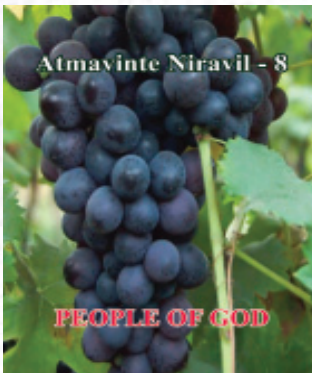

Atmavinte Niravil - 8

People of God



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Atmavinte Niravil - 8
**Faith Formation Series
of Kerala Latin Catholic Church**



PEOPLE OF GOD

MESSAGE

Preserving perpetually fresh the command of our Lord Jesus Christ to his apostles “*go into the world and proclaim the good news to the whole creation*” (Mk 16:15), the Church always holds in high esteem the Faith Formation, the essential element in the process of evangelization, as a means to keep alive the proclamation and transmission of the Word of God to the future generation.

Emphasizing the significance of catechetical ministry, St. John Paul II in his Apostolic Exhortation *Catechesi Tradendae*, exhorts: “*Quite early on, the name Catechesis was given to the totality of the Church’s efforts to make disciples, to help people believe that Jesus is the Son of God so that believing they might have life in his name and to educate and instruct them in this life, thus building up the Body of Christ*” (CT 1). Catechesis enables the faithful to inculcate God’s grace in their day today lives, to experience the invisible power of God through the celebration of the sacraments within the community and to bear witness to it with self-denial.

Noting the prime and vital role of the catechism texts in the Faith Formation process, KRLCBC’s (Kerala Regional Latin Catholic Bishops Council) Commission for Catechetical took a bold step in forming these texts in vernacular language from standard 1 to XII in the year 2007. The content presentation of these texts are noteworthy and needs to be appreciated; its presentation is simple and elegant and uses modern teaching techniques. Care has been taken to depict true beliefs along with the inclusion of the history of the Latin Catholic Church and the special characteristics of the sacraments. Sensing the need of the modern epoch, these texts are now translated into English, which further widens the scope of these texts. I pen down my sincere appreciation to the catechetical departments of Archdiocese of Trivandrum and Diocese of Calicut for initiating this venture. I also take this opportunity to congratulate Rev. Dr. Laurence Culas, Rev. Fr. Gracious Tony Nevez and Rev. Fr. Muthappan Appoli and their colleagues who helped in translation, correction, DTP and page layout.

I extend my good wishes to all the children who desire to deepen their faith through faith formation. May you, like Jesus, grow and become strong, be filled with wisdom and the favour of God be upon you’ (cf. Luke 2:40). Let God’s light shine upon each one of you!



Trivandrum
1st May 2018
Feast of St. Joseph the Worker

Archbishop SoosaPakiam M.
President, KRLCBC
Archbishop of Trivandrum

DEDICATION



All those who believe in Christ are constantly called to deepen their faith through faith formation, the essential phenomenon that molds a mature faith and enables the faithful to proclaim vigorously. Faith formation is indeed the prime and vital mission of the Church and therefore it is an essential moment in the process of evangelization (cf. *General Directory for Catechesis* 63; *Catechesi Tradendae* 18).

None in this cosmos remain as individual entities but as part and parcel of communities. As we are commissioned by Jesus “*to go into the world and proclaim the good news to the whole creation*” (Mark 16:15), we just cannot ignore our mission of being the proclaimers and protagonists of the Kingdom of God, which is based on truth and justice. As the members of Christ’s community we are obliged to live an exemplary life according to the Gospel.

Faith formation text books play a vibrant role in the formation of faith in the lives of faithful. Taking into consideration the significance of text books in faith formation, KRLCBC (Kerala Regional Latin Catholic Bishops Council), Commission for Bible and Catechesis did a wonderful work of creating text books in vernacular language from class 1 to XII. Deeming it as the need of the time, the Commission translated these text books into English, which is coordinated by the catechetical departments of Archdiocese of Trivandrum and Diocese of Calicut.

At this juncture, I deem it fit to place on record my heartfelt gratitude to Rev. Dr. Laurence Culas, Rev. Fr. Gracious Tony Nevez and Rev. Fr. Muthappan Appoli for their untiring works and leading role in carrying on this translation. I also thank all the translators for their strong will power and hard work. Hoping these text books would shape the character of the students and teachers on the basis of gospel, I present these books happily for the use of everyone.

Kochi
1st May 2018
Feast of St. Joseph the Worker

Bishop Joseph Kariyil
Chairman
KRLCBC Commission for
Catechetics

MESSAGE

“To begin with, it is clear that the Church has always looked on catechesis as a sacred duty and an inalienable right. On the one hand, it is certainly a duty springing from a command given by the Lord and resting above all on those who in the new covenant receive the call to the ministry of being pastors. On the other hand, one can likewise speak of a right: from the theological point of view every baptized person, precisely the reason of being baptized, has the right to receive from the Church instruction and education enabling him or her to enter on a truly Christian life” (*Catechesi Tradendae* 14).

KRLCBC Commission for Catechesis, in its whole hearted efforts owning this mind of the Mother Church regarding catechesis, deemed it necessary to present the Catechism texts in languages more comfortable to the students. So, the translation of the current vernacular text into English and Tamil was included in the decennial plan presented in the Vallarpadam Mission Congress and BCC Convention as one of the primary objectives to be achieved. Moreover, constant plea from the part of students and their parents as well as the teachers necessitated this huge venture.

The great and praise worthy efforts invested by the Pastoral Ministry of Latin Archdiocese of Trivandrum under the direction of Rev. Dr. Laurence Culas and Rev. Fr. Muthappan Appoli and by the diocese of Calicut under the guidance of Rev. Fr. Gracious Tony Nevez towards the realization of this objective have been of immense worth. Their service to the formation of the new generation in the Latin Church of Kerala goes gratefully and proudly marked. This will go a long way to realize the specific aim of catechesis as St. Pope John Paul II says: “to develop, with God’s help, an as yet initial faith, and to advance in fullness and to nourish day by day the Christian life of the faithful young and old...Catechesis aims therefore at developing understanding of the mystery of Christ in the light of God’s word, so that the whole of a person’s humanity is impregnated by that word” (*Catechesi Tradendae* 20).

On behalf of the Chairman of the Commission for Catechetics and its members my heart overwhelms with great appreciation for and deep gratitude to all those who toiled to make this dream come true. May God bless them and reward them with the joy of seeing the new generations “to maturity to the measure of the full stature of Christ” (Eph 4:13).

Kochi
1st May 2018
Feast of St. Joseph, the Worker

Rev. Dr. Joy Puthenveetil
Secretary
KRLCBC Commission for
Catechetics

GRATITUDE

The word Catechesis, derived from the Greek word ‘*katekheisis*’ means ‘echo;’ implying that as catechists, we echo the teachings of Christ and of the apostles. Catechism texts, playing a vital and inevitable role throughout the faith formation process, must be biblically, theologically and doctrinally reliable and infallible; thus enabling us to proclaim with Jesus, “*My teaching is not mine but his who sent me*” (John 7:16).

KRLCBC (Kerala Regional Latin Catholic Bishops Council), Commission for Catechetics was authorized to consolidate the contents and to formulate catechism texts for the usage of the faithful of Latin Catholic Dioceses in Kerala. The principal task of this commission was to review and evaluate the biblical and theological contents and doctrinal accuracy of the texts for children and youth; as a result of which catechism texts for standard 1 to 12 was formulated in Malayalam and implemented for usage since 2007. Taking into consideration, the dire need of the modern era, now these texts are translated into English for further usage.

With appreciation we place on record our sincere gratitude to Archbishop Soosa Pakiam M, the President of KRLCBC and Bishop Joseph Kariyil, the Chairman, KRLCBC Commission for Bible and Catechetics and Rev. Dr. Joy Puthenveetil, Secretary, KRLCBC Commission for Catechetics. We are indebted to the translators for their competence and hard work, especially Mrs Chris George for the translation of this text. We are also very thankful to all those who corrected the texts. A special thanks to Mrs. Reena Shabu, Mrs. Sahayamary Delvan, Ms. Francisca T and Mrs. Sophi Godfrey for DTP work, page layout and graphics and to Chackala printers.

Bringing the entire nations to Jesus and assisting everyone to have a personal relationship with him will take place only when we, the faithful deepen our faith through faith formation, have a very personal relationship with him, which in turn strengthens us to proclaim genuinely the message of the Gospel with joy and courage; and thus attracting the entire people to him. Let the light of Jesus reflect through these texts and let everyone who use this text be enlightened by his divine light.

Trivandrum and Calicut
1st May 2018
Feast of St Joseph, the Worker

Rev. Dr. Laurence Culas
Rev. Fr. Gracious Tony Nevez
Rev. Fr. Muthappan Appoli



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1

THE HOLY CHURCH



THE HOLY CHURCH



The Holy Church is the group of pilgrims who believe in One God, receive baptism and move toward God's Kingdom proclaimed by Christ.

“We are no longer Jews or Greeks or slaves or freemen or women, but we are all the same - we are Christians, we are one in Jesus Christ” (Galatians 3:28).

The Greek word '*ecclesia*' is used to indicate the Church. In Hebrew the word "*Kahal Yahwah*" is used in its place. It means: 'the group of people who are called.'

God in the Old Covenant



God decided to form a race of people who strived to know the Lord and love Him and live in purity and serve their fellow human beings.

God called Abraham to become the father of the nation that He decided to form. The call of Abraham was in fact the beginning of God's decision to call together all races of people on the face of the earth. It was Moses who led this people to the Promised Land of Canaan.

On the Mount Sinai God made a covenant with the people of Israel. According to the covenant, Israel became the People of God (Exodus 19:1-24:7).

“If you obey my voice and keep my covenant
You shall be my treasured
possession out of all the peoples...
You shall be for me a priestly kingdom
and a holy nation” (Exodus 19:5-6).

People of Israel became God's own people by obeying His Commandments and offering sacrifices.

- ✓ The People of Israel are called by God.
- ✓ Through a covenant with God Israel became God's own people.
- ✓ God called them to know, love and adore Him and to live in unity.
- ✓ God wished to save all the people on the face of the earth through the people of Israel.

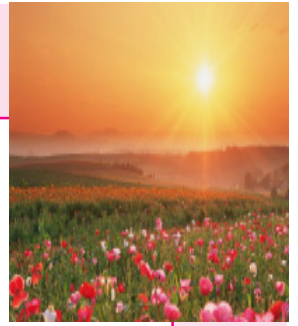
Judaism is one of the most ancient religions in the world. It has a history of four thousand years. The twelve tribes are known in the names of the twelve sons of Jacob, the grandson of Abraham. The tribe of Juda was the most powerful tribe. In course of time the people of Israel were known as Jews.

People of God in the New Covenant



The people of Israel failed to keep faithfully the covenant they had entered with God. God, who is faithful in keeping the covenant, did not give up His people. God sent his prophets to the world to bring back the people of Israel to the covenant. In the fullness of time the Lord sent his only begotten son.

For God loved the World so much that
he gave his only Son, so that anyone who
believes in him shall not perish but have
eternal life (John 3:16).



THE HOLY CHURCH



While celebrating the Last Supper with his apostles Jesus gave the bread and the wine as his body and blood and thus established the new covenant (Matthew 26:26-29). Through his suffering, death and resurrection Jesus won the salvation of human race.

Jesus chose twelve persons from his followers and called them apostles. Jesus established his Church on the foundation of these twelve apostles. He appointed Peter as the visible head of the Church and bearer of the keys of heaven.

“You are Peter, and on this rock I will build my church and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven” (Matthew 16:18-19).

- Christ is the head of the Church.
- We are called to salvation and to the status of God’s children.
- The Church is the sacrament of salvation.
- The Church is guided by the Holy Spirit.
- Pope is the visible head of the Church.

12 Apostles



PETER



ANDREW



JAMES THE
GREATER



JOHN



PHILIP



BARTHOLOMEW



THOMAS



MATTHEW



JAMES THE
LESSER



THADDAEUS



SIMON



JUDAS ISCARIOT

The Holy Church the fellowship of God's people.

In the beginning the faithful lived in mutual love, unity and fraternity.

Whatever they possessed they divided among themselves. "They spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts" (Acts of the Apostles 2:46).

Christ encouraged the growth of this community by giving its members his body and blood.

They were bound to live in love and union because they were called together to live in union by Christ himself. The unity in the Early Christian Communities is the model of the Church.

As the body is one and has many parts and all parts of the body makes one body, in Christ all members of the Church make one body (1 Corinthians 12:12). So we, though are many, are one body in Christ (Romans 12:4-5).

- One becomes a member of the Church by declaring his/her faith in Christ and by receiving the Sacrament of Baptism. Baptism is birth through water and Holy Spirit.
- The People of God as the children of God have the status of glory and freedom.
- Holy Spirit dwells in the hearts of the People of God as in the temple (1 Corinthians 3:16-17; 6:19).
- The Church is the sign and instrument of salvation for all the people on the face of the earth. The Church is sent into the world by Christ.

Attributes of the Church

One: Christ has established only one Church. Many people who believe in Christ have united into a single body. They have only one



THE HOLY CHURCH



Lord, one faith, one baptism, one mode of worship and one leadership.

Holy: The Church is the body of Christ and a continu-

ation of Christ and is therefore holy. The Church is holy because it participates in the holiness of Christ. Therefore, the Church is able to proclaim salvation and can administer the sacraments and save the world.

Universal : Christ came into the world for the salvation of all the people. The Gospel of Jesus Christ is proclaimed to the whole world. Everyone who believes in the Gospel is member of the Church. The universality of the Church consists in saying that the Church is for all the people in the world and it embraces them with their varied characteristics.

Apostolic: The Apostles of Christ were witnesses of his life, passion and resurrection. The Church, which is founded on their experience of Christ and on their authority is Apostolic. The Church exercises the Apostolic duty bearing witness to Christ in the world and encouraging the people to grow in Christ.

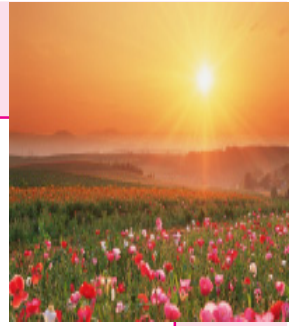
Likeness of the Church

The People of God	The Bride of Christ
The Mystical Body of Christ	The Temple of the Holy Spirit

Other likenesses of the Church



- Believing Community (Acts of the Apostles 2:44)
- Temple of God (2 Corinthians 6:16)



- Heavenly Jerusalem (Hebrews 12:22)
- God's field (1 Corinthians 3:9)
- The home of God (Revelation 21:3)
- Vineyard (Matthew 21:33-43)
- The house of God (1 Corinthians 3:11; 3:16)
- The chosen race (1 Peter 2:9)
- Holy people (1 Peter 2:9)
- Our mother (John 19:27)
- The gate (John 10:9-11)
- The woman clothed with the sun (Revelation 12:1)

Let us not forget



The Church is the body of Christ. We are the members of the Church. As members of Church:

- It is our duty to build every day the Kingdom of God proclaimed by Christ.
- We have to bring everyone to the path of salvation in the light of the Gospel.
- We believe that Jesus is ever present in the Church.
- We love and respect the Church.
- Our duty is to proclaim and to give witness to Jesus Christ.
- Jesus is present amidst us in the Word of God, Sacraments and in the communion of the Church. He guides us through the Word of God. He nourishes us through his Body and Blood that we receive in the Holy Eucharist.

THE HOLY CHURCH



Answer the following



1. What are the different attributes of the Church?
2. What was the beginning of the call of Abraham?
3. When did Israel become the people of God?
4. How did Jesus establish the New Covenant with his people?
5. How does the Church become universal?

Activities



1. All parts of the body form one body. How can the faithful remain in Christ in your parish? Discuss.
2. The Holy Spirit guides the Church, which is the Mystical body of Christ. Narrate various activities of the Holy Spirit in the Church.

Word of God to remember



“I am the one who searches minds and hearts and I will give to each of you as your works deserve” (Revelation 2:23).



2

GROWTH OF THE CHURCH



Any organization will cease to exist if its leadership becomes weak. But this is not what happened in the case of Jesus and the Church established by him.

His enemies thought that if they killed Jesus the Kingdom of God and the Gospel he proclaimed will be destroyed. But they were wrong. On the third day Jesus rose from the dead as the new light. Along with him, the Church, established by him through the new covenant, was also restored to establish the Kingdom of God.

The Beginning of the Church



The Advocate, promised by Jesus (John 14:15-31) descended on the Apostles in the form of fire on Pentecost day and they were filled with the Holy Spirit (Acts of the Apostles 2:1-13). Peter, filled with the Holy Spirit, along with the eleven others stood up and proclaimed aloud: Jesus Christ is the only Saviour and the Lord. The people who listened to the words of Peter were deeply moved and they asked: “Brothers what should we do?”

Then Peter said:

“Repent and be baptized everyone of you in the name of Jesus Christ” (Acts of the Apostles 2:38). This incident led to the beginning of the Church.

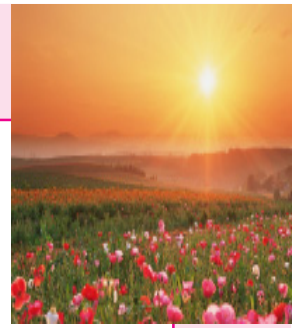


The Church in Jerusalem



The people who welcomed Peter’s message were baptized. That day about three thousand people were added (Acts of the Apostles 2:41). Thus under the leadership of Peter and the other apostles, the disciples of Christ began the Gospel mission in Jerusalem.

“All who believed were together and had all things in common ... They spent much time in the temple , they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved” (Acts of the Apostles 2:42-47).



Outside Jerusalem



The Gospel proclamation that the Apostles began in Jerusalem soon spread to places outside Jerusalem. The Church was established in Samaria and in Antioch and Gentiles also began to receive faith.

It was in Antioch that people who believed in Christ were called Christians (Acts 11:26). It was in the year around 42 AD.

The Church, which Jesus established for the salvation of the entire humankind, was not meant to be restricted to Jerusalem and its neighborhood. Jesus had given the commandment to go to every nation and proclaim the Gospel. The Apostles, who were bound to carry out their promise to the Lord, went to various places and proclaimed the Gospel. They did not give ear to the threats or warnings of the adversaries. They obeyed God rather than humans (Acts 5:29). The Church flourished in Rome, Siberia, Zeethia, Macedonia, Achaia, Ephesus and Persia.



Apostle Paul worked with great enthusiasm to help the growth of the Church among Gentiles. He preached the Gospel in Corinth,



Ephesus, Galatia and Philppe and other places and formed community of believers.

St. Paul wrote several epistles to teach and give guidance to these communities. Among these episltes, nine were written to communities and four were written to individuals.

The Jerusalem Council



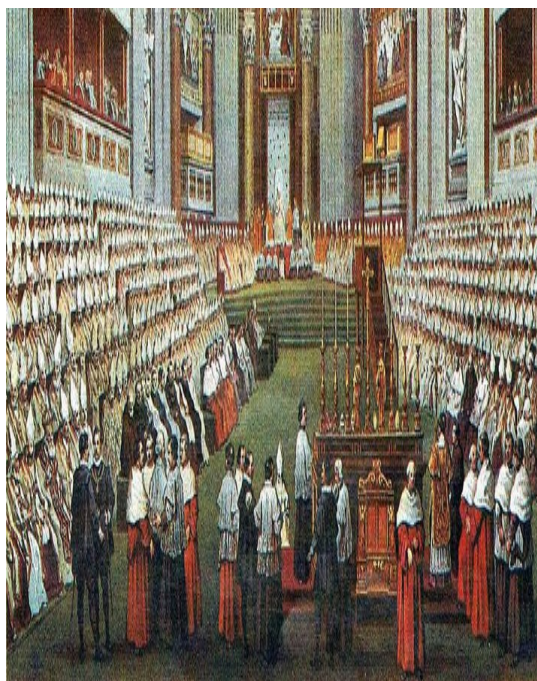
The Jewish Christians insisted that according to the Jewish custom Gentile Christians should also receive circumcision. This created difference of opinion. In AD 49 the apostles and disciples met in Jerusalem and decided that Gentile Christians need not follow the Jewish custom.

This meeting of Apostles and disciples was the first Council.

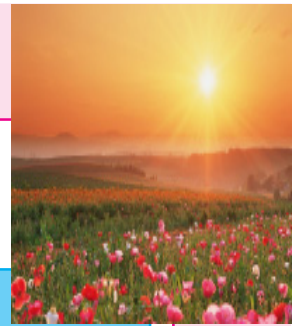
Universal Councils



Meetings summoned by the Pope to consider and take decision on matters relating to the Universal Church, such as faith, morality worship, Christian life style, etc. are called Universal Councils. Only Bishops can take part in these Councils and they exercise voting rights. Pope, directly or through his representatives, presides over these meetings. The decisions taken by these meetings have to be accepted and



announced by Pope. After the first Council, presided by Peter, until 1965, twenty one Councils have been held in the Church.



1. Nicea I (AD 325)
2. Constantinople I (AD 381)
3. Ephesus (AD 431)
4. Chalcedon (AD 451)
5. Constantinople II (AD 553)
6. Constantinople III (AD 680-681)
7. Nicea II (AD 787)
8. Constantinople IV (AD 870)
9. Lateran I (AD 1123)
10. Lateran II (AD 1139)
11. Lateran III (AD 1179)
12. Lateran IV (AD 1215)
13. Lyons I (AD 1245)
14. Lyons II (AD 1274)
15. Vienne (AD 1311-1312)
16. Constance (AD 1414-1418)
17. Basel, Ferrara, Florence, Roma (AD 1413-1445)
18. Lateran V (AD 1512-1517)
19. Trent (AD 1545-1563)
20. Vatican I (AD 1869-1870)
21. Vatican II (AD 1962-1965)

Besides Universal Councils, councils have also been held on a regional or national level.



Deacons and the Disregarded Widows

In addition to instructing the people on the

Kingdom of God, Christ's disciples felt the need of attending to the physical needs of the faithful. The Apostles who were always engaged in the teaching of the Word of God were unable to give leadership to such acts of charity. So they selected seven men of good standing, full of the Holy Spirit and of wisdom. These were, the seven deacons selected: Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolaus (Acts 6:5-6). Stephen was the most important person among them. Even though they were appointed to conduct acts of charity among widows discarded by others, they took part in preaching the message of Christ in addition to performing acts of Charity.

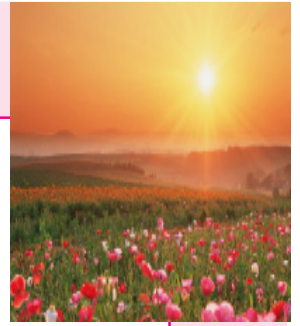


The Church Survived Persecutions

Along with the growth of the Church, the persecution of the faithful also increased. Neither threats nor temptations could weaken the disciples of Christ. The disciples considered the persecutions and disgrace heaped on them as blessings. Stephen was stoned to death (Acts 7:57-60). He was the first martyr of the Church. Jacob, the apostle was killed by Herod (Acts 12:1-2). Peter, Paul and others were put in prison. Peter was crucified upside down. Paul was killed with a sword.

But the Church spread all over the world surviving opposition and persecution. The Church that spread on the western side of the

Roman Empire was known as the Western Church and on the eastern side was called the Oriental Church.



Factors that contributed to the growth of the Church

The presence of the Risen Christ and the preaching of the message of Christ were guided by the Holy Spirit. The model life led by the early Christians, which was founded on faith and love, were the important factors that led to the growth of the Church. They were ready to sacrifice their lives to uphold their faith. God upheld the preachings of the Apostles through signs and miracles. All these helped Church's attempts to achieve growth.

Church in Europe

The Church that was formed in Rome (Italy) in the first century spread to Germany and France in the second and third century. But it was in the sixth century that the preaching of Christ's teaching gained considerable strength in Europe.

The Church which existed in England in the early centuries became completely nonexistent with the occupation of the Anglo-Saxons. Augustin, the Benedictine monk, who was appointed by Pope Gregory I in AD 596 is known as the Apostle of Christianity in England. Under his leadership Christian faith was accepted by all the people of England.

In the eighth and ninth centuries, Christianity was established in Scandinavia Denmark, Sweden, Norway, Iceland, Bohemia, Poland, Bulgaria, Hungary and Russia.

Church in Asia

From the thirteenth century the Church started its activities in India. During the renaissance several adventurous travelers journeyed through land and sea to enhance trade between, Asian and Western countries. Portugal and Spain stood foremost in these adventurous journeys. Along



with these adventurous traders missionaries also traveled to the Eastern Countries. As a result of their missionary activities, Sreelanka, Cambodia, Maldives and Siam and the South Eastern Countries began to receive Christian Missionaries and helped their activities.

In the fifteenth century, with the arrival of Portugese missionaries the Christian Church gained strength in India. Following this, Christianity spread to Sri Lanka and Japan also.

It was the Jesuit priests who led the spread of the Church in Japan. On August 15, 1549 St. Francis Xavier reached Japan. When he returned from Japan in 1551 about two thousand people had accepted Christianity. During the persecutions in 1560 many people fled from that country. However, the Church grew in strength as a result of the missionary activities of Francis Cabral and Alessandro Valignano. In the seventeenth century though there were cruel persecutions, the persecutors could not destroy the Church. St. Gonsalo Garcia is a famous missionary who was crucified in Nagasaky in 1597.

The Church in China



Though attempts were made to establish the Church in China in the seventh century they were not successful. In 1294 Franciscan missionaries entered China. In 1583 Alessandro Vahinjani along with Jesuit priest Mateo Richie began to preach the message of Christ. But the cruel persecution by the rulers prevented their attempts from achieving success. Even today the Church in China has not achieved much considerable growth. The harsh attitude of the rulers is the reason for this.

In Thailand and Philippines the Church was established in the sixteenth century as a result of the missionary activities of Dominican priests and other missionaries. In Philippines though the Church had to suffer great persecution, it achieved great progress later with the help of missionary activities of various monks.

Church in Africa and the American continents

In Africa which was called the dark continent the Portugese entered in the Fifteenth century along with their missionaries to establish the Church. In 1491 the Dominican Priests converted Dorn Govovov, the king of Congo to Christianity. They built some churches also. Later by the efforts of Jesuit priests and Capuchin priests the Church spread all over Africa.

In the middle American countries like Mexico the Church was established as a result of the missionary activities of monks. In the beginning of the sixteenth century Christian faith spread over south American Countries such as Venezuela, Columbia, Peru and Brazil.

In North America because of the strong opposition from Red Indians in the initial stages till the end of Sixteenth century missionary activities were prevented. But in 1612 Franciscan missionaries carried on missionary work with great energy. By 1634 thirty thousand persons had accepted Christianity.

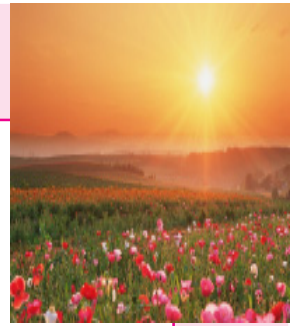
Church in Australia

The original Christians in the land of Kangaroos, Australia, were the convicts who were exiled from Ireland and England.

In the nineteenth century missionary work was started in Australia under the direct guidance of Pope Pious VII. In 1818, Jeremiah Flynn, a Cistercian monk, was appointed as Apostolic prefect by the Pope. The Church was established in Newzeland in 1928.

The history of the Church shows that the Church grew in all parts of the world facing unfavorable circumstances.

The Church is built on the blood of the martyrs. Thousands of missionaries worked tirelessly for the growth of the Church. The risen Christ is always present in the Church.





Christ's Church has to enfold the entire human race. There are crores of people in the world who do not know Christ even now. It is our duty as members of the Church to help them know Christ, the Saviour and the Lord.

The Church is facing crises and oppositions even today. It is our duty to work for the growth of the Church, living a model life just as the Early Christians did. We have taken up this responsibility through Baptism and Confirmation. Reading the Holy Bible, receiving Sacraments and prayer enable us in exercising our responsibility.

Church in the Eastern Territories



Eastern Churches grew and developed under the aegis of Western Roman Empire. These churches have their own liturgy and traditions. The five particular churches included in the Eastern Churches are:

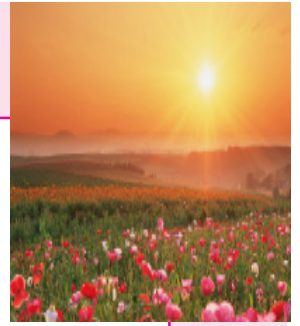
1. Alexandrian Church (Coptic Church, Ethiopian Church)
2. Antiochian Church (Syrian Church, Maronite Church, Syro-Malankara Church)
3. Eastern Syrian Church (Chaldean Church, Syro-Malabar Church)
4. Armenian Church
5. Byzantine Church (Greek Melkite Church, Ukrainian Church, Rumanian Church, Ruthenian Church, Slovak Church, Hungarian Church, Italo-Albanian Church, Chrisavchi church (Yugoslavia) Bulgarian Church, Russian Church, Bylo Russian Church, Albanian Church)

Avignon Papacy



When Clement V (1305-1314) was elected as Pope in 1305 the headquarters of the Pope was shifted from Rome to Avignon. The political atmosphere in Rome was not safe. Many Popes who came after them chose to reside in Avignon. But St. Catherine of Sienna visited Pope

Gregory XI and pleaded him in the name of God to return to Rome. Accordingly Pope Gregory XI left Avignon in January 17, 1377 and entered Rome with 13 Cardinals.



The dark age



The time of the Church in the middle age is known as the dark age of the Church. During this period, the feudal lords manifested their influence in matters of the Church. They interfered in the appointments of Bishops and in handling the properties of the Church. The Church authorities assumed corrupt ways to attain important positions. Finally, the dark ages ended through the efforts of the German Emperor Otto I (1036-1073). John XIII was elected as Pope.

Find the answers



1. What happened on the day of Pentecost?
2. What was the outcome of Peter's preaching?
3. What were the special features of Early Church?
4. What does make the Church a community of believers?
5. What was the decision of Jerusalem Council?

Activities



1. Discuss the factors that contributed to the growth of the Church. Prepare a list of Early Christian Communities.
2. Prepare a report concerning the circumstances that obstructed the growth of the Church.
3. Prepare a list of the Letters of St. Paul.



Remember these words of God



“What God has made clean, you must not call profane” (Acts 11:9).

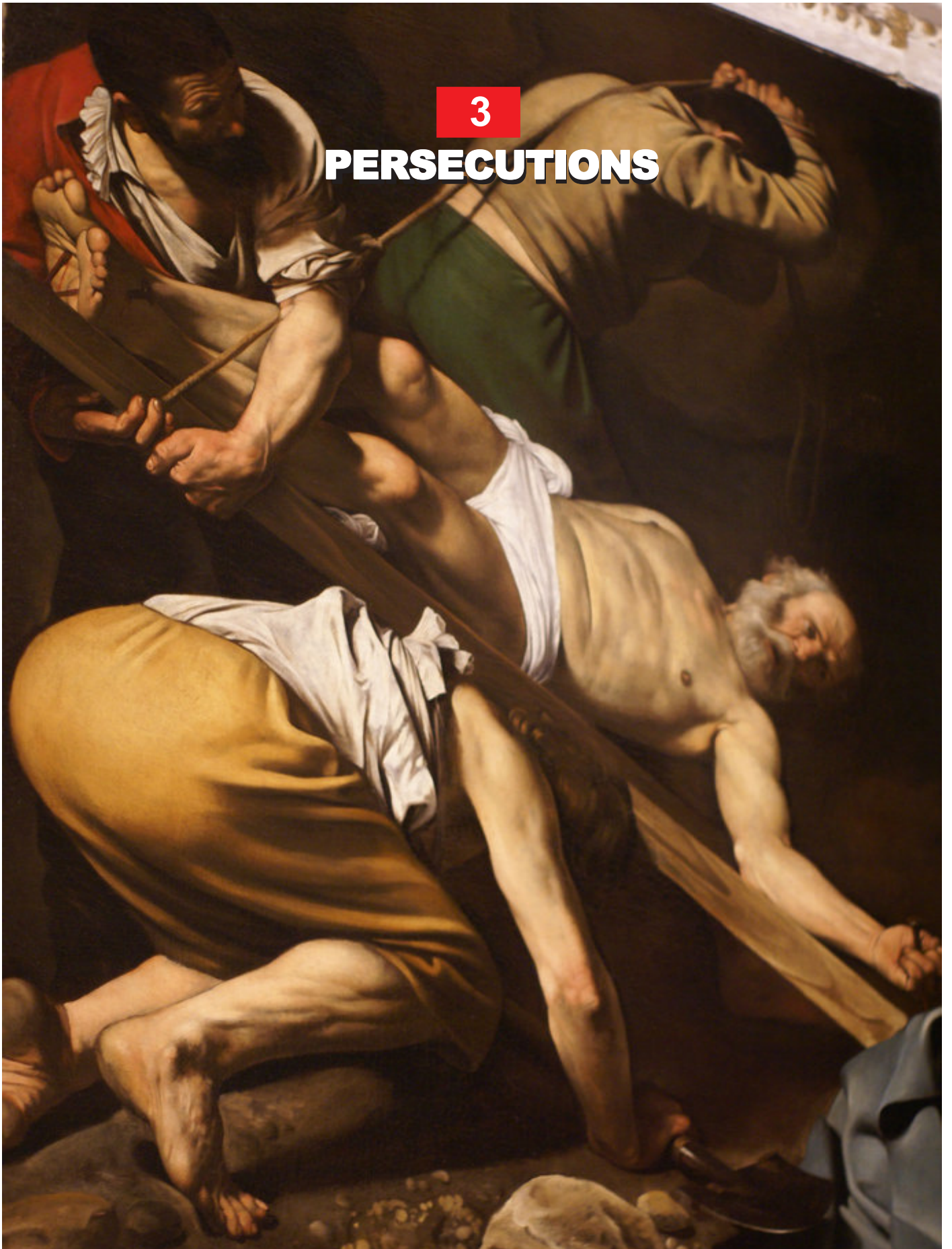
“That repentance and forgiveness of sins is to be proclaimed in his name to all nationas, beginning from Jerusalem” (Luke 24:47).

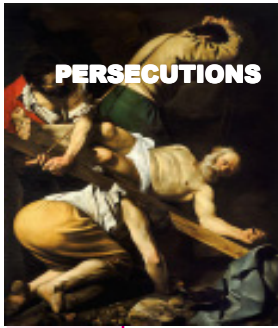
“I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of water of life” (Revelation 21:6).



3

PERSECUTIONS





The news that the Messiah, the hope of Israel, had been born in Bethlehem disturbed King Herod (Mathew 2:3). Herod feared that a king stronger than himself would be born among the Jews. Hence he ordered that all male children less than two years old should be killed (Matthew 2:16). Thus a large number of infants became martyrs in the name of Jesus.

After some years, John the Baptist came to prepare the way for Jesus. He pointed out Jesus as the promised saviour. But soon he was imprisoned and his life was in danger. It was at this time that Jesus began his public life and preached the Kingdom of God (Mark 1:14). John the Baptist, who pointed out Jesus as the saviour of humankind became a martyr (Mark 6:14-29)..

The Martyrdom of Apostles

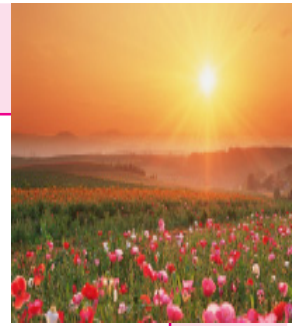


Jesus gave his life as sacrifice for the establishment and growth of the Kingdom of God that he preached. Afterwards the Apostles who were filled with the Holy Spirit became engaged in preaching the Kingdom of God. Seeing this, the Jews were filled with jealousy. They thought that the Apostles and Christians were a threat to the existence of their religion and faith.

The Apostles who had deep-rooted faith in Christ and who preached the Kingdom of God with courage, all became martyrs except John. John who was banished to the Island of Patmose



during the persecution of the Domitian emperor died in Ephesus. King Herod ordered Jacob, the brother of John to be killed by sword (Acts 12:2). Peter was crucified, upside down by Emperor Nero. Paul was killed by sword by Nero. Andrew was crucified. Jacob the minor was killed in Jerusalem in AD 62. Thomas, Simon, Barthelomeo, Philip, Matthew, Judas Thaddeus and Mathias also chose martyrdom to prove their love of Christ.



Reasons for Persecution



Religious persecutions that began in the first century continued for 300 years. There were two reasons for these persecutions:

Religious reasons



1. In the sight of Jews, Christians are traitors of Jewish faith. Since they had given up their Jewish religion and also received Gentiles into their new religion [Christianity] the Jews banned the Christians.
2. The people of Roman religions believed that their gods were true. So when Christians proclaimed that their God is true God the Romans opposed it.
3. In those times the king was worshipped as god in Rome. The Christians disregarded this command. But it was considered as the rejection of King's command to worship him as god.
4. The Early Christians broke the bread, worshipped and prayed in secret. This was viewed with suspicion by others. They suspected that human sacrifice was taking place in Christian houses.
5. The moral degradation in Rome in those days was viewed with contempt by Christians. Also the refusal of some Christians to enter



the army and serve the nation was also considered as treason by the Romans.

Reasons not connected with religion



1. Some writers of early period wrote books against Christianity. Chelsea, Lucian of Samosata and Perfeeri argued that Christianity was full of bigotry and treason.
2. Many literary men and artists viewed Christians with great contempt.
3. Favius Josephus who wrote the history of Judaism had not mentioned that Jesus is the Son of God. In his view point Jesus is just a wise man who had performed some miracles.
4. Talmud, which is a collection of the various aspects of Judaism, had taken an anti-Christian attitude.



Important persecutions and the martyrs of the early ages



Historians described the various methods of persecution adapted from the time of Nero to Diocletian. Historians describe these persecutions using number 10, probably based on the ten plagues set upon Egypt by Moses. Persecutions were not spread in the entire area of Roman Empire. They affected only certain towns or provinces of Roman Empire.

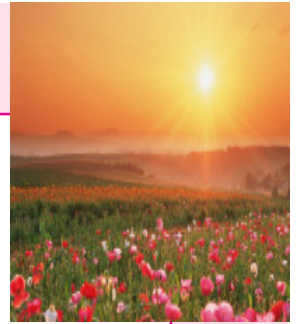
Year	Emperor	Reason and nature of persecution	Important Martyrs	Historian
AD 64	Nero (AD 54-68)	Accusation that Christians were responsible for the fire which broke out in Rome and its neighborhood in AD 64 resulted in persecution. Believers were burnt alive and planted in gardens as fire balls.	St. Peter St. Paul	Tacitus
AD 90	Domitian (AD 81-96)	Persecutions were let loose in Rome and Asia minor. The main reason was that Christians refused to worship other gods.	Flavius, Clement, Domitilla, John was exiled to Patmos Island	Clement Bishop of Rome
AD 117	Trajan (AD 98-117)	Persecutions happened in Rome, Asia Minor and Syria Palestine. Suspicion about the methods of worship of Christians was the main reason for persecution.	St. Ignatious of Antioch, Simon Bishop of Jerusalem	Pliny Governor of Bitynia
AD 117-138	Hadrian	Continued the persecution methods of emperor Trajan	Telesphorus	St. Justin
AD 138-161	Antonius Pius	Persecuted Christians because they held firmly to their religious belief.	Pope Hyginus, Pope Pious I, Polycarp the Great	St. Justin

Year	Emperor	Reason and nature of persecution	Important Martyrs	Historian
AD 161-180	King Marcus Aurelius	When natural disaster happened in Rome and its neighbourhood sacrifices were offered. Christians did not cooperate. Hence they were fed to wild animals and made to work in mines. Conversions were prohibited.	Bishop Pothimus, Justin the martyr	Not recorded
AD 193-211	Septimius Severus	Many people were killed in North Africa and Egypt	Irenaeus, Perpetua, Felicitas	Leonidas
AD 248-251	Decius	Roman Emperor commanded that all people should worship him and Roman gods. Those who refused to do so were put in prison and were subjected to severe persecution.	Fabianus, Alexander of Jerusalem	Bishop Babylas Bishop Alexander
AD 253-260	Valerian	Prohibited Christian sacrifices. Main reason for persecution was Christians' refusal to worship the Roman gods. They were either killed or exiled to other countries. Their property was destroyed.	St. Cyprian, Pope Sixtus II, Deacon Laurence	Not recorded
AD 284-305	Diocletian	Christians were forced to reconvert to Roman religion and worship the emperor. Churches and Bible were burnt. Believers were banned from worshipping.	St. Agnes, St. Felix, St. Sebastian, Pope Marcellinus	Eusebius, Lactantius

Milan Declaration



Persecutions did not weaken the Church. Instead as a result of these persecutions the Church grew stronger. The Roman rulers realized that Christians could not be forced to give up their religion through these persecutions. In AD 312 the Emperor Constantine gave full freedom to Christians to practice their religion through Milan Declaration. Constantine and his sons tried untiringly for the growth of the Christian faith. However, several persecutions occurred even later.



Later Persecutions and Martyrs



During the time of Emperor Constantine, Christianity was made the official religion of Rome. But the Persian kings opposed Christianity. From the beginning of the third century the Shapur emperors in Persia let loose persecution for 40 years. The historian, Soslance has recorded that about 16000 Christians were martyred. St. Candida, Simon the Bishop, Bersabai and St. Munditia are some of the prominent Christians who became martyrs during this time.

The Crusades (1096-1248)



The Khalifa of Islam captured Palestine. They opposed the public worship of Christians. They forcibly converted Christians to Islam. The Christians engaged in wars with Muslims to protect Western Europe and to capture Holy Tomb and other Sacred Places in





Palestine from the hands of Muslims. These wars are known as Crusades. There were nine Crusades. As a result of the Crusades Christians won the freedom to make pilgrimages to Jerusalem, Nazareth and Bethlehem. In addition to this Christians were able to worship according to their belief and this helped the growth of Christian faith. They were also able to make contact with the Oriental Churches by making pilgrimages to places which were centred on these places.

Inquisition



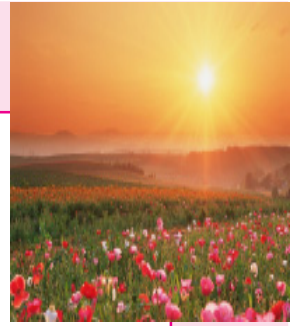
Inquisition is a judicial procedure established by the Church in the twelfth and thirteenth century in order to seek out, try and sentence people who are guilty of heresy. The purpose of the inquisitions was to secure and maintain religious and doctrinal unity in the Church.

French Revolution and the Church



In 1789, the year of the outbreak of the French Revolution, Catholicism was the official religion of France. The Church had negotiated with the State authorities certain liberties and privileges. This drew criticism. As a result large portions of Church's property and many institutions were forcibly taken over by Government. By 1794, France's churches and religious orders were closed down and religious worship suppressed. In November 1799 Napoleon captured power from revolutionary government. In November 1800 Napoleon and Pope Pius VII (1800-1823) entered into an agreement. As a result of it Christians received full freedom of worship in France. But in 1802 Napoleon broke the conditions in this agreement and annexed the Papal State to the French Empire so Pope excommunicated Napoleon and his general from the Church. With the death of Napoleon, the Church became free. However, towards the end of the nineteenth century those who opposed the Church came into

power. So the activities of the Church were again curtailed. In 1905 as a result of a decree the Church and the Government decided not to interfere in the affairs of each other.



In the middle ages there was severe persecution of Christians in Iran, Japan, Korea, Vietnam and China. Several persons became martyrs for Christ.

In India John Britto, Sister Rani Maria, Devasahayam Pillai, Fr. Aruldas and several faithful in Orissa became martyrs.

The courage shown by these martyrs inspire us and set a model for us to follow Christ fearlessly. Even today those who bear witness to Christ and Christian faith face severe persecution.

Our faith in Christ demands selfless love and suffering from us. When we are tempted to give up Christian way of life, we must remember the life led by these missionaries. We should courageously face suffering and hold on to our faith firmly. We must be ready to shed blood and even die for Christ and the Kingdom of God.

Find answers



1. What did persuade the Christians to embrace martyrdom?
2. What were the religious and non religious reasons for persecution of Christians?
3. Describe the nature of religious persecution during the time of Roman emperors Nero, Trajan, Marcus Aurelius and Diocletian.
4. What was the special nature of the Milan declaration?
5. What was the purpose of the Crusades?



Activities



1. What are the crises which the Church in India face similar to the persecutions of early times? Discuss.
2. Discuss response of the Church towards these crises.

Memorize the Word of God



“Be faithful until death and I will give you the crown of life” (Rev 2:10).

Learn by Heart



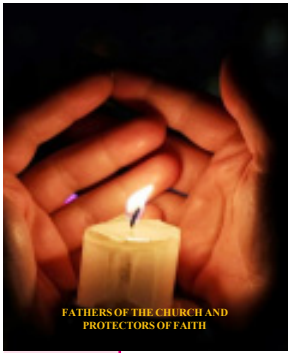
“When persecution comes we understand who is hired servant and who is the good shepherd” (St. Bernard).





4

**FATHERS OF THE CHURCH AND
PROTECTORS OF FAITH**



Our Christian faith is a precious gift of God and it is more valuable than life. We have the duty to receive it from God and nourish it and live according to that faith.

The source of our faith in Christ is the Holy Bible and Tradition of the Church. The Church is the protector of faith. The authority to interpret and teach faith rests with the Church. Teachings, against the teachings of the Church, are always opposed by the Church. Mother Church is always vigilant to protect her children from false teaching. The Church executes this duty through the Fathers of the Church and protectors of the faith.

Who are the Fathers of the Church?



Scholars in matters of faith and who teach solely the true doctrines of faith are called Fathers of the Church. Fathers who lived in the first seven centuries and who protected the Christian faith by their saintly life and teachings are remembered with reverence by the Church.

Heresy : Opinion or doctrine contrary to Christian faith and teachings of the Church is called heresy.

Schism : is the refusal of submission to Pope or of communion with the members of the Church subject to Pope.

The Church had fought and defeated these evil practices from time to time.

False doctrines



In the early centuries several false doctrines against the Christian faith were spread among the people. Councils were summoned to settle

these theological disputes. These led to the growth of the true doctrines and their explanations. Arius (250-336), who established Arianism, argued that Jesus is not fully divine. To

counter this heresy the Council of Nicea I (AD 325) was convened.

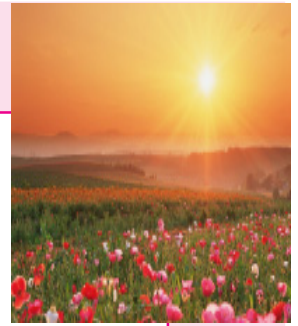
Apollinaris (310-390) propagated the heresy, Apollinarianism. It taught that though Jesus was a man, he did not have a human mind but that the mind of Christ was solely divine. The Council of Constantinople I (AD 381) rejected this heretical teaching.

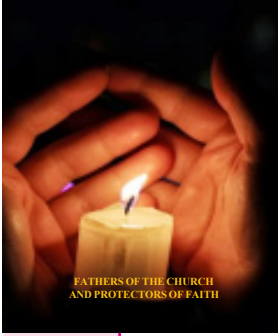
Another dispute about Christ's mystery was created by Nestorius (386-450). He declared Mary to be *Christotokos* ("bearer of Christ"), not *Theotokos* ("bearer of God). He said that Jesus was comprised of "two natures and two persons." The human nature and person were born of Mary, the divine were of God. The Council of Ephesus (AD 431) was convened to correct this false doctrine.

Eutyches (378-452), a monk, gave rise to the heresy known as monophysitism ("one nature"). He argued that Christ's nature remain divine and not human even though he was born in a human form. The Council of Chalcedon (AD 451) asserted that Christ has two natures, divine and human and he remains one person.

Pelagius taught that Adam's sin did not affect future generations of humanity. Therefore every human person is born without sin. He rejected the doctrine of original sin and the necessity of receiving baptism. This heresy is known as Pelagianism. The Council of Carthage in AD 418 condemned this theory and excommunicated Pelagius.

These heresies and the Councils convened to deal with them gave rise to deep theological insights.





Features of Church Fathers



- ◆ They taught true and correct faith
- ◆ They led holy life
- ◆ They were recognized by the Church
- ◆ They lived in the ancient time

The Church Fathers can be classified into four groups according to the nature of their teachings and era.

- ◆ Apostolic Fathers
- ◆ Protectors of faith
- ◆ Cappadocian Fathers
- ◆ Fathers of the Church

Apostolic Fathers



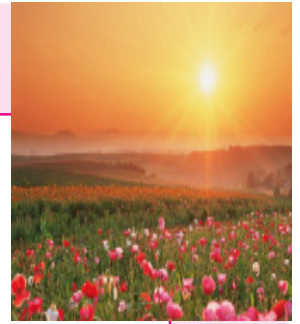
- ◆ Apostolic Fathers are Christian writers who lived between first century and the first half of the second century AD.
- ◆ They had direct contact with the Apostles.
- ◆ They were able to understand clearly the teachings of the Apostles.
- ◆ Half of their writings are Letters and Epistles.
- ◆ Saint Polycarp, Papias of Hierapolis, St. Bernard and St. Ignatius of Antioch are included in the group of Apostolic Fathers.

Protectors of faith



- ◆ The persons who took firm steps to protect the faith after the time of Apostolic Fathers are called apologists or protectors of faith.
- ◆ They offered argument in defence of the Christian faith against the challenges that rose during the second century. They taught with authority the Christian faith and doctrines.

- ◆ Their writings, explaining the Christian faith and doctrines, are known as Apology.
- ◆ St. Justin, Tatian, Athenagoras and St. Theophilus of Antioch are some of the important apologists in the early period.



Cappadocian Fathers



- ◆ St. Basil, who fought against Arianism in the fourth century, his brother St. Gregory of Nyssa (AD 330-394) and St. Gregory of Nazianzus (AD 330-394) are known as the Cappadocian Fathers.
- ◆ They are known by this name because they belonged to Cappadocia in Asia Minor.
- ◆ In the light of their teachings the Council of Constantinople (AD 381) put an end to Arianism.

Fathers of the Church



St. Ignatius of Anithioch (AD 35-107)



- ◆ St. Ignatius was the disciple of St. Peter and St. Paul. And he was the bishop of Antioch.
- ◆ He termed Holy Eucharist as Holy Medicine of immortality.
- ◆ He refused to worship Gentile gods. So he was fed to wild animals at Rome at the order of Emperor Trajan.
- ◆ On the way to Rome he wrote seven epistles about true Christian faith and sent them to various churches in Asia Minor.



St. Cyprian (AD 210-258)

- ◆ He was born in Carthage to non-Christian parents. In AD 245 he received Christian faith. In AD 249 he became the Bishop of Carthage.



- ◆ During the period of religious persecution he wrote 13 books and several letters to protect faith.
- ◆ He called upon Christians to hold on to moral values, not to lose faith.
- ◆ St. Cyprian who refused to offer sacrifice to other gods attained martyrdom in AD 258.



St. Athanasius (AD 200-258)

- ◆ St. Athanasius was born in Alexandria in the year AD 295.
- ◆ He became the Bishop of Alexandria when he was 33 years old.
- ◆ He proclaimed Nicene Creed and taught it to the people.
- ◆ He died in the year AD 378.

St. Ephrem (AD 306-374)

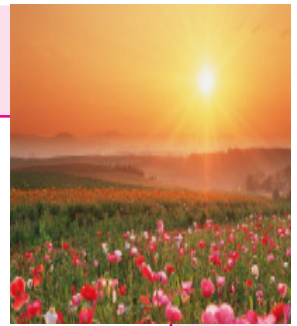
- ◆ He is known as “the violin of the Holy Spirit.” He was born in AD 306.
- ◆ He established a centre for teaching Christian faith in Edessa.
- ◆ He died in Edessa in the year AD 373.





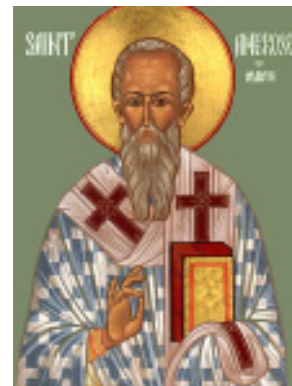
St. Basil (AD 329-379)

- ◆ St. Basil was born in Caesarea in the year AD 329.
- ◆ Later he became the Bishop of Caesarea.
- ◆ He spread with great interest the doctrines of Council of Nicaea. He strongly opposed Arianism and other such heresies.
- ◆ He called upon Christians to uphold moral values and not to lose their faith.



St. Ambrose (AD 339-397)

- ◆ Ambrose was born in AD 339. Before he had received baptism he was elected as the Bishop of Milan.
- ◆ He was a great theologian. He has written several books on morality and Christian doctrines.
- ◆ He had also given interpretation on several books in the Holy Bible.



St. John Chrysostom (AD 344-407)

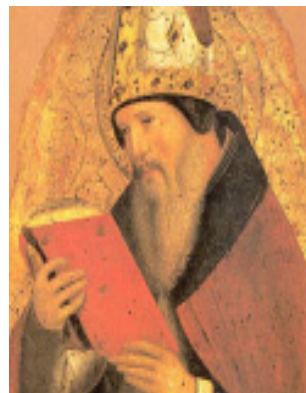


- ◆ He is known as the “Golden Tongue.” He was born in Antioch in the year AD 344
- ◆ Preaching the gospel was his main activity.
- ◆ He was later made the patriarch of Constantinople.
- ◆ He has written several books explaining the article of faith in simple language.



St. Augustin (AD 354-430)

- ◆ St. Augustin was born in Thagaste in Africa.
- ◆ The tearful prayer of his mother Monica led to his conversion.
- ◆ He received baptism from St. Ambrose.
- ◆ In AD 396 he was made the Bishop of Hippo, a diocese in Africa.
- ◆ He has a deep knowledge in theology and philosophy. He is the author of the books “Confession” and the “City of God.” He wrote against Pelagianism and Manichaeism heresies.



St. Jerome (AD 343-420)



- ◆ St. Jerome was a great scholar of Holy Bible. He was born in Stridon in Dalmatia in the year AD 343.
- ◆ He had a deep knowledge in Latin, Hebrew, Greek and Aramaic Languages. He spent his life in meditation and writing books.
- ◆ He was the secretary of Pope Damasus for some time.
- ◆ He spent his last days in a grotto near the monastery of Paula in Bethlehem.
- ◆ His great interest was translation and interpretation of the Holy Bible.

Scholasticism



Scholasticism is the collection of theological visions applied in medieval Christian theology as a result of interpretation of faith by Christian scholars. St. Anselm of Canterbury is the Father of Scholasticism. “Summa Theologica” of St. Thomas Aquinas is a great contribution of Scholasticism.

Scholastic Theology

Scholastic Theology is a Christian theology developed by St. Thomas Aquinas, who lived in the 13th century. He developed this theology with the help of philosophy of Greek Philosopher, Aristotle. This theology is difficult to understand. But it has humanist approach and gives peace and hope to the common people and reveals God's love towards them.

The Fathers of the Church always defended the Christian faith through their teachings, writings and holy life. Like them we should also try to understand the Church. The more we learn about the Church the more we would be able to love the Church and try to lead a holy life.

Find the answers



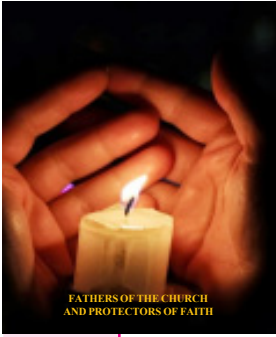
1. Who are the Fathers of the Church? What are their characteristics?
2. What is heresy?
3. What is schism?
4. Why do we say apostolic fathers are Christian writers?
5. What is Scholasticism?

Activities



- a. Prepare a list of writings of Pope John Paul II
- b. What is the relevance of the teachings of Fathers of the Church?





Remember the word of God



“You who are younger must accept the authority of the elders. And all of you must clothe yourselves with humility in your dealings with one another” (1 Peter 5:5).

Memorize



“Most of the Christians destroy themselves for lack of education. They do not know anything about their religion” (St. John Vianney).





5

CHURCH IN INDIA



India is a very ancient country. We all are Indian citizens. Being the children of India we need to learn about the origin and growth of the Church in India. Therefore, in this chapter we study about the Indian Church.

St. Thomas the Apostle in India



There are indications to show that two Apostles of Christ, St. Thomas and st. Bartholomew came to India and preached Gospel in different parts of the country.

St. Thomas, the Apostle first preached the Gospel in North India (now Pakistan) in the time of King Gundafer and later in Kodungalloor, Kochi and Travancore. Later he went to Chola Nadu and established churches in all these places. It is traditionally believed that he built churches or communities in 7 places Kodungalloor, Palayur, Kottakkavu, Kokkamangalam, Niranam, Kollam, and Nilakkal.



It is believed that St. Thomas attained martyrdom at Mylapore in AD 72.

St. Bartholomew the Apostle



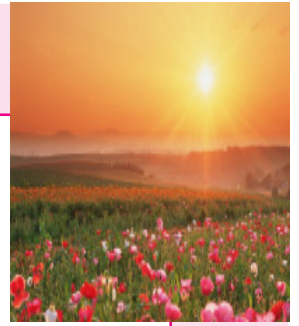
Another apostle who came to India and preached the Gospel is St. Bartholomew. He preached the word of God in Mumbai and its surrounding places. He worked as a missionary in India from AD 53 to 62.

The influence of the Persian Church in India



In spite of the above two traditions, there are no historical facts about Christian presence in ancient India. In AD 190 Pantaenus, the missionary of Alexandrian Church, came to India and engaged in missionary activities.

As a result of it a believing community was formed, which continued under the Persian church till the 16th century. This Church in India continued the Persian language and form of worship. The heresies that crept into the Persian Church also became evident in the Indian Church.



During that period, the Church in India was not missionary, rather remained a caste based church that did not accept others. False doctrines, rituals and heresies, which were not consistent with Christian faith, existed in the Indian Church at that time.

The Knanaya Church in India



In AD 345 a group of four hundred people from Cana, including a bishop, named Mar Joseph, some priests and deacons, under the leadership of a famous trader named Thomas migrated to India. They settled on the southern part of Kodungalloor. They were called as Thekkumbhagakkar and also as Knanaya. Later a separate diocese was established for them - the present Kottayam diocese.

The Church of Kollam



From the fourth century, the Christian groups who emigrated from Persia settled in Kollam. Thus the false doctrines propagated by Nestorians began to spread among the Kollam Christians as well.

In 1291 the Franciscan missionary, Monte Corvino, and the Dominican missionary, Nicholas Pistoia lived in Kollam for 13 months and succeeded in gaining hundreds of Nestorian believers back to the true Christian faith. These missionaries served in St. George Latin Parish, Kollam.



Jordan Catalonia, the Dominican missionary, who came to know about the Christians in Kollam from the letters of Monte Corvino, reached Kollam in 1321. He wrote a book about the Christians of Kollam, namely, “Description of Miracles” and sent it to Pope John XXII. On receiving knowledge about the Christian community in Kollam Pope established Kollam diocese on August 9, 1329 and appointed Jordan Catalonia as its first Bishop.

Besides being the Bishop of Kollam, Catalonia was the spiritual director of Mangalore, Mylapore, Kozhikode, Kanoor and Thane (Bombay). In 1336 he was stoned to death by Muslim extremists in Thane.

The Western world came to know about the Christians of Kollam from the writings of the historian Marco Polo (1270-1300).

Franciscans in India



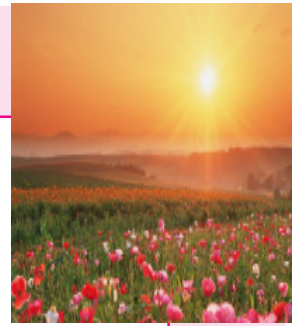
Pope Alexander VI (1492-1503) exhorted Christians to take up universal evangelization. Following this, missionaries went to the Eastern and Western regions.

Missionaries from Spain went to the Western regions. Portuguese missionaries travelled to Eastern regions, including India.

Vasco Da Gama discovered a new sea route from Europe to India. He landed in Calicut on 1498 May 20.

Christians gave a grand reception to Gama when he landed in Kerala a second time. The Christian leaders declared that the king of Portuguese will be their king also. The Portuguese under the leadership of Vasco Da Gama held talks with the administrators of Kollam and as a

result the Christians, who were imprisoned, were released. Goa was the centre of missionary activity of the Portuguese. As a result of active evangelization a diocese was formed in Goa.



The Bishop of Goa was called the Patriarch of the East. He had authority over the entire Eastern Church.

With the coming of Portuguese, Franciscan, Augustians, Dominicans and Jesuit missionaries started to arrive in India from the West. Missionary activities gained momentum in the beginning of 16th century. In 1541 Vincent Lagos, a Franciscan missionary erected a seminary at Kodungalloor for the young men of Syro-Malabar rite. In 1518 Franciscans established a centre, called “Santa Antonio” in Kochi. These bear witness to the missionary activities of the Franciscans.

The Beginning of the Kochi diocese



Kochi diocese was established as a parallel diocese of Goa on February 4, 1557. The coastal region from Bengal, the whole of south India, Ceylon and Burma were part of the Kochi diocese. Kochi diocese was the first diocese in Kerala and the second diocese in India, established under Padroado. The Kerala church received the permanent recognition and support of Rome with the establishment of the Kochi diocese. The region from Kannur to Kanyakumari and from Bengal to Tamilnadu came under the Kochi diocese.

St. Francis Xavier in India



St. Francis Xavier came to Goa in 1542. He is known as the second Apostle of India. Francis was born in Navara in Spain on April 7, 1506. While he was serving as a professor in the Paris University he left for India to become a missionary on the exhortation of St. Ignatious. Pope



Paul III appointed him as Papal representative in India and other eastern countries.

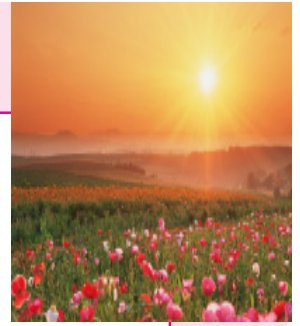
St. Francis Xavier preached the word of God in the coastal region, especially the area of then Travancore kingdom. He converted thousands of people to Christianity. He gave baptism to more than 10,000 people belonging to Mukkuva and parava community.

The baptized were made strong in faith by continuous teachings. He wrote a book for catechesis: “Doctrina Christom.” He came and stayed at Kochi several times. He sent missionaries to Kollam and other southern regions. He tried unceasingly for the spiritual renovation of the Franciscan as well as native priests.

Francis Xavier then travelled through the eastern regions of Kerala. Travelling through Aruvaimozhi he continued his missionary activities in Kottar, a place near Nagercoil. Kottar was then made the centre of his missionary activities. At that time there was a war between Travancore king and the Pandya king. Travancore king was on the brink of defeat. Francis Xavier, along with hundreds of followers, carrying cross, went to the rescue of Travancore king. On seeing



St. Francis Xavier holding aloft the crucifix the Pandya king and his men ran away. The King of Travancore won the war.



The king gave him the title “Valia Kappithan” and honoured him. The speciality about this saint is that he preached Christ among the lowest and the poorest category of people in the society and led them to true faith. On his way from Japan to China, he died in the Sancian Island on December 3, 1552.

As a result of his efforts Christianity spread over Alahabad, Chota Nagpur (Ranchi), Assam, North East, Andhra, Tamil Nadu, Punjab and Pakistan.

Stars of Indian Church



St. Francis Xavier, St. Gonsalo Garzia, St. Francis Gorzia, St. John Britto, St. Alphonsa, St. Teresa of Calcutta, St. Joseph Vaz, St. Chavara Kuriakose Elias, St. Evuprasiyamma, Blessed Zacharias, Blessed Aurelian, Blessed Devasahayam Pillai, Agnalo, Fr. Theophin, Thevarkattil Kunjachan, Mariam Thresia, Mother Eleeshwa and Mother Petra.

We have the duty to continue the missionary work began by disciples and missionaries of Christ, who came here from distant countries to take up the work of evangelization. There are even now crores of people in India who do not know Christ. They also have the right to know about Jesus Christ. It is our duty to make Christ known to all these people. In India there are even today several missionaries, who face religious persecution. It is the duty of all the baptized to declare solidarity with the missionaries who are undergoing persecution and help them in all possible ways and pray for them. We should bear witness to Christ like these missionaries by living a holy life.



Find Answers

1. How did the Persian church influence the church in India?
2. Who are Knanayas? How did they influence the church in India?
3. What are the contributions extended by Monte Corvine to the Christians of Kollam?
4. How did the Kochi diocese come into being?
5. Describe the missionary activities of St. Francis Xavier.

Activities

Prepare a report on the challenges church in India face today.

Remember the word of God

“I know your works; you are neither cold nor hot. I wish that you were either cold nor hot. So, because you are lukewarm and neither cold nor hot, I am about to spit you out of my mouth” (Revelation 3:15-16).

Memorize

“Those who sleep do not get God’s blessings, but those who keep awake and work” (St. Ambrose).

5

CHURCH IN KERALA





The Church of Kerala can be said to be as old as the first century. But it is by the work of the Portuguese missionaries that there was a well organized beginning of the church in Kerala. The influence of the Persian church has also played an important role in its growth.

There was no spiritual leadership in the early ages to organize the religious practices and teach the articles of faith. Through Thomas of Cana and the people who emigrated with him in AD 345 the influence of the Persian church grew in India. The rites followed by Chaldean Syrians also came to be practiced in India. Following this Kodungalloor and Angamali became the important centres of Christianity in Kerala. The bishop appointed by the patriarch of Persia administered the church here.

Synod of Udayamperoor and the Reformation of Kerala Church

The Udayamperoor Synod held from 20 to 26, June 1599 is a memorable event in the history of Kerala Church. This Synod was summoned by Archbishop Aleixo de Menezes, Archbishop of Goa with the help of Bishop Dom Andrea de Santa Maria, Bishop of Kochi. 853 persons including priests and laity took part in this.

The following were the important decisions taken in the Synod:

- ◆ Remove church administration from the Chaldean Patriarch and bring it under Pope.
- ◆ Convert Latin liturgy into Syrian Language and use it in the churches.
- ◆ Make celibacy of priests compulsory.
- ◆ Remove false belief and unchristian practices which were common among Christians.

The Synod succeeded in uniting Christians in Kerala with the Roman Church. Untouchability, black magic and other such evil practices which existed among the Christians were also wiped out as the result of Synod.

The Coonan Cross Oath and Division of Kerala Church

After successfully completing the Synod Archbishop Menezes returned to Goa. Fr. Francis Ros, a Jesuit priest from Spain was appointed as the Archbishop of Angamali on November 5, 1599. The aim of this appointment was to prevent Saint Thomas church from approaching the Chaldean bishops for the appointment of their bishops.

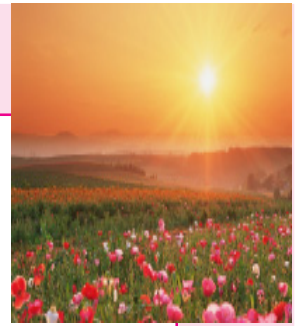
However the appointment of a European as the Bishop of Saint Thomas Christians and the action taken to bring the diocese of Angamali under the archdiocese of Goa disturbed Saint Thoma Christians. The name of Angamali diocese was changed as Kodungalloor diocese in 1609. Archbishop Francis Ros, who was an expert in Syrian language, translated the Missal from Latin into Syrian language. This was printed and the people were asked to use this book. Thus Latinization gained speed.

All these changes enraged the archdeacon, who led the Kerala Christians. His authority and influence over his community declined.

The priest, who administered spiritual matters, in the absence of bishop was called archdeacon.

After Archbishop Ros, Fr. Stephen Britto (1624-1641) and Fr. Francis Garzia (1641-1659) became the archbishops of Kodungalloor. During their time the opposition towards Jesuits and Latinization became acute. So they made secret contact with the Nestorian-Coptic Patriarch in Middle Asia in order to obtain an Oriental Bishop.

In these special circumstances an oriental bishop named Ahatulla reached Mylapore. He claimed to have authority as archbishop all over India. Saint Thomas Christians welcomed him with reverence. The





archdeacon was under the impression that Portugese authorities would bring Ahattulla to Kochi. So archdeacon went to Kochi to receive Ahatulla, accompanied by thousands of faithful. But

the Portugese did not bring him to Kochi. But they took him to Goa. Their aim was to verify his documents according to the Portugese law. At this time some persons let loose a false propaganda that the Europeans had killed Ahatulla by drowning.

Saint Thomas Christians were enraged. They tied a rope on the Mattancherry Crucifix and took an oath that they will never accept the authority of Jesuit Priests. This incident took place on January 3, 1653. This incident caused a deep division in Kerala Church. This incident known as Coonan Cross Oath is a dark chapter in the history of Kerala Church.

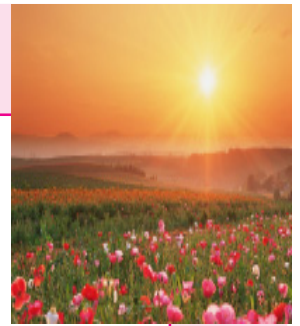
Following this incident twelve priests met at Alangatt and placed their hands on the head of the archdeacon and made him their archbishop. This incident took place on May 22, 1653. With this the division of the church in Kerala was almost complete. The efforts made at Rome to unify the two Churches did not succeed.

The Different Rites in Kerala



Latin, Syro-Malabar and Syro-Malankara are the three rites in Kerala. As exhorted by Christ the apostles went to various parts of the world to preach the word of God and establish churches. The churches which were established in each region followed their language, culture and practices while offering holy sacrifice and prayers.

Rite means different forms of worship followed in each region. The word 'rite' has its origin from the word 'ritus' in the Latin language. It means 'practice' or 'form of worship.'



The Latin rite

Towards the end of the 13th century Kollam became an important centre of activity of the Dominican and Franciscan Missionaries.

Pope John XXII established a diocese at Kollam on 1329 August through the holy proclamation "Ad Perpetuam Rei Memoriam." The Dominican monk, Jordanus Catalani was appointed the bishop of this diocese. As Kollam had presence of Christians and a church in the name of St. George, the Franciscan monk, John de Marignolli visited Kollam in 1348 as the representative of the Pope. He was warmly received by the Christian Community. He had written to Pope about the presence of a believing community that follows Latin rite at Kollam. After that we have no information about the Latin Christians at Kollam for several centuries.



In 1498 the western missionaries landed at Kozhikode under the leadership of Vasco da Gama and started missionary activities in Kerala. Later Fr. Francis Xavier, a Jesuit priest came to Kerala. As a result of his evangelical work thousands of people accepted Christianity. For the faithful, who were very religious and having missionary spirit, a Latin diocese was established in Kochi on February 4, 1557. Though a diocese had been established earlier in Kollam in 1329, it was after the arrival of the Portuguese missionaries that the church in Kerala became active in its missionary work. The Latin rite grew in strength everyday in its Christian spirit and feeling of communal oneness and love.



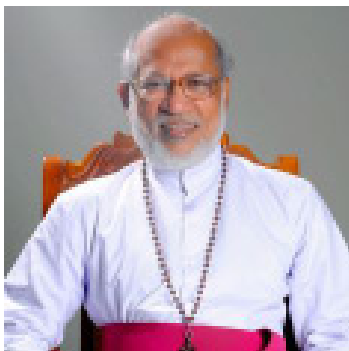
The Latin hierarchy was established in 1886. The Vicarate of Varapuzha was made an Archdiocese of the Latin rite in Kerala. Kollam diocese was made a parallel diocese. In 2006 Trivandrum was made the second Archdiocese of Latin rite in Kerala.

Now Kochi, Kottapuram, Vijayapuram, Sultanpet, Kannur and Kozhikode diocese work under Varapuzha Archdiocese. Kollam, Punalur, Alappuzha and Neyyattinkara diocese work under the Trivandrum Archdiocese. There are a total of more than 20 lakh Christians under twelve Latin rite dioceses in Kerala.

The Syro Malabar Church

According to tradition, it is believed that St. Thomas the Apostle came to India and preached the Gospel. The Christian community, formed after this tradition, was called Saint Thomas Christians. From AD 4th century to 16th century they were under the administration of Persian Bishops. During this period, Syrian language, which was used by Persians in their worship and rituals, was mixed with the heritage of Kerala Church and practiced. So they were called Syrians.

Till 1897 the Syro-Malabar church was led by Jesuits and other Catholic missionaries. These missionaries were members of the Latin rite.



They had very little knowledge about Syrian rituals. So they had to follow the Latin method of worship and practices at least partially. They continued to approach the Pope for the appointment of a Bishop. Considering their request, Pope Leo XIII established the vicariates of Kottayam and Trichur on May 20, 1897 through the proclamation “Quadyam Preedam.” On December 21, 1923 Pope Pius XI separated Syro-Malabar church from the Latin rite and established Syro-malabar hierarchy.

Pope Paul II raised Syro-Malabar church to Major Archepiscopal Church in 1992.

The Syro-Malankara Church



Following Coonan Cross Oath on January 3, 1653 some Saint Thomas Christians left their parent rite and accepted the rite of Antioch and Jacobite faith. But they were always trying for a reunion with the Catholic Church. In 1930 Archbishop Geevarghese Ivanios and Bishop Jacob Theophilus, along with some priests and laity reunited with the Catholic Church. This reunited community is known as the Syro-Malankara Church.



Rites: Similarities and Differences



Different rites express their faith in Christ in diversity. The diversity of different rites does not destroy the universal character of the Church, but nurtures it. The Universal Church recognises and accepts the traditions and particularities of different rites.

Differences between the rites can be divided into four:

1. Having a Liturgy

Each rite has formed its own liturgy, related to its origin but under the guidance of the Catholic Church. Therefore, there are differences among rites in prayer, rituals, symbols and manner of celebrating sacraments.

2. Spirituality

Each ritual church tries to grow in holiness through a style of life based on spiritual experiences. These efforts are sometimes exhibited in their different methods of devotion.



3. Theology

Each Church accepts and analyses the truth revealed by God in the context of their belief and traditions.

4. Administration

Each rite has evolved methods of administration based on their spirituality and theology. BCC and parish council are examples of this.

All rites have equal importance in the Church. The Church does not consider one rite inferior to another because of its any special feature. The Church exists for a single aim: The Gospel of Christ must be preached all over the world. Each rite performs its mission according to the commandments and directions given by Pope.

Find the answers



1. What were the aims of Udayamperoor Synod?
2. What were the results of Udayamperoor Synod?
3. What is meant by the term “rite” and which are the different rites in Kerala?
4. How was the Latin rite formed in Kerala?
5. How was the Malankara rite formed in Kerala?

Activities



1. Prepare a short note about the similarities and differences between various rites.
2. Can the Coonan Cross Oath be justified? Have a debate!
3. After a discussion prepare a mission action plan applicable for all rites.

Remember the word of God



“All of you have unity of spirit, sympathy, love for one another, a tender heart and a humble mind. Do not repay evil for evil or abuse for abuse; but, on the contrary, repay with blessing” (1 Peter 3:8-9).



Memorize

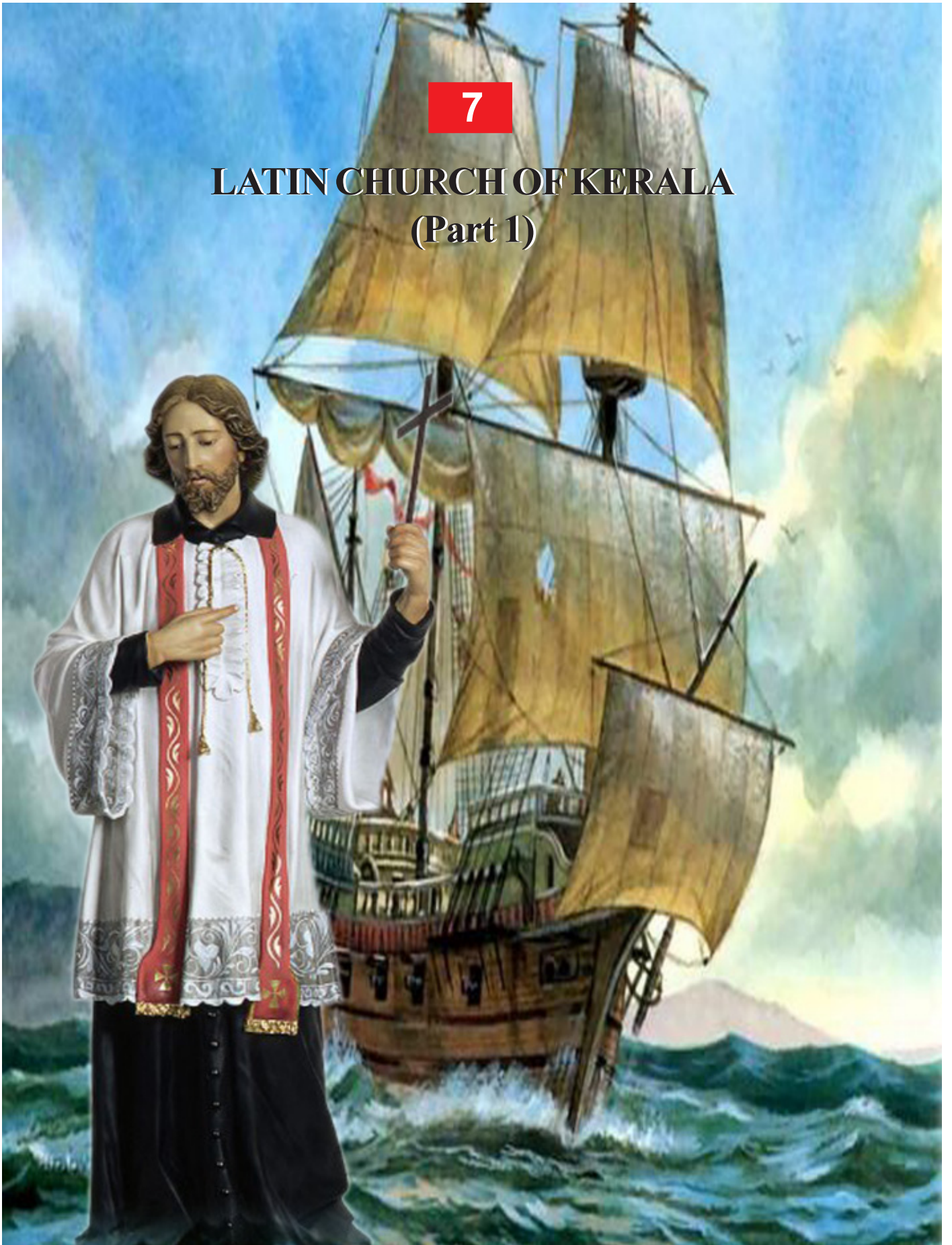


“Not only does the shedding of blood constitute martyrdom, but the perfect service of a soul devoted to Lord is a daily martyrdom” (Saint Jerome).

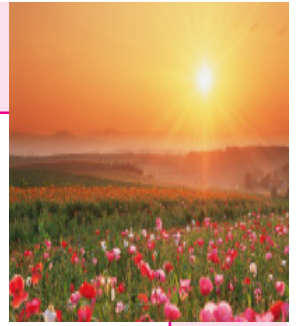


7

LATIN CHURCH OF KERALA (Part 1)



The history of Latin Catholics and that of the Catholic Church in Kerala are closely linked. The history of Latin community is as old as the history of the Latin Catholic church. The Latin Catholic Church in Kerala merges about 20 lakh people of different cultures and social groups.



Latin Catholic Church

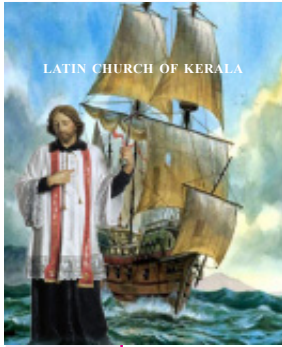


In 14th century those who rejected the Nestorian heresy and those who looked for liberation from caste system accepted Latin Catholic faith. The growth of Latin Catholics in Kerala is linked to the hard work of missionaries.

Though Diocese of Kollam was established in 1329 A.D exact history of Latin Catholics in Kerala begins from the 16th century. Since the time of Portuguese missionaries, people who believed in heresies were brought back to Catholic faith. It was a difficult challenge to bring the Christians of Kerala to Roman Catholicism.

At that time, it was difficult to bring people to conversion. The rulers of Kannur, Kochi, Kozhikode and Kollam were not happy about their subjects receiving Christian faith. In other parts of Kerala too change of religion was opposed.

When the Portuguese Governor Alfonso de Albuquerque visited Kollam in 1503 there were 20,000 Christians. The king of Kollam had denied the Christians many civil rights, which by the intervention of Albuquerque were restored to them. Before returning to Kochi he had entrusted the Dominican missionary Fr. Rodriguez to train the believers in Catholic faith and Latin rite. He converted 1200 Nestorian believers and joined them to Latin Catholic faith.



Missionaries constructed European style churches in Kochi, Kodungalloor and Vypin. On special feast days they decorated the churches and solemn high mass, accompanied by choir with musical instruments, was celebrated. Such services were deeply spiritual. Those festivals bore testimony to the grandeur and religiosity of Latin Catholics. This helped the spread of Latin rite. Kochi, Kodungalloor and Vypin became centres drawing attention of people from various places.

Franciscan missionaries in Kannur



The Franciscan missionaries who started their activity in Kochi made Kannur their second place of missionary activity. In the beginning of 16th century the Portuguese built Angelos Fort and a church in Kannur.

In 1501 four Franciscan missionaries reached Kannur. As a result of their activity the number of Latin Catholics increased. The Latin Catholic Church flourished in places under the Portuguese rule. By the middle of 16th century the Latin Catholic Church in Kerala became strong, having large number of laity, priests and missionaries and grew at a fast pace.

In 1547 Franciscan missionaries were widely engaged in mission activities.

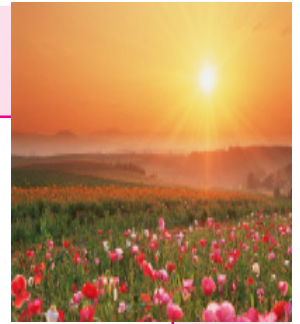
Jesuits in Kerala



The mission work which commenced through Francis Xavier and the Jesuits continued in the remote villages.

It was the Jesuits who established the Kozhikode mission and did all that was necessary for the faithful of Malabar area. The educational institutions they established contributed to the growth of Latin Catholicism.

From 1542 onwards the priests of Jesuit order began the spread of the Gospel. During the second half of the 16th century the Jesuit missionaries established Jesuit mission colleges and several churches. The work of the Jesuit missionaries contributed to the fast growth of the Latin Church.



Establishment of Kochi Diocese: A Milestone in the History of Latin Church in Kerala



The establishment of Padraoado diocese in Kochi in 1557 was a very important event. With the establishment of this new Diocese the Latin Church received the full support of the Church in Rome.

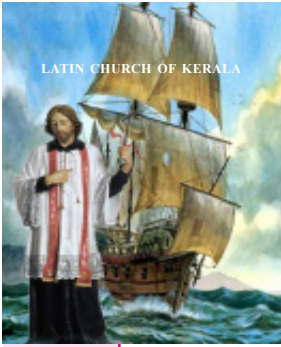
The Latin Catholics of this place developed as a different social group. Fr. Don George de Themuda became the first Bishop of Kochi. He continued to be Bishop until 1567.

Soon religious houses of Franciscans, Dominicans, Augustinians and Jesuits came up in Kochi. All these religious missionaries tried hard to give shape to the Latin Church and Latin community. Deva Mata college of Kochi and St. Antony's Franciscan Friary were proud marks of Latin Catholic Church. These were destroyed by the Dutch.

St. Francis Xavier in Kochi

St. Francis Xavier came to Kochi several times, stayed and oversaw the missionary activities. He took the responsibility of sending more missionaries to Kollam and





surrounding areas. As a result of this many people were converted to Catholicism. Many European missionaries arrived at Kollam, Trivandrum, Alappuzha and Kochi and Latin Church

became deep rooted in these areas. The period of fourth Bishop of Kochi, the Franciscan, Andrew de Santa Maria (1588-1615) deserves special mention. It was with his concurrence that the historical Synod of Udayamperoor took place. In 1606 Diocese of Kochi was divided and Mylapore Diocese came into being.

Find the answers



1. What were the beauties of the Latin tradition?
2. Describe the activities of Franciscan missionaries at Kannur?
3. What were contributions of Padroado Diocese of Kochi to Latin Catholic church in Kerala?
4. Name the missionary activities of Saint Francis Xavier?
5. Who is a missionary? Why should the faithful engage in missionary activities?

Activities



1. Discuss the contributions made by the Jesuit missionaries.
2. Prepare a speech on the relationship between Portuguese and Kerala Latin Church.

Remember the word of God

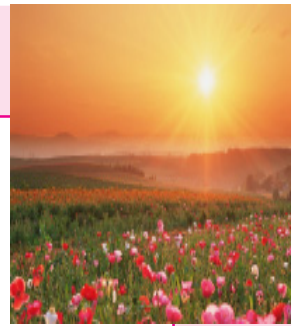


“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19).

Memorize

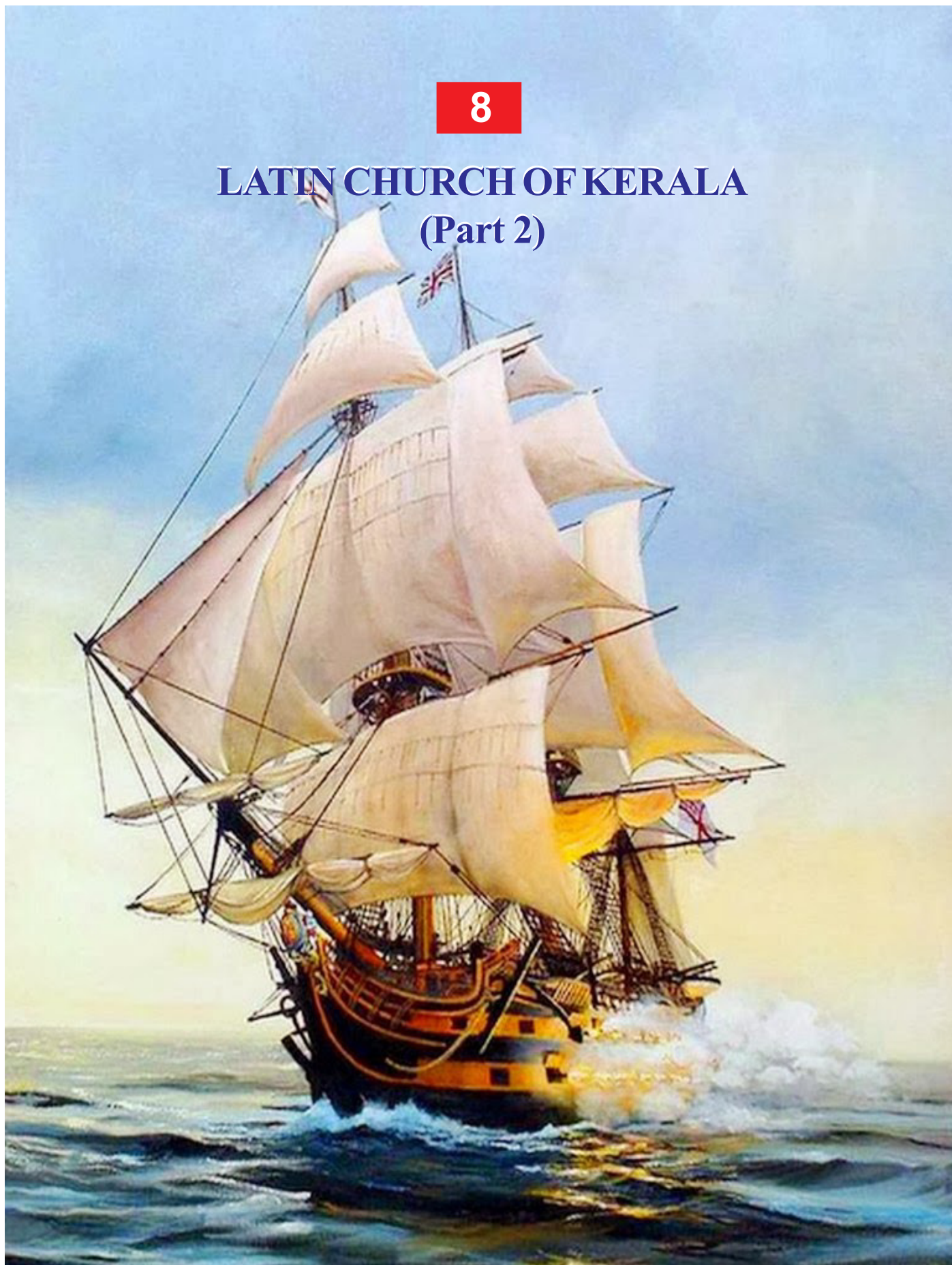


“Since God loves humans unconditionally humans should love their neighbours like wise” (Saint Vincent Pallotti).

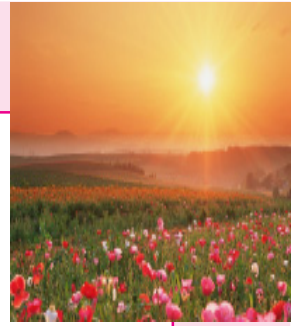


8

LATIN CHURCH OF KERALA (Part 2)



Following the Coonan Cross Oath some of the Saint Thomas Christians, who broke away, gave shape to a anew church under the leadership of the archdeacon. Majority of them continued to accept the leadership of the Pope. But they refused to accept the Jesuits.



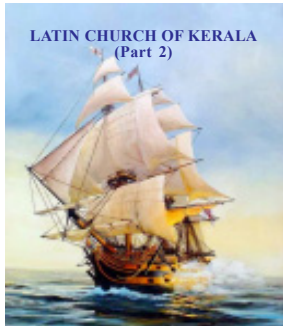
In this circumstance Pope Alexander VII sent Carmelite missionaries to Kerala, who had some contact with Christians in Kerala earlier. Thus missionaries Fr. Joseph Sebastiani in 1655 and Fr. Hycinth of St. Vincent in 1658 arrived in Kerala. The missionaries first tried for a reconciliation between the archdeacon and the bishop of Kodungalloor. A good majority of Christians joined in hands with the Carmelite missionaries. The Pope who was happy about the performance of the Carmelities established a vicariate in Malabar in December 3, 1659 and appointed Fr. Joseph Sebastiani as the first vicar apostolate.

Kerala Church and the Arrival of the Dutch



In 1663 January the Dutch wrested Kochi from the Portuguese. Following this the Portuguese missionary Fr. Sebastiani was forced to leave Kochi. Fr. Sebastiani returned to Rome after appointing Parambil Chandy *kathanar*, a native of Kerala, as the Vicar Apostolic. Parambil Chandy was acceptable to the Dutch.

The Dutch insisted all Catholic missionaries of Europe to leave Kochi. Though Fr. Sebastiani returned to Rome, some of others, who were with him, Fr. Matheus and a few others remained in Kerala. They continued to live in remote villages, where Dutch had no influence, and continued their missionary work. While residing in interior villages Fr. Matheus compiled a book on medical plants and their properties of the flora, called “Hortus Malabaricus,” meaning “Garden of Malabar.” He



presented it to the Dutch governor, Hendrick Van Rheede and they became good friends. As a result of this relationship Fr. Matheus gained permission from the governor to construct a church. The land to construct the church was given freely to him by the governor. The church which was completed in 1673 came to be called Mount Carmel Church, Chaathiath.

With the help of Bishop Parambil Chandy the missionaries succeeded in bringing back the Saint Thomas Christians under Papacy in Rome. From 1700 onwards the Malabar Vicariat was controlled by Carmelite missionaries. In 1701 Fr. Angelo Francis was appointed as Vicar Apostolate.

Meanwhile there arose a dispute on authority between Padrado and Propaganda. According to Padrado authority Portugal had the power to establish dioceses and appoint bishops. But the Propaganda authority in Rome did not allow Portugal (Padrado authority) to do so in places where the Portuguese lost due to the invasion of the Dutch. Rome agreed to Padrado authority, if Portugal regained those lost places from the Dutch.

When Kodungalloor Archbishop Francis Garzia expired, the Dutch did not allow Portugal to appoint another bishop.

End of Padrado and Goan Schism



When the problem of authority between Padrado and Propaganda became very serious Rome decided to intervene. On April 24, 1838 through the promulgation of holy letter, “Multa Praeclare,” Pope Gregory XVI temporarily suspended Padrado authority. And Pope established Propaganda Apostolic Vicariat in several places. Also Padrado authority in Kochi and Kodungalloor dioceses were cancelled and the administration

was handed over to Varapuzha Vicariat. Thus Varapuzha came to be known as “Mother of Dioceses.” The territory of Varapuzha Vicariat was from Kanyakumari in South to South Canara in North. Two problems took shape in this process:

1. This process made the sympathisers of Padrado angry. They viewed Propaganda missionaries as enemies. Those under Goan Padrado started acting against Propaganda. This caused division. This is known as “Goan Schism” or “Indo-Lusitanum Schism.”

2. When the Vicariat became larger the administration became more difficult. Effective mission work was impossible. Following this Varapuzha vicariat was divided into three: i. Kollam in the South; ii. Varapuzha in the Centre; iii. Mangalur in the North. Henceforth Malabar Vicariat came to be known as Varappuzha vicariat.

Roccas Schism and Latin Church in Kerala

During the period of Varapuzha Vicariat Apostolic, Archbishop Bernadine Baccinelli, the Church in Kerala broke. This event came to be called Roccas schism.

The main reason for the division was the strong stand taken by Archbishop Bernadine not to ordain seminarians trained by Malapans. The training imparted by Malapans in the theology seminary was incomplete and inadequate. The entire theology training was done under a single Malpan. Archbishop Bernadine gave instruction to ordain only those who had training at Elthuruthu, Vazhakkulam, Mannanam and Varapuzha seminaries. Not heeding to the instruction of Archbishop certain Malapans took the seminaries to Chaldean Patriarch who refused to receive them. In this circumstance the Malpans insisted for a Syrian bishop. In 1861 the Chaldean Patriarch, without the consent of Rome and for selfish motives, ordained Roccas as bishop and sent him to Kerala. Several faithful believed





in false declarations of Roccas and his companions. When all the efforts to bring the faithful back to Catholic faith failed, with the knowledge of Pope, Archbishop Bernadine was forced to excommunicate Roccas.

Excommunication: The principal and severest censure, a medicinal, spiritual penalty that deprives the guilty Christian of all participation in the common blessings of ecclesiastical society.

Roccas refused to withdraw. At this time, Fr. Chavara Kuriakose, who was acceptable to Syrians, was deputed to save the faithful from Roccas. As a result of the work done under the leadership of Archbishop Bernadine, in collaboration with Fr. Kuriakose and co-workers, Roccas left Kerala in 1862.

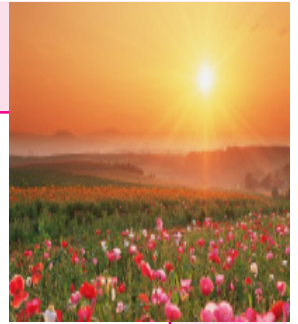
Mellus schism



At the time of the First Vatican Council the Chaldean Patriarch once again tried to have strong hold on the Church in Kerala. Pope Pius IX strongly opposed this. At the same time a group of Christians from Kerala continued their demand for a Bishop from Chaldean Rite. Disobeying Pope, in October 12, 1874 the Patriarch sent Bishop Mellus of the Chaldean Rite to Kerala. Bishop Mellus settled in Our Lady of Sorrow Church, Thrissur and started working against the Latin Church and its missionaries. This came to be known as Mellus Schism. Even before Bishop Mellus arrived in Kerala, it was informed that he was arriving without the permission of the Holy See and that steps should be taken to save the faithful from him. Through a pastoral letter Apostolic Vicar, Leonardo Mellano informed the faithful about the ugly work of Bishop Mellus and excommunicated him. Finally as a result of the organised work of the Apostolic Visitor Msgr. Leo Moire, Leonardo Mellano and co-workers Mellus returned on March 5, 1882.

Similar activities to divide the Kerala Latin Church can be seen from time to time. The contribution of the missionaries in preventing division in the Latin Church and keeping it united and rooted in faith is invaluable.

Establishment of Hierarchy and Restructuring of Kerala Latin Church



Pope Leo XIII, on September 1, 1886, through the Apostolic Letter, “*Humanae Salutis Auctor*,” established Catholic Hierarchy in India. The Vicariat of Varapuzha was raised to Archdiocese. Kollam was made a suffragan diocese of Varapuzha. At that time Syrian



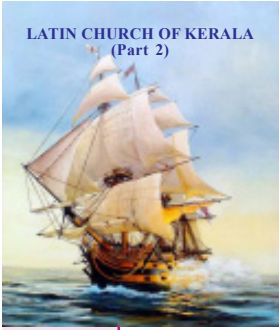
Christians were under Varapuzha. On May 20, 1887 Syrian Christians were completely separated from Varapuzha and for them Kottayam and Thrissur Vicariats were established. Accordingly the separation between Latin Catholics and Syrian Catholics was complete.

Dioceses of Varapuzha, Kochi and Alappuzha



In 1886 Varapuzha was raised as an Archdiocese. Kollam was a suffragan diocese of Varapuzha. As per the contract between Rome and Portugal, Kochi continued to be under Padrado Diocese of Goa. After that five Padrado bishops served Kochi Diocese. Through a decree issued by Propaganda Fidei, on September 15, 1953 Kochi became a suffragan diocese of Varapuzha.

Thus overcoming several difficulties the Latin Catholic Church reached its present form. The contribution made by Kerala Latin church to the educational and cultural sphere of Kerala was spearheaded by the missionaries especially the Jesuit and Carmelite missionaries. Like the



missionaries we too are bound to offer our services to ensure the unity and growth of the Church in Kerala.

Find the answers



1. Who is Vicar Apostolic?
2. What is “Goan Schism?”
3. What is “Mellus Schism?”
4. What were the efforts of missionaries to overcome schisms?
5. What were the changes effected by the establishment of hierarchy in the Latin Church in Kerala?

Activities



1. Find out the difference between: Diocese and Archdiocese; Bishop and Archbishop; Vicar Apostolic and Bishop.
2. Discuss and report: The role of Carmelite Missionaries in the growth of Church in Kerala

Remember Word of God



“Do not hate hard labour or farm work, which was created by the Most High” (Sirach 7:15).

Memorize



“It is human to err; it is devilish to remain willfully in error” (Saint Augustine).



**KERALA LATIN CHURCH
AND ITS EDUCATIONAL AND CULTURAL
RENAISSANCE**





We see around us schools with excellent infrastructure, imparting world class education. When the missionaries arrived from Europe to spread the good news the above facilities were absent.

In earlier days lower caste people were deprived of good education and education was the prerogative of higher class people. When the ordinary and lower caste people were in the darkness of illiteracy, the missionaries came to Kerala to lighten their minds with knowledge.

Church and Church schools



Archbishop Bernadini Bachinelli, through a pastoral letter, asked the churches to begin schools attached to churches to give good education to the people. Thus “church schools” (*pallikkudangal*) originated.

Along with primary education in “church schools,” with the help of the Portuguese, westernized modern education also was introduced by the Latin missionaries.

The seeds of universal education were sown in Kerala by the Latin Church.

Educational Revolution in Kochi



In 1511 the Portuguese established the first European school in Asia at Kochi.

Irrespective of caste and religion boys and girls were admitted in this school. Education was imparted by the teachers from Latin Catholic

community. They followed a universal education system. Public education, mathematics and catechism were taught. This institution was known as “The College of Mother Of God.”



In 1552 the Jesuits missionaried founded St. Pauls College in Kochi. The best library in Asia was established at this college.

In 1541, Vincent Lagos, a Franciscan missionary began St. James College at Kodungalloor.

School at Vypin Fort



In 1577 the Jesuits established a school at Vypin Fort, in Pallipuram. Latin, Syrian and Malayalam languages and humanities subjects were taught. Later on this school was shifted to Kodungallor and then to Chennamangalam.

St. Francis Xavier was also a good educationist. Continuing his educational work, the Jesuits worked for the educational growth of Latin Catholics of Kerala. As a result of it church and church schools spread in Travancore.

Holy Redeemer College in Kollam



In 1549 Fr. Nicholas Lancilot established Holy Redeemer College in Kollam. Apart from public education the laity of South Kerala were trained in missionary work.

Catholic University at Samballoor



In 1662 Latin missionaries established a college at Samballoor. In the Jesuit documents this college is called “Collegium Maximum.” It had the quality of a Catholic university.



Syrian School at Kaduthuruthy



In 1605 Fr. Francis Donati, a Latin missionary started a successful school for teaching Syriac. The Chaldaic Syriac dictionary and grammar written by him won admiration of many.

These schools and printing press established in the sixteenth and seventeenth centuries contributed to the birth of a new Kerala. Moreover, the introduction of western education prepared a thirst for knowledge. From Kozhikode, Kollam, and Kochi several people completed their higher studies from Coimbra University in Portugal and universities in Rome. Members from the royal houses of Kochi and Kozhikode also went abroad to study in these universities.

Steps for Higher Education



The elementary schools (“church schools”) established in the sixteenth century were taken over by Jesuit priests and Carmelite friars. They upgradad these schools into high schools. This opened the door for high school education.

The minor seminary established at Varapuzha in 1666 was shifted to Puthenpalli in 1886. In 1932 this seminary was shifted to Mangalapuzha. In 1955 the Philosophy section was established at Carmelgiri as part of Mangalapuzha seminary. In 1997 Mangalapuzha seminary was given to Syro Malabar Church; Latin community took over Carmelgiri seminary . Priests who completed their education from here are actively engaged in imparting education in various parts of Kerala and India.

English Education and Latin Church



In 1886 Archbishop Mellano started Santa Cruz English school in Kochi. During this time a school was established for girls in Alappuzha, later it came to be known as St. Joseph school. Archbishop Mellano

invited a young Anglo Indian lady, Grace D'Lima to teach English. Later on she became a nun assuming the name, Sr. Teresa and the founder of CSST Congregation. In 1887 she handed over this school to the Canosian sisters and returned to Ernakulam.



First Women's College



In 1887 Grace D' Lima arrived in Ernakulam with Fr. Candidos, a Carmelite missionary and opened a school for girls. This institution, in course of time, developed into St. Theresa Higher Secondary school and later it was established as St. Theresa's college in 1925, the first college for women in the state of Kochi.

Educational Revolution at Koonammavu



In February 1886 Mother Elisa established the first indigenous women religious congregation in India, namely Congregation of Teresian Carmalites (CTC). From a thatched bamboo hut (*Panambumadom*) the congregation began its activities. The most important activity of this congregation was the education of young girls. Their education system began at Koonammavu was job oriented. Tailoring, rosary making, housekeeping, basic health, cooking, etc were some of the subjects taught and trained by the congregation. Today CTC congregation has several educational institutions within and outside Kerala. St Xavier's college in Aluva is prominent among them.

From the beginning of nineteenth century itself educational activities were taken up by the Latin church in all seriousness at Kollam, Alapuzha and Kochi. During those days the government did not give any help for education. Latin church built these institutions from the lowly contributions (a handful of rice and coconuts given by the faithful). The Latin Church in Kerala can proudly acknowledge that the future leaders of Kerala were educated at these institutions.



Malayalam Language and Latin Church



Many foreign missionaries, who came to Kerala, learned Malayalam and have written literary works. Prominent among them are Arnos Padiri (1681-1732) and Paulinos Padiri (1748-1806). Arnos Padiri has contributed significantly to Malayalam literature and left behind his imprints. He is very much known today for his composition of *puthen pana*. Most of the faithful recite this poem very devotionally.

Arnos Padiri learned Sanskrit and Malayalam and tried to present the Christian ideals through poetry. He was the first person to compile a Sanskrit-Malayalam dictionary. The first book written by him was “chathurandiyam” (four ends): Death, Judgement, Hell and Heaven.

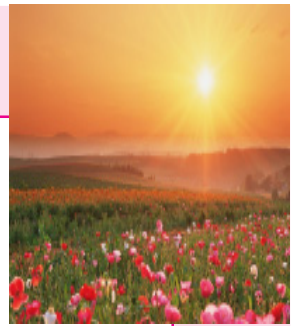
The Australian priest and Apostolic Vicar of Varapuzha, Paulinos Padiri wrote a few poems and a large number of other works in Malayalam.

Missionaries and Malayalam prose



Though prose was in existence during the time of Christian missionaries in Kerala, it was deeply influenced by Sanskrit and Tamil. The missionaries felt the need of a more simple and new prose style to preach the Word of God. Thus missionaries and the Christians of the region created of a new prose style, adapting new words from Portuguese, Latin, Sanskrit, Greek, Arabic and Syriac languages. Certain technical terms used in Christianity were given a make over by adding features of Malayalam language.

“Yesuvinte Jeevacharithram” (Life of Jesus), *“Sanmarga Shastra Samgraham”* (Summary of Moral Life Science), *“Ettudhivasathe Nombu”* (Eight Day Fasting), *“Prachina Bharathathintee Charithram”* (History of Ancient India), *“Keralathile Sasyashastram”* (Science of Plants in Kerala - “Hortus Malabaricus”), etc. were written during this time. In 1772 Fr. Clement Peanices, at Varapuzha monastery, prepared *Samkshepa Vedartham*, a catechism book in the question answer form. This was as important event in the growth of Malayalam prose. This was first book to be printed in Malayalam and it was printed in Rome.



Several men and women religious in Kerala continued their literary contribution, inspired by the service of the foreign missionaries. Fr. Louis Vaippisherry’s *“Vedaprasanga Sarani”* and several of his articles published in *Sathyanaada Kahalam* were noteworthy.

The Malayalam translation of the New Testament prepared by Fr. Louis Vaippisherry, Fr. Michael Puthenparambil and Fr. Polycarp Manashery was a pioneering work. It was printed published in 1905.

The book, *“Malayalathile Nattu Christianikalaya Latheen Mappilamar”* (1929), authored by Fr. Antony Padua speaks about the culture of Latin Catholic Community.

Soon laity began to contribute to the Malayalam literary field. The pioneers from the laity were T.M. Chummar, Ponjikkara Rafi, Sabeena Rafi. The book, *“Chavittu Nadakam”* by Sabeena Rafi gave a clear understanding of this art form to the natives. This art form belongs exclusively to the Latin Catholic Community.



Printing and Latin Catholic Church



In the early centuries printing was certainly the best way to spread ideas. In Latin Mission Centres, like Kollam, Kochi, Vypin Fort and Sambalur, printing press facilities were established as early as sixteenth century. This was essential for universalising religious teaching and education.

Researches are of the opinion that the first printing press was setup at Salvador Seminary, Thankashery, Kollam, from where the first printed book was issued. This book, printed in Tamil with 16 pages, was called “*Thamburan Vanakkom*.”

Some are of opinion that a printing press was established at Chenthamangalam, Vypin Fort in 1575.

Doctrina Christiana with 116 pages, printed in 1579 in Kochi, was the second book to be printed.

In 1602 lots of books on Liturgy in Syriac language was printed at a press set-up at Vypin Fort.

The press established by the Jesuits at Sambalur in 1669 was very famous.



In 1768 Malayalam letters were first printed in the book “*Hortus Malabaricus*.” It was printed at Amsterdam, in Holland.

In India a book in Malayalam was first printed at Curier Press, Bombay. This first printed book

was four gospels from the Bible and it was done in 1811.

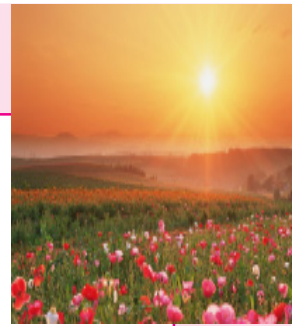
Sathyanada Kahalam which was started in 1876 from Koonanmavu later became *Satyanadam*, the Sunday supplement of daily news paper, Kerala Times.

Now we understand the contribution of Kerala Latin Church towards the educational, literary and cultural development. We should try to support the teaching activity of the church and grow with the help of these institutions. Education has been looked upon as part of the missionary work. That is why the higher officials of the church gave the laity a chance to engage in academic activities. It is our duty to work for the institutions of the church. When you share the knowledge and achievements of the church with your brothers and sisters we can participate in the mission activities of the church.

Find the answers



1. Who did open the way for universal education in Kerala? How?
2. Where was “Mother of God” School? How was the educational system at this school?
3. What was the role of Kochi in the sixteenth century educational development of Kerala?
4. Which was the first women’s college in Kochi? Who began it?
5. What were the contributions of missionaries towards prose literature? How did they contribute?





Discuss



1. Contribution of Latin Church towards the English education in Kerala.
2. Contribution of Latin Church in the growth of printing press.

Organize a Debate



Do we need socio-cultural activity in the course of evangelization?

Word of God



“Wisdom will not enter a deceitful soul or dwell in a body enslaved to sin” (Wisdom 1:4).

Memorize



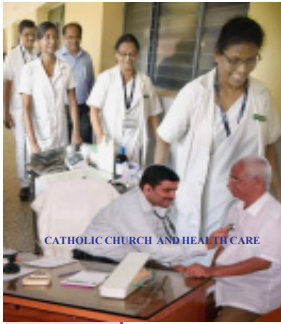
“All Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of charity. All are called to holiness: Be perfect, as your heavenly Father is perfect” (CCC # 2013).



A group of healthcare professionals, including nurses and doctors, are gathered around a desk. A male doctor is seated at the desk, using a stethoscope to examine an elderly male patient. The patient is seated and looking towards the doctor. The healthcare professionals are standing behind the doctor, observing the examination. The setting appears to be a clinical or hospital environment.

10

CATHOLIC CHURCH AND HEALTH CARE



The most important wealth of a nation is the health of its citizens. Only a healthy citizen can speed up the social economic growth of the country.

In this chapter we focus on the contributions of Catholic Church in the field of health and medicine.

In fact, the teaching of Christ inspires the Catholic Church to care for the sick.

“Jesus called the twelve together and gave them power and authority over all demons and to cure diseases and he sent them out to proclaim the Kingdom of God and to heal” (Luke 9:1).

The apostles acted according to the teachings of Christ.

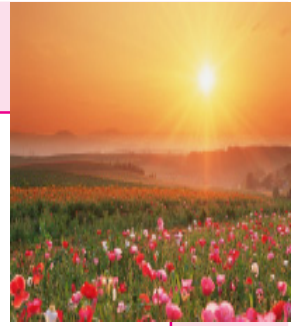
“They departed and went through the villages, bringing the good news and curing diseases everywhere” (Luke 9:6).

The Catholic Church continues to serve the sick with zeal and enthusiasm as the early Christian church. The Church believes in life giving presence of Christ by caring for the sick, praying for them and being with them. The great love that Jesus had towards all who suffered deeply in body and soul, inspires the Church to show special consideration to the sick. In short, the activities of the Church aims at fulfilling and continuing the mission of Jesus: “I came that they may have life and have it abundantly” (John 10:10).

Healing Ministry of the Church: Early Stages

In the early days along with centres of worship there were also facilities for healing the sick. The Council of Carthage (AD 309) and Council of Tours stressed on the importance of such centres.

St. Basil, Bishop of Caesarea, built a complex in AD 370 to care for the sick and named it Basiliades. Thus the ministry for the sick in the early times was well established and based on Christian love.



Towards the end of the 4th century the Church setup building, to house pilgrims, migrants and hospitals for the sick, orphanages, old age homes and buildings to house lepers.

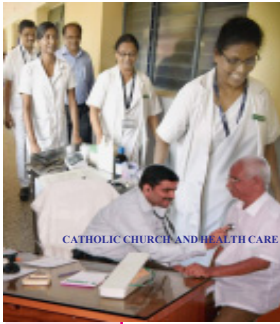
In the following years we find the followers of Christ who dedicated their lives to take care of their sick and the oppressed. St. Benedict requested the members of his church to show special consideration in receiving the poor. He said that when we receive the poor, not the rich, we receive Christ.

St. Damien, St. Ferdinand, St. Charles Borromeo, St. John of Camillus de Lellis and St. Vincent de Paul devoted their lives for love of



St. Damien

Christ to care for the sick. Moreover persons like Florence Nightingale, Henry Dunant (Founder of Red Cross), Fr. Albert Schweitzer, Fr. Kavanagh, Fr. Lawrence Hunt, Capuchin priests Fr. Peter Fernando d S Poste, Fr. Norbert Buchi and and the mother of the forsaken people, St. Mother Teresa, have caught the attention of the world because they have been living the teaching of Christ.



Church Ministry to the sick: Face of Progress

Among the centres in the world that cater to the health needs of the people 28% are owned by the Church. The presence of Church run institutions for the care of the sick in different continents are: 42.2% in Europe, 19.4% in America, 18.9 % in Asia and 17.9% in Africa.

All these centres function for the greater glory of God and for human dignity. “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me” (Mt 25:40). This verse inspires the ministers of the church to engage in the ministry for sick.

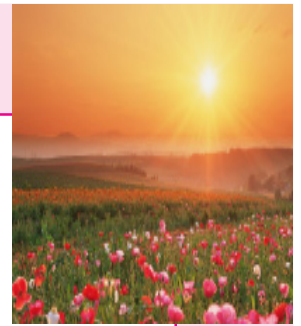
There are also Church initiatives to care for the differently-abled and terminally ill. The Church also provides health education through its institutions.

The difference between the hospitals run by the Church and other institutions is that Church run hospitals have the service of persons inspired by the love of Christ, especially the nuns. Since the Church sees care for the sick as spiritual ministry it is called Healing Ministry. In the healing ministry too the Church gives priority of the poor.

Care for the sick in Indian Church

‘The Holy House of Mercy,’ established by Portuguese Missionaries in 1513 at Kochi and Goa, was modelled after ‘Santa Casa da Misericordia’ in Lisbon. In 1522 Mercy House at Kochi was developed with more facilities. In 1527 this institution became a hospital, called Cruz de Cochin. It is believed to be the first Catholic hospital in India.

It is believed that in 1514 at the request of the Portuguese Governor Alfonso de Albuquerque a hospital was constructed at Kochi. Healing ministry rendered by missionaries who resided at Kochi and Malabar is invaluable.



Fr. Henry (Henrick) S.J opened a home for sick at Punthagayil in Tirunelveli. Later on there was a considerable growth in this sector.

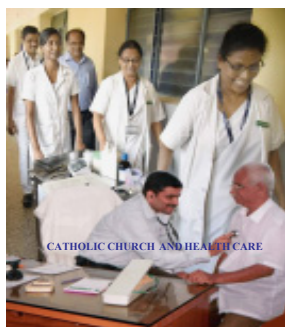
Medical facilities in India		
Hospitals	-	788
Dispensaries	-	2683
Re-habitation centres	-	115
Mental Hospitals	-	191
Hospitals for persons with special needs	-	86
Multi speciality, special hospitals	-	234
Medical centres	-	202
Medical colleges	-	8

It is noteworthy that 85 % of these institutions function in rural areas. More than 350 health institutions are run by other Christian churches.

Church in Kerala and service for the sick



After independence of India healing ministry became strong in Kerala. When cholera, tuberculosis, smallpox and malaria took many lives people did not get necessary medical aid. At this time the Church rendered invaluable service to the people. Filled with love of Christ, the Church provided healing ministry through human touch and care.



In those days, average life-span of a person was 40 years. This was due to absence of hospitals, doctors, transport, communication and negative factors like accidents, violence, suicide, attempts at suicide, superstitious beliefs, blind faith and the influence of black magicians.

During that time the circumstances for falling ill were many. The chance of small illness developing into life threatening disease was also high. So the Church undertook the work of creating awareness among the people and giving them education and training.

The development in the field of health care that we see today owes its origin to the steps taken by foreign missionaries. The Church came forward to establish hospitals, dispensaries and gave training to nuns, sending them to distant countries and also collected funds to organise activities related to health care.

Manjummel Hospital and Brother Nicholas

The first Christian hospital in Kerala is St. Joseph's Hospital in Manjummel. This hospital was established by Br. Nicholas, a member of the Carmelite Order, to serve the poor. He was a person who offered selfless service to everyone irrespective of caste and creed for the love of Jesus Christ. VisakhamThirunal Maharaja honoured him by presenting a diamond ring and SreemoolamThirunal Majharaja present him with a *Veerasrimghala* and a gold medel.

The hsopitals under the Catholic Church were known for the service they rendered to the poor, their deep faith in God and their willingness to help their brothers and sisters who were suffering from various illness. The Manjummel hospital celebrated its centenary in 1988.

Government Hospitals and Catholic nuns

Sreemoolam Thirunal Maharaja had a high opinion of the service rendered by the Catholic Church in the field of health and treatment of diseases. So he wished that the same service of the Church be rendered in the government run hospitals also. Bishop Alosius Maria Benziger, the Bishop of Kollam, asked the services of Holy Cross Sisters in Switzerland for the government hospitals of Travancore. Accordingly the nuns began their service in the government hospitals from January 15, 1906. Quarters were built near the hospitals for the sisters.

Holy Cross Sisters later started nursing schools in these hospitals. Twenty Holy Cross Sisters even today continue their service in the government hospitals.

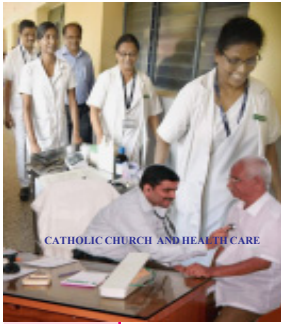
Kerala Catholic Church in the Field of Health Services

During 1950-1970 new hospitals and dispensaries were established by the Kerala Catholic Church. During 1970-1990 several hospitals were renovated and developmental works were carried out. During this period organisations belonging to other religions entered the field of health services. Private sector made inroads in 1990-2000 in the field of health. The hospitals under the Catholic Church were modernised and medical education was strengthened during this period.

In India the States of Kerala, Karnataka, Tamilnadu and Andhra play great role in health care. Around 46% of health care institutions in these states are run by the Catholic Church. It is also noteworthy that the health of people in these four states is higher compared to the other states.

20% of health institutions of India are in Kerala. Kerala enjoys the topmost spot in the baby health care.





Health Care Institutions in Kerala Church

Hospitals	- 259
Dispensaries	- 314
Mental health centres	- 115
Rehabilitation centres	- 39
Institutions for physically challenged persons	- 82
Leprosy hospitals	- 9
Old age homes	- 219
HIV, AIDS and other fatal disease treatment centres	- 23
Other treatment centres	- 37
Medical training centres	- 103
Counselling centres	- 51

Kerala has low death rate. But incidence of sickness is high. Emphasis is given to treatment of diseases rather than prevention of illness. More than 20% of the medicines manufactured in India is sold in Kerala.

Mother Teresa

Mother Theresa of Calcutta who gave her life for the poorest of the poor was called a living saint by the world during her life time. She was declared Saint by the Catholic Church on September 4, 2016. The Missionaries of Charity, established by her for the service of the poor and the helpless is spread over 125 countries and is continuing its service with 602 institutions and has 3914 nuns. She was given the Nobel Peace Prize in 1979 and the Bharat Ratna in 1980. Mother Teresa and Missionaries of Charity institutions remain as witness to the love of Christ and mercy now and for ever.

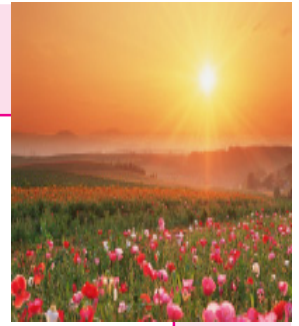


Monitoring of Church Authorities on the Health Institutions

The Church always encourages and supports the activities in the field of health. Health care policies prepared by Catholic Bishops' Conference of India (CBCI), Catholic Health Association of India (CHAI), Kerala Catholic Bishops Conference (KCBC) and Kerala Region Latin Catholic Bishops' Council (KRLCBC) enable the health care sector to become effective.

Find answers

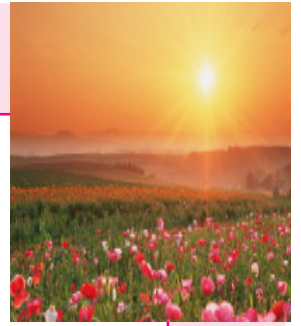
1. What were the early steps taken by the Church in the field of health care?
2. Describe the services of a few persons who attracted the attention of the world.
3. What are the special features of health service of the Church?
4. Describe the health service activities of the Church in India?
5. What are the various spheres where the health care institutions of Kerala Catholic Church are active?



CHURCH AND ECUMENISM



Christ built the Church on the foundation of the Apostles. But in course of time divisions occurred in the Church and as a result various churches and groups were formed.



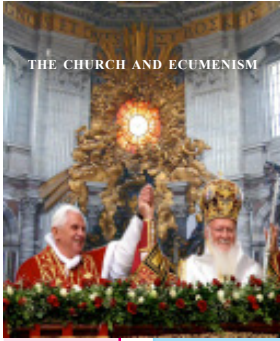
As Jesus and Heavenly Father are one Jesus desired that all who believed in Him remain one. Jesus prayed: “That they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you sent me” (John 17:21).

Just as the Father, the Son and the Holy Spirit are one, the Church of Jesus Christ, which is led by the Holy Spirit, shall be one in faith, love and unity. But the various groups, which were formed as a result of the divisions, began to claim that they were the true Church. The reasons for these divisions were teachings contrary to true faith, desire for power, political ambitions of rulers and influence of social and political sphere in the Church. These divisions akin to tearing apart Jesus’ Sacred Heart and Body.

The Protestant rebellion of 16th century led to great division in the Church. Martin Luther, an Augustinian monk, took up the leadership of this movement. He taught: only faith is necessary for salvation; the Holy Bible is only source of revelation; only two sacraments exists, namely Baptism and Holy Eucharist; no purgatory.

The Council of Trent (1545-1563) took up all the articles of faith questioned by Luther. The official stand of the Church on various matters such as origin of Christian faith, original sin, eternal life, Holy Eucharist, purgatory and indulgence were made clear by the Council.

The Church taught that to understand the Holy Bible one needs not only faith but also the help of the Church Tradition. Moreover, faith proclaimed by the lips have to be justified through actions.



The persons who left the Catholic faith later split into several groups. This remains as a black mark on Christians. This blot cannot be wiped off without reconciliation.

Indulgence

Indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gain under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints (CCC #1471).

Plenary and Partial Indulgence

A plenary indulgence means that by the merits of Jesus Christ, the Blessed Virgin Mary and all the saints, the full remission of the temporal punishment due to sacramentally forgiven sins is obtained.

Partial indulgences are received either by doing some act to which a partial indulgence is attached or by the incomplete fulfillment of the conditions attached to a plenary indulgence.

Purgatory

Purgatory is an intermediate state after physical death in which some of those ultimately destined for heaven undergo purification. Here they achieve the holiness necessary to enter the joy of heaven.

Eternal Punishment

Eternal punishment is to die in mortal sin without repenting and accepting God's merciful love. This happens in us by our own free choice.

Hell

The state of definitive self-exclusion from communion with God and the blessed is called hell.



Ecumenism



The Church has always been trying to fulfil the Lord's wish of "one shepherd and one flock". The movement for this realization is as old as the Church itself. The efforts by Christians of different traditions to develop closer relationships, better understanding and unity is called "ecumenism".

This word has its origin from the Greek word 'oikoumene,' which means 'the whole inhabited world.' This word signifies the wishes, prayer and activities for the unity of Christian Churches.

Ecumenism is not the activity of a separate church or a separate group. It is an effort made for the unity of various churches which remain divided today. This effort does not undermine the differences existing in the churches. Unity does not demand uniformity. Therefore, ecumenism envisages unity among various churches, allowing the differences of particular churches to exist.

The knowledge of the Holy Trinity is the basis for the knowledge about the Church. The indivisible unity of the Father, the Son and the Holy Spirit is the basis of our unity. The Church is the instrument to unite the human race. Ecumenism aims at uniting every one in Christ. Every baptized is called upon to take part in this great mission of the Church.

The Second Vatican Council and Ecumenism



The Second Vatican Council is a milestone in the history of the Church. One of the main reasons which inspired Pope John XXIII to call the Council was to achieve unity of the churches. Pope John XXIII is called the Pope of Church Unity.

On June 5, 1960 a secretariat for the unity of the churches was established. It is a landmark effort in the activities of ecumenism. The



Decree on ecumenism “Unitatis Redintegratio” issued on November 21, 1964 at the Second Vatican Council is Church’s official document on ecumenism.

This document, which provides principles and norms on ecumenism, is considered a blessing and a gift of God.

On the basis of this document the activities for the unity of the Catholic Church with other churches progresses. As a result of ecumenical efforts of the Church, the gap between different churches has been considerably reduced and relationship among various churches have improved.

Non-Catholic Churches and Ecumenism

The World Council of Churches (WCC) established in 1948 by the non-catholic churches foster ecumenical fellowship among churches other than Catholic Church.

WCC is a communion of churches which confess Jesus Christ as the Saviour and Lord.

On June 10, 1969 Pope Paul VI addressed the World Council of Churches in Geneva.

The Orthodox Church

Since 1902 the Orthodox churches cooperate with ecumenical movement. The meeting between Pope Paul VI and Patriarch of Constantinople, Athenagoras at Jerusalem in 1964 was a landmark event. In 1967 Pope Paul VI and Patriarch Athenagoras conducted a prayer service at Rome for the unity of churches.

Anglican Church and Catholic Church

The efforts to establish unity among Anglican and Catholic churches began in 1996. Archbishop of Canterbury Michael Ramsey visited Pope

Paul VI in Rome. As a result of this meeting both churches agreed for an international mission for unity.

Our Participation



The Ecumenical movement invites Christians all over the world for the realisation of prayer of Jesus Christ that ‘all may be one’. We should be ready for a change of heart, sacrifice and acts of mercy. We must forgive each other and accept each other. Each Christian should pray for unity in private and in public and work and speak for it. Leaving aside all selfishness we should wish for unity of the churches and actively engage in the efforts for making unity of churches a reality.

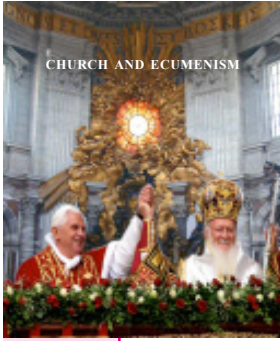
We should not forget that the activities for unity of churches in each region is under the direction of the bishop of that diocese.

We should carefully avoid all opinions, decisions and conversations which would make our relationship with members of other churches difficult. We can engage in a dialogue with scholars of different churches and groups. Thus as Jesus Christ desired there will be ‘one shepherd and one flock.’

Progress of Activities for the Unity of Churches



- ◆ As a result of the activities till date an awareness has been created that all churches have been called to bear witness to their faith in Christ.
- ◆ Even though there are misunderstandings and disagreements, we have to come to realise that all Christians belong to one family.
- ◆ The distance between various churches have been reduced.
- ◆ A general understanding has been instilled that unity of various churches is not an impossibility.



The week for the Unity of Churches

The Unity of Churches can be achieved only if all Christians join together in prayer. Every year a week of prayer for unity of churches is observed from 19 to 25, January. The Anglican priest Spender Johnson started this prayer for unity of churches.

Find the answers

1. What is the relation between Holy Eucharist and Unity of churches?
2. What are the circumstances that led to initiate activities for the unity of churches obligatory?
3. What is ecumenism?
4. What are the ecumenical activities of the Catholic Church?
5. How does the Second Vatican Council look at the unity of churches?

Activity

Prepare a list of non-catholic churches in Kerala

Discuss and Report the role of lay people realizing unity of churches.

Remember Word of God

“There is one body and one spirit, just as you were called to one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all” (Ephesians 4:4-6).

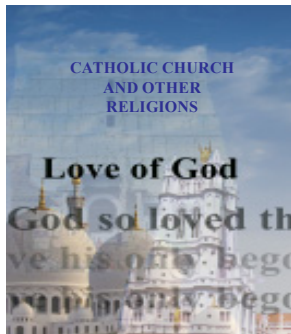
Memorize

“You cannot have God for your Father if you do not have the Church for your mother” (Saint Cyprian)

CATHOLIC CHURCH AND OTHER RELIGIONS

Love of God

God so loved the
world that he gave his only begotten
son, who is the only begotten



The history of religions is the history of nature-human-God relationship and human-human relationship. Religions lead us to God, fellow human beings and universe. Religions are the path that leads us to God, the origin of everything.

There are several religions, both small and big, in the world. People of one religion hold on to the teachings of their religion. They practise the traditions of their religion.

World Religions

The following are considered world religions: Judaism, Islam, Buddhism, Jainism, Hinduism and Christianity. Among these Christianity is the largest religion. In this lesson we shall learn about the other religions.

Judaism

Judaism is one of the most ancient religions in the world. It is believed that Judaism received an organised form in 1300 B.C. Exodus was the event that made Jews a special people.

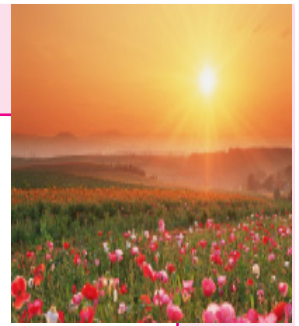
Abraham is the father of the Jews. Jacob, the grandson of Abraham, had twelve sons. Twelve tribes of Jews were named after them. Among twelve tribes 'Judea' was more powerful. Gradually this name was attributed to Jewish people.

Jews believe in one God, Yahweh. Jews consider themselves as the chosen people of God.



The Jews lived in exile on several occasions. The Babylon exile was the longest one (BC 587-538).

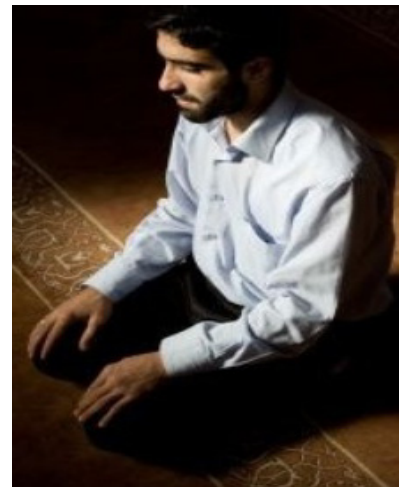
In AD 90 the Yamnia Council gave canonical recognition to Old Testament (24 books) and thus the Holy Scriptures of the Jews came into being. This is divided into three parts. Torah (Law) Nebiim (Prophets and Kethubiim (Writings). There are three powerful groups among the Jews: Pharisees, Saducees and Essenes.



Islam



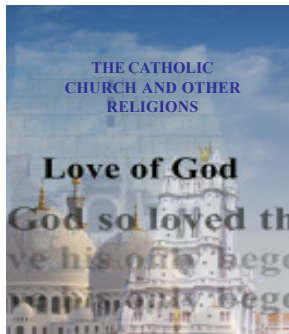
Islam is the second largest religion in the world. Mohammed Nabi is the founder of Islam (AD 570-632). The Muslim people believe in one God, Allah. The core of Islam is the revelation made to Mohammed Nabi in the Cave of Hira, Mecca (Saudi Arabia) in the first half of AD 7th century. The religious book of Islam is Koran. It records the revelation that God made to Mohammed Nabi.



Islam teaches that God is omnipotent, creator of everything and merciful. And God always engages in dialogue with human beings.

Some incidents found in the Holy Bible are recorded in the Koran too. Islam considers Jesus Christ as only a prophet.

Islam firmly believes that Allah is one God and Mohammed is the prophet of Allah.



The Fundamental Beliefs of Islam - Five Pillars of Islam

- ◆ Belief in the oneness of Allah and the prophetic role of Muhammed Nabi (Shahadah - Declaration of faith)
- ◆ Praying five times a day, kneeling towards Mecca (Salah - Prayer)
- ◆ Fasting during the month of Ramadan (Sawm - Fasting)
- ◆ Obligatory charity or alms-giving (Zakat - Charity)
- ◆ Pilgrimage to Mecca once in life time, if possible (Hajj - Pilgrimage)

The Muslims are quite earnest in carrying out the daily prayers and other religious practices.

Hindu Religion



“The world is one family” – *Vasudaiva kudumbhakam*. This is the broad point of view of Hinduism.

They believe in Trimurti - Brahma, Vishnu and Shiva - the trinity of supreme divinity in Hinduism. Hindus hope to attain self-satisfaction through meditation of Trimurti.

In Hinduism there are several holy books which help in the meditation of God. They are generally classified as Shruti and Smriti. Shruti means that which has been heard or communicated from the beginning. Smriti means which is remembered or which is based on memory.

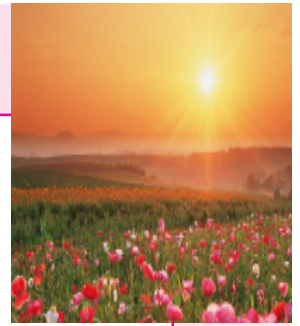


Hinduism teaches about four goals in life: Dharma (righteousness), Artha (prosperity), Kama (pleasure) and Moksha (liberation). These goals are known as Purusartha (objectives of humans).

Buddhism



Buddhism came into existence in the sixth century B.C in India. The teachings of Gautama Buddha are the foundation of Buddhism. Buddha gave emphasis to moral laws which relate to human relationship. Buddha's aim was to gain eternal freedom from the various things which cause grief to human beings.



The Four Noble Truths of Buddhism

- ◆ Sorrow: Sorrow is the only problem which we have to face during our life.
 - ◆ Causes of sorrow: Just as there is a reason for everything in the world there is a reason for the sorrow also.
 - ◆ Removal of sorrow: There is a reason for sorrow; by removing that reason we can remove sorrow.
 - ◆ Methods to remove sorrow: Eight fold paths
- | | |
|-----------------------------|-----------------------|
| ◆ Right speech | ◆ Right action |
| ◆ Right means of livelihood | ◆ Right exertion |
| ◆ Right mindedness | ◆ Right meditation |
| ◆ Right resolution | ◆ Right point of view |

The Tripitaka, Mahayana Sutras and the Tibetan Book of the Dead are three major Buddhist holy books. Ahimsa is the basic concept of Buddhism. Desire is the cause of despair.

Jainism

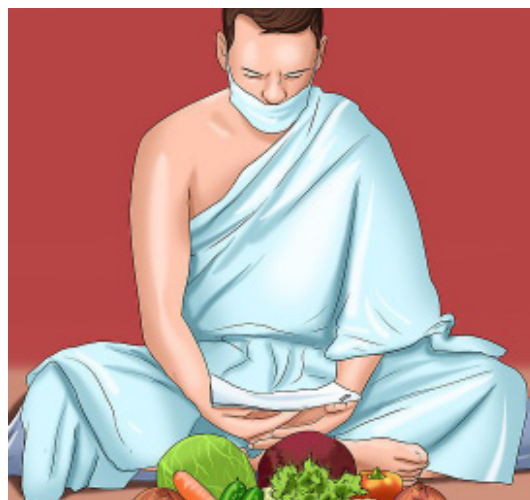


Jainism came into existence in the sixth century B.C. Followers of Jainism are called 'Jains.' It is derived from the Sanskrit word 'jina' which means victor. Jainism means 'path of victor.'

Jainism was formed as the result of the teachings of 24 victorious saviours and teachers known as *Tirthankaras*.

To achieve salvation (*moksha*) Jainism prescribes three ways, called 'three jewels' (*triratnas*). They are: Right belief, Right knowledge, Right conduct.

Besides the religions mentioned above there are other religions such as Taoism, Confucianism and Shintoism. Sikh and Parsi religions are also found in India.



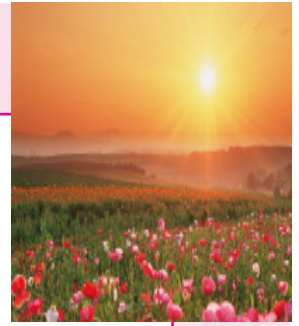
Religions are meant to lead human beings to goodness and sanctity. Religions uphold the principles of righteousness (dharma) and truth (sathya). They stand for the final goodness of human beings. Hence a person who loves his own religion should love and respect other religions also. Christians are duty bound to love and serve their fellow beings without considering their religion. It is this principle which Jesus teaches us through the parable of Good Samaritan.

Approach of Church to Other Religions



The Catholic Church acknowledges and respects the spiritual and cultural values, cherished by other religions. The Church does not

reject the rays of truth and hope found in other religions. This is because the Church believes that the truth which enlightens all people are reflected in the other religions also.



God is the Father of all human beings. He does not expel anyone from the path of salvation. His paternal love which calls everyone to the path of salvation is all inclusive and embraces the whole human society. Jesus Christ established His Church to enable all human beings to understand this love of God the Father.

The Church does not believe that all religions stand on a par with the Catholic religion. We may admit that they show the way to the one true religion. They may be treated as a preparation for evangelisation. But only in Catholic Church can we feel the full and complete presence of Jesus Christ who is the one and only saviour of the human race. There is salvation only in Christ and through Christ. The Catholic Church has the duty to evangelise the entire world. The Church aims to make the presence of God on other religions clear and holy. It is not the goal of the Catholic Church to forcibly convert other people to the Catholic faith. But it can never turn away from its mission of evangelisation. The Church desires that all human beings should attain salvation through Christ and that is the mission of the Catholic Church.

The Church wishes to accomplish two goals through its missionary activities. They are:

- ◆ Through preaching Jesus Christ bring people of other religions to experience God.
- ◆ Prepare individuals and groups to work in socio-political and economic spheres to ensure holistic development of the humanity. Convince the world that Christ, the Word of God, is the only way to salvation for the human race.



Catholic Church wishes to live in cooperation with other religions with the belief in one God and Jesus Christ is the only saviour and giver of life. Christians should open a dialogue with members of other religions with wisdom and affection.

Thus Christians can cooperate with all human beings for the common good of the world.

Questions



1. What is the aim of religions?
2. What is the innermost dogma of Judaism?
3. What are the fundamental beliefs of Islam?
4. What is meant by 'Purusartha'?
5. What is the approach of Catholic Church towards other religions?

Activity



With the permission of the authorities visit a Hindu temple and mosque to learn the rituals and practices there and exchange some gifts to the priests of those places of prayer.

Remember the Word of God



“If you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday” (Isaiah 58:10).



Appendix

PROVINCE OF VERAPOLY

Archdiocese of Verapoly

On Dec 3, 1659 Pope Alexander VII established Malabar Vicariate. This was the beginning of Archdiocese of Verapoly. Fr. Joseph Sebastiani, a Carmelite missionary was appointed as the first Vicar Apostolate. In 1663 when the Dutch captured Kochi, Sebastiani, the Portuguese missionary, was forced to leave Kochi.

From 1701 Fr. Angelo Francis, a Carmelite missionary guided the Malabar Vicariat. When administrative machinery of Malabar Vicariat was established at Verapoly this vicariate came to be known as Verapoly Vicariat. On April 24, 1838 Pope Gregory XV1, through the Apostolic Letter Multa Praeclare stopped authority of Padroado. Hence the dioceses of Kochi and Kodungalloor, which were under Padroado authority ceased to exist. Then the faithful of these dioceses came under the Verapoly Vicariat.

Pope Leo X111, through the Apostolic Letter Humanae Salutis Auctor, established heirarchy in India on September 1, 1886, made Verapoly Vicariate as an archdiocese. Fr. Leonard Mellano, the Apostolic Vicar, was appointed as the archbishop of Verapoly. He remained as the archdiocese until 1897.

From 1897 to 1919 Bernard Arginzonis was the Archbishop. Angel Maria Perez Cecilia was the Archbishop from 1919 to 1934.

Joseph Attipetty was the first Indian to be appointed as the Archbishop of Verapoly in 1934. After the death of Joseph Attipetty Joseph Kelanthra was the Archbishop from 1971 to 1986. When Kelanthra

expired Cornelius Elanjikkal, the Bishop of Vijayapuram, was appointed as the Archbishop of Verapoly. When he resigned from the post Daniel Acharuparambil, a Carmelite missionary, was appointed as the Archbishop. After the untimely death of Daniel, Francis Kallarakkal, bishop of Kottapuram became Archbishop in 2010, whose term ended in 2016. Then Joseph Kalathiparambil was appointed as the Archbishop on October 31, 2016.

Diocese of Cochin

In 1557 Padroado diocese of Goa was bifurcated and Cochin diocese was erected and Jorge Temudo was appointed as bishop. In 1606 Cochin diocese was divided and Diocese of Mylapore came into existence. In 1838 Pope Gregory XVI brought Cochin diocese under Verapoly Vicariate.

In 1886 when Pope Leo XIII established hierarchy in India, through the Apostolic Letter Humane Salutis Auctor, Cochin diocese was restored to its original condition and placed again as a suffragan under the Archdiocese of Goa. According to a treaty made with the king of Portugal dioceses of Goa, Daman, Cochin and Mylapore were brought under Padroado and Goa continued to be an Archdiocese. Thirty four churches of Verapoly and some churches of Kollam were placed under Cochin diocese. After the reorganization in 1886, five Padroado bishops guided the diocese. In 1950 the diocese was handed over to the native clergy. Alexander Edezhath (1951-1975) was the first Indian bishop. He was succeeded by bishop Joseph Kureethara (1975-1999). After his demise, in 2000 bishop John Thattumkal was appointed as the bishop of the diocese and he was suspended from his responsibilities over a scandal. Bishop Joseph Kariyil, bishop of Punalur, was appointed as the new bishop of Cochin in 2009.

Diocese of Calicut

On June 12, 1923 diocese of Calicut was established by Pope Pius XI from the diocese of Mangalore. Paolo Charles Perini (June 12, 1923-June 28, 1932), an Italian Jesuit priest was appointed as the first bishop of Calicut. He was succeeded by Leone Proserpio (December 2, 1937-September 8, 1945), another Italian Jesuit priest. After he completed the term Aldus Maria Patroni (April 8, 1948-June 7, 1980), again an Italian Jesuit priest became the bishop. After him Maxwell Valentine Noronha (June 7, 1980-April 19, 2002) became the bishop. He was the first Indian to be appointed as the Bishop of Calicut. After his retirement Joseph Kalathiparambil (April 19, 2002-February 22, 2011) was appointed as the bishop. When he became the secretary of Pontifical Council for the Pastoral Care of Migrants, Varghese Chakkalakkal, Bishop of Kannur, became the Bishop of Calicut in 2012.

Diocese of Vijayapuram

Vijayapuram diocese was formed as a result of the activities of brother Rockey, a native of Pallipuram and a member of Carmelite order, Manjumel province. This place received the special care of the Spanish mission by Carmelite priests. By the apostolic Bull Ad Christi Nomen, Pope Pius XI bifurcated the Archdiocese of Verapoly and erected the diocese of Vijayapuram on July 14, 1930. On August 5, 1930 the Carmelite missionary Vicente Arana was elected as the apostolic administrator of the diocese, who became the first bishop of the diocese on March 24, 1931. His successor was Bishop Ambrose Abasolo (1950-1971), a Carmelite missionary. After him Bishop Cornelius Elanjikal was appointed. He was the first Indian bishop of the diocese. In 1987 Bishop Cornelius became the Archbishop of Verapoly. In his place Peter Thuruthikonam was appointed as the Bishop (May 5, 1988 - May 8, 2006). On July 2, 2006 Sebastian Thekethecheril became the Bishop of Vijayapuram.

Diocese of Kottapuram

In 1987 Kottappuram diocese was established from the archdiocese Verapoly. Francis Kallarakkal became the first Bishop of Kottapuram.

When Daniel Acharuparambil, archbishop of Verapoly expired bishop Francis became the archbishop of Verapoly in 2010. He was succeeded by bishop Joseph Karikkassery, the auxiliary bishop of Verapoly.

Diocese of Kannur

Pope John Paul II created diocese of Kannur by bifurcating the diocese of Calicut on November 5, 1998. Varghese Chakkalakkal was appointed as the first bishop of Kannur. When he was transferred to diocese of Calicut, Alex Vadakumthala became the bishop in 2014.

Diocese of Sultanpet

Pope Francis created the diocese of Sultanpet and made Peter Abir Antonysamy its first bishop on December 28, 2013. It consists of Palakkad district and was erected from the division of diocese of Coimbatore and Calicut.

PROVINCE OF TRIVANDRUM

Archdiocese of Trivandrum

The diocese of Trivandrum was established by Pope Pius XI on July 1, 1937 through the Bull *In Ora Malabarica* from diocese of Quilon. Bishop Vincent Dereere, OCD., Bishop of Quilon was transferred to Trivandrum. In 1966 when bishop Vincent resigned Peter Bernard Pereira became the first native bishop of Trivandrum. In 1979 Jacob Acharaparambil OFM Cap succeeded Bishop Peter Bernard. On February 2, 1990 Soosa Pakiam became bishop of Trivandrum.

On June 17, 2004 diocese of Trivandrum was elevated to an archdiocese. Simultaneously bishop Soosa Pakiam became the archbishop. Dioceses of Quilon, Neyyatinkara, Punalur and Aleppey are its suffragan dioceses. Christudas R was made the auxiliary bishop in 2016.

Diocese of Quilon

On August 9, 1329 Pope John XXII formed diocese of Quilon through his apostolic letter *Ad Perpetuam Rei Memoriam*. Jordanus

Catalani was appointed as the first bishop of Quilon. But after his demise the diocese ceased to function.

In 1845 Quilon Vicariate was established from Verapoly Vicariate. In 1886 Quilon became a sufragane diocese of Verapoly. Ferdinand Maria Ossi (1883-1905), a Carmelite missionary was appointed as the bishop. He was succeeded by another Carmelite missionary, Luis Maria Benziger (1905-1931). After his period Vincent Dereere (1936-1937) became the bishop. The first native Bishop Jerome Fernandez (1937-1978) was his successor. When Jerome Fernandez completed the term Joseph Fernandez (1978-2001) was made the bishop of Quilon. He was succeeded by bishop Stanley Roman on December 16, 2001.

Diocese of Alleppey

Alleppey diocese is closely allied to its mother diocese, Cochin. On June 19, 1952 Pope Pius XII erected Alleppey diocese by the Papal Bull *Ea Redemptoris Verba* bifurcating Cochin diocese. Michael Arattukulam (1952-1984) was the first bishop of Alleppey. In 1984 when he completed the term Peter Chenapparambil was appointed as bishop. In 2001 Stephen Athipozhiyil succeeded him.

Punalur diocese

In 1986 Punalur diocese was formed bifurcating Quilon diocese. Mathias Kappil (1985-2005) became the first bishop of the diocese. He continued till 2005. His successor was bishop Joseph Kariyil. When he was appointed as the bishop of Cochin Selvister Pongumuthan became the bishop on June 28, 2009.

Diocese of Neyyattinkara

On July 16, 1996 Pope John Paul II established Neyyattinkara diocese bifurcating Trivandrum archdiocese. Vincent Samuel was appointed as the bishop of the newly formed diocese.

St. Theresa of Avila



There are several persons in the Church who recognised their call to saintliness in their early life. But persons who burnt with the desire to see God in their childhood and who desired for martyrdom like St. Theresa of Avila are very rare.

Theresa was born on March 28, 1515 as the fifth child of Don Alonso-Dona Beatrisa of Avila in Spain. They belonged to a noble family and were deeply devoted and religious. They had ten children. It was her mother

Beatrisa who trained Theresa in prayers and deep devotion to Holy Mother Mary and the Angels. Her father was very much interested in taking care of the poor. Theresa learnt about the importance of mercy and love from her father.

Rodrigo, her elder brother who was four years older than Theresa was her greatest friend. Together they would read the life histories of saints ‘they read about martyrs who courageously gave up their life for Christ. Then they felt that the easier way to go to heaven and see God was through martyrdom. It was this belief that inspired them in their early years to leave home and travel to Turkey where they could achieve martyrdom. But at the city gates their father’s brother met them and

brought them home. Otherwise their parents would have been very much grieved.

When their attempt to achieve martyrdom was thwarted they decided to build a monastery in their garden and live like monks. But that attempt also did not succeed. There after they tried to perform little deeds of goodness and mercy. They tried to help the poor and the needy. They tried to spend long hours in seclusion immersed in prayer. They succeeded in doing this. As part of their prayers they recited the rosary.

During this time Theresa's father's sister's daughter was her closest companion. This young lady was very much interested in worldly occupations. Theresa's father did not allow her to mix with a large circle of friends. Only small numbers of persons were allowed to become her friends. This young lady was one of those friends. Theresa began to imitate her and became interested in worldly things. She started to use perfumes and to make her body beautiful and attractive. She became interested in reading novels. These changes in her daughter's conduct pained her father. But by the grace of God these changes in her conduct did not last long.

After the wedding of her sister Maria, Theresa was sent to an Augustinian convent to complete her education. The life in the convent influenced her greatly. Her interest in prayerful life and acts of mercy received a great revival. But during this time a serious illness caught hold of her. She was sent to her married sister's house for medical treatment and convalescence. During her return journey she spent a few days in the house of Don Pedro who later on became a monk. The prayerful life of

Don Pedro influenced her greatly. The virtues which were dormant in her flourished and deep in her soul she felt the call of God to saintliness.

Theresa left her house on Nov 2, 1533. She felt great sorrow on leaving her parents and other members of the family. Her brother who also wished to join a monastery accompanied her when she left her family. Theresa joined the Nativity Convent at Avila and her brother joined the Dominican monastery.

Theresa had a special love for the ailing and people in distress. She loved the work she had to do. She was always willing to help those who approached her. There was never a day in her life as a nun when she did not do something or other service to help someone in distress.

The thought that she was unable to love God in equal proportion to the great love which God showered on her continued to sadden her. She prostrated herself before God and prayed for grace to renounce the kind of life she had lived so far. As a result she felt deep peace and courage. She lived a life of prayer and meditation.

It was at this time that Jesus showered His special grace on her. He raised her to the pinnacle of mental prayer. He blessed her with revelations. She was given the unusual blessing of being able to see Lord and Master. But in another way this caused her great mental pain. Her superiors misunderstood the great blessing which Jesus showered on her. They doubted whether Theresa was yielding to the temptations of Satan. There were doubts even in the hearts of Therese. As a result there was despair in her heart to some extent. It was at this time that she happened to meet St. Peter of Alexandra. This meeting proved to be a great blessing. He

consoled her and helped her understand that it was God who was working in her soul.

At that time certain concessions and freedom were allowed to the nuns in the Carmelite order. Therese could not accept these concessions and freedom. What she wished was to lead a rigorous life full of sacrifice and self-affliction according to the rules and regulations of ancient time. At last she decided to completely rely on God and His inspiration and led her life in the convent on that basis. With the permission of the Bishop of Avila and the Carmelite Provincialate, she established a new congregation. The other nuns in the Holy Nativity Convent were opposed to this decision. Theresa built a new building with the help of her family and relatives. A new convent in the name of St. Joseph was ready on Aug.26 1562 to house the newly formed Carmelite congregation. Though four persons from outside the convent entered the newly formed convent, Therese had to wait for six months to join this congregation.

The Mother Superior of the Carmelite order was happy with the formation of the new convent. She persuaded Theresa to establish more convents for the renovation of the existing congregation. Many women came forward to join with Therese in her venture. Accordingly many convents were established.

Bishop Alvero De Meldosa wished that new monasteries could be established for men with newly formed rules and regulations. When Therese applied for permission the authorities sanctioned the setting up of new monasteries. Andrew De Heridium who was the Prior of Medina came forward to become a member of the newly formed Monastery. John of the Cross also joined the new monastery that was established during the life time of Therese.

During the life of Therese, several miracles occurred as a result of her prayers. While the construction of a new building for a monastery was going on, a portion of the building collapsed and a five years old nephew of Therese Gansalvo died in the accident. The boy's father took up the boy's dead body and took him to the room of Therese and placed the body on her lap. Therese prayed for some time and covered the boy with her head dress. Wonder of wonders: the boy came up alive.

Once when Therese was walking along the veranda of the convent in deep meditation she saw a lovely boy walking towards her. She asked him what his name was. The boy said smiling "First, you tell me your name". She said "Therese of Jesus". Then the boy replied "I am Jesus of Therese"

Therese gave valuable contribution to the theological studies of the church. The book written by Therese reveals the innermost secrets of Theology. Her autobiography, "Steps of virtue" and "Internal house" all tell us about the greatness of prayer.

Therese received the last sacraments from Antonio of Jesus, a priest who had joined the newly formed congregation of monks. She remained on her death bed till Oct 4, 1582. Anna her constant companion for 13 years was by her side nursing her during the last days.

Therese had a vision of Christ smiling at her, surrounded by angels. That night (Oct 4, 1582) her soul left her body to join her beloved Lord.

In 1621 Pope Gregory XV declared her as a saint. This saint's feast is celebrated on Oct 15.