. 2) St. Stephen was stoned to death. 3) St. James was beheaded by King Agrippa and St. Peter was put in prison. But the persecuted Church spread and the persecutors became homeless for 1900 years!

Persecutions of Christians in the Roman Empire up to the 4th century and in the Persian Empire in the 4th cent were horrible.

Emperors who persecuted in the Roman Empire.

| | | | | | |
|---|-----------|---------|----|------------------|---------|
| 1 | Nero | 54—68 | 6 | Aurelius | 161—180 |
| 2 | Domitian | 81—96 | 7 | Septimus Severus | 193—211 |
| 3 | Trajan | 98—117 | 8 | Decius | 249—251 |
| 4 | Hadrian | 117—138 | 9 | Valerian | 253—260 |
| 5 | Antoninus | 138—161 | 10 | Diocletian | 284—305 |

The first persecution was by Nero of which Tacitus gives an account. Fire broke out on 14th July in the city of Rome which was alleged to have been engineered by Christians. Christians were thrown into prisons, to wild beasts and many were burnt alive. It was in this persecution that St. Peter was crucified and St. Paul beheaded on 29th June. (Nero is said to have slain his own mother, son and his wife too!)

The 2nd persecution was by Domitian, son of Vespasian who attacked Jerusalem and became Emperor after the death of Nero. Conspicuous among those who became Martyrs are (1) Favius Clement nephew of Vespasian and his wife Domitilla (AD 95) 3) and Dionysius Arios-Phagus, consecrated Bishop of Athens by St Paul. 4) It was this Domitian who immersed St. John in boiled oil and finding him unhurt, exiled him to Patmos.

The 3rd — by Trajan. The famous Martyrs are:—

1. Mar Sarbil. He was a priest of the gentiles of Edessa, who afterwards became Christian. He was beheaded together with his sister Zaba.

2. Mar Simon—Son of Cleopah, a brother of St. Joseph. He was the 2nd Bishop of Jerusalem. He died in 106 at the age of 120.

3. Drocis — Trajan's daughter; who became Christian and she used to bury the dead bodies of the Martyrs. She was slain in the presence of Trajan.

4. St. Clement. Although a member of the Royal family he embraced Christianity and many of the elite of Rome followed his example. A disciple of St. Paul, he became the 4th Bishop of Rome. He was exiled; but his numerous miracles brought many to the Christian fold. Trajan could not gain him to his side and in the end he was drowned, an anchor tied on his neck. Clement's Epistle to Corinthians has 65 chapters in which he has treated of

the 3 ranks of Priesthood (Episcopa, Kasisa and Deacon) and their duties, duties of laymen etc. There are 8 books of St. Clement; in the 5th, the supplication to the Holy Spirit which is offered when a Patriarch of the Syrian Orthodox Church is enthroned. (Prayer of Mar Clemis)

5. St. Ignatius Noorono. Tradition says that he was the child whom our Lord took and showed an example of purity and meekness. He was first a disciple of St. Peter and then of St. John. St. Peter appointed him in Antioch as his successor. When St. Peter died in A D 67 and St. Evadios, in 68 St. Ignatius became the shepherd of the Jewish and gentile Christians. He was the 3rd Patriarch of Antioch.

Imprisonment and exile could not change his love for Christ; and by prayer and fasting he became invincible: encouraging the faithful. It was he who arranged the two-side Choir system, adapting the praises of Angels, of which he had a vision.

In 92 Trajan on his way to conquer Persia, had met the saintly man and asked him to give up Christianity, failing which he would be thrown to lions in Rome. It is said that the saint kissed the chains, with which he was bound and said." Hurry up! Send me to Rome. Let me be crushed by lions' teeth as wheat in a millstone and the bread for the H. Qurbana is prepared by it, let me offer myself as Qurbana to my Lord. He left Antioch over which he presided for 40 years and throughout the route he encouraged the faithful. St. Polycarp, Bishop of Smyrna and a classmate of St. Ignatius, received his blessings on the way. There are 7 Epistles of Ignatius extant; through which he admonishes, that heretics, should be shunned; the Apostolic Traditions observed; The bishops should be obeyed. The mark 'Catholic' is first used by him for the Church. He a devotee of the Mother of God has advocated the ever-virginity of St. Mary. He teaches that the conse-

crated Bread and wine are the Body and Blood of our Lord; and also that prayers for the departed are useful. He was crowned with Martyrdom on 20th December 107 A D.

The 4th Persecution. Although not a fanatic as his predecessors, Hadrian's term was also stained with the innocent blood of Christians. St. Polycarp was one of the renowned martyrs of this period. When he was promised by the judge that he would be set free, if he abjured Christ, his reply was:- Now, for 86 years I have served him. Why should I blaspheme him, who has done no wrong to me. Clearly do I proclaim:- I am a Christian

The 5th by Aurelius. Many became martyrs in Europe and Asia Minor "The blood of Martyrs is the seed of faith" came to be spoken at this time.

The 6th. During Septimus Severus' term persecution had been mainly in Africa. Tertullian's Apologies could lessen the severity for a time; but with redoubled force afterwards. Origen's father Leonidas, St. Iraneus and many others were slain. It is said that the boy Origen wrote to his father, that he should not feel vexed about his children but should suffer to the last for faith and the cross. In the 7th, 8th, & 9th persecutions, Christians without number were massacred. It was in the 10th that St. George, St. Kuriakose and the 40 martyrs of Sebaste became martyrs.

A Period of Calm. Constantine, son of Constans and Helena (306—377) born in 280 changed the situation. He became Emperor in 306 and defeated Maxentius at the Milvian Bridge and annexed the western regions too to his Empire. Eusebius has narrated about this victory:- The Emperor prayed to his god before starting to the battlefield But at dusk he could see a Cross above the setting sun and could read the words 'by this you will succeed.' In the night that followed our Lord appeared to him and asked

him to use cross for protection and accordingly Constantine had the sign of the Cross on his flag. After the victory, the Lateran palace was presented to the Bishop of Rome, and encouraged the Christians, annihilating their enemies. He ordered that Sunday should be public holiday. It is said that he was baptised in 312 by Eusebius, bishop of Caesaria. By the Edict of Milan of February 313, perfect freedom was given to the Christians, and all their places of worship confiscated earlier, were returned to them. And thus the persecutor became vanquished and the despised and the persecuted - victorious.

The General councils

Our Lord gave His Church the authority 1) to answer all grave questions concerning religion, with authority, 2) to reject heresies and 3) and to interpret the inspired Scriptures, authoritatively. The Church, therefore, from the very beginning convened Synods to safeguard the Truth and dispel all erroneous teachings and to proclaim the true faith, and to cut off heretics from the Body of Christ., the Church. A study of the Synods helps to have an idea of the uniqueness of the Church as the defender of Faith. The general Synods are three-of Nicaea, Constantinople and Ephesus. The Roman Catholic Church has afterwards 20 other synods; but the Primate of Antioch, Alexandria and Constantinople were not present in them. (The Constantinople See admits 7 Synods.) One thing more to be noted;- The fundamental Faith regarding the Trinity, the Nature and the Person of our Lord were settled once for all in the above 3 Synods. The Syrian Orthodox, the Coptic (Alexandrian) the Armenian and the Abyssinian Churches accept the aforesaid three only. Ecumenical Synods are those which were convened to discard heresies and to proclaim again the true Apostolic Faith and attended by the whole undivided Church Dignitaries. There are Provincial Synods too-Synods convened by the Primate of the Province, mostly no settle the provincial matters. Laodocia, Gangara etc are some of them.

The First Oecumenical Synod—that of NICAEA A D 325

The gravest issue, the most abominable heresy of Arius had been the chief cause for convening the Synod. (His heresy had been discussed in the foregoing pages—ie—the Son is created by the Father before all creation and hence The Son is not equal to the Father—in other words the utter rejection of the Divinity of The Son, which makes the Incarnation and the Redemption, meaningless.) The Synod was convened by Emperor Constantine in 325 at Nicaea in the province of Bithinia in Asia-minor.

318 holy Fathers attended the Synod—many of whom had been victims of persecution by the enemies of the Faith. Mar Osthathos of Antioch and Mar Alexandros of Alexandria were prominent among them. According to Eastern records, Mar Othathos presided, but the Roman Catholics claim that it was Hosius, representative of the Bishop of Rome, presided. (It is interesting to note that it was this Mar Osthathos, who had sent Bishop Joseph and Thomas of Cana to Kerala who reached Cranganore in 345 A D-; a solid proof that the Christians in Kerala had been under the H. See of Antioch in such an early period)

The most prominent figure in the Synod was Athanasius, a Deacon of Mar Alexandros of Alexandria. Persecutions, he had to suffer for the Faith, are many. Born in Alexandria in 297 or 298, he was conspicuous even in his early years for his erudition and the knowledge of the Scriptures. He was ordained a Deacon by Mar Alexandros in 319. and worked as his able Secretary. He had his training in asceticism with the renowned Sage Antonios. Even a creed ATHANASIAN CREED is extant. Although he succeeded in defending the Faith at the Synod, he was haunted by the Arians. When in 326, Mar Alexandros passed away, he was installed as The Patriarch of Alexandria in his 27th or 28th year.

The most important issues that were decided are, four. 1) Regarding Doctrine. 2) regarding Baptism. 3)

about Pescho and Easter and 4) Administration, The Doctrinal issue was settled by proclaiming the equality of the Son with the Father and anathematising Arius and his heresy. 2) Regarding Baptism there had been a difference of opinion between St. Cyprian and Mar Stephen, Bishop of Rome. Cyprian was stern in the matter that those who come to the Church from the heretics should be baptised because, Baptism conducted in the Church alone is valid and the other totally invalid, and hence the heretics who came were baptised, This was not re-baptism, but the First in the Church.. they said. But Mar Stephen contended that they should not be baptised. Fermilian of Caesaria, in 230, convened a Provincial synod and decided that heretics should be baptised in the Church. The Synod of Carthage of 255 convened by Cyprian too decided likewise. Correspondence in harsh language passed between the contending parties for long. Mar Stephen passed away before a settlement of the issue was reached. This issue was submitted in the Synod of Nicaea which decided as follows:- Those who had been the followers of Paul of Samasota—those who reject the Divinity of Christ—should be baptised, when they are received into the Church., because they had been ‘baptised’, not in the Name of the Father, Son and H. Ghost and lacking in their essentials. But those who return to the Church after falling into heresy, need not be baptised, again.

3) About the observance of the PESCHA.

This was also a controversial issue. Some argued that it should be observed on the 14th of Nissan; because it had been the date of the Crucifixion of our Lord, whatever be the day of the week, Nissan 14 should be observed as the date of crucifixion and accordingly, Easter. Others wanted that on the day of Friday, the remembrance of crucifixion and on the next Sunday, Easter. The H. Synod fixed:- Easter Sunday is the one that comes after the Full Moon that falls after ‘the central equinox’ ie—March 22 every year.

4. Regarding Administration of the Church. This too had a background. All the Provincial Churches in the whole Christendom were under the jurisdiction of Antioch, Alexandria and Rome. Melitus, bishop of Ayyuh, rebelled against his Lord the Pope Peter of Alexandria, and began to ordain outside his diocese and he even 'consecrated' bishops. He was excommunicated by the Pope. In the H. Synod Melitus was found guilty and ordered that even though he may be called 'bishop, he should ordain none and to be devoid of the powers of ministry. The existing jurisdiction was again confirmed., by the 6th Canon. 'The old order should be preserved. The Metropolitan of Alexandria should have the authority over Egypt, Libya, and Pentapolis. For the Episkopa of Rome also has this (arrangement). So also Antioch in the churches in its jurisdiction, this authority should be preserved. 'The Great Synod orders that nobody should become Episcopa, without the consent of the aforesaid respective authority. The Metropolitan of Jerusalem was given the title of 'Patriarch' and the Great Metropolitan of the East was thenceforward to have the title of 'Catholicos' under the Patriarch of Antioch. It is to be remembered that it was by the 2nd Canon of the 2nd Ecumenical Synod held at Constantinople in 381 A D. Constantinople became a Patriarchal See. The five week long Synod dispersed after celebrating the 10th anniversary of the Emperor's enthronement and the 1st Anniversary of the miraculous victory over his enemy, and thanking him for the help given to the Church and above all praising God for His guidance, throughout.

FROM 325 TO 381

The defeat in the Synod did not dishearten Arius and his partisans as there was in the Royal court a source of help — Constantia sister of Constantine, an Arian sympathiser— through whom Arius was recalled from exile. The atmosphere was helpful to them to propagate the Arian heresy in Egypt and in the East. Their first attempt had been to dethrone St. Osthathos from the Throne of Antioch. Through

a diabolical attempt - they could have their plan succeed- ie certain Arian leaders had an interview with Mar Osthathos in the guise of compromise, when suddenly as preplanned by the former, a harlot with a child appeared on the scene and alleged that the father of the child was Osthathos. The matter was immediately reported to the Emperor and the Patriarch was deposed by him and for a period of 8 years, Arian bishops could hold on there. - even though the real patriarch was alive.

The next victim was Mar Athanasius of Alexandria who had brought Arius to the ground. The Arians sided with the excommunicated Miletus and Arius approached Mar Athanasius treacherously and requested to receive him into the Church, which the latter rejected. The matter was reported to the Emperor who asked Mar Athanasius to take Arius back, but he sternly rejected the Emperor's order saying that a person excommunicated by the General Council cannot be received by him. In order to kindle the wrath of the monarch, the Arians presented new allegations against the patriarch- such as treason, sorcery, murder and even adultery. The Emperor convened a local synod at Tyre in 334, Arians having a huge majority. Such a body could easily depose the Patriarch and they reported their decision to the monarch, who in turn refused even an audience to the saint who had reached Constantinople, and exiled him.

In these helpful circumstances, the 'victorious Arius and his partisans planned to take by force the Cathedral at Constantinople but Providence decided it otherwise - on the way for usurpation, Arius died in a privy, in the most miserable manner. People as well as the Emperor were horrified and the ailing Emperor called Athanasius back from the exile. Constantine the Great died in 337.

Constantine was succeeded by his 3 sons- Constantin, Constantius and Constance- in different regions of the Em-

pire. In 338 Athanasius came back to Alexandria and shepherded the faithful. But he was again and again exiled—he was in exile 5 times in his long and troublesome ministry of 47 years. He passed away in 373. Even though the heretics thrived in the years of Emperors who favoured Arianism, the 2nd Oecumenical Synod of Constantinople, convened by the faithful Emperor Theodosius—again confirmed the Faith of Nicaea.

Though Mar Athanasius was betrayed even by his own bishops, he succeeded in defending the H. Faith. When he was told that the whole world is against him, his reply was that Athanasius is against the whole world.

THE HOLY FATHERS AND DOCTORS OF THE CHURCH of this period

1. St. BASIL. Born; 329 in Cappadocia. After leading a rigorous ascetic life of 13 years, he was ordained priest in 363 and consecrated Bishop in 370 for Ceaseria. Even after consecration, his life and attire were that of an ascetic. In the spiritual and social fields his services were valuable—special training and guidance for the priests and orphanages for the destitute. He passed away in 379 Jan. 1. His literary works are numerable—nearly 200 homilies, 365 Epistles, treatises for ascetics, many doctrinal works, among which the one—“The Person of the H. Ghost and His work” are worthy to be mentioned.

2. “ St. Gregory of Nyassa, brother of St. Basil. Born in 331, he became Bishop in 372. The Arians had persecuted him much; he was even exiled but he had his Diocese with him throughout. The Provincial Synod of Antioch in 379 deputed him to visit the Church in Arabia and to enrich them in Faith and order. His treatise in 13 volumes against the heretic Eunomius made him all the more famous. He passed away in 394.

3. St. Gregory Naziansum. Born in 325, after education in Palestine, Athens and Alexandria he was ordained priest in 361. It was a period of persecution by Emperor Julian, who was by the way, Gregory's classmate. He strongly opposed the misdeeds of the Emperor and published a treatise for the Faith and against Julian. He was at first against St Basil's desire to consecrate him bishop but at last gave in. In 379 he went to Constantinople and converted the Arians and encouraged the faithful. He retired in 383 and passed away in 389.

4. St. Ephrem. He was born about 306 at Nisibiⁿ. He received his early education under an old anchorite and he became a hermit. He is one of the greatest, if not the greatest among exegetes and one of the most prominent Fathers and Doctors of the Church. He accompanied St. Jacob, bishop of Nisibis as theologian, to take part in the Oecumenical Synod of Nicaea. His learning and eloquence stood him in good stead in refuting the heretical views of Arius. Though a hermit remarkable for his severe asceticism, he interested himself in all matters, concerning the people of Edessa, to which city he had migrated with the christian victims of the persecutions of Sapor II of Persia, Edessa, being the capital of the Roman Province of Western Mesopotamia. There he started the School of Edessa and worked as the scholar Malpan, explaining the Bible and writing commentaries. In Edessa, at that time there were about 10 heretical sects, followers of Mani, Marcion, Bardaisan and others trying hard to win over the Orthodox. At first by means of sermons, he contended vigorously against these sects and he also composed hymns to counteract the songs of Bardaisan. His 10 years stay at Edessa upto his demise in 373 was a period of intense literary activity. His commentaries covered the whole Bible. Even during his lifetime, his fame as a writer began to spread throughout the christian world. His works in Syriac and his hepta-syllabic (7 syllabled) hymns were translated into

Greek, Armenian, Coptic, Ethiopic and Arabic languages. He was a great devotee of the Mother of God and has written about her perpetual virginity, her conception and divine Maternity. All the various Syrian Churches- both Syrian Orthodox and Roman Catholic, from ancient times honour him as their common Doctor and Father. They style him as the 'Pillar of the Church', the Harp of the H. Ghost', the 'Prophet of the Syrians, 'The Orator of the Syrians', the 'Beacon of learning, and Ephrem the Great'.

5. St John Chrysostom (Mar Ivanios Pum Dahbo), the gold-mouthed. He is another luminary of the 4th cent. He was born in 344 at Antioch in Syria., son of Secundus a military Officer, who died in the early years of John. He was brought up by his mother Anusa. He had his theological studies at the feet of Mar Milithus, who succeeded Mar Osthathos on the Throne of Antioch, and became a scholar in his early youth. He began his ascetic life at the age of 20. In 380, he became a deacon and in 386, priest. He has testified that while he was in Antioch, the Scriptures were translated into Indian language. (for further information in the matter see the first part of this book) He became the Patriarch of Constantinople where he had to suffer much for the H. Faith.

The Synod of Constantinople 381

The First Synod had been to dispel the Arian heresy- that the Son is not equal to the Father--:The main reason for convening the second was to dispel the heresy of Macedonius, of Constantinople, who said that the H. Ghost is not equal to the Father and the Son. This was in 381. (Provincial synods had been convened in Antioch, Sardica, Laodocia and Gangara in the interval.) Constantinople which was early known as Busanthia-Bysantia was made the capital of the eastern region of the Roman Empire by Constantine the Great. A staunch defender of the Faith, Mar Theo-

dosius was the Patriarch, who made all arrangements for the Synod. As in Nicaea, here too the Patriarch of Antioch, Mar Militus, presided; the absence of Delegates from Rome was specially noted. It was attended by 120 Bishops. During the Synod, the President Mar Militus of Antioch passed away and Mar Gregorius Theologos was elected new President. Mar Timotheus of Alexandria and some other bishops from Egypt spoke against Mar Gregorius that while he was the bishop of Nazianzum he took charge of Constantinople, which was against custom. The saintly Mar Gregorius immediately resigned and retired into ascetic life. Mar Neectarius was elected in his place as President

The Synod exhaustively examined the heresy of Macedonius, proclaimed it as heresy, excommunicated Macedonius and added the portions in the Creed about the H. GHOST. Other important decisions also were made by the Synod. By its 1st canon, all heresies were abjured and the Canons of Nicaea were again reinforced. The 2nd Canon is specially important to the Throne of Antioch:- 'Bishops should not enter beyond their jurisdiction and create unrest. According to the Canon, the bishop of Alexandria in Egypt only and the bishops of the East accepting supremacy of Antioch over them according to the Canons of Nicaea should have administration in the East.' By the 3rd Canon Constantinople was raised to the status of Patriarchal See, it being the New Rome. Rome at first did not recognise the Synod as Oecumenical, but was recognised afterwards. Macedonius was expelled from the Church and exiled. All the churches usurped by the heretics were returned to the faithful. Thus the Divinity of the Son and of the H. Ghost were confirmed by the 2 H. Synods.

FROM 381 to 431.

As seen earlier, St. John Chrysostom was persecuted by the Royal family for his rebuke against unbelief and injustice. By the contrivances of the Queen Eudoxia he was exiled

and he died in his 63rd year in 407. To give an idea of the courageous soldier of Christ, we are quoting here from one of his letters to a friend. 'It was nothing to me when she (EUDOXIA) expelled me from the city. I mused to myself; Let the queen exile me; the whole world is my Lord's: Let her cut me asunder; I have Isaiah as example- let her throw me into the sea; I remember Jonah. let her throw me to the flames; I see Hananiah and others; let her throw me to the lions- I see Daniel there. let her stone me to death- I see the Martyr Stephen before my very eyes. let her behead me, I see John, the Baptist. Let her take all my temporal belongings - I came naked from my mother's womb- yes, I shall leave the world naked !

MAR BAR SOUMA. His father died in his boyhood and his mother entered into remarriage. He became the disciple of a saintly hermit, Abraham and after the latter's death in 409, he turned to pilgrimage, barefooted, taking only the clothes he wore. On his return, a dayara was made ready for him by his devotees whereto flocked, seekers after truth, in numbers. It is recorded of him that one night, it came into his mind that he is unworthy to SIT before the Lord and thence forward he had never sat! His disciple Samuel adds that they beheld the H. Ghost hovering on him. As we shall see afterwards, this sage was invited to the 2nd Synod of Ephesus by Emperor Theodosius and was invested with the authority over all the monasteries, but the Emperor's successor Marcian who turned to be a heretic brought him to Constantinople. It is said the judge who treated him harshly died the same night. Phulceriah, the queen asked him never to come before her, died even before the saint reached his monastery. The Chalcedonians excommunicated him and the Bull was read in many churches. A certain gentleman stood up and said; you know that when my son was on his deathbed this holy man prayed and he was miraculously healed. But these Episcopas cannot bring to life a dead lamb even. I, with my family are for him.

The assembly applauded him! The Chalcedonian bishops incited Marcian to imprison him. Bar Souma said; he wont be able to do anything against me. My death will uproot him. The saint passed away in 457., and in the same year Marcian too died.

The Holy Synod of Ephesus

Nestorius, a Syrian educated at Antioch was the Patriarch of Constantinople— a staunch defender of the Faith who fought valiantly against the followers of Arius and Macedonius. Never had any one dreamt that this defender would shortly become a heretic. One day, in the Cathedral of Constantinople, Anastasius a prominent priest presented a new heresy, which enraged the whole assembly. Nestor was behind Anastasius.

The heresy is as follows:— Mary should not be addressed 'Mother of God'— THEOTOKOS — She is only an ordinary woman — a human being cannot bring forth one who is God—Mary brought forth only the man, Jesus— He was not God at birth but God-head came to him afterwards. — and therefore he has 2 Natures and 2 Persons - God and Man— The godhead was in Jesus as in an abode- God never incarnated nor he suffered—only he human Person died on the cross.— The portion in the Trisagion— 'He who was crucified for us' was removed. He also stated that he would not call a child two or three months old, GOD. People were enraged and streets became scenes of riots between contending parties. Nestor in the meantime excommunicated all who were against the new heresy. St. Cyril of Alexandria (Koorilos) came forward to defend the Faith. He published a treatise, quoting the Holy Fathers— St. Athanasius, St. Basil, St. Gregory, and St. John Chrysostom and proving that Nestor was propagating heresy. A deputation of 4 bishops handed over to Nestor the decisions of the Synod, convened by Mar Koorilos in 430, but the enraged Nestor published vehement reply

against the decisions. Mar Koorilos personally wrote to him, but in vain. The matter came to a climax and Emperor Theodosius convened the Synod of Ephesus in 431. The Synod was presided over by Mar Koorilos. Nestor was asked to appear but he refused. The heresy of Nestor was discussed in detail and it was proclaimed that Nestor's heretical views were contrary to the Apostolic and Catholic Faith; and Nestor and his followers were anathematised and he was exiled. Mar Maximinus was consecrated for the Throne of Constantinople.

The Prayer of Fraction, in the Order of H. Qurbana explains correctly and briefly the faith of the Church regarding the Person and Nature of our Lord (composed by Mar Dionysius Bar Salibi) "Thus truly THE WORD of GOD suffered in flesh and was sacrificed and broken on the cross and his soul separated from the body WHILE HIS DIVINITY DID NOT AT ALL SEPARATE EITHER FROM HIS SOUL OR FROM HIS FLESH.....and for the sin of the world THE SON DIED on the cross and his soul came and united to His body.....AND ONE IS AMM - ANUEL AND CANNOT BE SEPARATED INTO TWO NATURES AFTER THE INSEPARABLE UNION Thus we believe, thus we confess and thus we confirm....." "That He became man is not, God abode in a holy person born from the Virgin-but it is that the true God became true Man without conjugal relation. The Divine Nature, neither changed into human Nature, nor the human Nature changed into Divine Nature, nor both were mingled and formed another substance, nor the one was destroyed by the other--but the Divine and human Nature united, never to be separated-with all the attributes of Godhead and those of Manhood-except sin. After the union, no separation into two Natures or 2 Persons-but one Nature. One Person, one Parsoopa, one Will and one Action, He is perfect God and Perfect Man. At His death, when the soul separated from the body, His Divinity did separate neither from His body nor from His soul but was with both." (Mathopadesa Sarangal)

The 2nd Synod of Ephesus

Flavian of Constantinople who had a leaning to Nestorian heresy, with his partisans began to create troubles. Eutychus, the superior of the Constantinople monastery zealously opposed them but unfortunately his explanation tumbled into another heresy. He taught that one Nature was mingled with the other and thus only One Nature. As shown earlier this was against the true faith. Flavian convened a Synod of 90 bishops—most of them, nestor-minded and excommunicated Eutychus. They moreover decreed, (ignoring the Decree of the Synod of 431) that there are 2 Natures.

Eutychus appealed to the Emperor and to the Patriarchs. The Emperor sent letters to Mar Leo of Rome, Mar Dioscoros of Alexandria, Mar Dumenos of Antioch, Mar Flavian Constantinople, Mar Juvenel of Jerusalem, Mar Stephen of Ephesus, and others. All, except—Mar Leo of Rome 130 Bishops attended. Leo had sent a treatise—Tome of Leo—, supporting two Natures. The Synod presided over by Mar Dioscoros, excommunicated Eutychus. The Tome of Leo was not read there, as it was contrary to the decisions of Ephesus. The enraged Leo waited for a suitable time, to counteract. The Church regards Eutychus as a heretic.

The Synod of Chalcedon 451

The defeat of Leo at Ephesus paved way for the Synod of Chalcedon. Leo could do nothing until the death of Theodosius. As he had no son to succeed him on the throne, Marcian became Emperor. He had married Pulcheria the sister of Theodosius who had taken the vow of virginity, but was influenced by the 'two nature' faction to marry Marcian who was their partisan.

Leo began to act. In the Synod of Chalcedon 451, it is said that 636 members attended. The main object of Leo was to disgrace Mar Dioscoros and there by to introduce the two Nature view. Dioscoros was asked to leave the

Synod' As there was no allegation that Dioscoros introduced any new theory, the majority was with him at heart, but by royal support justice was overturned. Dioscoros was asked to get up from his Patriarchal seat and he was seated in the place of those who are to be tried, and the staunch allegiance of Mar Dioscoros to the one Nature Decree of Ephesus was treacherously described as the one Nature theory of the excommunicated Eutichus—Monophysism—Thus the H. Faith propounded by Mar Athanasius and Mar Koorilos were trampled under feet at Chalcedon. Thus to be brief;—

| | |
|-------------------------------------|----------------------|
| One Nature and One Person in Christ | The Ancient Faith- |
| 2 Natures and 2 | Nestorian |
| 2 Natures and one person | Chalcedonian (R. C.) |

Donald Attwater, a Roman Catholic scholar in his book "Catholic Eastern Churches" (135) admits "From the beginning the 'heresy of Monophysism (according to his view) had its stronghold in Egypt, where the Patriarch of Alexandria—Dioscoros—was its spokesman and leader. Practically all the clergy and laity of Egypt refused to accept the decisions of the Council of Chalcedon...The position of the Patriarch of Antioch was much the same as that of Alexandria." Adrian Fortesque (R. C) also says about the situation that followed" He (Sergius) has on his side 'nearly all the SYRIAN population; the orthodox (Chalcedonian) bishops rule only the government party of the Greeks (called Melkites) that were as in Egypt, in the capital.....The Melkite Patriarch fled to constantinople where he was content with a subordinate place under ecumenical Bishop.

FROM CHALCEDON TO ST. JACOB BARDAEUES

All the signatories of Chalcedon were considered out of the Church by the Sees of Alexandria and Antioch. The Syrians and the Copts and the Ethiopians stood firm in the ancient faith. The Armenians too in their Synod, refused to accept Chalcedon. The See of Constantinople dangled between the ancient and the new. The Greeks in

the Capital cities only were with Rome. Thus the Eastern Churches, in spite of persecution they had to suffer, stood firm in the Faith of the Fathers.

After the passing away of Maximus Patriarch of Antioch, Chalcedonians had the upper hand for some time with royal protection. They were called "Melchites"—'the King's party, by the faithful. In 470 Peter Kasoro became the rightful Patriarch of Antioch. But he was exiled by Emperor Leo and he appointed a Melchite in his place. Peter was recalled from exile by Emperor Basiliscos and in 471, in the Synod of Constantinople under the presidency of Patriarch Peter, in which 500 bishops attended — anathematised again the Tome of Leo and the Synod of Chalcedon. The next Emperor again appointed Melkites; but Palladius of the faithful reigned as Patriarch from 590 to 598. Flavian succeeded him, but because of his leaning towards the Chalcedonians, he was deposed. St. Mar Severios was installed on the Throne of St. Peter in Antioch.

Mar SEVERIOS At the time of installation as the Patriarch of Antioch all the Sees except that of Rome were under the faithful Patriarchs. Severios was born in 460 in A-sia. After his student career in Alexandria he went to Beirut for the study of Law, and it was there he felt the call for ascetic life and consequently he distributed his wealth to the poor and entered the Monastery of Mar Theodora and due to the austerity of his ascetic life, he became famous throughout Christendom. When Flavian was deposed at the Synod of Sadan, Mar Severios was unanimously called to the Throne of Antioch.

The new Patriarch infused vigour and vitality to the persecuted members of the Church. In the Synod he convened at Sor (Tyre) the holy faith was again proclaimed and the decisions of Chalcedon was again anathematised. Justin, a sympathiser of Chalcedon, when he became emperor

asked Mar Severios to subscribe to the decisions of Chalcedon, failing which, he was threatened that his tongue will be cut off. In 518 after Mar Severios was on the Throne of Antioch he was exiled to Alexandria. At the time of departure, he appointed Mar Yuhanon (John) of Tella as the caretaker of the Throne., and from Alexandria he sent epistles to the faithful encouraging them.

The city of Antioch as it was not far from the capital it was prone to interference by Constantinople. Mar Severios had to suffer exile for a period of 20 years! Though he was called back by the emperor, he was again exiled to Alexandria where he breathed his last on 8th Feb. 538 at the age of 78. The whole Church wept over the demise of this saint. The grief was doubled when the caretaker Mar Yuhanon died in prison, nearly the same month.

Mar Severios, the strong defender of the Faith was a first rank scholar too. His voluminous works in Greek were translated into Syriac. The Prayer before Creed in the vespers, the MAANISA (song-prayer) in the beginning of the H. Qurbana, and the prayer in the big Lent- "O Lord make us worthy to spend this day without sin..... etc were composed by him and thus we remember this stalwart of faith, everyday. Mar Yacoob of Edessa in the 5th 'dupthalcon' (thubden) gives the following titles to this saint. "The Crown of the Syrians, the mouth, the Pillar and the Malpan (DOCTOR) of the whole Church, the pasture full of flowers, who always proclaimed that without doubt Mariam is the Mother of God, our Patriarch Mar Severios".

While Mar Severios was in exile the diophysites (those who adhered to 2 Natures,) could usurp the Throne of Antioch, one Paulose being the first. He persecuted Mar Yuhanon of Tella and he had to wander hither and thither. Churches of the faithful were pulled down with military aid many ascetics were slain, and many stylites were pulled down from their pillars. The magnificent church at Edessa was

demolished, Paulose could not hold on for long. When he died, he was succeeded by a Chalcedonian and by one Aprem. He with military support persecuted the faithful at its highest. Yuhanon of Tella was hiding in caves and Mar Severios in exile. Yuhanon was apprehended and brought before Aprem who asked him to denounce Mar Severios. His memorable reply was: 'it is the nature of chameleon changing colours often.' In prison too he was induced to abjure the Faith. He said, "even if the holy Mar Severios, my Patriarch ask me to change my faith and if even Mar Severios says that after the union there are two natures, I will anathematise him."

ANTIMOS He was the Patriarch of Constantinople. The Queen Theodora was friendly to the faithful. Mar Antimos had either to accept the Chaldonian heresy or to resign. He preferred resignation to abjuring the Faith, and was closed behind bars. It is said that thousands of priests and even bishops were imprisoned there. Mar Theodosius of Alexandria also was in the same prison. It was ordered by the emperor, that no ordination should be conducted so that the priesthood of the faithful might come to an end.

The emperors acted according to the instruction of Rome, and the faithful naturally were scattered and they had to hide themselves to avoid arrest. Everyone feared that the holy Faith would be wiped off from the face of the earth. But the Almighty saved the Church through the person of Mar Yakoob Boordana (Jacob Bardaeus) who is proclaimed in the 5th Thubden as "Mar Yakoob Boordana The Saint our Father, who sustained the True Faith"

ST. MAR YAKOOB BOORDANA He was born at Tella-son of Theophilos Kasisa, a devout priest. Jacob was born to him as a result of incessant prayer and fasting and the boy was admitted in the monastery of Psiltha at a tender age. He was well versed in the Syriac and Greek

languages and in the faith and history of the H. Church. His ascetic life under Mar Osthatheos was rigorous and austere and spent his time in study, fasting and prayer. When his affectionate mother once wanted him to return home, his words were "Excuse me mother, grieve me not—I have given myself to my heavenly bridegroom, already; my dear mother, I am more of His than of yours". At the demise of his father and mother he became the sole owner of the vast family estate. The 2 slaves at home were set free and they were given money and houses, and distributed all that remained to the poor. He took not a pie saying that 'let the money of the world be to it'. He had only one set of robes and that too was torn and sewn. His dress earned for him the name Burdana.

His fame as a saintly hermit spread far and wide and sick people were brought from distant places for his blessings and miraculous healing. He also found time to travel day and night, far and wide to encourage the persecuted sheep that had no shepherd. His fame reached even the palace at Constantinople and the devout Queen Theodora, daughter of a Kasiso of Maboog desired to see him and to be blessed by him. The faithful encouraged him to go there and it is recorded that he had a vision of St Mar Severios and of St. Mar Yuhanon of Tella. He started without anything in his pocket except the H. Evangelion, his only possession., and accompanied by Sergius, who afterwards became the Patriarch of Antioch. The whole populace and the Queen were happy by his presence among them and by the help of the queen, according to the desire of all, he was consecrated Bishop inside the prison, where Constantine of Laodocia, Yuhanon of Egypt the Patriarch of Alexandria, Antimos, and a number of bishops were imprisoned. This was in 542. Mar Yakoob was authorised to accept into the Church all who return from the heresy and to ordain priests everywhere.

Mar Yakoob's ministry was unequalled. He travelled through Syria, Armenia, Cappadocia, Cilicia, Ithuria, Phamphulia, Lucinia, Phrugia, A-sia Cyprus, Rhodes, Libya, Egypt and Abyssinia and ordained priests and deacons. Without food and shelter, hiding from the enemies and working with co-believers, the bare earth, his bed, he laboured long for protecting the holy Faith as handed down by the Three Oecomenical Synods. It is said of him that bare loaves and water were his daily meal and he walked 40 miles, a day., and it was his custom to fast continuously for 3 weeks. Even the Chalcedonians were appreciating his sincerity and hard work. He was a superman strengthened by God.

As Mar Yakoob was the only one bishop, outside the prison, he could ordain priests and deacons only, but bishops were a necessity of the period. He therefore again reached Constantinople with two monks-Gevargi and Gregory and they too were consecrated bishops by the aforesaid holy Fathers. The trio travelled far and wide, consecrated other bishops and encouraged the faithful. The astounding number of priests, bishops and even Patriarchs is unbelievable- 120,000 priests- 89 bishops and 2 Patriarchs - for the Sees of Antioch and Alexandria! And for the Diocese of the East, Ahudeme was consecrated Archbishop.

The holy and unique Mar Yakoob Boordana infused new zeal into the members of the Church, received into the Church all those who had apostised to Chalcedonianism., and the hold of the Chalcedonians in the East was totally uprooted. He gave new hope and life to the faithful who were like sheep without shepherd. In short, Mar Yakoob wiped off the new erroneous doctrine from the jurisdiction of Antioch and Alexandria. and strengthened them in the true Faith of the Three Synods.

The Chalcedonians lost hope and now that they were unable to let loose persecutions, began to ridicule the faith-

ful by calling them 'Yakkoboye —Jacobites. alluding that they were the followers of Jacob. As the followers of Christ were ridiculed by the Jews calling them 'Christians' we the Syrian Orthodox are not at all ashamed to be called Jacobites in the sense that we stand firmly behind Jacob who kept the ancient Apostolic Faith as defined by the 3 holy Oecumenical Synods. To an impartial student of Church History it is quite evident that Mar Yakoob neither propagated a new doctrine nor did he add anything to the decrees of the holy Synods, but he did only defend the Apostolic Faith of our Fathers.

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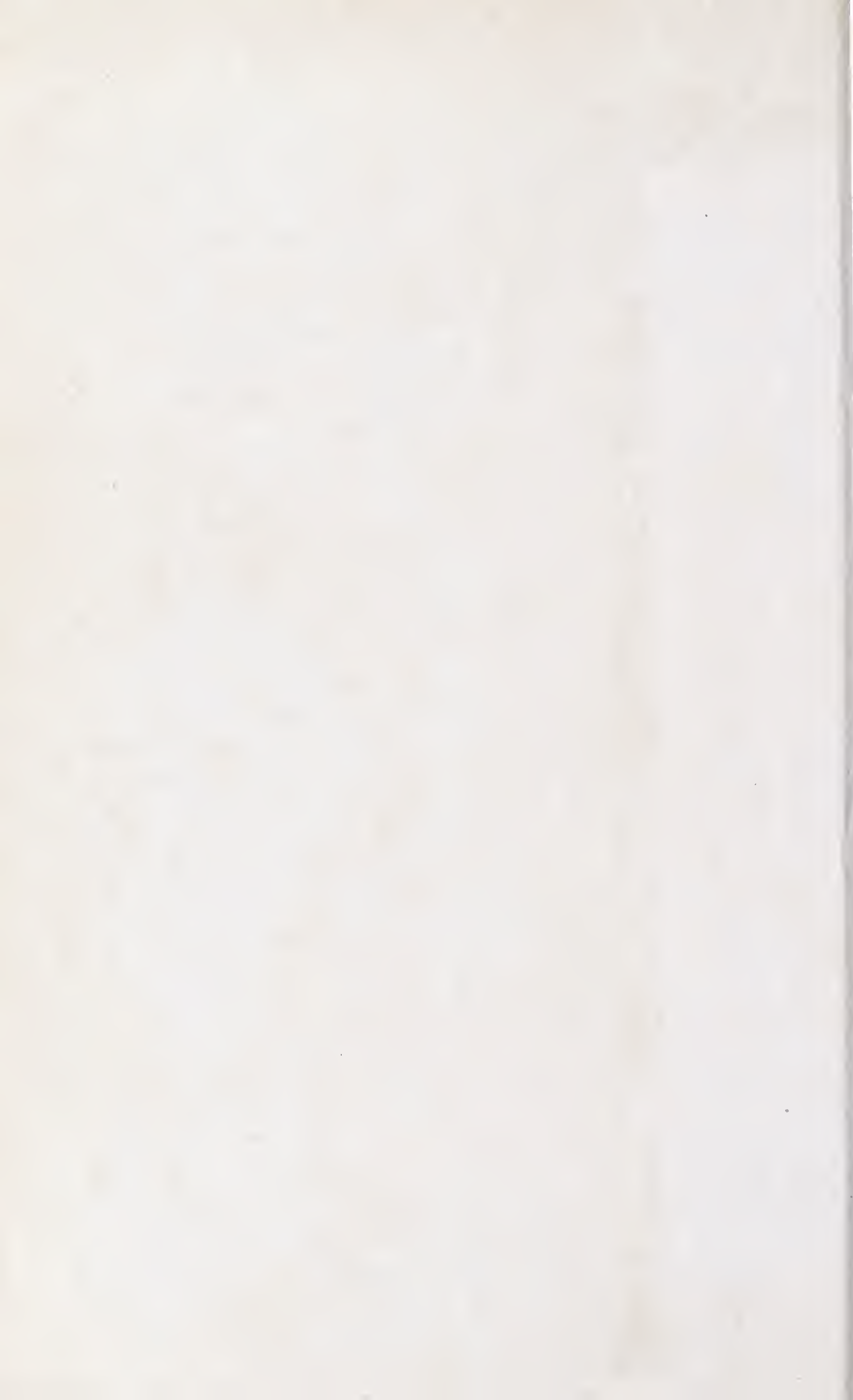
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Title of Malankara Malpan (Doctor of the Malankara Church) by H.H. Moran Mor Ignatius Yakoob III, Patriarch and 'Korooso Dasroro' (Proclaimer of the Faith), by H.H. Moran Mor Ignatius Zacha I, Patriarch and 'Nathaniel' for his simplicity by H.B. Mar Baselius Paulose II, Catholicos of the East. He had been the Founder Secretary of the All-Travancore Syriac Association, All Malankara Cleric Association and the Syrian Church Revival Movement and served as the Director-General of the Malankara Syrian Sunday School Association for 30 years, at the same time working as Editor of 'The Syrian Leaflets', 'The Syrian Church', 'Malankara Sabha Mitram', 'Syrian Sandesam' and 'Antiochean Sandesam'. He was granted Hon. Doctorate by Institute, Sweden.

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Vicar of St. George Simhasana (Throne) Church, Tiruvalla, he is now writing an EXPOSITION TO THE 4 GOSPELS in Malayalam.

The Syrian Orthodox Church and its Apostolic Faith

".... This book is written by one among the illustrious Doctors of our Church, which is a comprehensive exposition of the various facts of our Syrian Orthodox Church, which are authentic and dependable.... We strongly believe that his books would be beneficial for the rising generations to procure very correct and authentic information about this very ancient Church.

His Beatitude Mar Baselius Poulos II, Catholicos of the East.

It is certainly the duty of each member of the Church to study the history, faith and traditions of this Church and also the sufferings of the holy Fathers, who fought to the last to safeguard them. True, many have written the history of this ancient Church, but this work of the illustrious Malankara Malpan Dr. Curien Cor-episcopa is unique as a result of his impartial and careful research; and thus it is authoritative and also, a precious asset to the Church.

*H.G. Dr. Mar Geevarghese Gregorius Metropolitan,
Secretary to Holy Synod in Manakara.*

"We are really happy to have this monumental work of Our beloved spiritual son, Malankara Malpan – Koroso Dasoro Dr. Curien Cor-episcopa, who had adored the church with his literary contributions in all spheres – biblical, doctrinal, historical and devotional. No wonder, he is widely known as Malankara Bar Ebroyo. We thank him for his noble vision and desire to see the next generation in our Church in the outside Kerala Diocese and in the outside India parishes who have no working knowledge in Malayalam, be benefitted.

H.G. Mar Thomas Theophilos Metropolitan of Outside Kerala Diocese.

This book is an admirable contribution in the field of Theology. This book can serve as a reference book to the believers, who want to study the basic factors regarding the Christian faith. This book is a bold venture to answer the basic questions regarding the faith and traditions of the Church. This has also laid the foundation for theological thinking and theological publication in the Church.

*Rev. Dr. Adai Jacob, Principal, Syrian Orthodox Theological
Seminary, Malecruz, India.*

The author of this well-researched work and I hold concurrent views on most topics discussed in this book. I therefore have no hesitation to support him fully, while at the same time aware that other views could possibly be projected.

*Dr. D. Babu Paul, Secretary, General Education Department,
Government of Kerala.*