



**Dr. PHILIPOSE
MAR THEOPHILUS**

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Dr. PHILIPOSE MAR THEOPHILUS

The Ambassador of Malankara Church

**By
K.V. Mammen**

**PUBLISHER
FR. JOHN THOMAS**

Dr. Philipose Mar Theophilus (Biography)

By K.V. Mammen, Kottackal
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Mar Gregorious Orthodox
Christian Student Movement
of India.

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INTRODUCTION

There was a great get-together of friends and well-wishers at the premises of Aluva Thrikunnathu Seminary on May 9, 1984 in connection with the 74th birthday of H.G. Dr. Philipose Mar Theophilus, Metropolitan of Bombay and Angamali Dioceses. H.G. Dr. Mar Aprem, Metropolitan of Chaldean Church, H.G. Yacob Mar Policarpos, Assistant Metropolitan of Cochin Diocese and many lay leaders of the society had come mainly to felicitate H.G. Mar Theophilus on the occasion. While felicitating his Grace I had suggested sincerely that an autobiography of Mar Theophilus should be published highlighting his contributions to the church in India and abroad. So also I had expressed my desire that the Chaldean Church and the Malankara Orthodox Syrian Church should unite as there were not many differences between them.

H.G. Geevarghese Mar Osthathios, Metropolitan of Niranam, who chaired the meeting expressed his view that H.G. Mar Theophilus, who was very busy, would not find time to write an autobiography and hence Mr. K.V. Mammen himself must be asked to write a biography of His Grace. The audience clapped and gladly approved of the suggestion and thus this responsibility came to me quite unexpectedly. I was taking up the responsibility as a challenge as it was handed

over to me by Mar Osthathios for whom I had high respect because of his progressive ideas and ventures. I had accepted the challenge without realizing what I had bargained for.

I had only 35 years of acquaintance with His Grace to fall back on as requisite material for this venture. I also thought I could draw on a fund of information from the common friends of His Grace and mine.

If His Grace's Life has the depth and serenity of the pacific, I have been like a bemused watcher on the seashore marvelling at the grand spectacle. To turn my sense of wonder and admiration to a readable biography was my task.

Even while he was a theological student in England, he took interest in inter-church relations and the nascent World Council of Churches. Beginning with that he did invaluable service in this sphere for five decades. A good part of His Grace's life could be entitled "A bid to establish good relations between the Orthodox Church and other churches". Considering his contributions in this sphere, he could be called our Ambassador to the World Church.

Bearing the name MAR THEOPHILUS, which means friend of God, He is, I presume, no

anger to the empyrean that proclaims the glory of God nor to the seven earthly continents. It may be news to quite a few that at one stage our Church was known in the circle of world Council of Churches as the Church of H.G. Mar Theophilus.

The metropolitan who was born in a family, brought up in civilized traditions, and devoted to the Church, had excelled as an exemplary Parish Priest. Even now, several decades since his services and style of functioning are gratefully remembered by his Cheriapally Parishioners.

I think he is a rare blend of Christian sage who has drunk in the essence of human civilization and a great theologian. He has got a few achievements to his credit the architect of the Modern Orthodox Theological Seminary the inspirer and the very life of the Orthodox Student Movement; a man who has made a great impact on the World Council of Churches and moulded it for the benefit of all the Churches; a model of refinement and decency; one who has by virtue of his wide travels abroad acquired a certain urbanity and broad mindedness; a charismatic high priest who can win over even his enemies; a charming deeply divine with a high sense of humor; a great personality who can meet and mix with all kinds of people regardless of age, caste or creed; above all a man who has the courage to face every crisis with rare equanimity and indefatigable

optimism. I hope that his autobiography when it is written will make up for the shortcomings of this book. I am grateful to God for having had the chance to write this biography of so eminent a divine.

No one can blame the Metropolitan for the failure of certain Schemes and programmes he has initiated in his Angamali Diocese. It could be traced to the betrayal of some of his aides whom he had trusted in all his innocence.

But within a short space of time His Grace could do a lot - Like the establishment of Kizhakkambalam Convent and number of Catholicate Centres all over the Diocese, besides other Development schemes. Along with these activities His Grace worked hard for the progress of the Bombay Diocese; about these activities and services many of our members are ignorant.

I am obliged to a few persons who have made it possible for me to write this book. I concede that some of my readers may not agree with the opinions I have expressed in this book.

I have great pleasure to record with gratitude that the facts about His Grace's Services to the Theological Seminary have come from one of His Grace's beloved disciples, the present Vice-Principal of Theological Seminary, Fr. T.J. Joshua, who is

one of the reputed priests of the Orthodox Church.

Very Rev Fr. Jacob Mannarapra Cor Episcopa, Secretary to His Grace, Member of the Central Managing Committee, Chief Editor of Sabha Chandrika and Manager of Thrikunnathu Seminary enabled me to draw a vivid picture of the trauma and the tension his Grace suffered during the Angamali crisis. The indefatigable zeal and enthusiasm of Elias M. Chacko, business Manager of 'Sabha Chandrika' and a lover of the Church contributed largely to the speed with which I could produce this book. I do record my heart-felt and deep gratitude to one and all.

I owe an immense debt of gratitude to Metropolitan, Most Rev. Dr. Alexander Marthoma the Supreme Head of the Mar Thoma Church for his excellent preface to this book. The Metropolitans have been close friends from their school-days.

I shall be pleased if the members of the Church, especially the members and workers of the Student Movement and Youth Movement whom His Grace loves a lot will make use of this garland and I dedicate this to them.

Kottayam.

9th May, 85

K.V. MAMMEN

ENGLISH EDITION

It is about a dozen years ago the biography of H.G. Dr. Philipose Mar Theophilus, the senior most bishop of the Indian Orthodox Church, was published. There are thousands of young men and women who were born and brought up outside Kerala, who speak a sort of Malayalam only because their parents happened to be Malayalees, but are unable to read or write Malayalam. It is no fault of theirs. As they don't read Malayalam they haven't been able to read the biography of so distinguished a metropolitan as His Grace Theophilus who has played a decisive role both within the church and abroad. As fairly large majority of the students who are members of the orthodox student movement go to English medium Schools they haven't been able to read the biography of His Grace whom they adore. This is the reason why we have produced a second edition in English.

This should be even more interesting to readers in Kerala and out side because it has been updated with a lot more new material.

As the Metropolitan is also the bishop of the diocese of Bombay, the book should appeal to all the well-educated and well-to-do congregations and parishes scattered about in his sprawling diocese.

The 31st anniversary of the Consecration of H.G. Mar Theophilus and Catholicos elect H.G. Mar Themotheos was celebrated on August, 25, 1997 at Sophia Centre, Kottayam. His Grace's response to felicitation on the occasion was remarkable for all kinds of unforgettable reminiscences. I never thought that it would be his last public function. That day while he was being led to the stage, he noticed me graciously and told the people around him that I was his biographer. I am indebted to Jose Kurian, Puliyeril Kolladu, a devotee of the church, who has kindly translated the book. I am grateful to Prof. C.V. ELIAS, Chempakasseril Kolladu for reading through the translation and making some valuable suggestions.

I am also thankful to Fr. John Thomas who had given me all the necessary encouragements to publish this book at a short notice.

Kottayam
27 - 9 - 97

K.V. Mammen
Kottackal

PREFACE

I have great pleasure in writing a preface to the biography of H.G. Dr. philipose Mar Theophilus. Mr. K.V. Mammen, Editor of Malayala Manorama, has written about the glorious deeds and services of His Grace beautifully; and he has drawn our attention to the greatness of his personality. Small books like this may appeal to present day readers who are averse to reading big books. I am really happy to see the author's ability to present facts in a very pleasant order.

The Fourth Chapter of the book rightly emphasizes how apt it is to call Dr. Mar Theophilus an 'Ambassador of Malankara Church'. It was possible for him to develop a close relationship with other Churches from the time he has been engaged in the activities of the Student Christian Movement since the days he was a theological student at Oxford. The services rendered by His Grace and the benefits attained by the Church are so precious from the time of the first conference of the World Council of Churches held in Amsterdam in 1948. The basis of all this is the greatness of his character and personality.

The author says 'The ability to offer the hand of friendship to one and all is his great asset and this has done immense good to the church. I was attracted to His Grace when I was a teacher at Kottayam. Our friendship is so

dearly to me, as it is to thousands of others who enjoy his friendship. The quality and character of a person will be tested when he faces an unhappy and unpleasant situation. The author has given a brief description of His Grace's sufferings at Angamali. Any right minded person may be enraged to hear that his bedroom was 'closed and sealed'. The author says 'But these events did not swerve him from the path of steadfast loyalty to his cost. In spite of all these unpleasant circumstances, His grace was able to introduce a lot of developments in that area'. The author says ' they are flowers among the thorns, spreading odour in Angamali Diocese'.

Not many people know about the part His Grace played in re-establishing the Orthodox Theological Seminary. The pains His Grace took in nurturing the infant seminary must never be forgotten. The leadership he gave to the thousands of youngsters in his capacity as the President of M.G.O.C.S.M facilitated the many sided growth of the church.

May God in His Great mercy continue to give His Grace the vision, the strength of mind and body in the days and years to come to lead the church to the great Glory of God.

(Sd)

Tiruvalla
29 - 4 - 1985

Dr. Alexander Mar Thoma
Metropolitan

ABOUT THE TRANSLATION

When I heard about the celebration of the 85th blessed birthday of His Grace Dr. Philipose Mar Theophilus in 1995, a desire to have an English translation of His Grace's biography came to my mind, as I wished that the men and women who do not read malayalam could also have the benefit of knowing about His Grace's noble life. So I contacted Mr. K.V. Mammen, author of the biography and he was extremely happy to allow me to do so. As soon as I got the permission from Mammen. I took up the mission as privilege. But due to some reason or other, the book could not be published in 1995 or later till date. My father P.K. Kurian, a classmate of His Grace at M.D. Seminary High School is also celebrating his 87th birthday this year. Another link with His Grace Mar Theophilus for me is through my younger brother His Grace Geevarghese Mar Coorilos, Asst. Metropolitan of Bombay diocese, who has been enjoying the love, affection and blessings of His Grace from the time when he was serving the MGOCSM as the General Secretary, as one would experience parental love. Now H.G. Mar Coorilos Enjoys a rare privilege of being the Assistant to the seniormost Metropolitan while he is the youngest in the Synod. Our family as whole is indebted to His Grace Mar Theophilus for his affection, regards, and blessings and I

hope the translation will serve as a token of our deep gratitude and reverence to our beloved Valiyathirumeni. Now I am happy to see that the long cherished dream is being realized.

By wishing all the best to our beloved and revered Metropolitan, may I also join all those concerned in dedicating the English version as a Birthday present to His Grace on his 87th birthday.

Kolladu
9th May ' 97

Jose Kurian Puliyeril
Kolladu - P.O.
Kottayam - 686029

CHILDHOOD AND EDUCATION

A graceful face, bright and sunshiny; an unfailing smile that mirrors the graciousness of his mind and spirit; a charming figure; a dove-like innocence; a savant who has assimilated the essence of Eastern and Western Civilizations; a champion of religious harmony; a simple, yet elegant life-style; one who hurts none; graceful manners that win the reverence of one and all. This is how I see H.G. Mar Theophilus.

H.G. Dr. Philipose Mar Theophilus was born on May 9, 1911 in the famous Varikkatt family, Puthenangady, Kottayam. Kottayam town is a reputed meeting place of different civilizations. The members of Varikkatt family are proud of their ancestry and they have come to Kottayam from Kothamangalam and Kaduthuruthy, the places considered as the cradles of Christianity in Kerala, about 300 years ago. The King of Thekkumcoor dynasty of Kottayam had brought to his Kingdom some Christian families from Kaduthuruthy and allowed them to continue their trade and business in Kottayam. It is said that, a few Christian families who had settled in Kottayam for some time went over to Thiruvalla, when the local kings started fighting one another. It is believed that the area where they had settled was

known by the family name Varikkatt. We read in the history of Varikkatt family the following account.

"At one stage, Varikkatt family had gained prominence in the community due to their wealth. Agriculture and business were the main occupations of the family. Many senior members of the family had served the Government as the treasurers or the trustees. There is evidence to believe that our forefathers were generally humble, service minded and prominent citizens of the society. Many of them had gone to schools and become educated especially since the advent of English education in Kottayam. Many members of this family are serving private as well as public sectors in Kerala, outside Kerala and even overseas".

There are five branches of the Puthenangady Varikkatt family. Korachen, father of K. Philipose was the eldest son of Pappy. Korachen who was a businessman and an agriculturist by profession, was also in the forefront of the society. He made a gift of the land for building the Government school at Velloor. The school is known as Kallupurackal school. Mariamma, Korachen's wife, was the daughter of George, Paikandathil, Mepral. Korachen died in 1942 at the age of 74 and Mariamma passed away in 1956 at the age of 87. H.G. Kuriakose Mar Coorilose is the grandson of

Pappachen, brother of Mariamma. Sosa, Joseph, Korah George, Annakunju, Zachariah, K. Philipose, Kurian, Korah and Kuruvilla are the nine children of Korachen.

Joseph served the Army during the First World War while he was in Mesopotamia. When he retired from Army service, he served in Darrah Ismail and Aspinwall companies. He settled in Alapuzha. His wife Saramma was the daughter of Mathuchen, Puthenveettil, Manganam. Fr. George Joseph is their son. Korah George (Kuttappan) had served the excise department first, and later had served the panchayat Department. He had married Simoni, daughter of Varkey, Palathinkal, Kottayam. Kuttappan who had joined the military services during the second World War was promoted as Viceroy's Commissioned Officer. He had worked at Bombay after the war and had stayed there for long. Annakunju was married to P.Z. John, Panampunnayil, Kottayam. John and H.G. (Late) Thomas Mar Athanasius Safragan Metropolitan were first cousins. P.J. Zachariah, (Retd. Officer, State Bank of Travancore), P.J. Korah (Coimbatore) and P.J. John (Abu Dhabi) are the sons of Mrs. & Mr. John. Dr. Abraham Mathai, son of Adv. Philipose Mathai married their daughter Chellamma. Abraham Mathai's son is Philip Mathai (Bangkok) and their daughter is Shilu Mathai. K. Philipose is the sixth child of

Korachen. Kurian (Baby) at present a retired officer of State Bank of Travancore has settled in Poothrukka. He married Rachel, daughter of Joseph, Naduvileveetil, Poothrukka. Korah (Kunju) is staying at the family house and he is engaged in some business. He married Aleyamma, daughter of John, Koippallil, Kummanom. Kuruvilla had joined the Indian Navy. He died at Singapore in 1942 during World War II.

When H.H. Moran Mar Ignatius Abdulla Patriarch reached Bombay on the way to Kerala to visit Malankara Orthodox Church, the Church authorities deputed George, brother of Korachen to receive His Holiness on its behalf. In those days George was doing his Engineering studies. Kallupurackal family members had long been staunch supporters of the faction which stood for the freedom and sovereignty of the church. Of course, they had strived and worked for the Indian leadership. When their home parish was closed, they had joined Mar Elia Chapel at Kottayam. In those days there was no bus service nor any other vehicular service in Kottayam. In spite of it, the zealous members of the family attended Church service regularly, at Mar Elia Chapel on Sundays. K. Philipose and other youngsters were brought up in a God fearing family which never swerved from a tradition of spiritual life.

K. Philipose, after completing his primary education at Kallupurackal school, which stood on a site gifted by his father, studied at M.D. Seminary High School. Recently the Metropolitan has said that his education under the eminent teachers Messers. V.J. Ittycheria, K.C. John, V.G. George N.I. Pothan, K.V. Chacko, Narayana Pillai Munshi, Venkatachala Iyer, Fr. K. David and Pothan Munshi, is a matter of great satisfaction. Neither he himself nor his teachers think that K. Philipose was an Extra - ordinary student of M.D. Seminary High school. The Metropolitan remembers with gratitude Fr. K. David who was his spiritual guide and mentor during his rather errant boyhood. While K. Philipose was studying at C.M.S. College, Kottayam, H.G. Mar Dianesius Vattasseril had won the church case at the Kottayam District Court. As an inevitable follow-up of the victory H.G. Dianesius started visiting our churches in the Northern Dioceses. And during the course of his tours Metropolitan ordained K. Philipose as sub deacon at Nadamel Church, Tripurnitura in 1929. There are people who look upon this event as the first step towards his eventual taking charge of a Diocese in the north in the future. It was essentially to fulfil his father's wishes that he became a priest and disciplined his life accordingly.

The speeches of H.G. Mar Ivanios of Eethany Movement heard at the Syrian Student

Conference held at M.D. Seminary influenced him to enter the church. The retreat at the Conference enriched his spiritual experience. Dn. K. Philipose was one of the youngsters who eagerly awaited the inspirational speeches at the Student Conferences. It did not take much time for him to be the pet of all at Kottayam. When Deacon Philipose was a B.A. Degree student at Maharajah's College Trivandrum, he had the good fortune to meet and get acquainted with some of the leaders of the church both lay and clergymen. He realised that this sort of acquaintance was of great value. Mr. George Vallakkalil, a classmate of Mar Theophilus has this to say about his student life.

"We were students of V.J. Ittyacheria Master at M.D. Seminary High School. While in the High School classes K. Philipose was so keen and enthusiastic in church affairs. He was a well behaved boy. He used to speak without any sort of reserve and was quite humorous. He was an average student.

While we were studying at Trivandrum, He was my junior. But we used to meet often and spend a lot of time, together. While studying at Maharaja's College, he was staying at the Y.M.C.A. Hostel and I was staying in the Science College Hostel. We used to meet each other quite often.

Dn. K. Philipose was liked by everyone at the Y.M.C.A Hostel. He was good at making friends and influencing others. Ex-Minister Kalathil Velyudhan Nair, P.C. Mathew I.A.S., Dr. Bhaskaran Nair (Collegiate Director). Adv. K.C. John, Director of Agriculture Janardhanan Nair, K.I. Idiculla (Retd. Chief Engineer), Ex-Minister N. Sreenivasan, George Thomas I.A.S., P.T. Punnoose are a few of our friends who have studied either in Maharaja's Arts College or Science College.

In these days Rao Bahadur, K.V. Rangaswamy was the Principal of Arts College and Chandrasekharan was the Principal of Science College. All the College teachers were veterans in their own fields. So the sweetness of the college life of those days was unique. Dn. Philipose wished to join the Bishop's College in Calcutta to continue his theological studies. But as he was little late in submitting his application, he was promised a place in the following year. The promise was granted by the Principal, Bishop Pakenham Walsh. In the meantime Deacon's father started considering one or two marriage proposals for the Deacon due to the pressure of someone. Deacon did not give his consent, and his father who was a refined and tolerant gentleman, had given utmost value for the wish and desire of the deacon. Deacon discussed the matter with Fr. Shore, the leader of

the Students' conference. After a few days of fasting and prayer, deacon finally resolved not to get married. At this stage he got a scholarship to have his studies in England through the influence of a friend of Fr. Shore. He mortgaged the rubber Estate of the family and with that money went to England in 1936, before the beginning of the World War II. Deacon continued his studies in England for four years in St. Augustine' College, Canterbury which is considered as the crown of theological studies. He studied at Cardif also.

He spent some time as a research student at Keeble College under the Oxford University. Rev. Dr. K.M. Simon, M. Thommen, who served the Alwaye Fellowship House as the Secretary for long time, and Fr. N.G. Kurian, were also studying in England. Late Mr. K.P. Lukose, and his daughter Gracy - children of K.K. Lukose, Judge, Mannukuzhiyil were also in England for their higher education.

When the World war took a turn for the worse, all Indian students were asked by the British Government to go back to their mother country. Dn. Philipose and others returned to India by boat. The ship which carried 1000 passengers reached Bombay after two months because it took the long route round the Cape of Good Hope. Dn. K. Philipose and Dn. K.M.

Simon were given a warm welcome at Valiyapally, Kottayam.

Rev. Philipose served his home parish (Cheriapally) as the Vicar from the day he was ordained priest in 1944. Not long after he secured a scholarship to pursue his doctoral studies at Harvard where he took his Doctorate in Theology.

PRIEST

In 1929, Dn. Philipose was ordained as Full Deacon by H.G. Kuriakose Mar Gregorios of Pampady. In 1944 he was ordained as Priest by H.H. Moran Mar Baselius Geevarghese II, Catholicose of the East. While yet a school - boy in Kottayam, Dn. Philipose had visited all the houses of the members of his home parish 'Cheriapally' with or without the vicar Fr. Jacob Muttamburath. These visits stood him in good stead when he became the vicar of that great parish. All people, especially the youth loved the deacon very sincerely. He took special care to tell the parishioners about the latest developments in the church as well as in the Christendom.

It was to fulfil the fully expressed desire of the Parish that Dn. K. Philipose was ordained Priest. In those days the people who were ordained for the Parish were entitled to certain privileges and some special income. But a cultured man like Dn. Philipose did not claim any privileges; nor complained about money and privilege. Even when he was in need, he did not betray any sign of greed. His attitude to money is still a model to the priests and bishops.

As soon as he was ordained priest, he celebrated the first communion at Cheriapally. And a reception and felicitation meeting was held

at his house at Velloor. On that occasion, Rev. John Kurian, Pathil, Aymanam, in his felicitation wished that Fr. Philipose would become a bishop. The leading role that he had played in the S.C.M. while yet a Deacon was an apprenticeship to his role as one of the enlightened leaders of the church.

Mrs. Kunjoonjamma George, Valiyathu, Kuzhimattom, who had attended the Student Christian Movement Conferences at Kandy (Ceylon), Allahabad, Poonamalai (Madras) recently remarked that Fr. Philipose who had attended these conferences had co-operated with all participants alike and his leadership qualities were appreciated by the organizers. While she was the Secretary, Ladies Wing, she had occasion to know Dn. Philipose as well as male Wing Secretary K.A. Mathew. The organization; abilities of Dn. Philipose were so remarkable. This rare quality only raised him as world leader of great reputation. While he was the Vicar of Cheriapally, he had to face opposition of some parishioners who were not willing to observe certain rules and regulations of the Holy Church. Some of his own relatives also revolted against him. Some of the Prominent parishioners who were disinclined to observe the rites and practices of the church opposed the young vicar who wouldn't compromise on the observances of

the church. But he stuck to his position and would not give in to pressure. When the differences with those leaders reached a crisis, the church had to be closed. Then the spiritual needs of the parishioners were met at old Seminary Chapel. Even though the church was locked up, the Vicar stayed in one of the rooms and organized and conducted Sunday School etc. Then about this time, without the knowledge of most men, he bought some land close to Cheriapally and built a chapel there. Due to the enthusiasm of Uppoottil Kurian Abraham (Kunjachen), he was able to build a small but beautiful church. Fr. Philipose donated his earnings and took some initiative for fund raising. And when he celebrated Holy Qurbana there, all people agreed that it was an achievement of Fr. Philipose. With this he came to his own as a Vicar. He also fixed Rs. 150 as the Vicar's salary. The hymns, Holy Qurbana and the systematic order of worship of Fr. Philipose enabled the parishioners to enjoy a sort of heavenly experience. K.C. Mammen Mappila and many others were among such people. It is worth mentioning that Dr. Sernove, Principal of Catholicate College, Pathanamthitta and his wife attended the Church services at Cheriapalli in those days. (Fr. Philipose had recommended this Russian Scholar as the Principal of Catholicate College).

The new Vicar did arrange the renovation work of Cheriapally which was locked. He started Sunday schools in different parts of the Parish. Martha Mariyam Samajams for ladies were organized. A boys guild was also formed. He regarded house visits as an essential part of a Vicar's duty. To make the church service more appealing, he organized a choir.

The number of people who took part of the Holy Communion on Sundays rose steadily. He gave suitable books on the sacraments of the Church like Holy Communion to young ladies who joined his parish by the accident of marriage and educated them in the rites, ceremonies and practices of the church.

On Saturday evenings he used to assemble the Sunday school teachers and took classes for them. Such meetings ended with tea. Activities like this produced a religious awakening in his parish. Fr. Philipose did not think that the Thazhathangadi Church built later was essential. As he found it difficult to cope with his parish duties as well as his duties at the Central office of the Church as Secretary to the Church, he asked for an Assistant Vicar and secured the services of the zealous Yohannan Kathanar of Puthencauve. A resolution to the effect that the

church should allocate Rs. 500 for charitable purposes was mooted in the parish assembly (General body) by T.P. John and was seconded by C.P. George. It had strong backing from the Youth Wing of the Parish. But it was rejected by the Elders of the parish on the ground that the church could not afford it as it was already in debt. Fr. K. Philipose did not give up the plan to help the poor. He encouraged the youth to raise the amount by staging the play " St. John the Baptist as a benefit performance. The play was staged at M.D. high School and from the sale of entry tickets they were able to raise Rs. 750. This is an example of the organizational ability of Fr. Philipose. To some extent he succeeded in guiding some of the misguided youth. Fr. Philipose was, in some respects, a friend, guide, and philosopher to the youth. About this time a lot of young men had succumbed to Marxist teachings. Fr. Philipose did all he could to save them, and to some extent succeeded in redeeming them from Communism.

When he joined the Theological Seminary staff, he could not make house visits as he used to. Fr. Yohannan Kuttiyil took over this part of his work. Fr. Yohannan remarked recently that they were like real brothers. In Fr. Yohannan's own words "Father Philipose is my elder brother".

Without much publicity, they set up a committee to help the poor, needy and sick members of the parish who came to the notice of Fr. Yohannan during his house visits. Charitable activities helped the poor without hurting their self esteem. The Youth Workers collected rice, coconut and money for this purpose.

But some of the less kindly leaders did not like such house visits. They made some unfounded allegations against Fr. Yohannan who was a celibate priest. Both the priests simply ignored the baseless allegations. Fr. Philipose would not dismiss Fr. Yohannan who was innocent, even though he was advised to do so by so many prominent persons in the parish and in the church, who were his real friends.

Later when the committee members presented the budget of the Parish, they had included only 6 months salary for Fr. Yohannan. C.P. George and others pleaded in the General Body meeting that it was quite unjust. If the budget was amended it would be tantamount to a no confidence resolution, some of them argued. This was the argument of a few. Ooppoottil Thomas refuted it. The Youngsters supported C.P. George and others supported the leaders. It was pointed out specifically that the power to dismiss a Priest was vested in His Holiness the Catholicose, Head

of the church and not in the committee. Without much hesitation the Vicar dissolved the meeting and submitted his registration to His Holiness and thus became the enemy of the uncompromising leaders. Before these incidents Fr. K. Philipose had made use of the golden opportunities he had. Mean while the church which had remained closed was opened to worship. Fr. Joseph Eruthickal and Fr. Jacob Muttumburath who were loyal to Catholicose had been meeting the spiritual needs of the parishioners. A few had objected to the intermittent foreign travels of Fr, K. Philipose to attend international conferences and meeting of great importance. His Holiness who had understood the exigencies of the situation granted long leave of one year to Fr. K. Philipose instead of accepting his resignation. Immediately after this Fr. Philipose went to Chicago for higher studies. The task of constructing an office building at the Catholicate Place as part of a plan to modify it in the style of proper Secretariat was entrusted to Fr. K. Philipose. The new Catholicate office was also a memorial to Judge K. K. Lukose, Kannukuzhiyil. It was mainly due to Fr. K. Philipose that Mrs. Lukose donated Rs.25,000/- for this purpose. When the construction was almost completed, Fr. Philipose got ready to go to Chicago for Higher studies. When His Holiness the Catholicose heard about it, he decided to consecrate the building immediately. I quote what he said on the

occasion "The office building was constructed only because of Fr. Philipose's initiative. Even if it is not complete we will have to consecrate it. We can't have it in his absence. So we have had to do it". So the office building was consecrated by His Holiness before Fr. Philipose left for Chicago. The love and affection of His Holiness for Fr. Philipose was immeasurable.

Fr. Philipose had maintained a very close friendship with K.C. Mammen Mappilla, K.M. Cherian, N.M. Abraham, who were the editors of Malayala Manorama. His Grace Mar Theophilus is maintaining similar relationship with the present Chief Editor K.M. Mathew, Mammen Varghese, Dr. K.C. Mammen, P.C. Abraham Padinjarakkara and Abraham Eapen Palampadom. It was N.M. Abraham who drafted several important letters and documents on behalf of the church and H.H. The Catholicos at the instance of Fr. Philipose.

When the Orthodox faction of the Church lost the case in 1951, an action committee under the leadership of Fr. Philipose was formed for raising some funds to meet the exigencies of the situation.

When Fr. Philipose went abroad some others were in-charge of the fund raising. When

Philipose came back, he could not find any supporting documents for Rs. 3000-/ which was overspent. Instead of getting entangled in the intricacies of matter, Fr. Philipose resigned and went abroad to pursue his higher education in America. The Leaders concerned were relieved. Soon after Fr. V. J. Gabriel was appointed Vicar.

In those days, the Cheriapally Perunnal (Annual Church festival) was a field day for drunkards. Because of this, decent men wouldn't attend the festival. Fr. Philipose met all leaders and made necessary arrangements for 'dry' celebrations. The processions and festivals after this were really admirable and models for others.

The income and expenditure statements and all accounts of the Parish were maintained by an accountant. The funds of the Parish were neither misused nor used to meet pressing personal needs. But a few Trustees of the parish had misappropriated the church funds and would not submit the accounts to proper scrutiny.

When Fr. Philipose was the Vicar, the parish bought Illickal School from Abraham Munduchirackal for Rs. 20,000/- He collected the required funds in a matter of hours. When Fr. Philipose came back from the U.S. in 1956, he did not resume the position of the parish Vicar. He decided to devote his services to the Theological seminary. A

few of his friends had presented him a car before returning from the U.S. When Fr. Philipose who had been riding his cycle was seen to be driving a car, some of the jealous leaders did not like it. They spread the scandal that he could visit only the rich. The small car of the Vicar of Cheriapally had created hostile recreations which had not been foreseen by the people who had bought the car for him. Even while travelling abroad as the emissary of his church he serves as Vice Principal of the Seminary for five years and as Principal for one year. Fr. Philipose was ordained Metropolitan at Kolenchery on August 24, 1966 and named H.G. Philipose Mar Theophilus. H.H. Moran Mar Baselius Augen I, Catholicose had elevated H.G. Thomas Mar Thimothios and H.G. Yuhannan mar Saverios as Metropolitans in the same place on the same day. That was a glorious day for the diocese in the north. Lakhs of joyous people had assembled at Kolencherry to attend the consecration ceremonies. In connection with the enthronement of the three Bishops, H.H. Moran Mar Ignatius Yacoob III, Patriarch of Antioch had sent a cable of felicitations. It said "These Three Ramba have been elevated to the position of high priests to serve the church with great devotion and protect and preserve the church from the inroad of hostile elements. It is their solemn duty to watch the sheep entrusted to their care and lead them to green pastures and still waters."

I believe I am attending the consecration service in spirit. I pray that the holy Spirit will come upon them thro' the hand of the consecrating High Priest and make them pillars of the church and good shepherds of the sheep entrusted to their care and servants of the great church who by eternal vigilance preserve and protect the vital interests of the church. I say 'Oksios' to them on this solemn occasion".

IN THE THEOLOGICAL SEMINARY

Colonel Munroe, who was the British Resident in the state of Travancore, was a great friend of our Church. He truly believed that the progress of this indigenous church would depend large on giving proper theological education to its priesthood. With this object in view, he persuaded the reigning queen Parvathi Bai to make a gift of 16 acres of land on the banks of the Meenachil River to the church, a beautiful site for house of prayer and meditation. When the old Seminary was built on this site, it made history in several ways. It was here that English education was begun in Kerala and it was here the Orthodox Theological Seminary was founded.

The factional fights and the struggle between rival groups, for power affected the seminary's progress for a long time. The education of the clergy which came to an end in Old Seminary was transferred to M.D. Seminary premises and it marked the beginning of the modern history of the seminary.

Metropolitan H.G. Philipose Mar Theophilus could be called 'the Architect of the Modern Theological Seminary'. The services he has offered, the pains and hardships he has suffered are

endless and they are unknown to most of our people, but they should never be forgotten.

When Dr. Philipose went to England for Theological studies, it was his intention to re-organise the seminary somehow or other on his return. When he came back, many of his well-wishers pressured him to accept the job of a high school teacher. But Dn. Philipose who knew fully well that it was not this mission, worked hard, day and night for his long felt dream of raising the seminary to the position of a good theological college where our budding priests can have proper theological training.

The only motive of Dn. Philipose was the re-organisation of the seminary which was closed in consequence of the case filed in the courts on the initiative of certain self styled leaders who had no faith in the Christian principles of religious teachings. As the General Secretary of the Syrian Students Conference, Dn. Philipose used to go to Alwaye U.C. College during week ends and those visits enabled him to meet the pious K.C. Chacko and Principal A.M. Varkey. They had occasions to discuss church matters and the topic of seminary came up for discussion. K.C. Chacko suggested starting a seminary by both the factions together ignoring the disputes between the factions. The matter was discussed

with Metropolitan H.G. Augen Mar Thimotheos who was well disposed to the Catholicate faction. His Grace also favoured this suggestion.

In those days there was a big building near Moovattupuzha which remained unoccupied because the superstitious people around believed that it was haunted. They wanted to start the seminary in this particular building. But the suggestion was wrecked on the rock of practical difficulties. In the meantime A.M. Varkey had decided to take a year's leave from the college and had wished to stay at Trivandrum peacefully. He offered his services to Dn. Philipose in the matter of building a theological seminary.

Dn. Philipose and Varkey visited His Holiness Moran Mar Baselius Geevarghese II, Catholicos and explained all the plans and expressed their strong desire in starting the seminary. His Holiness appreciated it as a good plan. But he added that as the case was going on, no funds were available with His Holiness and His Holiness should not be approached for funds. Both of them came out. Varkey asked Dn. Philipose whether he had the courage to raise the funds and run the Seminary. Deacon replied positively provided he had Varkey's support. Varkey offered his co-operation whole heartedly. Again both of them came back to His Holiness and reported

they both would raise funds and run the seminary. His Holiness blessed them both.

They had serious discussions about the task which had undertaken and started the fund collection without delay. First of all they met Vakil Thomas Palampadom. The Vakil who was sick said "you should not start the seminary now. The fever was at the climax. I know Deacon's father and others also ". And he asked his caretaker Scariah to donate Rs. 100/- The hundred rupee which was brought by Scariah was offered to Varkey by Vakil with great pleasure. This was the first contribution they received for their cause. It must be remembered that in those days it was a substantial amount.

Dn. Philipose received offers from many well wishers for Rs. 1500/- the amount required for a year's expenses. And the activities of the seminary was again started in 1942.

C.J. Scariah Malpan, a disciple and Private Secretary of H.G. Geevarghese Mar Dionesius Attasseril, Fr. K. David, Dn. K. Philipose, V.K. Mathews who had completed his theological studies at Bishop's College, Calcutta (V.K. Mathews later became the Catholicos H.H. Moran Mar Baselios Marthoma Mathews I) worked together as a team with great zeal and high sense of dedication. Fr. K. David was the Principal and an

amount equivalent to his salary from the school was given to him. Fr. C.J. Scariah's salary was fixed as Rs. 40/-. Dn. Philipose (who was also the Warden) was to get a salary of Rs. 30/- and V.K. Mathews' was fixed as Rs. 25/- (He was staying his home near the Seminary).

Trivandrum was the city selected for launching the fund collection. The main reason for this selection was Deacon's experience and acquaintance he had while he was in Maharajah's College and Varkey's offer of help. Dn. Philipose used to reach Trivandrum on Friday evenings by Express Bus after teaching at the Seminary for five days. Saturdays and Sundays were the days of collection. Many people offered to give Rs. 50/- per year. E.J. Philipose, Prof. E.T. Thomas K.C. Eapen, Justice P.I. Simon offered Rs. 50/- Mrs. Simon who had special interest in the seminary offered Rs. 5/- more and she promised to raise that fund by selling the old newspapers. In the first year they could collect Rs. 1350/- only. So one months' salary of the Principal became outstanding. Fr. K. David went back to the school and Fr. C.J. Scariah became the Principal. Dn. Philipose and V.K. Mathews continued as Lecturers. Dr. S.K. Nair, who was teaching in M.P. Paul's Tutorial College had helped in teaching Malayalam language. H.H. Baselius Geevarghese II was staying in M.D. Seminary for the convenient conduct of the case

and V.K. Mathews was assisting His Holiness in many ways.

The seminary which started with six students in 1942 celebrated its anniversary and in the meeting His Holiness presided and renowned speaker Bishop Stephen Neil delivered the message. In the mean time the seminary had attained a great reputation. More students joined and bigger donations started coming in. Plenty of rice and coconuts were received from the old seminary property. There was a regular supply of rice until the seminary's paddy fields were sold. When the number of students increased the need for more accommodation and class rooms had to be met. The two buildings east of Mar Elia Cathedral were constructed with the funds collected by Dn. K. Philipose during his fund raising trips. The timber required for the new buildings was donated by T.K. Alexander, Punalur.

When the structure of the buildings was complete, they had to run for the roofing tiles. One day Dn. Philipose with Z.M. Paret and P.C. Cherian Padinjarakkara, came to Deccan Bank, Kottayam in P.C. Cherian's car. Z.M. Paret, Chairman of the bank asked O.M. Mathew Oruvattithara, the Secretary of the Bank to accompany them to go to a far away place. Their intention was to visit a relative of Mathew. All of

them arrived at the residence of Chacko, Proprietor of a tile factory in Pulikeezh, near Thiruvalla. Chacko had gone to the paddy field and his wife sent for him. When he came he had guessed that the guests were there for some collection.

As Chacko appreciated their cause, he offered 3000 roofing tiles for the seminary building. It was beyond their expectations because they did not expect anything more than a donation of Rs. 100/-. Their joy knew no bounds because they got tiles worth Rs. 240/-. Z.M. Paret even requested Chacko to transport the tiles by his own boats to Kottayam and that request was also honoured by Chacko as he was so loyal to the Church. Until 1959 when the seminary activities were shifted to old seminary, these buildings were made use of for housing the seminary students. In the mean time Dn. M.V. George (the present Metropolitan H.G. Geevarghese Mar Osthathios) who had completed higher studies in Theology in U.S.A. had come back and joined the seminary faculty.

The library was an essential requirement of the seminary and in those days books were available in western countries. The contacts Dn. K. Philipose had in Oxford enabled him to get more essential books from there easily. The number of books in the library grew steadily to an

impressive collection of 15000 books and for this achievement the credit goes to Deacon K. Philipose. It is worth mentioning that Fr. Abraham Poothakuzhiyil, the former Vicar of St. George Orthodox Church, Trivandrum had donated his books and the book-case to Seminary. One day, when Dn. Philipose was coming back from Trivandrum after the collections, he met one of his friends K.A. Mathew who was the M.L.A. for Thiruvalla. During their conversation Mathew asked what he was doing to raise funds for the Seminary. Mathew said that in the Mar Thoma Church the offertory on Palm Sunday is set apart for the seminary and suggested that the same system could be followed in Orthodox Church also. When Dn. Philipose and A.M. Varkey presented this proposal to H.H. M.M. Baselius Geevarghese II, His Holiness appreciated it and agreed to send an encyclical to that effect to the churches. And in 1943, for the first time in the church history, the offertory of different parishes, on 36th Sunday were collected as the collection for the Seminary. A total amount of Rs. 1,700/- was collected. The excess was set apart for the church's office expenses. Later, from the collections, amounts were set apart for different organizations. A ten-year plan aimed at the progress of the church was also introduced. Fr. T.J. Joshua who was a student of the Seminary and the present Vice-Principal writes "In addition to the above

mentioned three lecturers H.G. Augen Mar Timotheos Metropolitan (late H.H. Baselius Augen I Catholicose) used to stay in the seminary as the visitor Bishop and had taught Syriac. All other subjects other than liturgy and Syriac language were taught by Fr. K. Philipose and V.K. Mathews. Then there was no specialization. All subjects were to be taught one after the other. It was exactly like a Doctor who deals with Medicine, Surgery, Dental and Gynae Departments one after another. Today we have specialists in each field. It is a fact in the theological studies also. Some specialise in Church history, some in Biblical studies; and specialisation in its different branches. Then two had handled all topics presently handled by twelve. I do not forget that the attitudes now and then are different".

"Fr. Philipose was teaching Old Testament, Church History, Roman Theology and Church Fathers. In the classes he used good Oxford English as his medium of teaching. The meaningful presentation without digressing from the topic, dutiful teaching these were the distinctions of the classes of Fr. Philipose. The students treated him with reverence. Fr. Philipose was the Vice Principal when I came to Seminary as a lecturer in 1955. The advice and consultations with him have enabled me to gain inspiration in the seminary work. I remember with gratitude that he only took

the initiative to make arrangements to send me to the U.S. for higher studies. For some time he was the Principal."

He also took considerable interest in preparing the plan for the new seminary building and for raising funds abroad through the World Council. Metropolitan Paulose Mar Gregorios followed it up and did all he could to raise the seminary to its present level of prosperity. But it was H.G. Mar Theophilus who had initiated these activities. His Grace Mar Theophilus must be remembered as the chief architect of the modern seminary. Even if his name is not engraved on marble, it is engraved in the hearts and minds of generations of priests, well wishers and friends of the seminary.

He was as good as a Captain while he was the Principal.

Captain's abilities are seen in sharing the responsibilities. It is more clearly seen when things are done with a feeling of collective responsibility with the co-operation of the colleagues. No institution will flourish without wholehearted co-operation of the faculty. The Principal should instill a sense of collective responsibility, understand and appreciate the potentialities of his colleagues and gracefully make the best use of them. None the less, to much dependence on one's colleagues

to the point of blind trust in them may prove disastrous.

His Grace Mar Theophilus was the driving force behind the grand celebrations of the seminary in 1965. It was a great event where the representatives of World Council of Churches and Vatican participated. And the seminary became the first Theological college which could award B.D. Degree in Kerala, as it was affiliated to Serampore University. It was the opening of a new chapter. It facilitated the Theological studies needed, to gain more efficiency and reputation. As Serampore is a protestant University some leaders of the church had reservations about it. But from experience I could say that by getting affiliated to it, this relationship is maintained without undermining the orthodox traditions or dogmas. His Grace had worked hard to make the seminary a Degree College and he succeeded in his attempt. Now there are students in the seminary studying for M.Th. This institution is growing so fast that in the near future it may accommodate students for D.Th. The seminary is able to function smoothly without much financial strain only because of the whole-hearted co-operation and support of all the people concerned, especially members of the church.

Looking back one could see how the pioneers worked hard to overcome what seemed

to be insuperable difficulties. We must gratefully remember them. Among the pioneers, H.G. Mar Theophilus should be regarded as the foremost.

For some time after he was ordained as full priest (Kasissa) he served as the Vicar of Cheriapally as well as Professor at the Orthodox Theological Seminary. In those days the cycle he used to ride about was his inseparable companion. But because of the problems created by some of the jealous leaders of the Parish he had to resign his position as Vicar. About this time, Fr. Philipose went to U.S.A. to have higher studies in Chicago. H.H. Baselius Geevaghese II, Cahtolicose did not accept his resignation; instead he granted a year's leave. When His Holiness wished him fruitful higher studies abroad and took a touching leave of him, the eyes of both were filled with tears.

His Holiness had the good fortune to welcome him home when he returned from the States and appoint him Vice Principal of O.T.S. and Vicar of the old Seminary Chapel.

KALPANA

"Blessings to our beloved Fr. K. Philipose:

It gives me great pleasure to appoint you

as Vice Principal of O.T.S. replacing the acting Vice Principal Fr. M.V. George. Moreover you shall also be the Vicar of the Seminary Chapel until another order. You are requested to stay in the seminary and take full charge of the seminary. You shall be accountable to me.

May God Bless you
Baselius Geevarghese II
Catholicose

From:
Catholicate Palace
13 May, 1960.

This sudden elevation of Father Philipose caused jealousy and bitterness in certain people. H.G. Mathews Mar Athanisius had become the Principal. His Grace was staying in the building attached to Mar Elia Cathedral for a long time and His Grace refused to move to Old Seminary. So, for two years, Father Philipose was taking His Grace in his car to the Seminary and back every day so that His Grace could take his classes at the Seminary.

For six years since 1960, Fr. K. Philipose had been the Vice Principal, until he was ordained Bishop and he served as Principal for a year

When he became the Bishop of Angamaly Diocese.

Among those who served the Seminary since its rebirth were Rev. Dr. K.M. Simon, Rev. E. Mathews (H.H. Baselius Mar Thomas Mathews II, Catholicose) Puthencavu Mathen Marakan (the famous poet), Rev. Dr. C.T. Eapen, Rev. C.E. George, Chempakasseril, Kollad, Prof. M. Varkey, Dn. O.J. Moses Ottaplackal, Puthuppally.

His Grace had a deep sense of gratification when he handed over the Principalship of the Orthodox Theological College (which he had nurtured like a beloved child) to the reputed scholar Metropolitan H.G. Dr. Paulose Mar Gregorios.

AS AMBASSADOR OF THE CHURCH

The World Council of Churches is the accredited voice of all the non-Catholic Churches of the world. It enjoys great prestige and influence as a representative body of the churches. His Grace Dr. Philipose Mar Theophilus had the rare privilege of representing the Orthodox Syrian Church in this body with great distinction. It is not so much by his eloquence or scholarship as by his skill in personal diplomacy that he was able to establish good relations with other churches. Gentleness, and winning manners are his greatest assets. These traits have helped the church in different fields in various ways. By means of his personal contacts, he has been able to secure foreign aid for Kolencherry, Kangazha and Cheriapal Hospitals. Besides Mar Gregorios Orthodox Student Movement, and the Community Development Schemes at Aluva also got substantial foreign aid. The general public may not know that it is by his quiet endeavor that he helped the Orthodox Theological College to construct new buildings and to fill the library with requisite books.

In 1937, His Holiness Moran Mar Basilio Geevarghese II, Catholicos of all the East went to London with the Very Rev. Abu Alexios and the Very Rev. C.M. Thomas Ramban, to attend the

International Church conference at Edinborough. The Edinborough Conference was convened to discuss priesthood and faith. The speech of His Holiness representing the Indian Orthodox Church made a great impression on the assembled representatives of the Western churches.

On arrival in London Rev. Dn. K. Philipose received His Holiness and the delegates on their way to Edinborough. Deacon Philipose had made the arrangements for His Holiness and the delegates to attend the reception for prominent delegates hosted by the Arch Bishop of Canterbury at his Lambeth Palace.

Dn. K. Philipose was a delegate to the First World Christian Youth Conference held at Amsterdam. In the third world Christian Youth Conference held at C.M.S. College, Kottayam, Kerala, Fr. K. Philipose served most efficiently as the local Convener. In the W.C.C. General Assembly held at Amsterdam in 1948, H.G. Mar Theodosius Metropolitan and Fr. K. Philipose represented the Orthodox Church. Even though His Grace was elected to the Central Committee, Fr. Philipose only attended the meetings and conferences. Fr. Philipose rendered competent and devoted service at the Central Headquarters in different capacities for about 35 years. His speeches about our church based on the long history and

traditions of Malankara Church in the International meetings made the world Christian community know what we really are. Both were invited by the Greek Orthodox Church, via. Belgium, Paris, Switzerland and Rome and they stayed four days in Paris. When they reached Geneva Railway Station, the Swiss Police would not allow them to proceed because then British visa was not acceptable to them. The Police advised them to proceed to Bonn and arrange for local Visa. When they contacted the W.C.C. Headquarters, the General Secretary Dr. Vissert Hooft came directly and welcomed them both. His Grace looked tired and The police asked His Grace to have a cigarette as a stimulus. His Grace accepted the Cigarette gracefully though he did not want to smoke. As soon as they reached Bonn they both spent about one week in the Ecumenical Institute. They spent about 4 - 5 days in Rome also.

When they reached Athens Airport, so many Bishops and Priests in black robes were awaiting to welcome the delegates of Indian Orthodox Church. They received them and honoured them as State Guests. After visiting the places of interest and importance in Corinth and Greece, they visited the Arch Bishop of Corinth H.G. Mar Michael. Then they visited His Majesty the King Paul and Her Majesty the Queen and had discussions. The King's nephew Prince Peter had

come to Kottayam and had made a speech appreciating the noble cause of the Peace League.

When they came back to London, Mar Theodosius stayed there for some more days and Fr. K. Philipose went to Finland on a special invitation and had a series of talks at different locations. When Fr. Philipose came back to London they both celebrated Holy Qurbana at Oxford and Canterbury.

Fr. Philipose used to attend all the Central Committee Meetings and the discussions related to the priesthood and faith. In 1952 while the Faith and Order Conference was convened at Lund, Fr. Philipose was deputed as the Secretary of a prominent section. It was an honour. In the second W.C.C. General Assembly held at Evanston in 1954, Fr. K. Philipose attended with H.G. Daniel Mar Philoxenos. Fr. Philipose was chosen as a member of the W.C.C. central Committee. Even though the venue of the next General Assembly was to have been at Jakartha in Indonesia, due to the war in Indonesia, it did not take place there. It was held at New Delhi in 1961. All the foreign dignitaries were invited to visit Kerala and the Malankara Church offered a warm and hearty welcome to them. It was a great achievement. All the delegates got an opportunity to study the traditions of our church by direct

contact. In the General Assemblies held at Upsala and Nairobi, H.G. Mar Theophilus attended as the Metropolitan. While attending the Nairobi conference in Kenya in 1975, His Grace received the sad news of the demise of H.H. Moran Mar Baselius Augen I, and by God's grace Mar Theophilus got connection flights immediately to reach Kottayam in time to attend the funeral of His Holiness. Later in many international conferences, the Church was represented by H.G. Dr. Paulose Mar Gregorios., H.G. Dr. Geevarghese Mar Osthathios, Rev. (Dr.) V.C. Sammuel, Rev. Dr. K.C. Joseph etc. Rev. Dr. K.Philipose went to Budapest in 1956, to New Haven in U.S.A. in 1957 and to Rhodes Island in 1959 to attend the Central Committee meetings. In 1960 he attended the Pan Orthodox Conference. He also attended the Central Committee Meeting held at Toronto in 1968 and the Oriental Orthodox Churches Episcopal Council held at Addis Abbaba in 1965 and in the Theological Consultation held at Leningrad and in the Advisory Committee meeting of the Christian Peace Conference held at Budapest.

It must be said that His Grace has the experience, knowledge and ability to attend any kind of international committee meetings. He has gained much from his many valuable journeys and contacts with people of different parts of the world. Rhodes Conference was led by Patriarch

Athanasius, the Supreme Head of the Greek Orthodox Church who passed away in 1972. Mr. Philipose had a very close relationship with H.H. the Patriarch. He was enthroned as ecumenical patriarch in 1948.

More of the Orthodox Churches took membership in the W.C.C. only because of the influence of H.H. The Patriarch Athanasius. The memorable words he spoke on the occasion of his visit to the W.C.C. are gospel to those who believe in ecumenism. "No church in the world has got the freedom to be independent and self-centered. No one has the right to refuse the co-operation of other Christian brothers. No church can teach, that have no real links with Lord Jesus Christ."

It is a fact that His Grace's contact and friendship with the great leaders has enabled him to win recognition for our church in international bodies. It was a great achievement for our church when H.G. Mar Theophilus attended the Vatican Council and the Theological conference in Vienna. It was Mar Theophilus who received the Chinese Christian delegation who visited Kerala at the invitation of Kerala Christian Council. The decades of old friendship shone brilliantly when H.G. Mar Theophilus welcomed the Head of the Delegation, Bishop K.H. Ting who was an old friend. At the

second Vatican Synod, Fr. K. Philipose attended as the delegate observer from Indian Orthodox Church. On that occasion Fr. Philipose arranged a dinner party in honour of the Catholic, Orthodox, Marthomite and C.S. Bishops from Kerala.

The second Vatican Synod was the 1st Synod in the history of the Christian Church. A lot of changes have been taking place since the enthronement of H.H. the Pope John XXIII. The Holy Synod only convened the last council of the Roman Catholic Church. The Synod which started in 1960 lasted for several years. To the second session of the Synod, Fr. K. Philipose was deputised by H.H. The Catholicos. In the 3rd and 4th sessions late Fr. Dr. C.T. Eapen and the Very Rev. T.S. Abraham Cor Episcopa attended as delegates of the Orthodox Church. The Second Vatican Synod was the stage where so many firm decisions were taken in matters touching the stand of the Church. It declared the Roman Catholic Church's acceptance of the priesthood and sacraments of the Orthodox Churches and decided that with the permission of the Bishops of the individual churches Sacraments could be mutually accepted. It also decided to participate in all activities of the W.C.C. and Ecumenical Movements unofficially and for the sake of unification of churches decided to conduct dialogues with different churches.

In the second session of the Synod, there were about 3000 Catholic Bishops who were really well known scholars. Fr. K. Philipose who attended the second session for 3 months won the appreciation of so many Cardinals, Arch Bishops and Bishops. Before returning to India, he met H.H. the Pope Paul VI and Cardinal Willy Brand had very important discussions with him about the church affairs. He presented the old Penkisa Prayer book as a gift to His Holiness for and on behalf of the H.H. the Catholicose.

In 1964, H.H. Pope Paul VI attended the Divine Mercy Congress at Bombay. A few weeks before Fr. John Lang of Vatican's Christian Unity Secretariat was deputed to Kerala with a message from H.H. the Pope. He met H.H. Baselius Agan I, Catholicose of the East at Catholicate Palace, Devalokam, Kottayam. In the presence of Fr. K. Philipose Fr. Lang informed His Holiness that H.H. The Pope had a practice of meeting the Heads of Churches of the countries he visited and that he would like to visit The Catholicose, the Supreme Head of the Malankara Orthodox Church. Fr. Lang made it clear that due to H.H. The Pope's tight programme it was impossible for him to come to Kerala and so he would like to meet H.H. The Catholicose at Bombay and asked whether it was agreeable to the Catholicose. His Holiness agreed to travel to Bombay with

Fr. K. Philipose who was the person who stage managed the meeting. After two weeks His Holiness the Catholicose received the official invitation from H.H. the Pope. His Holiness went to Bombay with Fr. K. Philipose. It was the desire of His Holiness to stay at Dadar Orthodox Church but due to the Pope's insistence the Catholicose stayed at the Palace of Cardinal Gracious.

Both the Heads of the churches met there twice. In the private meeting held in the private room of the Cardinal, H.H. The Pope, H.H. the Catholicose, Cardinal and Fr. K. Philipose only did attend. In the second meeting A.M. Thomas, (Union Minister in those days) and K.M. Philip also attended. The relations between the Catholic and Malankara Churches were discussed. Both the Heads of Churches exchanged written messages, besides talking to each other. Fr. Philipose read the message of His Holiness, the Catholicose. The author in his book "Mar Augen Catholicose" has (described) the great summit, as the 'evening of happiness' in the history of Christian Church".

It says:-

His Holiness the Catholicose and Fr. K. Philipose were taking rest at the residence of K.M. Philip on arrival at Bombay and from there they went to the Woodhouse Bishop's Palace in a Royal Car at the

correct time. Secretary to the H.H. The Pope and Papal Representative in India came to the Car and welcomed His Holiness. Immediately His Holiness and Fr. K. Philipose were taken to the room of His Holiness the Pope in the second floor. Those were unforgettable, rare moments. The embrace of the East and West - the North and South Poles came together. The halo of radiant grace filled the room. It thrilled all who had assembled there when they witnessed the union of two heads of churches after centuries. Both the Heads of Churches who are well known for their humbleness and simplicity stood at the pinnacles of their spiritual experience. It was a re-union of brothers who had been estranged. It was the union of Ganges and Yamuna through which flows the Christian lives of strict meditation and prayer".

They embraced each other. H.H. The Pope himself made H.H. the Catholicose sit together on the same sofa. When they sat together, the Thrones of St. Peter and St. Thomas have joined together. Distinctions of thrones, power and position were not the criteria; only a unique relationship rested in love and mutual respect. H.H. the Catholicose told the Pope that he had come to Bombay ignoring his age, only because of his desire to meet H.H. the Pope. H.H. the Pope's face that radiated grace and virtue lit up

with heavenly happiness. On that solemn occasion the unseen waves of marvellous Christian love were beating in the hearts of both; they experienced great satisfaction and gratification. H.H. The Pope Paul invited H.H. The Catholicos to visit Rome and requested him to stay with him for some days. Cardinal Gracious and Fr. Philip only witnessed this heart-to-heart dialogue. The two spiritual leaders experienced the ecstasy of Tabore on that occasion.

These international conferences have helped to win due recognition for the Orthodox Church in international Christian circles; also it enabled our representatives to study the differences between churches objectively so that they could devise means of sinking their differences and uniting in a world body.

The discussions at Vienna helped to create an impression that the differences between the Catholic and Orthodox Churches are few. As H.H. Grace Mar Theophlus attended all these international conferences where he could raise the fame of the Malankara church, he is regarded as the first Ambassador of Indian Orthodox Church.

IN ANGAMALY

In the long history of the Malankara Orthodox Church two events stand out: 1958 Sept. 12 Friday Supreme Court Judgement and the Momentous mutual recognition of the high priests of the two warring factions held at old Seminary on Friday December 16, 1958. The litigation that had lasted for half a century came to an end and it became abundantly clear to one and all that no one could thereafter say that the orthodox priesthood wasn't properly ordained. All the priests and prelates of both the factions came under the Supreme head of the Malankara Orthodox Church. Heaven rejoiced.

The Angamaly Diocesan Metropolitan H.G. Mar Gregorios Vayaliparampil, who was a man of vision and an able administrator had guided his Diocese very bravely towards peace and unity in the Church. The Supreme Court Judgment had established that the Constitutions of the Malankara Orthodox Church and the Catholicate were valid. The Judgement also made it clear that the spiritual power of H.H. The Patriarch of Antioch over this Church had been superseded by the institution of Catholicate in India. In a pastoral epistle His Grace Mar Gregorios urged his diocese to abide by the judgment of the Supreme Court.

KALPANA / PASTORAL EPISTLE

Well beloved members of the Church:

All those who have the welfare and progress of the church at heart will agree that we need a proper system of administration. I am sending you a copy of the constitution with this epistle; I have received it from the Headquarters of the Church, as the constitution says uniformity of administration is essential. The election of office bearers of that Parish must be in accordance with this. Even the next election is delayed for about one year, let there be an election according to the guidelines in the constitution. This will be the approved constitution in all our churches within a year's time.

If you find any problems please let me know. We will try to find out a lawful solution to those problems. Any change may look difficult at first, but when handled with hope, will and blessedness you will be able to make acceptable to all concerned.

H.G. Mar Gregorios Vayaliparampil who was loyal to and a staunch supporter of the Patriarchal faction till 1958, made a successful visit to U.S.A. Soon after he returned on Nov. 6, 1960 he had a heart attack and His Grace passed away. Soon after the sad and unexpected demise

of Mar Gregorios, the administration of the Diocese came under the direct control of H.H. the Catholicose. H.G. Dr. Philipose Mar Theophilus was subsequently appointed as the head of the Angamaly Diocese by the Synod with the approval of the managing committee. On 25th Jan. 1967 the memorial day of H.G. Mar Athanasius whose holy remains were laid to rest at Thrikunnathu Seminary. H.G. Mar Theophilus took charge of the Diocese in the presence of a large gathering of priests and laymen. Immediately several plans for the development of the diocese were drafted and they were implemented with great efficiency and enthusiasm. The Metropolitan took interest in settling the differences of opinion that prevailed in certain parishes and in constructing certain new churches. The central office was reorganised and made more broad-based salary scales of the Priests were revised and the enhanced salaries were paid regularly from the Central Office. A proper scheme for transfer was introduced and implemented without fear or favour.

A few buildings were constructed and they were rented out for making the Centre self-sufficient in income. The Central office established legal claims on a lot of Church property. The 'Sabha Chandrika' a monthly which had stopped saw the light again. The revived spiritual organizations like Sunday School, Youth Movement, and Martha

Mariam Samajam began to function efficiently

The tomb of His Grace's predecessor was renovated, very beautifully as a recognition of his noble services. Dispensaries and orphanages came up. The U.P. School attached to the Kizhakkambalam Dayara was upgraded as High School and more plots of land were purchased and annexed. All this made the Dayara self-sufficient in income and resources.

A U.P. School in the name of Parumala St. Gregorios was started at Thottikkanam with His Grace's personal money for the benefit of the children of High Range settlers. To make the Church better disciplined and spiritually alive, quite a few young men have been attracted to theological education and priesthood. The theological studies were made compulsory by His Grace for the Priests of the Diocese.

The many-sided progress of the Diocese made some people jealous. Though some of the trusted priests and lay-leaders had changed sides, His Grace did not take a revengeful attitude to them. His Grace dealt with them with fatherly affection and compassion. He tried his level best to establish good relations with H.G. Metropolitan Aprem Aboodi who had come unauthorised to Malankara. It was about this time that Mar

Ignatious Yakub in one of his encyclicles challenged the ordination of St. Thomas (It has since been declared a heresy by reputed theologians). It caused a lot of confusion of thought among the clergy and laymen.

The Patriarch who had proclaimed in 1964 those who created dissensions in the Church would be turned into a pillar of salt had now cast to the winds the benefits of the hard-earned peace in the church. All right thinking people were stunned. Some people who belonged to the Patriarchal faction, who had disputed the priesthood of the Catholicose for 50 years, were now questioning the priesthood of St. Thomas. Some of our own people like endless litigation.

Apparently the Patriarch wanted to reestablish his spiritual supremacy over the Malankara church. With this object in view he excommunicated H.H. Mar Augen the Catholicose, and the Malankara Metropolitan without any reason. The Metropolitan and priests who had been ordained by the Patriarch had been excommunicated by the same dignitary later. The Patriarch subsequently ordained some uneducated priests as bishops. The Angamaly diocese is still suffering the consequences of this action. The newly ordained and appointed bishops in the Patriarch faction resorted to every possible means, fair and foul, to seize the property of the

diocese and take over several churches. attempts will be a blot on the history of the Church.

The Government's silence looked like connivance with the criminals. The incident of persecutions of priests loyal to the Metropolis, the burning of the car of the Metropolitan and attempts to seize the Diocesan Headquarters followed one after another.

On 21st Aug., 1976, H.G. Mar Theophilos had convened a meeting of the Youth Movement workers at Thrikkunnathu Seminary. The meeting was held at the church at Thrikkunnathu Seminary and while it was in progress, a few people from Kothamangalam under the leadership of Theophilos Mar Dionesius came to the place. The drunken mob of miscreants led by Mar Dionesius tried in vain to seize and take possession of the seminary. Because those inside had bolted the doors of the church from inside an ugly scene of violence and blood-shed was avoided. They tried to force entry into the church. Others resorted to stone-throwing. Still others abused the Metropolitan and his friends in words which don't bear repetition. Standing in the shade of tree in the courtyard Mar Dionesius gave leadership to the misdeeds of the drunken miscreants. But for the time

intervention of the authorities, it would have ended in bloody violence.

To protest against this incident, a meeting was arranged at Alwaye Friendship House owned by the Chatholic Church on 5th September. Though the police was informed in advance and the invitees given special entry passes, when the invitees and speakers came, Mar Dionesius, a few priests and about 500 people had occupied seats inside by hook or by crook. Alwaye Municipal Chairman U.J. Tharian was one among the speakers. The encroachers remained inside and the invitees and the speakers had to remain outside the Hall. The usurpers destroyed the chairs by breaking them into pieces. At last police intervened and sent them out and the protest meeting was also held up. When the miscreants set fire to H. Grace's car, they had in fact reduced to ashes the good relationship between Malankara and Antioch. Yet having burnt the car they spread the rumour that the car was burnt by the Metropolitan and seminary staff. Their efforts to tarnish his reputation failed miserably. The Metropolitan braved this calamity with the equanimity of a sage. The false cases filed by some of his opponents are a reflection on their integrity. They even got his bed-room sealed. All these incidents did not shake his firm faith in God and his sense of duty.

When the Metropolitan's car was stopped and when they tried to block His Grace's way, His Grace did not even get angry. With a smiling face, His Grace spoke to them. When all these attempts utterly failed, all their anger turned towards the secretary of the Metropolitan, who was also the Seminary Manager and Vicar of the church, Fr. Jacob Mannaraprayil. They threw stones on the house in which he lived with his family, on four occasions. The fifth time they broke into the house and seized Father Jacob. They assaulted him so badly that he had to be hospitalised for a month. They also set fire to his house. But by God's grace, nobody was in. In spite of all this, all his opponents have a wholesome respect for this brave priest. It is because of his loyalty to the cause. He is a pillar of strength to the church. He deserves the gratitude of the church for his deep loyalty to the unity and integrity of the church and the Catholicate. By word and deed, he inspires the people. They can't get their false claims to the seminary established by resorting to violence or by defying the judgements in force. It is time they told themselves that the grapes are sour. They keep changing their tactics from violence to a farce of fasting and prayer with the sole object of taking possession of the Seminary. All this will lead them nowhere. These are the ways of the children of darkness. There was a rare agitation about

burying a dead body. Although they were given permission to bury the dead, they said that the Metropolitan and the priest had denied permission. Their object was to disgrace His Grace and the Father and to cause them ill-fame, among the public and so they kept the dead body unburied until it was decomposed. Even this agitation was finally buried with the corpse. Following this they launched what they called the Great March. The church historians may record that the net result of the great march etc. led by Mar Dionesious who lives in Kothamangalam, was the closure of the seminary church from where prayers had pealed at least thrice a day. Plans were afoot to burn the seminary and to kill the Metropolitan. But due to the timely intervention of the police and the District Collector, nothing untoward happened. So the great March turned out to be a farce. While all this violent agitation was raging His Grace's mind was disturbed by another thought. The Metropolitan had in his cupboard Rs.80,000 collected for the Kunnamkulam Hospital. He was afraid that the marchers who were threatening to break into the seminary would make away with the money. In the meantime Fr. P.C. Cherian and Mr. P. Geevarghese, the founder of Kangazha Hospital had come there to visit His Grace. Metropolitan secretly handed over the amount to them and they took it to the people to whom it was meant. Nothing happened as feared. There was only a mild breeze in the place of storm.

For facilitating the worship of the faithful loyal to the Orthodox faith and traditions, Orthodox Centres with Chapels were built. Grace spent about Rs. 7 lakhs within 20 months for rural development providing self-employment for about 700 families, with some help from the Malankara Orthodox small Scale Fund. The projects made rapid progress because of the co-operation and enthusiasm of all the people concerned. His Grace laid the foundation stone for the St. Baselius Hospital at Kothamangalam. His Grace had an important role in the establishment of hospitals in Chelad, Thuruthippilly and Pothanika.

His Grace was terribly disturbed when Fr. George Paruthivayalil, who had been sent to the Orthodox Theological Seminary and was brought up as his protégé abused the Vicar of Sulok Church Fr. Paulose Poykkattil and also when he disobeyed the orders of the Metropolitan. When one's followers or close associates behaved like Judas who betrayed Jesus, he could only pray for them. When his heart was filled with sympathy and compassion, he could pray for them. When the very Rev. P.A. Paulose Cor-Episcopa convened an unauthorised meeting at Perumabavoor, it made the prevailing tense situation worse. When a few priests felt strongly that the presence of Mar Aprem Aboodi Metropolitan was essential for the unity and prosperity of the Diocese.

His Grace did not personally object to it. He took this conciliatory position because he felt he should act like his mentor His Holiness Baselius Geevarughese who had, on one occasion agreed to be reordained for the sake of peace and unity. While the dissidents made disturbance during a Holy Qurbana at Thrikkunnathu Seminary. His Grace only told them "Please be silent until this Holy Sacrifice is completed". Still the dissidents made a hugely pregnant lady to sit in the middle of the church and agitated.

All the activities of the dissidents cannot be mentioned here lest it should tarnish the reputation of the Orthodox Church and lower the standard of this biography. His Grace Mar Theophilus has helped to educate a lot of young people. Quite a few have now turned against His Grace. His Grace had arranged a job for a young man. His father was there with the dissidents when they looked the bedroom and sealed it. And it was he who supplied the sealing wax. On seeing this, His Grace felt very bad and said to him "Sir. You were there to nail my coffin". Mathappan, Peon of Nedumbassery School of which H.G. was the Manager wrote a false cheque for Rs. 7000/- and encashed it by forging the signature of His Grace. Headmaster of the school Fr. K.V. Thariyan reported the matter to His Grace. When enquiries were conducted, the dissident group and its local

leader Fr. Alexander Mangattumpallil came forward to save the peon. They made a false statement that the money was stolen by Fr. Jacob Mannaraj. Finally the peon was fined Rs. 1000/- and sentenced to a year's imprisonment.

Kizhakkambalam Bethlahem Convent orphanage and the services of the nuns could be looked upon as a few lovely flowers in the midst of this thorny jungle. His Grace has done similar service in other fields as well. His Grace is particularly attentive to the activities of C.S. Asram, Thadakkavayal, Coimbatore where for the last 25 years he has been serving as the Visitor Bishop. His Grace's affection, respect and gratitude for Bishop Walsh and Mrs. Walsh are beyond words. His Grace always remembers with gratitude the services rendered by Bishop Walsh to MGOCSM. H.G. Mar Theophilos had maintained a very close relationship with Fr. K.C. Varghese the first Acharya of the Asram. His Grace has extended his helping hand for the development of Bishop Walsh Memorial Hospital and the construction of Fr. K.C. Varghese Memorial Ward there.

His Grace is the President of the Governing body of the Always Fellowship House. He is giving proper guidance to the members of the governing board who are sincere and loyal to the church also. Besides these busy engagements

His Grace represents the Indian Orthodox Church in the Council of Vellore Christian Medical College. His many sided activities and the long journeys have given physical vigour and a new spirit to His Grace at his advanced age.

THE BOMBAY DIOCESE

When the small Malankara Orthodox Church grew and grew to become the Indian Orthodox Church, several dioceses had to be established outside Kerala. The first among them was the Diocese of Bombay which was founded in 1971. The parishes under the diocese at its inception were scattered about in five continents. So in 1979, it had to be divided into Bombay Diocese and American Diocese. With this development the parishes in the Gulf States came under different dioceses. Bahrain, Doha and Saudi Arabia came within the jurisdiction of Bombay

In 1979, the Synod put His Grace in charge of the Bombay Diocese as well. His Grace instituted several schemes to bring about the rapid progress of the Diocese which was spread over Maharashtra, Gujarat and Goa.

To begin with, worship was confined to the Dadar church. But when adherents of the Orthodox Church flooded into this sprawling metropolis, new parishes came up in Malad, Mulund, Thane, Chembour. Subsequently Dadar was split up for the convenience of the parishioners to form new parishes in Kalina, Andheri, Boriville, Basin Road, Kalyan, Ambernath, making Bombay Diocese one of 11 metropolitan parishes.

Minor differences in the parishes and between them could be amicably settled by the timely intervention of His Grace and the Bombay diocese with a number of several parishes under it, flourished.

The diocese has its Cathedral at Dadar. Though it is reputed to be a big parish, it has only 600 members. Bombay is one of the few cities outside Kerala where they have been able to build their own church. A make-shift church built in 1951 was consecrated by the late His Holiness Geevarghese II, the then Head of the Church and Catholicose. The Bombay Diocese which had at its inception only 150 members has now grown into a big diocese with 11 parishes under it. It is no small achievement. The new Cathedral complex comprising a parsonage a Bishop's palace, a dispensary, a School for orphans, a Medical centre etc. are being built at an estimated cost of 40 lakhs.

His Grace took over the management of the school in Kalyan which was originally started by the Dadar church. It is making rapid progress and has classes upto the 10th Standard.

There are fairly good churches in Chembur and Malad. The Parishes in Muland, Basin Road and Ambarnath have built their own churches. In

Kalyan they use the school-building as church well. In other places Sunday Service is held the help of the Church of North India and Catholic Church. They have built a church of own in Ahmedabad. In places like Mahasine Gandhidam they have started building church. In Baroda the same building serves the double purpose of being a school on weekdays and church on Sundays.

The wealthiest parish within the jurisdiction of the Bombay diocese is in Bahrain. The Malankara Orthodox Church in the Gulf State was built in Bahrain. Last year H.G. his Eminence conducted the Easter Service in the Bahrain church and paved the way for greater harmony and co-operation among the members of the church.

Bombay Diocese is doing excellent service in the field of education. The school, the diocese runs maintains a high standard. The school in Baroda has been upgraded as a Junior College. It is managed by a reputed educational trust. Besides the college, the parish has its own primary school.

His Grace wishes to exploit fully the scope of expanding the educational work of the Diocese in Gujarat. The schools in Ahmedabad and Rajkot are part of this venture.

Legend has it that St. Thomas walked the streets of Kalyan. It is His Grace's wish that Kalyan should become a tower of light and life for the church. That is why the Metropolitan took over the management of the Kalyan school. Several new buildings are being built for the school. It is his intention to build a Convent close to the school and make it an affiliate of the Always Bethlehem Convent so that the school could be managed by the Convent. It would also facilitate the humanitarian activities of the diocese.

That one of our late Metropolitans is enshrined in Goa is a little known fact. About 80 years ago, a lot of Roman Catholics from the Goa-Mangalapuram Diocese joined the Malankara Orthodox Church. Fr. Alvaris of Goa was their leader. Not long after he joined our church, three bishops of our church Mar Dionesius Pulikottil, Mar Athenasius Kadavil, Mar Gregorios Parumala - ordained him Metropolitan and at his ordination he took the name Alvaris Julios. His seat was Goa. He was an author and an able administrator.

When the Pope excommunicated him, a lot of his supporters and friends deserted him and rejoined the Catholic Church. That our church did not give the help he needed is a reflection on our church. He died soon after. As the Malankara Orthodox church could do little defying the

dominance of the powerful Catholic Church Metropolitan had to be buried in Goa Municipal Cemetery. Since then the Malankara Orthodox Church hasn't paid any attention to Goa.

Recently on the initiative of Fr. T.A. the late Metropolitan's bones were interred in the new church of Vasco. His Grace Mar Theophilos held his burial service at the place where the bones were entombed on September 24, 1981. This is a matter of pride for the Diocese of Bombay. Eventually the place will become a sought-after shrine for thousands of pilgrims.

Among those who joined the Orthodox Church along with Metropolitan Alvaris are the adherents of our church in Brahmavar. Of about 300 are in Bombay. Though they are distant from our church, they are a class by themselves. However the church in Dadar is able to meet their spiritual needs. Fr. Varughese of Brahmavar visits them once a month. A special service is held for them in Dadar once a month. As they are a prosperous community, they are quite pleased with the special attention they receive from the Church of Grace.

So far they haven't been able to buy a Bishop's house in Bombay. They have acquired about 1500 square meters of land close to

Bombay beach. As soon as they raise the requisite funds, the construction will begin.

If they continue to build new churches for every residential area where they have a sizeable Orthodox Syrian Community good many new churches will rise in this sprawling Metropolis. Thanks mainly to the vision and generosity of His grace the Bombay Diocese is making rapid progress.

It was in 1979 that His Grace took charge of the Bombay Diocese. His immediate concern was to build a Bishopric and the St. Mary's multi-purpose school adjacent to it. The construction of the school building started in 1986. The Bishop's house is an impressive building in a 5-acre campus, in the new Vashi township of new Bombay.

When he took over there were only 10 churches in this Metropolitan diocese; now there are 18. There were only 27 churches in the diocese as a whole when His Grace took over. Now there are 52 churches and 13 congregations. They include some imposing churches. The number of schools has risen to 13. There are dispensaries attached to some of the churches. The diocese has instituted a sick Aid Fund, a Marriage Aid Fund, Mar Theophilus Education Scholarship etc.

Now the projects for Social Service being planned and implemented. Four acres of land in Valsad has come as a gift to make such project feasible. A grand project for social service that is being planned in Maharashtra must be a matter of pride for the entire Malankara Church. For this purpose 90 acres of land will shortly be acquired.

It is a matter of credit for the diocese that it was the first among the dioceses outside Kerala to implement the scheme of paying the clergy directly from the diocesan office. It came into force in July 1994.

Another significant achievement was that he was able to secure the services of Geevarughese Mar Cocrilose as his trusted and devoted assistant. Their devotion to each other is a model of father-son relationship.

On his initiative the heads of all churches in Bombay meet regularly once in three months.

STUDENT MOVEMENT

The Orthodox Student Movement has played a crucial role in the recent history of our church. At its modest beginning in Madras about 90 years ago, it was called Syrian Student Conference. At its inception its declared aim was to cater to the socio-spiritual needs of our boys and girls who had gone in for higher education. Having enlisted the support of a very large number of university students and established itself as a strong movement it has now spread to high schools as well. It was the Student Movement that gave most of our leaders the requisite inspiration to serve the church with selfless devotion.

The first meeting of the Syrian Students Conference attended by 300 delegates was held at Thiruvalla Balika Madom in 1908. It was a group of distinguished Syrian students in Madras - A.A. Paul, C.T. Varghese, K.J. Jacob, P.A. Abraham, E.J. Philipose, K.C. Chacko, C.O. Oommen, T.T. Mathew - who brought this idea to the notice of Pulikottil Mar Dionesius and sought his blessings and permission to launch the Movement. Among its earliest leaders were V. J. Geevarghese Ramban, who later became Vattasseril Mar Dionesius, Kadavil Paulose Ramban who later became Mar Athanasius of Alwaye, Dn. P.T. Varghese who later

became Mar Ivanios, K.C. Mammen Mappillai and Engineer K. K. Kuruvilla. From 1911 the Oxford Mission Fathers gave the Movement proper leadership. As some of these men such as Fr. Homes, Fr. Shore and Bishop Pakenham Walsh were saintly figures, the movement drew its spiritual strength from them. Though evangelical mission was among its declared objectives from its beginnings, Parish mission started much later. Its publication called "The Bible Teacher" was started as an evangelical venture in 1910. Its teaching mission began only in 1959. Its work among medical students and medical auxiliary students has helped them imbibe a spirit of service. From 1922 there have been annual conferences for university students. It was Fr. P.T. Varghese who took the initiative in organising the Conferences in those early years. The movement has made commendable progress in the last 75 years.

The success of the first conference encouraged the organizers to make it an annual event. It became a meeting place for students from the northern and southern districts. When the second conference was about to be held, Metropolitan Dionesius of Pulikottil passed away. After his death, Vattasseril Mar Deionesis, Mar Philoxenos and Alexios Mar Theodosius, became its Presidents

in succession. The endless litigation in the Church made these years one of the worst periods in the history of the church.

From 1953 to 1967, Daniel Mar Pelexinos gave the movement very strong leadership. It was in his days that it became a real movement. The movement made rapid progress under his dynamic leadership and it spread its activities to various spheres of our life. It held its Silver Jubilee in 1933 and Golden Jubilee in 1958 at Trivandrum. It is a matter of pride for me to have had the chance of editing and publishing its golden jubilee souvenir. The episcopal synod at its meeting in 1968 asked H.G. Dr. Philipose Mar Theopilus to assume the leadership of Mar Gregorios Orthodox Christian Student Movement. His Grace has been associated with the Movement since his boyhood. While he was a Secondary school student, he had the opportunity to listen to the speeches of Mar Ivanios of Bethany which kindled in him a thirst for divine ministry.

Dn. Philipose was the General Secretary of the Syrian Student Conference in the early 1940s under the Presidentship of Mar Theodosius. When Dn. Philipose went abroad for higher studies, he had (the occasion) to interact with the European Christian Youth and their activities there, which

gave him a clear vision of similar activities here. He felt the need for a team of regular workers with decent income to support them) The Diamond jubilee of the MGOCSM was celebrated at Kottayam in 1969. To mark the occasion, the foundation stone was laid for the first student centre at the M.D. Hostel premises by H.H. Baselius Augen I, Catholicose of the East. M.D. Hostel was declared, the first Student Centre. The new building was completed and consecrated in 1973. His Grace Dr. Theophilus received generous contributions from his foreign friends for the construction of this building. Within a short time a book shop and a publishing house were started at the centre. The Headquarters of the MGOCSM functions here.

The Kottayam centre acted as a catalyst for the second centre at Trivandrum and the new centre is close to the University College. Within a decade, a five-storeyed building annexe was constructed. In addition to securing loans from the state Bank of India MGOCSM also raised funds for the project. All the floors have been rented out and the loans have been repaid fully. The income from this building has boosted the work of MGOCSM. The services rendered by Fr. M.C. Cherian, T. N. Kuriakose, O. George and E.J. Markose in connection with the new building

construction will always be gratefully remembered. The services of the Trivandrum Centre, in running the Rehabilitation Centre for the Blind are commendable. The Student Movement under the leadership of His Grace is keen to open similar centres in Bombay, Madras, Pune, Ernakulam and Quilon.

So far as the Student Movement was concerned, the problems created by the old antiquated dissidents in Angamaly turned out to be a blessing in disguise. It was because of them that the Metropolitan was able to devote much of his time and energy for guiding the destinies of the Movement. He made it a source of inspiration and a school for the spiritual training of our youth; and his zealous commitment to this cause has given this 75 year old Metropolitan the health and vigour of a 25 year old man. In this connection I must say that the services of Fr. N.M. Thomas, M.Thommen, H.G. Dr. Paulose Mar Gregorious as General Secretaries for several terms are commendable.

The Platinum Jubilee celebrations of the Movement held at old Seminary, Kottayam were presided over by the Architect and President of the Movement H.G. Mar Theophilus himself. C.M. Stephen who was then a Central Cabinet

Minister vividly described the contributions of the Movement to the church. During the long years when H.G. Mar Theophilus was the President of the Movement, some exceptionally able and energetic men such as Fr. Philipose Thomas, Dn. K.O. Abraham. Fr. P.C. Cherian, Fr. George Kurian served as General Secretaries. Fr. George Kurian, General Secretary of the Movement has said recently that he has not seen a leader who inspires greater confidence in his associates and gives them greater freedom of action than His Grace. To quote his own words "One could count on his support and guidance. It is a rare quality".

The Third student centre at Alwaye opened on the 82nd birthday of Mar Theophilus is yet another milestone in the history of the Movement. Thirumeni contributed money from his personal fund to purchase the land for the Alwaye centre. A big amount was collected from the students under the name 'Operation Silpi', A two-storeyed building has been built with the amount. The devoted work of N. P. Abraham and Prof. Abraham Mathew for the completion of the Alwaye centre deserves special mention. The Alwaye centered Career Information Guidance Institute (CIGI), which has been organizing Campus Cream Contests since 1993 for college students has really equipped

our students to take competitive examinations with confidence.

It has been Thirumeni's dream to have an Audio-Visual Communication wing for the Movement. Dn. Philip Kuruvilla who has the dynamism to carry out this type of technical work fulfilled this dream. A documentary film on Parumala Thirumeni in Malayalam and another in English titled "Behold a Saint" are the first video productions of the Movement.

A third video film on Holy Qurbana (in English and Malayalam named Holy, Holy, Holy) is another production of the Movement. Various audio cassettes have also been released. The Movement wishes to establish an audio-video recording studio in the near future.

The year 1994-95 was celebrated as the "Sathabhisheka Varsha" of the President. To commemorate the occasion several new activities have been devised. Fr. Dr. C.K. Rajan from New York, who is a good friend of Thirumeni and a well-wisher of the MGOCSM has contributed Rs. 83000/- to start an endowment fund for educational Scholarship. Now MGOCSM has a deposit of Rs. 2 Lakhs as scholarship fund.

The MGOCSM can be proud of its numerous friends, past and present. An attempt was made recently to bring together senior friends in and around Ernakulam by organizing monthly lecture series. It was a grand success. Efforts are under way to bring out a Directory of the Senior friends.

The President's ecumenical outlook has earned many friends for the Church and the Movement. During his visits to Vellore to attend CMC council meetings, Dr. Daleep Mukherjee met him; when Dr. Mukerji became the general secretary of CMAI, the Movement received a lost of privileges. Several meetings had been hosted mainly for medical students, which were sponsored by CMAI.

We place on record our gratitude to AIACHE for providing us the resource persons and help for conducting conferences.

Though the Bible Society of India started its Kerala auxiliary on the request of Church leaders like Fr. Philipose (H.G. Mar Theophilus), Our church didn't play an active part in its day-to-day affairs till recently. The MGOCSM has established a close relationship with the Bible Society. The Orthodox Christians' Bible Reading Card has been printed by the Bible Society since 1988. The

General Secretary of the Bible Society of India. Dr.B.K. Pramanik attended two of the recent annual conferences of the MGOCSM as resource person and inspired the youth with his edifying speech. Fr. John Thomas the General Secretary of the MGOCSM is the present Chairperson of the youth wing of the Bible Society.

Fr. John Thomas, assumed charge as the General Secretary of the Movement in 1986, when his predecessor Fr. George Kurian (H.G. Geevarghese Mar Coorilos) went to London for higher studies. He had the opportunity to visit various student and youth organisations and monasteries in Europe. This has helped the Movement to build up friendly relations with organisations of various Churches in Europe.

Every year, two delegates of MGOCSM attend the Taize Camp in France. MGOCSM and the Orthodox Youth Movement of India are members of SYNDESMOS which is a Youth fellowship of the Orthodox Churches. The Oriental Churches has become federated members of the SYNDESMOS since 1992. Fr. John Thomas is the present Vice-President from the federated members. Full membership depends on the full participation of the Byzantine and Oriental Orthodox Churches.

Two important programmes of the Movement are the pre and post SSLC orientation camps. The pre SSLC programme was started in 1980 and the latter, in 1989. Both programmes are conducted at two centres, one at Kottayam and the other at Alwaye. Prof. Josph Alexander is the moving spirit behind this laudable project. Every year 50-60 students from all over Kerala are admitted to each programme. These programmes have been started with a view to making our bright students do better in their academic field and in life and also to make them loyal and committed to the church. The Curriculum is revised from time to time. Meetings of students who have attended such programmes are held every year for follow-up work.

These are only some of the activities under the dynamic leadership of H.G. Dr. Philipose Mar Theophilus. The MGOCSM has been very active in its fight against drug abuse and alcoholism. Under DADA (Drive Against Drugs and Alcoholism) pamphlets have been published and distributed among the students. The greatest service of the MGOCSM is that it brings our students and youth closer to the Church and Faith and helps them live as true Christians. The work done by the Movement among the students act like a protective

cover against the onslaught of modern consumer, culture and materialistic civilisation.

The Movement has a lot more to do. The Church is confident that with Thirumeni's vision MGOCSM will be able to render still more glorious service in the 21st century.

POST SCRIPT

His Grace Dr. Philipose Mar Theophilous passed away at Kolencherry Medical Mission Hospital at 8.30 P.M. on Sunday 28th, September 1997. Though I knew that His Grace's end was near when it came it was a great shock. It was much like one's aged father dying. My sorrow was all the more deep because his death occurred before I could publish his biography in English. I had the long cherished hope of presenting the English version to His Grace and winning his benign smile as a mark of his gratitude. That was the reward I sought more than anything else.

H.H. the Catholicose and the leaders of the church, for reasons best known to them decided that the mortal remains of His Grace should be interred at the Thrikunneth Seminary Chapel. This was not, I am sorry to say, in accordance with the clearly expressed wishes of the departed Metropolitan because he had told me in his last days that he wanted his dead body to be interred at Old Seminary, Kottayam. This would have been more in keeping with the fitness of things because His Grace quintessentially belonged to Kottayam. I must say that dead or alive he belongs to Kottayam for all eternity. He was born and brought up in Kottayam. He was the young dynamic vicar of Cheriapally. He was the architect

and principal of the Modern Orthodox Theological Seminary. The Church should have honoured so great a leader by making the Seminary his final resting place..

METROPOLITAN INTERRED

Sept. 30th, 1997 Amid elaborate ceremonies, religious rites, wailing by devotees the body of Philipose Mar Theophilos, Metropolitan of the Angamaly and Mumbai dioceses of the Malankara Orthodox Syrian Church, was laid to rest on Tuesday afternoon.

The body of the spiritual leader was interred in a mausoleum raised adjacent to the Thrikkunnath Seminary chapel Aluva. His predecessors, Kadavil Paulos Mar Athanasios and Vayaliparambil Geevarghese Mar Gregorios, had been interred inside the chapel.

The interment rites ended a little after 4p.m. The Catholicos of the East, Moran Mar Baselius Marthoma Mathew II, who is the constitutional head of the Malankara Orthodox Syrian Church, the Catholicos-designate Thomas Mar Thimothios; many of the bishops of the Orthodox Church; Bishops of other Churches; leaders of congregations; and heads of laity organisations and church institutions attended the funeral. Bishop Geevarghese Mar Osthathiose of Niranam Diocese; Bishop Geevarghese Mar Diascoros of Thiruvananthapuram; Bishop Paulos Mar Milithos of Kunnamkulam; Bishop Thomas Mar Athanasius of Kandanad and the Bishop of the Chaldean Syrian Church,

Thrissur, Dr. Mar Aprem were among the senior bishops who took part in the ceremonies. The mourners also included thousands of community members as well as members from other Christian communities.

The Metropolitan who had died on Sunday at Kolencherry was brought to Thrikkunnath seminary in a large funeral procession of vehicles on Monday. The body was kept open at the seminary for people to offer their last respects. A stream of mourners paid tributes on Tuesday morning, including Cardinal Antony Padiyara and Arch Bishop Varkey Vithayathil of the Syro Malabar Church.

An important ceremony on Tuesday was 'Nagarikaanikkal' with the body kept in a sitting position in a ceremonial chair and dressed in the Metropolitan's ceremonial robes and ornaments. The Nagarikaanikkal is to say farewell to the people in the town. It started at 11.30 a.m. and ended at 2 p.m.

After this, the body was brought to the seminary for the final rites. A funeral service, lasting one hour, was held before the body was interred.

The meeting held immediately after the burial service under the presidentship of the Catholicose condoled the demise of Mar Theophilus who did yeoman service to his ancient and resurgent Orthodox Church of India.



Darshan of the body in a specially decked carriage



A view of the Priests who attended the solemn
funeral service



The bereaved flock throng to have the final glimpse
of their great shepherd.



Our beloved Thirumeni bids farewell to his church and members till we meet again.



H.H. Baselius Marthoma Mathews II, the Catholicose of the
East paying last tributes



The funeral procession carrying the body of

H.G. Dr. Philipose Mar Theophilus bidding adieu to Aluva City



"Dear my beloved ones....., Remember me in your
prayers.... my spirit will be with you always"



"Our Thirumeni appacha, go in peace
please pray for us"

Dr. PHILIPOSE MAR THEOPHILUS THE AMBASSADOR OF MALANKARA CHURCH



His Holiness Baselios Marthoma Mathews II, the Catholicose of the East felicitates Mar Theophilus and C designate Thomas Mar Timothiose on the occasion of the 31st Anniversary of their consecration on 2



H.G. Dr. Philinose Mar Theophilus is looking on with great pleasure as H.H. the Catholicose felicitates