

KAPPIYAAR UPADESI

EVANGELIST YOHANNAN VARGHESE
VADAKKEDATHU - KOLANJIKOMPIL
MARAMON

1848 - 1949



Life story of a Syrian Christian Missionary

KAPPIYAAR UPADESI

Evangelist Yohannan Varghese
Vadakkedathu - Kolanjikompil
Maramon

1848 - May 13, 1949



Life story of a Syrian Christian Missionary

The story of a life of faith and work

Published by:
Adv. John Joseph Nalloor
Nalloor
Kuriannoor- 689550
Tiruvalla
Kerala, India
advocatenalloor@gmail.com

November 2006

Kappiyaar Upadesi

1848-1949

"I have complete confidence in the gospel; it is God's power to save all who believe, first the Jews and also the Gentiles."

- Romans 1:16

This is the story of a voluntary evangelist from a Central Travancore village who lived and worked for more than a century in the midst of his people for the propagation of the Gospel. He is an exception among all our evangelists, as God allowed him to live 101 long fruitful years, and he has witnessed four generations of Gospel workers. He had the privilege to serve the Church under the leadership of 6 Metropolitans of the Mar Thoma Syrian Church which may be a record in the history of mission work.

He was not a highly educated man, but God used him to convey His message of salvation and love to the rich and poor, literate and illiterate, high class and low class people. He could convey the message of salvation to the King and Queen of the country. He fought against the social evils of his time. He traveled almost every nook and corner of Central Kerala by foot and in country boats proclaiming the Gospel of Jesus Christ.

Social life of Kerala in the early years of Twentieth Century

To understand the work done by Kappiyaar Upadesi, we have to have an idea about the social life in Central Travancore in the early years of the 20th century. Social evils like the Landlord system, Untouchability, Child marriage, Caste system were in full swing. Although slavery was officially stopped by the declaration of the Travancore Government in 1853, it prevailed in many places. Low caste people were not allowed to enter temples or Christian churches. Only in 1936 did the Travancore Government give permission to the low caste people to worship in temples.

High class people including Christians kept a distance of 60 feet from the untouchables not to be defiled by them. Low caste people were not even allowed to come near the houses of Christians. Food was given to them in the compound of the houses (not inside the houses) in banana leaves.

Low caste people like Pulayas, Kuravas and Parayas lived in colonies in remote parts of the village. Their living conditions were pathetic with no hygiene, no education, no proper clothing, etc. They believed in evil powers and devils. To please the devils, animals were sacrificed during their religious festivals.

Christians were no exception of these social evils. Christians who were converted from low castes were not allowed to enter churches used by the Syrian Christians. Pulayapally and Paraya pally were very common in most of the villages.

The following incidents took place around 1910 and will give a clear picture of the social and religious life of the early 20th century.

“Due to the work of the Missionaries of the Church Missionary Society (CMS), many low caste people were converted to Christianity. But Christians of the Syrian background were not willing to accept them in their groups. They were not allowed to sit together with the Syrians for worship or for any social function. Even in churches, special seats away from the Syrian Christians were allotted to the low caste Christians.

In one incident in a church in Nedumgadappally (a place near Tiruvalla), when the newly converted Christians entered the church through the main door for worship, the Syrian Christians who were already in the church jumped out through the windows not to be defiled by the new converts.

In another incident the Syrian Christians requested Bishop Gill, the Anglican bishop of Kottayam, to dismiss the three low caste Christian students admitted to the Cambridge Nicholson Institute for Teachers Training Course (T. T. C) because they sat together with the Syrian Christian students in the same bench.

To put an end to this type of activities, on 25th August 1909 Bishop Gill of the Anglican Church made a declaration in Kottayam stating that the Church was not willing to accept two types of Christians, and before God all are equal and henceforth no disparity will be allowed or practiced in the Church between the two groups of Christians. This declaration is called the Magna Carta of the low caste Christians.”

Birth of Kappiyaar Upadesi

Abraham Malpan was the father of the reformation movement in the Mar Thoma Church. The Maramon Mar Thoma Parish is known as the cradle of the reformation movement. Abraham Malpan passed away in 1845. Kappiyaar Upadesi (Yohannan Varughese) was born in 1848 three years after the death of Malpan. Maramon Kolanjikompil Yohannan and Annamma (daughter of Mathen Tharakan from Thalassery family of Mangalam near Puthen Cavu) were his parents. They were dedicated God fearing Christians.

Visit of Euyakim Mar Coorilos Bava

During his visit to the Maramon Mar Thoma Parish, in 1846 Euyakim Mar Coorilos Bava blessed the parents of Kappiyaar Upadesi and said "You will have a son and you shall call him Varghese". Bava gave them a small cross and asked them to put that cross on the neck of their son. The boy Varghese used to wear this cross on his neck when he was a child. Varghese had two brothers and three sisters.

Education and Kappiyaar Job

Varghese had his basic education in Malayalam from Theverthundiyl Kuruvilla Asan and Chakkolamannil Varughese Asan. He had to stop his studies at the age of 9 after primary school, as there were no high schools in and around Maramon to continue his education.

During that time the Holy Communion service was conducted in Syriac language. Because of the reformation of Abraham Malpan, Malayalam services were also held in the Maramon Parish. Varghese used to attend and assist the Priests for Syriac and Malayalam Services He became the Kappiyaar (Sexton) of the Maramon Parish at a young age. For many years he attended services conducted by the then Metropolitan Mathews Mar Athanasius. (Then Maramon was the Headquarters of the Mar Thoma Church - later the Headquarters was shifted to Tiruvalla).

Marriage

In 1870, at the age of 22, Varghese married Saramma, the second daughter of Mr. Chacko Thamarasseril Ponnarathil, Mangalam (a place near Chengannur). Saramma was a great source of inspiration for her husband for the mission work. God blessed them with 3 sons and 5 daughters.

God calls Varghese

Rev. Dethos (Later Titus I Mar Thoma) was the Vicar of the Maramon Mar Thoma Parish. Varghese and Rev. Dethos stayed in the side rooms of the church. One night Varghese had a strange vision. In his vision he saw two groups of people standing before the Lord. One group was of those who did evil and the other was of those who did good deeds in their lives. Varghese couldn't sleep after that vision and went inside the church to pray. He felt the divine presence of someone touching his head and blessing him. It was like the vision the great Sadhu Sunder Singh had in his home in Punjab. He experienced the power of

some divine force passing through his body. He confessed all his sins and committed his life to the Lord.

For almost one year he meditated and prayed about this vision without making it public. But on one Sunday while he was assisting the service in the church he felt the presence of a spiritual fire passing through his heart. While people were dispersing after the service he came out and made a speech in a very loud voice about the dangers of the sinful life and of the love of God.

After that Varghese started personal evangelism. He began to visit houses in the Maramon area including houses of non Christians to proclaim the love of Christ. Rev. Dethos (Rev. Titus), the then Vicar of the Maramon Parish, encouraged and supported Varghese in his personal evangelism.

While reading the Gospel (*The Evangelion*) during the service, Varghese used to weep; as he would be inspired and immersed in the meaning of the text he was reading. Varghese visited Kuriannoor and near by villages to conduct prayer meetings.

Authorization Letter from Mathews Mar Athanasius Metropolitan

Metropolitan was very pleased with the work of Varghese. He called Varghese to his Aramana and blessed him and gave him an authorization letter which allowed him to preach in all our parishes, schools, prayer halls and other institutions. In the letter the Metropolitan had requested all Church members to help and assist Varghese in his work by cash or kind.

Saying Good bye to the Kappiyaar Job

In 1889, an Evangelist called Luxmana Rao from Mysore came to the Chengunnur and Maramon parishes. By listening to his inspiring messages, Varghese decided to go for full time Gospel work.

Varghese settled all accounts with the Church (in those days there were no banks and the cash in the church was kept with the Kappiyaar in locked boxes) and returned the Church keys and resigned from his Kappiyaar's job, and became a full time evangelist. According to worldly standards it was not a wise decision. He was saying no to his permanent income which he received from the church for his job. About this time Varghese's father passed away.

In the Field

Varghese used to receive salary from the Church. In addition to that he used to get money from part time jobs (he used to sell school text books, and also earned from agriculture). But when he started full time Gospel work all his income stopped.

He believed in the verses *“The young lions do lack and suffer hunger; But they who seek the Lord shall not be in want of any good things.”* Psalm 34:10 and *“But the righteous will live by his faith.”* Habakkuk 2:4.

He never begged or borrowed money for his needs. The good Lord was faithful to him. He submitted all his needs to his Heavenly Father.

Daughter’s demise

While Varghese was away from home on a mission trip his daughter suddenly died. It was a shattering incident, which brought his family more close to God, especially Varghese’s wife.

Miracles

Like the prophet Elijah, Varghese Upadesi worked for God. He never practiced untouchability. For him every person was valuable irrespective of his caste, creed or financial status.

There was a man called Kandan Parayan. He was the leader of the 300 odd *praraya* families who were staying in Eraviperoor near Tiruvalla. He suffered from stomach pain and was bedridden for many years. Varghese Upadesi and his friends visited his hut to proclaim the love of Christ and prayed for him. Upadesi made 3 pills from the clay from a nearby field and gave it to him to swallow. He was miraculously healed. Later Kandan Parayan and many from his community became Christians and Kandan parayan was given the new name Abraham and his wife Elayichi became Sara. Abraham and Sara didn’t have any children. Through Upadesi’s prayer they got a son and named him Isaac.

In another place called Vellappara a young man who was paralyzed for seven years was cured through Upadesi’s prayer. He was baptized with the name Zakkayi. By seeing this incident many from his community became Christians, and with the help of the Syrian Christians from Maramon and Kozhencherry, a small Church was constructed for their worship.

In Edasserimala - Ekottu Mala, a place near the famous Aranmula Temple, there was a Pulaya colony. During their religious festivals they used to sacrifice sheep

and chickens to please the goddess Kali. With few of his friends Kappiyaar Upadesi visited their festival ground and started singing Christian songs. One of the Pulaya leaders called Animathi could not tolerate his presence pulled him down along with his friends and started beating them. But Upadesi stood up and continued his Gospel message. After the meeting, Upadesi went to Animathi's house and prayed for him. A month later Animathi became seriously ill and he sent word through his friend to call Upadesi to his house. Upadesi rushed to his house and prayed for his recovery. Later Animathi and his family became Christians and he donated the land for the construction of the church which was constructed by Christian friends in Kozhencherry, Edayaranmula and Maramon.

In another village near Maramon crops were drying up due to the lack of rain. The villagers approached Upadesi to pray for rain. A special prayer meeting was arranged in the village and before Upadesi could finish his final benediction it started raining.

Once as per divine instruction, Upadesi went to a place called Kannamkode for a Gospel meeting. The local people did not like his message and so decided to finish him off. But God saved him from their hands by sending his angel to take him away to a distant place called Kaipattoor. This is an incident similar to that experienced by Philip after the baptism of Ethiopian eunuch in Gaza (Acts 8:39-40).

Persecutions and Troubles

Missionary work is not an escape from life but a life filled with thorns, thistles, difficulties and problems. But the good Lord will guide and protect His own from all evil. Kappiyaar Upadesi's life was no exception. Many times he faced opposition, persecution and hardships from his enemies.

In a temple in Mukkam, a place near Ranny, there was a Hindu Sanyasi. Upadesi went to his temple to preach the Good News. The Sanyasi did not like Upadesi's presence and tried to kill Upadesi by throwing his spear at him. He tried to throw the spear three times, but some invisible force prevented him from throwing.

In another occasion, while Upadesi was conducting a Gospel meeting in Puthiyakavu near Mavelikkara, he was severely beaten up by the Kappiyaar (sexton) of the Mavelikkara Syrian Church. Upadesi prayed for that man.

In Edasserimala, there was a high caste gang leader who did not like the mission work of Upadesi among the low caste people. So while Upadesi was visiting a Pulaya family, he jumped in front of Upadesi with a sword to kill him. Upadesi

just knelt down and prayed. The Gang leader went away without doing him any harm, and the very next day he died of cholera.

There was a fanatic Hindu leader in the western part of Maramon. He too did not like the activities of Kappiyaar Upadesi. One day while Upadesi was returning from a meeting, this man slapped Upadesi on both cheeks. With a swollen face Upadesi came home. The news spread and many church leaders came and requested Upadesi to file a complaint in the court and with the police. But Upadesi was not willing to do that. Upadesi prayed for that man. On hearing this that man became Upadesi's friend but died within one year of this incident.

Kappiyaar Upadesi even visited the high class Brahmin houses near Aranmula temple with the Gospel message. He was thrown out by the servants from some of these houses. It was not a disgrace for him.

Upadesi was popular all over Kerala. Some Church leaders invited him to the Malabar area (northern Part of Kerala) for Gospel meetings. In that area even priests were alcoholics. They used to have alcohol parties immediately after Holy Communion. Upadesi objected this type of activity. One church leader who did not like Upadesi's objection invited him for a dinner and gave him poisoned food. Upadesi became seriously ill and was bedridden for six months. But God saved Upadesi's life.

Congregations established by Kappiyaar Upadesi

Kappiyaar Upadesi with the help of his friends established Christian congregations in Othara, Kunnam, Thevercadu, Kumbanadu, Myladumpara, Pularikadu and Vellappara. Later on these congregations were upgraded to parishes by the Mar Thoma Church.

Royal and Loyal friends of Kappiyaar Upadesi

Upadesi conveyed the message of Jesus Christ to H. R. H. Sri Visakam Thirunal Maharaja of Travancore (1880-1885) during his royal visit to the ancient pre historic caves in the *Pramadathu Paara* in Kuriannoor. By stopping his horse cart the Maharajah carefully listened to the short message of Kappiyaar Upadesi.

Upadesi made it a point to make friends with all the Church Missionary Society missionaries who came to Kerala during his life time. Rev. Thomas Walker, a CMS missionary from Tirunelveli in Tamil Nadu was a close friend of Upadesi. The two Tamil Evangelists David and Wordsworth, who were the speakers of the first Maramon Convention (1895), were much impressed with the work of Varghese Upadesi. They visited many parishes along with Kappiyaar Upadesi.

They spoke in Tamil and Upadesi translated it into Malayalam. Even bishops from sister Churches had great respect for Kappiyaar Upadesi. They used to invite him to their parishes for Gospel meetings. Mrs. Nicholson (Co-founder of the Nicholson School in Tiruvalla) was a close friend of the Upadesi. She used to call him *Halleluiah Varghese*.

A Man of Prayer

Kappiyaar Upadesi was a man of prayer. In the loneliness of the night he used to sit and pray for hours on end. He knew the power of prayer and used to pray continuously for sick people.

Many times Rev. K. E. Oommen, the then Vicar of the Maramon Mar Thoma Parish and other evangelists joined Upadesi in prayer meetings. Through his prayers many were healed. In Maramon the wife of an evangelist who was suffering from asthma was cured through his prayer. In Vellappara near Elanthur a man suffering from mental illness was cured.

In Kuriannoor, three people possessed by evil spirits were healed. Eye sight was restored to a bull of a poor farmer. A lunatic person in Nedumprayar who was in chains for many years became sound through Upadesi's prayer.

Social reforms of Kappiyaar Upadesi

Kappiyaar Upadesi's mission work has contributed much to the social reforms in the Central Travancore community. Untouchability was one main problem. Low caste people were not allowed to walk through public roads or even allowed to enter worship places. But for Upadesi all were equal before God. Each soul was valuable for him. He visited the huts of *Pulayas* and *Parayas* (low caste people) with the Gospel. He entertained such people in his house and served them food. He even washed their plates. He taught them basic lessons of personal hygiene.

He was aware of the role of women in the development of the society. In places like Ranny, he formed associations (Sevika Sanghoms) for women and encouraged Bible study groups.

He worked for the upliftment of the gypsy like people in Northern Kerala. With the help of CMS missionary J. H. Bishop, he worked among these people and taught them Christian stories and songs.

Visit to Sri Lanka (Ceylon)

Syrian Christians were not interested in propagating the Gospel outside their country. They were not concerned about the thousands of people who had never heard the Gospel. Due to the inspiring messages of evangelists, Wordsworth and David, Upadesi and a group of his friends visited Ceylon for missionary work. They visited Jaffna and Colombo. It was a great event at that time.

Visit to Madurai

During festival seasons, Kappiyaar Upadesi used to visit and preach near the famous Hindu temples in Travancore. Once he went to Madurai in Tamil Nadu and conducted open air meetings near the famous Sri Meenakshi Temple. He spoke in Tamil and distributed tracts and Gospel portions.

From Maramon to Kumbanad

Upadesi stayed in Maramon for most of his life. He later shifted his residence to Kumbanad. At the time of his home call he was a member of the Salem Mar Thoma Church, Kumbanad.

Strict Disciplinarian

Kappiyaar Upadesi was a strict disciplinarian in keeping the Sabbath. According to Syrian Christian Tradition, Sunday- Sabbath Day- starts from Saturday evening, and ends on Sunday evening. So on Saturday evenings, children were not allowed to study nor do anything connected with their secular education. Merchants were not allowed to do business on Sabbath. Saturday evening was the time set apart to study the Word of God, 'The Bible'. It was also the preparation time for the next day's Sunday School Classes, Worships, Fellowship Meetings and other religious functions. Upadesi used to visit the Aarattupuzha Market (Aarattupuzha Market on the banks of River Pumba, near the Hindu temple in Aranmula, was a famous market in those days) on Sundays to check whether there are any Christian Merchants doing business. He used to publicly scold the Christians who violated the Sabbath. Once Upadesi reported the names of some of the Christian merchants who kept their shops open on Sundays to Vicar Gen. Ipe Thoma Kathanar and after due investigation they were fined and properly reprimanded.

Revival Movement and Upadesi

Revivalism is a special approach to religion or one's faith that gives importance to individual religious experience rather than the main doctrines. It is always

associated with fervent emotional singing, preaching, confessing, dancing etc. We had experienced many such revival movements in our Church. Tirunelveli in Tamil Nadu was the birth place of revival movements in South India. It started in 1860, by the CMS Missionaries and came to Travancore through an unknown preacher called Mathai Upadesi and carried on by Vidhuwan Kutty Achen (Rev. Justus Joseph).

In 1864, Mathews Mar Athanasius Metropolitan allowed Ammal, the daughter of a famous Tamil convert, Vedanayaka Sastri, to visit the churches and inspire the people through her Christian Songs. In 1873, Vidhuwan Kutty Achen became the leader of this movement. In 1894, Tamil preachers David and Wordsworth took over the leadership of revivalism.

The starting of Maramon Convention in 1895 was the result of this great revival. Later this spirit of revival moved the hearts of thousands of people through the blessed leaders like CMS missionary Rev. Thomas Walker from Tirunelveli in Tamil Nadu, Kappiyaar Upadesi of Maramon, PUNCHAMANNIL MAMMEN UPADESI, MUTHAMPACKAL KOCHOONJU UPADESI and KURIANNOOR MALIAKAL M. C. GEORGE ACHEN. Mathai Upadesi, who brought revivalism to Travancore, died in Mankuzhy a place near Mavelikkara. Kappiyaar Upadesi with the help of the then Metropolitan collected money to support his widow and children. Upadesi took care of one of the sons of Mathai Upadesi while he was sick and conducted his burial in the Maramon Mar Thoma Church Cemetery.

Upadesi and the Mar Thoma Evangelistic Association and the Mar Thoma Voluntary Evangelists' Association

The Mar Thoma Evangelistic Association was established in 1888. The first paid evangelist under this association was appointed in 1891. Kappiyaar Upadesi was the second paid evangelist. Upadesi worked hard for the association and helped in the formation of many congregations.

Rev. C. P. Philipose- Ayroor Achen - (25 May 1868 - 2 February 1948) who was the General Secretary of the Evangelistic Association for more than fifty years, was a very close friend of Kappiyaar Upadesi. From 1890, they worked together in mission work.

Upadesi was one of the founding members of the Mar Thoma Voluntary Evangelists' Association which was established in 1924.

Kappiyaar Upadesi and Sadhu Kochoonju Upadesi

Sadhu Kochoonju Upadesi (1883-1945) had great appreciation for Kappiyaar Upadesi from his childhood. They were very close friends and associates for more than 30 years. They went together for convention meetings to many places. Kochoonju Upadesi use to compare him with Billy Bray, George Muller and D. L. Moody.

Billy Bray was an evangelist who did mission work through personal evangelism. Kappiyaar Upadesi followed his example. He visited houses, market places, festival grounds with tracts and Gospel portions and distributed them to common people. He used to interact with each and every person who came across him.

George Muller (1805-1898) was an evangelist of German origin. He spent most of his life in England. From 1832, he dedicated himself to the caring of orphans on a large scale. He had absolute faith in God. Through prayer and faith he managed the orphanages. Kappiyaar Upadesi too had that faith. All his needs were answered through prayers. God provided him with financial support through many silent donors for the expenses of his mission tours.

Dwight Lyman Moody (D. L. Moody- 1837-1899) was a great American Evangelist. Among other things he conducted mission work in the slums of America. Similarly Kappiyaar Upadesi had a great concern for the upliftment of the untouchables in society. He personally visited their colonies many times. Along with the Gospel he taught them the basics of hygiene.

Final Days

In 1936, Upadesi's wife passed away. Upadesi was very active upto the age of 78, after which he restricted his work to in and around his home. He used to visit nearby parishes and continued his tract distribution and personal evangelism.

In his old age Rt. Rev. C. K. Jacob (CSI Bishop), Rt. Rev. Dr. Mathews Mar Athanasius and Dr. E. Stanley Jones visited him. Dr. Stanley Jones was impressed by the life of Upadesi, and he had written in detail about Upadesi in his book "*In Christ*".

Kappiyaar Upadesi passed away at 6.00 pm on Friday, 13th May, 1949, at the age of 101. Next day he was buried in the Salem Mar Thoma Church Cemetery in Kumbanad.

Rt. Rev. Dr. Mathews Mar Athanasius led the funeral service. A large crowd consisting of his co-workers and relatives attended the service.

"The wise leaders will shine with all the brightness of the sky. And those who have taught many people to do what is right will shine like the stars for ever." - Daniel 12:3.



Main Events during the life time of Kappiyaar Upadesi

1843-1877	Time of Mathews Mar Athanasius Mar Thoma XI
1845 Sep 7	Abraham Malpan passes away
1848	Birth of Kappiyaar Upadesi
1860	Revival movement starts in Thiruneveli
1865 Dec	Vidhuwan Kutty becomes priest
1868	Consecration of Thomas Mar Athanasius
1868 Nov 25	Birth of Mammen Upadesi
1873	Revival movement reaches Travancore
1875 May 30	Koodarappallil Thomman declares that Jesus Christ will come after six years on 2 Oct 1881
1876	Synod at Mulanthuruthy
1877 July 15	Mathews Mar Athanasius Metropolitan passes away
1877-1993	Time of Thomas Mar Athanasius Mar Thoma XII
1880 Oct 30	Birth of Abraham Mar Thoma
1883 Nov 29	Birth of Sadhu Kochoonju Upadesi
1887	Rev. Yusthus Joseph passes away.
1888 Sep 5	Establishment of the Mar Thoma Evangelistic Association
1893	Consecration of Titus I Mar Thoma as Metropolitan
1895	First Maramon Convention
1899	Consecration of Titus II
1905	Formation of M. T. Sunday School Samajam
1910-1943	Titus II as Metropolitan
1917	Consecration of Abraham Mar Thoma
1919	Formation of the Mar Thoma Sevika Sanghom
1924	Formation of the Mar Thoma Voluntary Evangelists Association
1926	Establishment of the Mar Thoma Theological Seminary at Kottayam
1932 Nov 25	Birth of Easow Mar Timotheos Episcopa.
1933	Formation of Mar Thoma Yuvajana Sakhyam
1936	Kappiyaar Upadesi's wife passes away.
1937	Consecration of Juhanon Mar Thoma and Mathews Mar Athanasius
1940	Beginning of Ankola Mission Field
1943-1947	Abraham Mar Thoma as Metropolitan
1945 Nov 30	Sadhu Kochoonju Upadesi passes away
1947 Jun 27	Beginning of Hoskote Mission
1947-1976	Dr. Juhanon Mar Thoma as Metropolitan
1947 Jul 14	Punchamannil Mammen Upadesi passes away.
1947 Aug 15	Freedom of India
1947 Sep 1	Abraham Mar Thoma passes away.
1949 May 13	Kappiyaar Upadesi passes away.

Mar Thoma Metropolitans / Bishops during the time of Kappiyaar Upadesi 1848-1949

1. Mathews Mar Athanasius Metropolitan (1843-1877)
2. Thomas Mar Athanasius Metropolitan (1877-1893)
3. Titus I Mar Thoma Metropolitan (1893-1910)
4. Titus II Mar Thoma Metropolitan (1910-1943)
5. Mathews Mar Athanasius Episcopa (1937-1973)
6. Abraham Mar Thoma Metropolitan (1943-1947)
7. Juhanon Mar Thoma Metropolitan (1947-1976)

Vicars of the Maramon Mar Thoma Parish during the lifetime of Kappiyaar Upadesi (1848 - 1949)

1. Palakunnathu Abraham Malpan (1796-1845)
2. Palakunnathu Deacon Mathen (Later Most Rev. Mathews Mar Athanasius- M. E 993-1054)
3. Palakunnathu Thomas Kathanar (later Most. Rev. Thomas Mar Athanasius- M. E 1012-1068)
4. Kulathakkal- Alunilkunnathil Geevarghese Kathanar 1847
5. Padinjare Kulathakkal Seemon Kathanar (1839-1922)
6. Palakunnathu Dethos Kathanar (Later Most. Rev. Titus I - M. E 1018-1086)
7. Rahoor (Junior) Scariah Kathanar (1872-8. Palakunnathu Dethos Kathanar later Most Rev. Titus II-M.E 1041-1119)
9. Alunilkunnathil Mathai Kasseesa (1878-1967)
10. Iymuttathu Abraham Kasseesa(1873-1946)
11. Padinjare Kulathakkal Thomas Kasseesa (1881- unknown)
12. Palakunnathu Mathai Kasseesa (1884-1958)
13. Rev. K.E.Oommen- Kalamannil (Father of Chrysostom Mar Thoma) (1881-1984)
14. Rev. P. J.Thomas, Anaprampal (1904- 1990)
15. Rev. C. P. Philipose, Cherukara, Ayroor (Ayroor Achen) (1868-1948)
16. Rev. Ninan Kallumpuram (1918-1991)
17. Rev .K. I. Thomas, Kovoov, Tiruvalla (1911-1990)
18. Rev. C. T. Oommen (1908-1976)
19. Rev. P Thomas (Later Rt. Rev. Thomas Mar Athanasius) (1914-1984)

Notes

Kappiyaar – (Kapiar) is the Malayalam word for sexton- A man who takes care of the Church.

Upadesi - Upadesi in Malayalam means a person who gives advice. But in Christian literature Upadesi means a gospel preacher or an evangelist.

Landlord - A person who owns a large area of land that he rents to others for agriculture.

Untouchable- A person belonging to the low caste whose touch supposedly defiled members of the higher class. This type of discrimination is now forbidden under law.

Maramon Mar Thoma Parish - It is believed that Maramon Mar Thoma Parish was established on 28 August, 1440 (Chinghom 12, 616 M.E). Most of the present Mar Thoma parishes in and around Maramon were under this Parish. Maramon was Malpan's Mother Parish.

Maramon Convention - A mammoth religious convention of Christians, (started in 1895 by The Mar Thoma Church but attended by people belonging to all communities), is held at Maramon, every year on vast beds of River Pumba. The convention takes place in February in an atmosphere of devotion and lasts for a period of eight days. Addressed by speakers of international repute and attended by innumerable devotees, this is the largest Christian convention in the world.

Reformation - Reformation is a process of reforming for the better. It can also be an improvement. Reformation in the Syrian Church was started by a priest called Abraham Malpan, (1796-1845) of Maramon.

Rev. Thomas Walker - A CMS Missionary from Tirunelveli in Tamil Nadu. He was the main speaker of the Maramon convention from 1899 to 1912.

Asan - *Asan* is the Malayalam word for School Teacher (Schoolmaster).

Pulaya pally and Paraya pally - *Pally* is the Malayalam word for church. Special churches constructed for the use of converts from low caste people were called *Pulaya Pally* and *Paraya Pally*.

Euyakim Mar Coorilos Bava - He was a representative of the Patriarch of Antioch, who came to Travancore in 1846 and he died in 1874 and buried in the Kandanadu Church near Ernakulam.

Bibliography

1. *Kappiyaar Upadesi –Viswasathinte Theejwala* (Life story) Malayalam - By Rev. Thomas John Adapanamkandam. Published by CSS Tiruvalla 2003.
2. *Maramon Yohannan Varghese Suvisheshakan* Malayalam By V. V. Samuel; Published By V. S.Varghese Second Edition 1980.
3. *Sabhacharitra Vichinthanangal- Anglican Kalaghattam* -Malayalam by K. I. Ninan. Published by CSS Tiruvalla; 1997.
4. *Keralathile Nazranee Kristianikal Vol II* Malayalam by P.V. Mathew 1995
5. *Mar Thoma Sabha Directory 1999-* Publication Board of the Mar Thoma Church.
6. *Naveekaranathitte Eettillamaya Maramon Mar Thoma Edavaka Charithram* - 1983 by George Aalunilkunnathil.



The End

Note From Author

The Author would like to inform all readers that this book is free for distribution.

If material is used from this book please acknowledge the source.

All For His Glory

