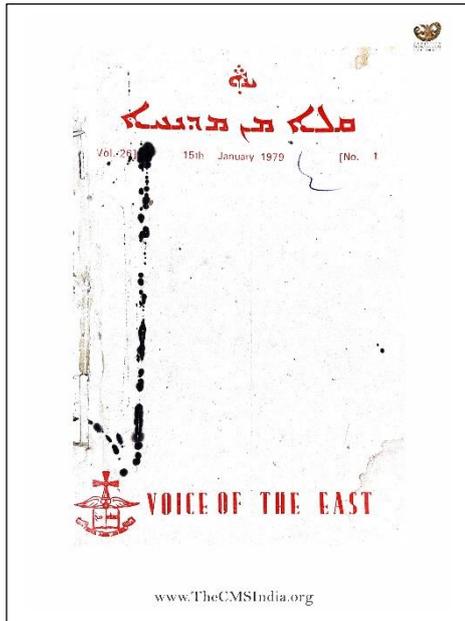


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VOICE OF THE EAST

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The Editor

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VOICE OF THE EAST

Vol. 26 { 1979 January 15 } Book 1

EDITORIAL

CHURCH IN CALICUT

Mention was made in the columns of *Voice of the East* twice before concerning the construction of a church in Calicut about 80 miles far from Trichur. Now we are glad to announce that the building is nearly complete. It is the fulfilment of the prayers of the people in that area to have a church of our own. We were worshipping there for more than twenty years in a hall belonging to the church of South India.

More than a church for our small congregation in that predominantly Muslim city it is also an indication of the spread of the activities of our church outside Trichur district. When Mar Kardakh church was constructed in 1971 in Madras in the city where St. Thomas, the disciple of Jesus, was martyred in 72 A. D. many members of our church were happy that our ancient church was once again getting out of the temporary confinement in Trichur in the present century owing to various historic reasons too complicated to be narrated in one page.

On this occasion let us all pray once again that this great missionary church again regain its lost glory. If we pledge to do it we have to work for with greater commitment and deeper dedication to the cause nobly upheld by our forefathers. Many ask the question why is it such a church which once spread in many parts of Asia is reduced to almost oblivion outside Trichur? That question is a challenge to many of us

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CHRISTMAS MESSAGE

Ch 9/79

To the Clergy & the faithful in India
Dearly beloved in the Lord:

Last Sunday we read in our Churches the events leading to the birth of Jesus Christ as recorded in St. Matthew. Three thoughts came to my mind when we read the eight verses beginning with the 18th verse in Chapter 1. On this day of Christmas let us meditate on those three.

First is the reaction of Joseph when he came to know that Mary, his betrothed, was to give birth to a child. He decided to divorce her secretly to save her from exposure. He planned it accordingly not to make it a scandal because he was a man of principle. Since we are not men of principle we often are inclined to spread false rumours against others. How good it would have been if we were men of principle like Joseph.

The second thought is on the 21st verse. You should call him Jesus as he was to save the people from their sins. The Aramaic word for Jesus is *Iesho*, the reason the angel stated for naming the child *Iesho* is that he was to save the people from the sins. Jesus saved mankind from sins. Christ is our Saviour. Christ who liberated us from sins wants us not to fall into sins. Let us all try to lead a life in fellowship with Christ, as we are prone to fall into various sins. Remember Christ was named *Iesho* because He is our Saviour.

Thirdly let us meditate upon the word Emmanuel. It means that God is with us. In order to change the idea that God was somewhere up there without any contact with mankind since Adam and Eve separated themselves from God, when they were expelled from the garden of Eden as a result of their disobedience. On the day of Christmas the Word became flesh. Then God comes and to be with us i. e. Emmanuel. Does the man who is the creature respect the fellowship with the Creator? If God is with us he

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BOOK REVIEW

(Contd)

“Introduction to the History of the Eastern Churches” (in Malayalam by Mar Aprem)

Rev. P. L. Francis

Section 'B' in this book written by Mar Aprem Metropolitan deals with the Eastern Churches within Bharatha (India.) Until the 16th century it speaks about one Church alone when the present six Syrian Churches were united in one faith and order until 16th century.

The author describes how the Portuguese under Vasco de Gama landed in Calicut in 1498 and in Cochin in 1502 and were astonished to find a fully fledged Christian Church unknown to the Pope, but owing allegiance to the Patriarch in Babylon in Persia known as Church of the East or Nestorian. It was a turning point in the history of the Church in India. The Portuguese with their military and naval forces followed a repressive policy and stifled and destroyed this ancient Church culminating in the notorious

will notice our mistakes. Therefore let us depart from the fallen nature which leads us to many sins.

The message of Christ is that of peace. Jesus who was born in a manger in Bethlehem about 2000 years ago will be always remembered as the Great man who promised solace to the ordinary people. Let us today hear the angelic chorus that sang. "Peace on earth to those men of good of will" Let this message be a reality in our lives.

I wish you the greetings of Christmas and a happy New Year.

May the grace of our Lord Jesus Christ, the love of God and the communion and fellowship of the Holy Ghost be with you all, Amen.

Metropolitan's Palace

Yours in Christ

Trichur 680001

7-1-1979

MAR APREM

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Synod of Diamper, east of Cochin, convened in 1599 by Meneziz the Archbishop of Goa. It is the beginning of the Roman Catholic Church here. Now it is known as the Syro Malabar Church, the biggest among the Churches in India.

Though subdued by the Portuguese, the faithful people had staged a heroic revolt in 1653 at Coonan Cross in Cochin and vowed never more to bow to the Roman Catholics. Still no Bishops in their old faith came to their help. Thus disappointed and disheartened, it is no wonder if many of them followed Mar Gregorius a Jacobite Metropolitan who had arrived on the scene in 1665. With him commenced the beginning of the Jacobite Church in India spreading in Travancore in South Kerala. At present a group in the Jacobite Church under its own Catholicos is known as Orthodox Syrian Church independent of the Jacobite Patriarch, while the Patriarch group continues as the Jacobite Church.

The author speaks about the origin of the Malabar Independent Syrian Church which broke away from the Jacobite Church in 1772 establishing their Head Quarters in Thozhiyur or Anjoor in Malabar near Kunnankulam.

The origin of the Mar Thoma Church in India is traced to 1836 when a group in the Jacobite Church formed the Reformed Church under Abraham Malpan of the Palakunnath family.

A section of the Roman Catholics in India is known as Syro Malankara Rite owing allegiance to the Pope but following the Jacobite form of worship. It was originally started in the Jacobite Church as a Monastic order under its promoter Rev. P. T. Verghese. Afterwards he was ordained as Mar Evaneos Metropolitan who eventually turned Roman Catholic and started the Malankara Rite in Roman Church in 1930.

The devouring assault of the Roman Catholics and the overtures of the Jacobites had made havoc to reduce the number of the faithful of the 'Nestorian' faith. Though the Portuguese were defeated by a new Power the Dutch, the

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old Christians could not hope for much help from the Dutch as they allowed the Roman Catholic Carmalites and Jesuit groups to work as the Agents of the Pope. Therefore the old faithful people retreated to the hilly tracts of Palai and Angamali and moved still north. Their last Metropolitan Mar Gabriel died in 1731 and was buried in Kottayam. Eventhough there was no hope of contact with their Patriarch of Babylon they clung on fighting the overtures of the Roman Catholics. It was at this juncture that the versatile Maharaja of Cochin (now in Central Kerala) called Sakthan Thampuran came to the rescue of the Syrian Christians. He colonised part of the newly formed Town Trichur with 52 selected families from among these Syrian Christians in 1796. Later in 1814 they had their own Church to conduct worship according to the Chaldean rite. The broken link with the Nestorian Patriarch was connected when Mar Abdeeshoo of Thondanat family in Elamthottam near Palai was consecrated by the Nestorian Patriarch Mar Rowel as Metropolitan for Trichur. From 1864 to 1874 and from 1882 to 1900 Mar Abdeeshoo ruled in Trichur. Mar Abimalek Thimotheus and Mar Thoma Darmo Metropolitans followed in 1908 and in 1952 respectively. Mar Aprem Metropolitan now rules in Trichur since 1968. Due to a rift between the late Patriarch Mar Eshai Shimun and the late Metropolitan Mar Thoma Darmo regarding hereditary succession of the Patriarchs a new group called Patriarch group has arisen in the Church now under its Metropolitan Mar Thimotheus of Trichur Choondal House.

Of the six Syrian Churches in India the Chaldean Syrian Church and Syro Malabar Roman Catholic Church follow the Chaldean Syrian liturgy written by Mar Addai and Mar Mari. The other four, the Jacobite-Orthodox, the Independent Jacobite, the Mar Thoma, and the syro Malankara rite follow the Western Syrian liturgy. It is clearly pointed out that before the advent of the Portuguese and Roman Catholics in India in the 16th century there was one and only Church in India i. e. the Nestorian Church of the East.

(End.)

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SACRAMENTS

OUTLINE OF BAPTISM SERVICE

1. In the name of the Father...
2. Glory to God...
3. Lord's Prayer
4. Priestly Prayer
5. How beloved... (Chanting)
6. Priestly Prayer
7. Prayer of "Imposition of Hands"
8. *Gehantha* followed by the *Shuraya* (If there is time)
9. Another one, if there are females
10. Priestly Prayer
11. Prayer of "Imposition of Hands"
12. Anointing the forehead of the baby with the fore-finger of the priest
13. Anthem
14. Priestly Prayer
15. My heart bubbled forth...
16. Deacon proclaims the litany composed by Mar Theodore of Mopsuestia
17. Priestly Prayer
18. *Shuraya*
19. Deacon proclaims the litany composed by Mar Barsoma
20. Priestly Prayer
21. *Qanona*
22. Priestly Prayer
23. Priests pouring water into the font
24. Priestly Prayer
25. Holy God, Holy Mighty, Holy Immortal.....
26. Priestly Prayer
27. Deacon reads Epistle (I Corinthians (10:1-14))
28. Anthem
29. Priest reads Gospel (John 2:23-3:8)
30. Anthem of the Gospel
31. Litany (Father of Mercies.....)
32. Priestly Prayer
33. Imposition of Hands
34. Priest recites "Imposition of Hands"
35. Priest raises his voice & says another prayer
36. Deacon says: whoso hath not received baptism . . .
37. Anthem

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38. Priest pours oil into flagon and covers it
39. Anthem
40. Nicene Creed
41. Priest says *Gehantha*
42. *Qanona*
43. Priest lifts the veil on the flagon and winds it around it
44. *Qanona*
45. *Gehantha* of consecration of oil
46. *Qanona*
47. *Gehantha*
48. *Qanona*
49. Priest signs on the oil in the flagon
50. May the Grace of our Lord
51. *Gehantha* of consecration of water
52. *Qanona*
53. Priest signs the water with the oil
54. An Anthem of Epiphany is sung
55. Deacon brings the babies to the priest to be anointed
56. After anointing priest immerses the baby thrice in the water
57. Deacon returns the child to the sponsors inside the Church
58. Priest comes to the doors of the altar inside the Church and says a prayer
59. *Qanona* (Chanting)
60. Priestly Prayers
61. Prayer of "Imposition of Hands"
62. Priest signs on the baptised and says "Imposition of Hands"
63. Priest signs the foreheads of the baptised with the anointing oil using his thumb.
64. Priest sets the *Kleele* (Crowns) on the heads
65. Prayer of the Crowns
66. Priest returns to the baptistry and recites anthem
67. Priestly prayers
68. *Khuthama* (conclusion)
69. Prayer to loose the water. The water is allowed to go down to a place where nobody walks over it. Qurbana is conducted along with this baptism service. All newly baptised receive communion.

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LIST OF CHALDEAN SYRIAN PARISHES IN INDIA

- A. CHURCHES BEFORE 1952
- 1 Marth Mariam Big Church, Trichur 1814
 - 2 Mar Thoma Sreeha, Patticad, Rebuilt in 1920
 - 3 Mar Yokhannan Mamdana, East Fort, Trichur 1912
 - 4 Mar Addai Sreeha, Paravattani, Trichur 1920—1932
 - 5 Mar Kuriakose Sahda, Kallur 1926
 - 6 Mar Esthapanose Sahda, Nallengara, Trichur, 1926
 - 7 Mar Geevarghese Sahda, Cheroor
 - 8 Mar Aprem. Nadathra. Trichur 1942
 - 9 Parish Chapel, Thiroor
 - 10 Parish Chapel, Chelakkotukara 1935
 - 11 St. Thomas Church, Ernakulam 1947
- B. CHURCHES CONSTRUCTED AFTER 1952
- 1 Mar Yonan, Thiroor, 1953
 - 2 Mar Augin, West Fort, Trichur, 15 May 1955
 - 3 Mar Mari, Chelakkottukara. 29 April 1956
 - 4 Mar Mathai, Maruttichal, Foundation stone on 2 June 1955
 - 5 Seminary Chapel, Seminary Hills, Thiroor 2 Dec. 1956
 - 6 Mar Beesho, Puthur
 - 7 Mar Yacob M'Paska, Peechi Via Trichur 1959
 - 8 Mar Poulouse, Anchery, Trichur, 1960
 - 9 Mar Sliwa Church, Cochin January 1964
 - 10 Mar Kardakh Church, Madras, Dec 1971
 - 11 Chapel, Kallur, 29 January 1978
 - 12 Chapel, Cheroor, February 1978
 - 13 Mar Timotheus Church, Calicut, 1979
- TOURING MISSION CHURCHES
- a) Monthly Services
- 1 C. S. I., Church, Coimbatore
 - 2 C. S. I., Church, Chalakudy
 - 3 C. S. I., Church, Palghat
 - 4 A Private Home, Alathur
- b) Occasional Services
- 1 Methodist Centre, Byculla, Bombay
 - 2 U. T. College, Cantonment, Bangalore
 - 3 Lady Harding Hospital, New Delhi
 - 4 C. M. S. College Chapel, Kottayam
 - 5 Trivandrum
 - 6 Calcutta
 - 7 Jabalpur

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NEWS

Sunday School

Annual prize distribution was held at Big Church on Sunday 31 December 1978. Mar Aprem presided and distributed about 300 prizes. The highest rolling trophy was awarded to the East Fort girls branch.

Christmas gifts to T. B. Patients

Under the auspices of the Mar Aprem parish, Nellikunnu sweets were distributed to 210 patients in the government Chest Disease hospital in Mulankunnathkavu on 7 January 1979 as a part of the Christmas celebrations.

All India Radio

The Trichur station of the All India Radio broadcast Christmas carols sung by the Chaldean Syrian Church Choir. The recording was done in the Metropolitan's Palace and it was broadcast in the morning of January 7, 1979 to remind people of all castes and creed that it is the Eastern Christmas.

Release of the Souvenir

Mar Aprem released the Mar Thimotheus Birth Centenary Souvenir on 31 December 1978. Since it contains photographs and interesting articles in English in addition to Malayalam friends and well wishers abroad may apply a copy of this nicely printed publication, please write to Rev. O. A. Jacob, St. Thomas Church, Market Basin Road, Ernakulam, Cochin-11, India. Kindly send \$3, if by seamail or \$5 if by airmail.

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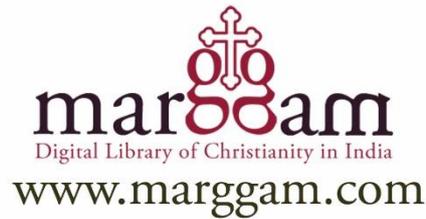
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