

# Concerning the Apostolic Christians

ARCHBISHOP AUGUSTINE W. KANDATHIL [WARKEY];  
Archbishop's house,  
Ernakulam,  
Travancore-Cochin, India.\*

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**Contents**

I	Introduction	1
II	The language	1
III	Short ceremonies	2
IV	The language of the present Liturgy	2
V	The individuality of our Rite	5
VI	Reformation of the Liturgy	5
VII	A liturgical committee	6
VIII	Conclusion	6
A	The origin of Apostolic Christians of India in Eastern Aryandom	7
B	The division of the ancient Christians of Malabar into Northists and Southists in 345 due to endogamous Chaldean immigrants	7
C	Apostolic and Semitic rites	8
D	Apostolic Christians and the Indian Aryan rite	9
E	Apostolic Christian vs. Syrian Christian / Syriac Christian	10
F	Arabia, the Levant, Egypt {/Egypt}, Anatolia, Mesopotamia, Persia, Arabs, Turks, Turco-Mongols, and Muhammadanism	11
G	Letter communicating the wishes of Leo PP. XIII to Bp. Aloysius M. Pareparambil, 1897	13
H	Letter of the bishops of the Apostolic church, 1938	14

## I Introduction

I have received through the Internunciature the draft copies of the new Missal and Pontifical which have been prepared at Rome under the able guidance of Your Eminence. We are deeply indebted to Your Eminence for the admirable zeal and enthusiasm which Your Eminence shows for the progress and welfare of our Rite. We deeply appreciate the paternal regard you have for us. Your Eminence's name will go down to posterity as that of one who has done immense service to the Syro-Malabar Church.<sup>1</sup> May Your Eminence's noble efforts produce abundant good results. I promise Your Eminence our whole-hearted support and coöperation in all your endeavours that will tend to the good of our Church and foster the religious sentiments of our people.

We are very happy that Your Eminence has taken the initiative to bring about a timely and beneficial reformation in our Liturgy. We note with joy that in the draft which Your Eminence has sent us, there are so many points which will help our people greatly.

Your Eminence has tried to make our Liturgy more devotional and popular.

The introduction of vernacular in the Liturgy will be, no doubt, greatly appreciated by all. Now the people will be able to have a liturgical worship in a language which they can understand and appreciate.<sup>2</sup>

This will enable the people to take active part with the clergy in the liturgical worship, for which they are clamouring.

Your Eminence has very wisely introduced a lot of singing in the Liturgy. This has made it interesting, attractive, and devotional, and will foster the piety of the clergy as well as the faithful.

## II The language

Your Eminence has asked to express our opinion regarding the language of the Pontifical. I beg to submit humbly the following remarks:

1. The Malayalam language used in the Pontifical could be improved and made more classical.
2. Already there is the complaint that the Malayalam used by the Christians is very poor and antiquated. Many of the prayers written long ago and even by foreigners who knew very little of Malayalam are still being used. A good many books of Christian literature adopt the same language. The educated Hindus look down upon us with contempt on this account, and call our language 'Mappillai Malayalam', i. e., 'Christian Malayalam'.
3. Our Catholics are now in general very much advanced educationally. There are also thousands of graduates of various Universities among them. If in future too we continue

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<sup>1</sup>the Apostolic church.

<sup>2</sup>Abp. Kandathil began the steps for establishing the use of the language of the Malabar coast / Kerala / Kingdoms of Cochin and Travancore / English Malabar {Malabar district}, Malayalam, in the liturgy instead of the Syriac that was then in use (this was implemented in 1962, posthumously, too late; cf. Section C).

to use poor and antiquated language for worship, it will surely tend to lessen the devotion of the people. The educated persons may even be tempted to keep away from the divine worship on account of this. It will also hinder the conversion of the Hindus who keep a very high standard in literature and have an aversion to our present way of expressing religious ideas.

4. The Latins in Malabar too may soon have the vernacular in their Liturgy. Undoubtedly they will see to it that the language they use is modern and attractive. We the Orientals<sup>3</sup> alone, who are mostly high class people and in general better educated, will lag behind and will be an object of contempt and derision.

5. The Jacobites<sup>4</sup> of Malabar, it may be noted, had set up a committee of experts in Malayalam language including even Hindus, in order to formulate their liturgical prayers in an elegant and beautiful language. The Syro-Malankara Rite<sup>5</sup> as converts also makes use of the same prayers to a great extent.

6. We feel therefore that it is good for us also that we make our liturgical prayers according to the classical style of the Malayalam language. They will be appreciated by all. Some years ago the Bishops both Syrian and Latin had appointed a commission to see to the improvement of our language in the prayers. But it did not continue the work for various reasons.

### III Short ceremonies

1. It is a great necessity that our religious ceremonies be short and attractive.

2. *People.* The present generation is too busy and they have no patience to attend long religious ceremonies. Unless they are short, people would try to avoid them, as far as possible, or attend only some portions, coming late or leaving before the end, as some of them do at present.

3. The Latin ceremonies are even now comparatively shorter than ours.

4. We learn that they are going to be shortened still more.

5. In these circumstances, if our ceremonies are also not shortened, our people will be tempted, as at present, to attend the Latin churches for services, notwithstanding common singing etc.

6. Thus our churches will be deserted. People will lose their enthusiasm and love for the Syriac liturgy.<sup>6</sup> It will indeed be painful for us, and none the less for Your Eminence.

7. *Our Priests* in charge of souls, unlike the monks remaining in the monasteries, are also overburdened with various pastoral duties.

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<sup>3</sup>Oriental or Eastern, term used by some Vatican offices for the Apostolic Christians, and also for some others, sometimes conflating it with the Chaldaean church, sometimes called the Nestorian Church of the East.

<sup>4</sup>Jacobites / Puthencoor / പുത്തൻകൂർ / പുത്തൻകൂറുകാർ in the Antiochene tradition.

<sup>5</sup>Reunited Jacobites / Reunited Puthencoor / പുനരൊക്യൂപ്പെട്ട പുത്തൻകൂർ / പുനരൊക്യൂപ്പെട്ട പുത്തൻകൂറുകാർ in the Antiochene tradition.

<sup>6</sup>the Apostolic liturgy.

8. They are much more than in former times.
9. Many of them have to say two and sometimes even three Masses every Sunday. In some cases, each of these Masses has to be said in churches several miles apart. In most cases they will have to reach the stations walking.
10. At every such Mass, the priests have to preach sermons comprising homily and catechism classes for adults.
11. After Masses there have to be catechism classes for children.
12. The priests have to conduct various pious associations in each parish such as Sodalties, Legion of Mary, Catholic Action, Vincent de Paul society, Mothers's association, Altar boys's association, etc.
13. Much of the priests's time is also taken for the administration of the sacraments, such as Baptisms, Marriages, and Confessions, for which they will have to spend several hours in the confessional.
14. They will have to conduct also Parish administration council meetings to consult together various means of executing difficult works.
15. All these duties have to be done practically on every Sunday and almost all the weekdays.
16. Besides, our priests are also in charge of the parochial schools under government control.
17. They are bothered with endless correspondence with the government regarding the schools.
18. There are, besides, various charitable institutions such as hospitals, dispensaries, homes for the aged, orphanages, etc. Priests have to be in charge of these as well and also religious houses of sisters, besides visiting all the houses of the parishioners throughout the year.
19. Therefore, unless the Mass and other ceremonies be short, our priests and people will be put to great difficulties and their piety and devotion will be affected unfavourably. The above-said necessary works will have to suffer and the faithful may drift away.
20. If the text of the Mass which has been sent to us is to be translated into Malayalam as it should be, it would take much more time than at present to say it devotionally, as expressions in Malayalam will be longer.
21. It is *not only the Mass* that has to be shortened, but the *Pontifical*, the *Breviary*, and the *Ritual* as well; in short all *Liturgical functions*.

## IV The language of the present Liturgy

1. We are pure Indians, born and brought up in India.
2. We have no connexions with Syrians in Syria and other places. We are racially Indians,<sup>7</sup> a good part of our forefathers having been converted from high-caste Hindus<sup>8</sup> of Malabar by

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<sup>7</sup>of the Aryan race.

<sup>8</sup>Aryans.

St. Thomas;<sup>9</sup> hence we are known as St. Thomas Christians.<sup>10</sup> From the time of St. Thomas, our people were having their Liturgy in their own national language,<sup>11</sup> except perhaps some essential parts in Syriac, introduced by St. Thomas.

3. When the St. Thomas Christians had no priests to perform these Liturgical functions due to persecution and such other adverse circumstances, our people were only participating in the liturgical functions, performed by the Syrian priests who came to Malabar towards the middle of the 4<sup>th</sup> century.<sup>12</sup> Still our people remained pure Indians saying their prayers in their own tongue.

4. Even when they were under Portuguese domination,<sup>13</sup> they were clamouring for their own Bishops, priests, and their own Liturgy.

5. The Syro-Malabar Rite<sup>14</sup>, as distinct<sup>15</sup> from the pure Chaldæan rite<sup>16</sup>, is about 3½ centuries old and has been recognised as a distinct rite. Through the letter to Your Eminence on 6 Dec. 1938<sup>17</sup>, all the members of our Hierarchy had expressed our idea that we do not desire to have recourse to the pure Chaldæan rite.

6. We are Syrians only by name, just as the Latins here are Latins only in name, as they are generally Indians.

7. We do not know the Syriac language.

8. The Syriac as well as the Latin languages are entirely foreign to our people. Our priests out of necessity study these languages with great difficulty. Still many of them know very little of Syriac, as it is used only in Liturgy. Many of them do not understand the prayers etc. Hence no piety can be fostered. This is also one reason to have the Malayalam language, which idea Your Eminence has grasped.

9. Our people do want to participate in the divine worship actively and intelligently and they clamour for it. Your Eminence has taken the initiative to satisfy them both, clergy and laity, as has been done in the proposed Pontifical. Hence it is of great utility that the Malayalam language be used as far as possible in the Liturgy. The essential parts alone should be put in Syriac.

10. This will undoubtedly help to foster the devotion of the people.

11. Your Eminence should be praised for restoring this beautiful custom of intelligible popular Liturgy.

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<sup>9</sup>the Apostle Thomas, who arrived at the Malabar coast in the first century (52).

<sup>10</sup>the Apostolic Christians.

<sup>11</sup>the Apostolic rite, Indian and Aryan.

<sup>12</sup>the Southists under Kinayi Mar Thoma in 345, beginning the Chaldæan yoke / Syriac yoke / Syrian yoke.

<sup>13</sup>beginning in 1599 with the Synod of Diamper.

<sup>14</sup>Term used by various Vatican offices for the Apostolic rite.

<sup>15</sup>since the Synod of Diamper, 1599.

<sup>16</sup>a Semitic rite.

<sup>17</sup>cf. Section H.

## V The individuality of our Rite

1. Our Rite, the Syro-Malabar Rite<sup>18</sup>, has been established and recognised by the Roman Pontiffs as an independent and unique Rite.
2. We have ceased to have any connexion with the Syro-Chaldæans long ago. We were ordered so with severe injunctions, noting it as rebellion against the Church.<sup>19</sup>
3. Ever since the appointment of Bishops of our Hierarchy by Leo PP. XIII, we have made great progress.
4. Now we are undoubtedly far ahead of the Syro-Chaldæans educationally, culturally, and religiously.
5. Therefore we want to keep up the independence and the specific character of our Rite by all means.
6. If strange and unusual ceremonies are introduced in the Liturgy, neither the people nor the clergy, except perhaps some monks who have no duty to work outside for saving souls, would like them. It will not in any way help foster the devotion of the faithful who are now handicapped with a lot of things.
7. The Jacobite ceremonies are of late introduction. Our people hate them as heretic. But if we follow the same ceremonies or something similar to it, we do not think that the people would appreciate it. Our people would think that we are following Jacobites. Jacobites themselves would think so.

## VI Reformation of the Liturgy

1. We do admit that the reformation of the Liturgy is desirable and necessary.
2. But the most important factor that should be taken into consideration is, how far the reformation would tend to foster the devotion and religious sentiments of the people.
3. The Latin Liturgy has not failed to make convenient adaptations and modifications throughout the centuries.
4. This readiness for adaptation has helped to keep the Latin Liturgy living and dynamic.
5. We want a reformation in our Liturgy that will help it to be living, dynamic, and progressive; that will help the conversion of Indians all over. They like Oriental songs.
6. We who are in daily contact with our people and know their sentiments and aspirations know what would serve their spiritual progress and what would not.
7. Restoring the old vestments like 'paina' etc. for Mass will not in any way help our people.
8. We live intermingled with Latins, and very often priests of our Rite officiate in churches of Latin Rite and vice versa.
9. Want of uniformity in vestments will cause much inconvenience to the priests of both Rites.

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<sup>18</sup>the Apostolic rite.

<sup>19</sup>cf. Section G.

10. There is nothing to gain by restoring the use of these antiquated vestments. On the contrary, our churches will have to suffer considerable financial loss if the present vestments are to be discarded.
11. Besides, in a hot country like India, such closed vestments will cause much inconvenience during the divine worship.
12. Regarding the host for the Mass, we have been using the unleavened bread for centuries.
13. If we are now forced to use the leavened, it will cause much inconvenience and will serve no purpose.
14. Communion in both species in such crowded churches like ours is practically impossible.
15. They are not in use here even among Jacobites.
16. Many of our churches are constructed in such a way that the use of sanctuary veil is rendered impossible.

## VII A liturgical committee

1. I am of the strong opinion that in order to make the reformation of the present Liturgy, which is so dear to Your Eminence's heart, satisfactorily, a committee of experts in Malayalam language should be set up.
2. If people from Malabar who are in daily contact with our people and know their ideas, aspirations, and customs well and those who are well-versed in the Malayalam language are included in the committee, the work can be accomplished to the entire satisfaction of all, clergy as well as laity. Pontifical, Missal, Breviary, and other Liturgical books should be perfected and completed as Your Eminence directs and published by Your Eminence himself.

## VIII Conclusion

1. It is the great confidence we have in Your Eminence and in Your Eminence's love and regard for us and for our Rite and Liturgy that gave me the courage to point out the above-mentioned facts.
2. If these points are overlooked and a liturgical reformation is brought about without regard for the above facts, we are afraid that the results may be undesirable and perhaps disastrous.
3. It may provoke some curiosity among people for some time. People may come to our churches for some time just to see what the new reformation is like. But this curiosity will fade away soon.
4. People would desert our churches in search of short and attractive ceremonies elsewhere.
5. The conversion work will be impeded.
6. Our Liturgy will lose all its attraction, and it may die slowly, the clergy and the people disregarding it.



*B THE DIVISION OF THE ANCIENT CHRISTIANS OF MALABAR INTO  
NORTHISTS AND SOUTHISTS IN 345 DUE TO ENDOGAMOUS CHALDÆAN  
IMMIGRANTS*

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7. The long ceremonies may be imposed on monks in the monasteries who are not to work outside in charge of souls.

8. If the Liturgy as it is, is to be observed by the secular clergy who are in charge of souls, they should be given freedom to omit a lot of them, so that it can be finished in a short time giving them time for other works; the same with the vestments.

## Appendix

### A The origin of the Apostolic Christians of India in Eastern Aryandom

The *Apostolic Christians* are the original converts made by *the Apostle Thomas* after arriving at the Malabar coast in the first century (52) (<http://kandathil.org/kandathil/kandathil.html#thomas>), as stated by their Archbishop (and incidentally, also by the Pope<sup>20</sup>).

I was born into this people.

The Apostolic church begun in 52 was (re-)founded in 1923 after having lost sovereignty and autonomy due to vicissitudes beginning in 345 and consequent subjugation over more than a millennium.

### B The division of the ancient Christians of Malabar into Northists and Southists in 345 due to endogamous Chaldæan immigrants

The majority of the Ancient Christians of Malabar are *Northists* {വടക്കുംഭാഗർ}, another name for the Apostolic Christians (c. 97%).

The *Southists* {തെക്കുംഭാഗർ}<sup>21</sup> are immigrants from Lower {Southern} Mesopotamia / Lower {Southern} Iraq / Chaldæa in the fourth century (345). The names Northist and Southist for this division is ancient, and the origin is not entirely clear; some say the Northern part of ancient Cranganore was in the hands of the Apostolic Christians, and respectively, the Southists.

(Thus, Southists is another name for *endogamous Chaldæan immigrants* in 345. cf. the last paragraph for a history: <http://kandathil.org/kandathil/kandathil.html#b>)

Most Keralites, even more so, Indians, are unlikely to have seen them. They live mostly in Kaduthuruthy (their head-church after migrating Southward from Cranganore) and Kot-

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<sup>20</sup>the Archbishop of Rome.

<sup>21</sup>This is their true name; the term Knanaya / Kinanaya / ക്നാനായ / കിനാനായ they adopted only about half a century ago.

tayam town and mostly nowhere else outside Kottayam district; except for minuscule settlements scattered in Ernakulam district, such as Varapetty and Chunkam; and in Alleppey district, such as Kannankara and Kallicherry.

Presumably, due to endogamy, Southists can be marked off as not being desirous of conversions to their community.

## C Apostolic and Semitic rites

The Southists are the true Syrian Christians / Syriac Christians of Malabar / Kerala / India. Not only did<sup>22</sup> they have a Semitic rite, but they also agree that they are racially Semitic (this may not be true, but that seems to be their claim; nevertheless, they have the right to decide what their racial origin is, for their own purposes), originating from Chaldaea, and that they wish to be endogamous. They should be given a Chaldaeo-Syriac rite, Semitic; they have every right to have a rite of the said nature in India.

They should have not just a diocese under the Apostolic church; but a rite, Chaldaean / East-Syriac, Semitic in nature, completely separate from the Apostolic church. Southist Christians are distinct from Apostolic Christians.

When the Apostolic church was (re-)founded in 1923, this Chaldaean community was organised (improperly) as a diocese under it, separate existence was begun even earlier in 1911 under a vicariate (Kottayam) precipitated by Northist-Southist struggles in the Vicariate of Changanacherry, then under *Bp. Matthew T. Makil* (Southist) (1896-1911), where the Southists comprised c. 3% in population; the bifurcation of 1911, with Bp. Makil heading them, was by mutual consent.

N. B.: Whereas the Northist-Southist struggles arose only in the Vicariate of Changanacherry, the bifurcation was extended over all regions of the Apostolic Christians, i. e., in addition, the Vicariates of Ernakulam and Trichur.

In 1932, another rite, for the *Reünited Jacobites / Reünited Puthencoor / പുനരൊക്യപ്പെട്ട പുത്തൻകൂർ / പുനരൊക്യപ്പെട്ട പുത്തൻകൂറുകാർ* in the Antiochene tradition, was begun for *Geovarghese Mar Ivanios Panicker, O. I. C.* (a Jacobite who reünited with the Christian church in 1930). Whereas whether the members of this rite<sup>23</sup>, as well as those of the wider *Jacobites / Puthencoor / പുത്തൻകൂർ / പുത്തൻകൂറുകാർ*<sup>24</sup>, are Semitic, Chaldaean, Antiochene / Aramæan, Jewish, etc., by race, is for them to decide on their own will, they chose (with high significance) a rite of Semitic origins, Antiochene {Aramæan} / West-Syriac, as their mode of worship, in 1665, brought to India by *Mar Gregorios Abdul Jaleel* for the Jacobites; this was continued by the Reünited Jacobites.

N. B.: Whereas both Jacobites and Reünited Jacobites chose a Semitic rite, they dither / equivocate / dissemble / prevaricate / temporise on the precise question of their racial origins, which is of course within their free will; some seem to indicate they are Persians, either Semitic or Aryan. Whereas *Apostolic Christians {Pazhayacoor / പഴയകൂർ / പഴയകൂറുകാർ}* and

<sup>22</sup>till 1599.

<sup>23</sup>as minuscule as the Southists in number.

<sup>24</sup>begun in 1653.

*Jacobites* {*Puthencoor* / പുത്തൻകൂർ / പുത്തൻകൂറ്റുകാർ} (who claim to be Apostolic, but which is dubious) were superficially considered a single people till 1653, the division was notably along geographical lines (roughly North vs. South), and may indicate racial disparity, making the claims by the latter of Apostolic origins dubious. Inter-marriage of Apostolic Christians with Jacobites after 1653 is absent; and after 1932, even with Reunited Jacobites, is rare. The Southern regions where the Jacobites prevail, such as Quilon, Niranam, Tiruvalla, and Nilackal, have claims of immigrants of various shades from early centuries after the Apostolic age; which may indeed have led to the rise of the Jacobites / Puthencoor then as a separate endogamous community.

Similarly, in 345, *Kinayi Mar Thoma* brought the Chaldaean / East-Syriac rite, Semitic in nature, which, in the weakened circumstances of the Apostolic Christians then prevailing, was imposed upon them too. Mar Kuriakose Kunnacherry (successor of Bp. Makil) stated and admitted that Kinayi Mar Thoma, the leader of the Southists, is the beginner of imposing the East-Syriac rite on the Apostolic Christians and subjugating the Apostolic church to the Chaldaean church.

The subjugation of the Apostolic Christians under the East-Syriac Patriarch in Chaldaea continued until the Synod of Diamper in 1599 under *Abp. Aleixo de Menezes, O. S. A.* ((Latin) Primate of the East<sup>25</sup>, a Portuguese, a Latin, and a Western Aryan), wherein the *Apostolic rite* was re-founded after 52, separate from the Chaldaean / East-Syriac rite of 345; thenceforth, the rites of the Apostolic Christians (and by induction, the Southists, even after their separation in 1911) were different<sup>26</sup> from Chaldaean / East-Syriac, and the difference widened with passage of time after initial modest changes in 1599.

The Apostolic rite lingered on for a while after the demise of Abp. Kandathil, and then ceased to exist, terminated in 1902.

## D The Apostolic Christians and the Indian Aryan rite

The *Apostolic Christians*: {*Pazhayacoor* / പഴയകൂർ / പഴയകൂറ്റുകാർ}, begun from conversions by the *Apostle Thomas* (<http://kandathil.org/kandathil/kandathil.html#thomas>) in 52, are *Aryan* and *Indian* (and not Persian, and not Roman / Latin, and not Greek / Anatolian / Constantinopolitan / Byzantine, and not German, and not Russian) in race. This is borne out by history, and was stated to be so by their Archbishop, the head of their *particular church*, in 1955, and also earlier by their liberator from the Latin yoke in 1896 (finally achieved only in 1923), *Bp. Aloysius M. Pareparambil*.

*Abp. Aleixo de Menezes, O. S. A.*, had liberated the Apostolic Christians from the Chaldaean yoke / Syriac yoke / Syrian yoke in 1599<sup>27</sup>.

The Synod of Diamper gained for the Apostolic Christians independence from the Chaldaeans after several centuries of subjugation and abject submission to an alien Semitic nation, thus

<sup>25</sup>the Archbishop of Goa (Latin).

<sup>26</sup>cf. the next section.

<sup>27</sup>Perhaps this was not to the benefit of the Southists who too were separated, by induction; cf., however, Section H, which is authored by Bp. Chulaparambil (the head of the Southist clergy) as well.

rendering them as a strong foundation for Christianity in India.

Bp. Pareparambil liberated the Apostolic Christians in 1896 from the Latin bishops as persons, and finally, in 1923, the Apostolic Christians were liberated from the Latin church, and the Apostolic church (re-)founded.

The Jacobites / Puthencoor chose a Semitic rite, but dither / equivocate / dissembles / prevaricate / temporise on their racial origin; that is their free will; the Reünited Jacobites are likewise; both choose to welcome conversions to their community (exact terms and capitulations are not clear). The Southists are the same, except for claiming precise racial descent and for not welcoming conversions; that is their free will.

Abp. Augustine W. Kandathil chose to declare as welcome, conversions to Apostolic Christianity and cultural assimilation, and thus founded an *Expanding Indian Christianity / Expanding Apostolic Christianity* (<http://kandathil.org/kandathil/kandathil.html#soc>; [http://kandathil.org/kandathil/kandathil.html#ext\\_2](http://kandathil.org/kandathil/kandathil.html#ext_2)) while retaining the foundations (*Aryan* and *Indian*).

A. Hitler, Führer and Reichskanzler, did likewise with assimilationist German citizens of non-Aryan descent, calling them *honorary Aryans* {*Ehrenarier*}.

The Latin church had done likewise from its early centuries, and Latin Christians are culturally but not necessarily racially Latins / Romans / Western Aryans; the Indian Latin Christians are an example.

The *Apostolic rite* (52 / 1599 / 1923) is an *Indian Aryan rite*; this was stated and asserted precisely to the Vatican by Abp. Augustine W. Kandathil in 1955, filling a lacuna in the (stated) (re-)foundations of Indian Christianity and Apostolic Christianity.<sup>28</sup>

The Jacobite / Puthencoor Antiochene rite (1665), the Reünited Jacobite / Reünited Puthencoor rite (1932), and the Chaldaean rite for<sup>29</sup> Southists (345; imposed upon the Apostolic Christians till 1599), are Semitic rites.

## E Apostolic Christian vs. Syrian Christian / Syriac Christian / Syro-Malabar

The term 'Syrian Christian' {സുറിയൻ ക്രിസ്ത്യാനി / സുറियانى كرىستىانى / Suriyaani Kristhyaani} is widely used in India to refer to the Apostolic Christians (some of them even use it to denote themselves), but is an inappropriate and unacceptable exonym; it was a term imposed by Protestant Dutch writers, and followed by the Anglican (Low church / High church) / Protestant / Whig English ones, and subsequently by Indian academic ones. Another such inappropriate and unacceptable exonym is Romo-Syrian [sic]. The true name is Apostolic Christian {അപ്പസ്തോലിക ക്രിസ്ത്യാനി / അപ്പസ്തോലിക ക്രൈസ്തവൻ / തോമ്മാസ് അപ്പസ്തോലൻ ക്രിസ്ത്യാനി / Apostolica Kristhyaani {Apostolica Christian} / Apostle Thomas Christian / अप्पस्तोलिक् क्रिस्तीय् / अप्पस्तोलिक् क्रिस्त्यानि / अप्पस्तोलिक् क्रैस्तव् / अप्पस्तोलिक् मिशिहाई /

<sup>28</sup>The foundations of the Apostolic Christians were such from 52 to 345, and also from 1599 through 1923 to 1955 (and right up to 1962, when the Apostolic rite ceased to exist).

<sup>29</sup>till 1599.

अप्पस्तोलिक् मसीही / अप्पस्तोलीय् क्रिस्तीय् / अप्पस्तोलीय् क्रिस्त्यानि / अप्पस्तोलीय् क्रैस्तव् / अप्पस्तोलीय् मिशिहाई / अप्पस्तोलीय् मसीही}.

Except for the immigrants from Chaldæa / Lower {Southern} Mesopotamia / Lower {Southern} Iraq who came under the leadership of Kinayi Mar Thoma in 345 (and who form an endogamous Chaldæan community called Southists accommodated by the Apostolic Christians during 345–1911)<sup>30</sup>, all the other Ancient Indian Christians are of Indian Aryan descent, and have nothing to do with Syria / Mesopotamia / Iraq / Chaldæa / Assyria / Persia / Palestine / International Jewry / Judaism / Semitic races / Semitism etc., and consider Judaisation / Judaising, Semitisation / Semitising, etc., as inappropriate and unacceptable.

The Syrian Christians are those Christians who live in Syria.

There are also Syriac Christians, who follow the liturgy in either East-Syriac {Chaldæan} or West-Syriac {Antiochene / Aramæan} rites / languages, who need not be from Syria. The Southists (Chaldæan / East-Syriac endogamous Christians of India)<sup>31</sup> are an example; these are culturally Syrian, but not racially; racially (and thus culturally also) they are Chaldæan / Lower {Southern} Mesopotamian. The Jacobites / Putnencoor (whether Reünited or otherwise) are another example (unless, among the many options they have of declaring their racial origin, they choose the Semites in Syria / Aramæa {Aram} / Antioch).

## F Arabia, the Levant, Egypt {Ægypt}, Anatolia, Mesopotamia, Persia, Arabs, Turks, Turco-Mongols, and Muhammadanism

The appellations originating from Muhammadan sources, like ईसाई for Christian {क्रिस्तीय् / क्रिस्त्यानि / क्रैस्तव् / मिशिहाई / मसीही}, ईसा, ईसा नबि, पैगंबर ईसा, रसूल ईसा, हजरत ईसा, and ईसा मसीह, for Jesus Christ {येशु क्रिस्तु / यीशु क्रिस्तु / येसूस क्रिस्तूस / जीसस् क्रिस्तूस / जीसस् क्रैस्ट / ईशो मिशिहा / येशु मसीह / यीशु मसीह / ईशो मसीह}; and ईसाई धर्म for Christianity {क्रिस्तीयता / क्रिस्त्यानिव् / क्रैस्तवता / क्रिस्तीय् धर्म / क्रिस्त्यानि धर्म / क्रैस्तव् धर्म / मिशिहाई धर्म / मसीही धर्म}; are rejected by Apostolic Christians as inappropriate and unacceptable exonyms; since they are not beholden to the Arab, Turk, Turco-Mongol, Mughal {Mogul / Persian for Mongol}, Dutch (the Protestant Dutch East India Company {Vereenigde Oost-Indische Compagnie / V. O. C.}), and English (the English East India Company [Founded: 31 Dec. 1600, London], and connected Roundheads / Whigs); rulers of Arabia, the Levant {Palestine, Lebanon, Syria {Aramæa {Aram}}}, Egypt {Ægypt}, Anatolia {Asia Minor}, Mesopotamia {Chaldæa, Assyria}, Persia, Delhi, Oudh, Faizabad, Lucknow, Bengal, Murshidabad, Calcutta, and N. India (and also intermittently, of most parts of S. India, such as Hyderabad, the Carnatic, Arcot, Mysore, and Madras); for either their Christianity or their culture and foundations, nor were they ever under Muhammadan rule in their entire history; except for some small numbers in a minus-

<sup>30</sup>And also most likely, the Reünited Jacobites.

<sup>31</sup>They followed a Semitic rite till 1599.

*F ARABIA, THE LEVANT, EGYPT {ÆGYPT}, ANATOLIA, MESOPOTAMIA,  
PERSIA, ARABS, TURKS, TURCO-MONGOLS, AND MUHAMMADANISM*

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cule portion of English Malabar during 1766–1792, and the Christians of the Kingdom of Cochin during 1789–1790, both falling under Mysore Muhammadan yoke.

<http://apostolicchristians.org>

## G Letter communicating the wishes of Leo PP. XIII to Bp. Aloysius M. Pareparambil, 1897

Prot. No. 7403

ROME

25 Sep. 1897

Your Excellency,

The agitations, fostered by some turbulent Syrians from the ranks of both clergy and laity, aimed at securing from the Holy See a change in [their] ecclesiastical government, namely, the annexation [connexion as a subordinate part] to Chaldaean Patriarchate, far from coming to an end, with the erection of the three Vicariates-Apostolic<sup>32</sup>, still continue to upset the peace of these [local] churches and now seem to assume catastrophic dimensions. It has become imperative, therefore, to take measures to curb such agitations which [in fact] constitute a veiled rebellion against the will of the Supreme Pontiff. I request your Lordship therefore to warn plainly and repeatedly the priests and people of your Vicariate that the decisions taken by the Holy See with regard to the Syrian church<sup>33</sup> are in fact irrevocable; that the idea of the annexation to the Chaldaean Patriarchate has been categorically rejected by the Pope and therefore shall never be realised at all; that even the very thought of any attempt or any appeal whatsoever made for this purpose will be rejected, nay more, will be considered as an act of insubordination and revolt. Exhort therefore your faithful not to associate themselves with this intrigue of ambitious agitators and to respect, as it is proper, the decisions of the Holy See with the sentiments of deep gratitude towards the Supreme Pontiff, who by granting indigeneous bishops<sup>34</sup>, has amply favoured and has shown very great sympathy to this chosen nation<sup>35</sup>.

Praying the Lord that He may grant you all the best,

Your Excellency's devotedly,

Secretary,

Sacred Congregation of the Propaganda Fide per 'gli affari di rito orientali'.

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<sup>32</sup>In 1896.

<sup>33</sup>the Apostolic church.

<sup>34</sup>In 1896.

<sup>35</sup>the Apostolic Christians.

## H Letter of the bishops of the Apostolic church, 1938

ARCHBISHOP'S HOUSE,  
Ernakulam 1,  
Kingdom of Cochin.

6 Dec. 1938

Your Eminence,

His Excellency the Delegate Apostolic of the East Indies has communicated to us your letter Prot. No. 4130, dated 17 Jan. 1938, addressed to him regarding the Chaldæan missal and breviary. We the Ordinaries of the Syro-Malabar Hierarchy<sup>36</sup>, assembled here in our annual conference yesterday and today have given very careful attention to Your Eminence's communication and beg to submit that if it be your mind that we should change our existing missal and breviary<sup>37</sup> which have been in use for centuries, thus bringing about momentous changes in our Syro-Malabar rite<sup>38</sup>, it would be a regretful surprise to us and to the flock entrusted to our care.

We desire on this occasion to bring to Your Eminence's kind attention Prot. No. 7403, dated 25 Sep. 1897, from the Sacred Congregation of the Propaganda Fide per 'gli affari di rito orientali' (a copy thereof is sent herewith<sup>39</sup>) and respectfully request that our Syro-Malabar rite<sup>40</sup> already confirmed by the Holy See continue without any change and without any connexion whatever with the Chaldæan patriarchate.

Kissing your Eminence's hand with profound veneration and deep respects,

We remain Your Eminence's most humble and obedient servants,

Abp. Augustine W. Kandathil,  
Bp. Alexander J. Chulaparambil,<sup>41</sup>  
Bp. Francis Vazhapilly,<sup>42</sup>  
Bp. James C. Kalacherry.<sup>43</sup>

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<sup>36</sup>the Apostolic hierarchy.

<sup>37</sup>the Apostolic rite.

<sup>38</sup>Ibidem.

<sup>39</sup>cf. Section G.

<sup>40</sup>the Apostolic rite.

<sup>41</sup>Diocese of Kottayam (Southist).

<sup>42</sup>Diocese of Trichur.

<sup>43</sup>Diocese of Changanacherry.