CHAPTER III

CREATION OF THE SYRO-MALABAR EXARCHATES IN M.P

3.1 The Historical Prelude to the S.M Exarchates

A Church, which had enjoyed jurisdiction in all India and beyond, was clipped of her rights to preach and to do the ministry outside Kerala. Efforts were going on by the leaders of St. Thomas/Syro-Malabar Church to break barriers and to come out. Any move to assert her rights were looked upon with suspicion. So the pious souls were unhappily bearing the burnt on their shoulders. Even when she was not permitted to preach outside Kerala her sons and daughters were generously serving the Latin Church outside Kerala. And for this they had to forgo their rite and their rights. Even in Kerala her children were made to live as aliens under the Latin regime. Their complaints and deputations did not prove to be of substantial benefit. Almost up to the end of 19th century they followed a policy of repression. And their repressive policies and negligent attitude towards the Church of Thomas Christians in India made many believers to leave the mother Church to the splinter groups which were formed out of discontentment. May be the Rokos schism (1861) was a 'god sent' instrument to convince the authorities in Rome about the faithfulness and allegiance of Thomas’ Christians to Pope. Appointing Fr. Chavara the founder of CMI congregation as the vicar general of the Thomas’ Christians was a turning point in the history. Not only that he and his
companions worked hard to re-unite the Church to orthodoxy and to revive it spiritually.

As we saw in the first chapter by 1887 St. Thomas’ Christians were separated from the Latins and slowly this led to the establishment of Syro-Malabar hierarchy in 1923. Still she was not given the right to do evangelization work outside Kerala. The Syro-Malabar Catholics were constantly requesting the Pope to give them equal rights for evangelization with the foreign missionaries. But it was not given to her till 1955. A.D. About which Bishop Oscar Severin remarked. “It is a great sin to keep St.Thomas Christians in Kerala, away from North Indian missions ... under the pretext of rite differences.” It was this Belgian Jesuit bishop of Raigarh-Ambikapur diocese, who first took a positive step towards the establishment of Syro-Malabar exarchates outside Kerala. About this historical development Dr. Mattam writes,

In India some heartening developments were taking place in the mission field as regards the St. Thomas Church. From 1951 onwards Oscar Severin SJ was the bishop of Raigaarh-Ambikapur diocese in Madhya Pradesh. Severin was a Belgian missionary with a large heart and great zeal and foresight. He wanted to open the mission territories in the North to the Syro-Malabar Church. He knew that the Syro-Malabar Church was blessed with large number of priests and sisters whose services would be of immense value for the spread of the gospel in this country. He visited kerala in 1953 where he met CMI Prior General Maurus and invited his priests to the mission. He said that he was ready to hand over a part of his territory for work in the Syro-Malabar Rite. CMI superiors were happy to accept the offer. ...the first batch of three pioneers reached Raigarh in January 1955.
Bishop’s Severin’s plan was entrust the Ambikapur region (Sargujah district) to the Syro-Malabar Church. But Bishop Severin retired in 1957 and Bishop Stanislaus Tigga, a tribal succeeded him. According to Dr. Mattam even after retirement Bishop Severin was continuing his effort to entrust the region to the CMI Fathers. But the new bishop and the internuncio were not in favour of creating Syrian jurisdiction in Ambikapur. And so slowly one after the other all the CMI Fathers left the Ambikapur mission.  

At this juncture, in 1959 Archbishop Eugene D’Souza, M.S.F.S of Nagpur informed Fr. Maurus, Prior General that there was scope of mission work in Nagpur and that he was willing to hand over some territory. The prior General gave a positive reply. Archbishop took up the matter seriously and made a concerted effort, as he felt that the evangelization of India required the utilization of all the resources of the Syro-Malabar Church and the expansion of the Church to other parts, a just demand. On July 29, 1959 Archbishop Eugene and five other Prelates sent a joint proposal to the Propaganda Congregation. ...in March 1962 under the Oriental Congregation Msgr. Januarius was appointed the first ecclesiastical Superior. This was the first Mission [a territory where the church is not established] of Syro-Malabar Church.  

And in 1964 Bishop Eugene was transferred from Nagpur to Bhopal as Archbishop. He who was aware of the success of Chanda once again proposed to create more Exarchates for the Syro-Malabar Church and under his initiative in 1968 Sagar, Satna, and Ujjain exarchates were created.
3.2 Areas Where Syro-Malabar Exarchates Were Established

Now let us make an analysis of the areas in M.P where Syro-Malabar Exarchates are created. Sagar, Satna, Ujjain, and Jagdalpur are the four Syro-Malabar Exarchates. Sagar has Guna, Raisen, Vidisha, and Sagar districts as its territory. Satna has civil districts of Satna, Chattarpur, Panna, Rewa, Siddhi, and Tikamgarh in M.P as its territory. The exarchate of Ujjain comprises of civil districts of Ujjain, Shajapur, and Raigarh. Jagdalpur Syro-Malabar exarchate, which was the last one to be created in M.P had Bastar district as its territory. Now Bastar is divided into smaller districts.

3.2.1 Areas Coming under Sagar Exarchate

Here now let’s take a closer look at the areas of each exarchate. Sagar Exarchate with the four civil districts of M.P as its territory covers an area of 39,020 sq kilometers or 14287 Sq miles. Amidst a population of a 45 lakh the catholic population is very negligible just 6200 in 1998. There are people and villages in the area who have not met a Christian or heard about Christ even today. Now let us see the situation of the individual districts.

Sagar is very old cantonment area where the capital of the district is housed. It is 3960.5 Sq miles in area and had a population of 796547 persons. It is divided into Khurai, Banda, Sagar, and Rehli tahsils. District of Sagar has the following as its boundaries; District of Jhansi of
U.P in the north, Narsinghpur and Raisen districts on the south, Vidisha in west, Damoh in east, Chattarpur on the northeast and Guna in the northwest. Sagar district lies at the south-eastern edge of the Malwa plateau.

Sagar district serves as the catchment area of the river Ganges. Principal rivers of the district are, the Sonar, the Betwa, the Dhasan, the Bina, and the Babas. The natural lake in the center, remains as the heart of the town from where the district receives her name.

Here there are hills and valleys alike. And on the hills there are forests with many varieties of trees. The most common trees that were seen on the hills in 1960s were Teak, Saj, Tinsa, Aonla, Chheola, Kohu, Lendia, Karunji, Babul, Shisham, Neem, Kachnar, Chandan, Gular, Tendu etc. Though the density of the forest might have decreased most of these trees are available even today in the remaining forests of the districts. Here also majority of the population are Hindus. 20.7% of the population were from scheduled caste in 1961. Chamar, Chader, Basod, Koli or Kori, Khangar, Mehtar, Dhanuk and some minor groups were also there. No scheduled tribes were listed.

44.6% of the population was engaged in cultivation. Different crops were cultivated in the district. Khurai tahsil had the best cultivable land. Wheat, rice, cereals, pulses, variety of vegetables etc were produced in big quantities here.
Literacy percentage of the district was 20.52%.\textsuperscript{13} There was a police training college in Sagar from 1905 onwards.\textsuperscript{14} University of Sagar was a very famous institution in the field of higher education.

Vidisha district, according to the census report of 1961 has got an area of 2839 sq miles and had a population of 489213 people. The district consists of Lateri, Sironj, Kurwai, Basoda, and Vidisha tahsils. Uma Kant Trivedi has written, "The district, situated in the central zone of the state and in the north eastern top of the fertile plateau of Malwa of which it is an integral part has great historical and archeological importance."\textsuperscript{15} Historically and archaeologically Vidisha holds an envious position because it is one of the richest regions in Madhya Pradesh with numerous archaeological and historical monuments. Garud Stampa/Kamba Baba at Besnagar is of special importance in this aspect. Eran is another important archaeological site of importance.

The whole district is more or less a plateau with hillocks all around which add to the natural beauty of the district. The district is surrounded by Sagar district on the east, Raisen district on the south, Sehore district on the west, and Guna in the north. There are four towns in the district; they are: Vidisha, Basoda, Sironj, and Kurwai. The major portion of the district with the exception of Lateri Tahsil is on Betwa river Basin. Betwa is the major river of the region. Rivers Halali, Bah, Sagar Nahan, Kethan, and Keotan are other rivers.

Generally the district has black cotton soil which is good for wheat cultivation. Stones of various colours are found here in the district.
Teak, Saj, Palas, Khair, Tendu, Seja, Babul, Mahua, etc are important among big trees. This region is famous for Karonda, Ber, and Baikal, too. So many varieties of natural grass is also seen here. According to Uma Kant Trivedi, in Sironj and Lateri tahsil there exists 279 grass birs. So many wild animals too were found in this area.

During 1960s Viddisha district is said to be a district of small villages. In 1961 census 47% of the villages had less than 200 people as the residents of those villages. And by this we can understand that most of her people live in the Villages (86.86%). Lateri tahsil was said to have highest percentage of small villages (66%) with the population less than 200. Next in order from bottom we have Sironj with 51% and the Basoda tahsil, which had 39% of the villages with a population less than 200, was the highest in bigger villages. In total if we check, we can see that 61.07% of the population of the district were staying in villages with a population of less than 500. 52.90% stayed in villages with less than 1000 and 12.13% stayed in villages with a population between 1000 to 1999 and only 0.90% only stayed in villages with very high population; say between 2000 to 4999.

Scheduled caste population in the district came upto 20.92% of the total of which 8% were living in cities. The rest were in villages. Basoda tahsil ranked the highest in this respect also (32.7%). Lateri was the least (7.6%). Viddisha had 27.9%. Kurwai had 13.9%, and Sironj (17.9%). Majority of them (74%) belonged to Chamar, Bairwa, Bhambi, Jatav, Mochi, or Regar. Other groups found in the district were Koli or
Kori, Chidar, Barhar or Basod, Bhangi or Mehtar and Dhanuk. Religion wise they are counted along with Hindus.\textsuperscript{21}

Among the scheduled tribes Gonds, Korku, and Seharia were declared as scheduled castes. Other tribals were Bhil, Bhil mina, Sehria, Sahariya, Damor, Damaria, Garasia, Sehria, and Saharia. Here also Lateri had the title of the least (1.9%). Basoda the highest with 39.6%. Vidisha the next to the highest with 28.6%, Kurwai 23.9%, And Sironj 6.0%. Religion wise they too were taken with Hindus.\textsuperscript{22}

Vast majority of population in the district were Hindus (89.29%) followed by muslims who were 9.12%, Jains ranked a third with 1.5%, Sikhs were only .07%, and there were 86 Christians and 12 Buddhists in the District according to the 1961 census.

Hindi is the most widely spoken language in the district. Urdu, Gujarathi, Marathi, Marwari, Rajastani, Tamil, Sindhi, etc., are spoken. Percentage of literacy in the state is 13.5%.\textsuperscript{23} Urban- rural, male-female ratio was different here too.

Raisen, is one of the districts which forms the territory of Sagar Exarchate is bounded by Sehore in the west, Vidisha in the east, north west Sagar, south east Narsinghpur and south Hoshangabad. It covers an area of 3278 Sq miles. And had a population of 411426 people in 1961. Topographically the district can be divided into three; malwa Plateau in the North, the hilly regions, and the plains of Narmada valley.\textsuperscript{24} Principal
rivers flowing through the district are Narmada and its tributaries, Betwa and its tributaries, Bina, and Nion rivers.

Raisen was part of Bhilsa Sultanate of Mandu. The district had passed on to the suzerainty of different regimes from time to time. In the present district of Raisen there are seven Thahsils; namely, Raisen, Gairathganj, Begumganj, Goharganj, Baraily, Silwani, and Udaipur.

94.7% of the population of the district lived in villages. This was the third least populated district of the state. 25 90.45% of the people of the district, were Hindus. The tribals as well as the scheduled castes are also counted with Hindus. One speciality here we see was that the percentage of urban population shrank a bit (59.7%). There were 8.2% Muslims in the district. Jains were 1.04%, Sikh 0.19%, and Christians .09%. 26

There were 15.12% scheduled caste people. Gairathganj Thahsil had the highest percentage (18.6%) of scheduled caste population in the district. And the lowest (11.2%) in the Silwani thahsil. 19 castes in the district came under the scheduled category. Chamar, Jatav, Dhobi, Dhanuk, Mehar, Silawat, Basor, Bangi, Balahi, and other minor groups are included in the list. 27

Among the tribes Gonds, Korku, Bhil, Kol, Mogia, and Bhilalla, are the major groups. Silwani thahsil in the district had the highest tribal segment (34.2%). Barailey had the least (8.1%). Education among the tribals were rated as very low (2.4%). 28
Sanchi Stupa, and the Raisen Fort which are of cultural and historical importance come in this district. Mainly this district also came under agricultural sector. A good majority of the people constituted the working force.

Guna district was carved out of old Isagarh district. In 1811 Jean Baptist Filose in the sevice of Scindia conquered the village Ondila from Khichies and re-named it Isagarh after Isa Masih (Jesus). Isagarh is now in Asoknagar thahsil. District of Guna covers an area of 4271 Sq miles. And had a population of 595825 in 1961.\textsuperscript{29} Guna, Asoknagar, Mungaoli, Raghogarh, and Chachura were the thahsils at that time. Its boundaries are Shivpuri district in the north, Jhansi in the East, Sagar and Raisen on the other side of the Betwa river.

District is in the northern part of Malwa Plateau joining the Vindhyan ranges. Main rivers are the Parvati, the Sindh, the Betwa, and the Kuno. Sindh and Betwa join the Yamuna. Mata tila dam is built across on Betwa in the Jhansi district. U.P.\textsuperscript{30}

Minerals like bauxite, sand stone, basalt, laterite and the metal for the road were available. Teak, Bamboo, Bhein, Salar, etc are the trees that were available. Many variety of wild animals were also there.

Climatically Guna is in the extremes. During winter it is chilling cold. And in summer too the hot winds make it hotter. Even in summer the evenings are cool.
Among the thahsils Guna is the largest but according to the population Asoknagar came first. 46.7% of the population of the district was agricultural workers. Jowar, maize, wheat, gram, sugar cane, spices and condiments, groundnut, mustard, cotton, etc., are grown in the district.

94.14% of the population of the district was Hindus. 3.73% were Muslims, 1.84% Jains, and 0.25% Sikhs. Christians were only a handful; 253 people only. 18.19% of the population was scheduled caste people. They included, the Chamars, Bairwas, Bhambil, Basod, Barhar, Jatav, Mochi or Regar, Chidar, and Mehtar or Bhangi. Literacy among them was only 4.29%. 7.16% of the population of the district was scheduled tribes. They included Seharia, Gonds, Korkus, and others.

### 3.2.2 Areas Coming Under the Exarchate of Satna

Syro-Malabar Exarchate of Satna has Satna, Chhattarpur, Panna, Rewa, Siddhi, and Tikamgarh districts of M.P as her territory. Let us begin with Satna. The civil district of Satna has an area of 2866 Sq miles. And had a population of 694370 people. The boundaries of the district were, in the north, Banda district of Uttar Pradesh, East district of Rewa, west, district of Panna, and in the south, district of Jabalpur. The area of the district was known as Bagelkhand in olden times.

The Siddhi district has the Vindhyan system of hills in the district, such as: the Khaimur hills, the Panna hills, and the Vindhyachal ranges. The major rivers flowing through the district are Tons, Son, and Paisuni; all joining the Ganges, and the south flowing Simrawal and Satna rivers.
Climate here, can be divided into three seasons; the rainy season, the winter season, and the summer season. December-January is considered to be the coldest months in the district.

46% of the villages came under the “very small” category. 78% of the villages contain 41% of the district’s population. Literacy of the district was 15.6%, which was below the state average and much below the national average.

Hindus formed the biggest group in the district of Siddhi. They were 97.5%. Muslims were 2.3%. Jains, Sikhs, Christians, and Buddhists together were 2%. The percentage of the Muslims living in the towns (12%) was higher than those in the villages. There were 12.1% Scheduled caste people in the district. Main groups were Chamars, Kumhar, and Basor. Scheduled tribe population of the district was 14.6%. They included Kol, Gond, Mawoi, and Bhumia.

Siddhi was the fourteenth biggest district in the state. Its area was 4060 Sq miles and it had a population of 580129 persons. Gopadbanas, Deosar, and Singruli were the thahsils of the district. The district of siddhi was bounded by Mirzapur district of U.P in the northwest and east, Sarguja in the south, Rewa in the north, part of Satna in northeast, Shahdol in the west. The greater part of district was part of Rewa state before independence.

The major rivers of the district are the Son, the Gopat, the Banas, and the Rihand. All of these belong to the Ganga system. More than 50% of the
population of the district resided in the Gopadbanas the biggest tahsil of the district. Siddhi district had 7.8% literacy\textsuperscript{41} which was much smaller than the state average. The main languages spoken were Hindi and Bagelkhandi. Sindhi, Marathi, Urdu, Gondi etc., were also spoken.

Majority of the people belonged to Hindu religion. Muslims were 2.1%. Sikhs, Jains, and Christians were having a negligible presence.\textsuperscript{42} 43.3% of the population of the district belonged to scheduled castes. Gopadbanas tahsil had 49.6% of her population from the scheduled castes, followed by Sigrauli tahsil with 26.3%, and Deosar tahsil with 24.1% of scheduled caste population.\textsuperscript{43} The main groups among the scheduled castes found in the district were the Chamar, Kumhar, Dharkan, Basor, and Ghasia. One third of the districts population was tribal. 51.1% of the population of Gopadbanas tahsil belonged to scheduled tribes. 34.8% of the people of Deosar tahsil, and 14.1% of the Sigrauli tahsil were from scheduled tribes.\textsuperscript{44} Gond, Kol, Baiga, Panika, Khairwar, Agaria, and Biar were the main tribal groups found in the district.\textsuperscript{45}

Rewa has 2509 Sq miles of area and had a population of 772602 person in 1961 census. It was divided into four tahsils namely Theothar, Sirmour, Mauganj, and Huzur. The major rivers of the district are the Tons, Bihar river, and Bichia river. The minor rivers are the following: Odda, Silar, Nihai, and Gorma.

The district has a very old history carried on from BC i.e., from imperial Mauryas, later to Sungas, Bagelas, and to Mughals.\textsuperscript{46} 29.5% of the
population of the district lived in Huzur Thahsil. And the Theothar thahsil had the lowest percentage (19.2%).

Religion wise the district had 97.1% of her population from Hindu religion. Muslims were 2.8%. Christian presence was negligible minority only. 12.1% of the population was from scheduled castes. They were from different groups like Chamar, Kumhar, and Basor. 13.3% were from the scheduled tribes. Kols were the majority among the tribal population. Other prominent groups were the Baiga, Agaria, Bhumia, Bhardia, Biau, khairwar, and Sahariya. Theothar thahsil had the highest percentage (28.8%) of tribal population in the district.

Literacy percentage of the district was 14.95% in 1961. Among the tribals it was only 1.2%.

Panna was a sanad state in the Bundelkhand Political Agency under the former central India Agency. Greater part of this forms the part of Vindhyan ranges. Panna district is famous for her diamond deposits. She has an area of 2716 Sq miles and had a population of 331257 persons as the residents in 1961 census. Ajaigarh, Panna, and Pawai were the thahsils in the district.

The boundaries of the district were Chattarpur on the west, Damoh on the south, Jabalpur on the southeast, Satna on the north and Banda of U.P on the east. The rivers flowing through the district are the Ken, the Bearma, the Mirhasan, the Patna, the Ranj, and the Gurne. Teak, Sala, Saja,
Gurjan, Tinsa, Achar, etc., are the main trees seen in the forests. Climate is generally hot and winter is severely cold.

96.48% of the population of the district was Hindus. 2.83% were Muslims. .04% constituted the Sikh population of the district. Jains was .62%, Christians was .03%. 52 17.44% of the population of the district was from scheduled castes. Chamar, Kumhar, Basor, Mehtar, and Bangi were the main groups of the scheduled caste people. 14.56% of the population of the district was from scheduled tribes. They included groups like Bhumia, Gond, Khairwar, Kol, Mawasi, Saur, Sonr, etc. 53

Hindi is the main language spoken. But some other languages were also spoken by different immigrant groups. 10.88% of the population of the district was literate in 1961. 54

Chattarpur district covered an area of 3381 Sq miles and had 587373 persons as the population of the district. It is cut out from the independent states of Alipura, Chhattarpur, Charkhari, Bijawar, Garrauli, Gauihar, Lugari, Naigawar, and Rebai. These were under Bundelkhand agency. 55

Climate is generally dry and is subject to extremes. Southern part of the hills of the district form the Vindhyan ranges. 56 Main rivers are the Ken, and the Dhasan. Minor ones are Kutni, Bachneri, and Tarper. These are tributaries of Dhasan. Urmal, Kutni, Khurar, Barana, Syami, Khail and Kusiar are tributaries of Ken. 57 There were 5 towns in the district in 1961.
96.43% of the people of the district were Hindus. 2.71% were Muslims Sikhs were 0.10%, and Christians were .07%. Here in the district all major religious groups were showing an increase in the number whereas the number of Christians was showing a decrease in the 1961 census. A decrease of 226 persons from the previous census was registered. 58 22.1% of the population of the district was from scheduled castes. They were from Basor, Chamar, Dori, Kumhar, Mehtar or Bangi, and Bedia. Scheduled tribes were only 2.93% in 1961. The tribes which showed their presence were the Gond including Pathari, Khairwar, Sonr, Nat Navdigar, and Saur. 59

Census report cites dacoity as a major problem and identifies eight gangs that are threat to the civilians. 60 Food crops, spices and condiments are cultivated in the district.

Tikamgarh is one among the small districts of Madhyapradesh. It has only 1944 sq miles. And she had a population of 455662 persons. There are three thahsils in the district. They are, Niwari, Jatara, and Tikamgarh. District receives the name from Tikam which is one of the appellations of Lord Krishna. 61

The district is bounded by Jhansi and Hamirpur districts of Uttarpradesh in west and north, Chhattarpur and Sagar in the east and south respectively. There are a series of parallel ridges averaging about 1400 feet above sea level. Rivers join the Yamuna in U.P. The Betwa is the main river. Dhasan and her tributaries the Jamini, the Bargi, and the Barwa are the other minor rivers. Here there are not many bigger trees
but we get the smaller ones like Achar, Aam, Amaltas, Aohla, Babul, Bel, Ber, Imli, etc. Large animals to were not seen.\textsuperscript{62}

Religiously Hindus were the biggest group (96.42%). Muslims were the next group with 2.19%. Jains were 1.34%. 1961 census shows the number of Christians as 153. Only the Jains showed some considerable growth.\textsuperscript{63} 16.06% people were from the scheduled castes. Chamar was the biggest segment (71908 persons), Basor (12028), Kumhar(8205), Mehtar (1455), Beldar (502), Sansi, or Bedia (114). Literacy among these groups was very poor (1.96%). 4.69% people of the district were from scheduled tribes. They belonged to Sonr. Saur, Nat Sapera, Kabutors, Khairwar, Bhil, Gond, and Shaheria tribes.\textsuperscript{64}

More than 50\% of the population of the district formed the work force. Literacy of the district was 9.67\% which was much below the state average 17.13\%. Main languages spoken in the area were Hindi and Bundelkhandi.\textsuperscript{65}

3.2.3 Areas coming Under the Exarchate of Ujjain

Areas of Ujjain district formerly belonged to Gwalior and Holkar states. It is bounded by districts of Indore and Dewas on the south, Mandsaur and Shajapur on the north, Dhar and Ratlam on the west, and again Dewas and Shajapur on the east.\textsuperscript{66} Ujjain had a population of 661720 persons in 1961 and has an area of 2360 Sq miles. Kalchrod, Mahidpur, Tarana, Badnagar, and Ujjain are the thahsils of the district.
Ujjain is a very old city which is mentioned even in Vedas. (especially in Atharva Veda). The city was under different rulers at different times. The district lies on the Malwa plateau. Its highest hill has got 1839 feet height near village Bandia in Badnagar tahsil.  

Ujjain enjoys a mild climate. 3\textsuperscript{rd} / 4\textsuperscript{th} week of June to August and first half of September it is understood as rainy season. October to February it is cooler climate. December-January can be understood as the winter proper. March to May it is hot summer.

The rivers of the region are the Chambal, the Kshipra, the Chamla, the Gambhir, the Lakhunder, the Bageri, the Choti Kalisindh, the Badi Kalisindh, the Khan, the Kudel, and the Teeler. During the rainy season due to the flooding of the criss-crossing rivers traveling by road was tough.

Here in this portion of the state there aren't many big variety of trees. The trees that are popularly seen are, Khakra, Achar, Aam, Bel, Chandan, Imli, Gular, Jamun, Shisham etc. Jawar, wheat, cotton, pulses, sugar cane, maize, fruits and vegetables are the main agricultural products.

The district of Ujjain had 87.49% Hindus, 10.15% Muslims, 0.37% Sikhs, 0.72% Jains, 0.10% Buddhists and 0.17% Christians in her population in 1961. Among the Hindus 23.49% were from scheduled castes. The main scheduled castes present were the Bargi, Balai, Chamar, Mehtar, and Nat. People from the scheduled tribes were only a
handful, i.e., 130 persons. In this 107 were from Gonds the rest were from Korku and others.\textsuperscript{71}

Rajgarh was one of the districts which came under the eparchy of Ujjain. It was constituted at the formation of Madhyabharat in 1948. It has 2383 Sq miles of area as its territory. District of Rajgarh had 516871 persons as her population in 1961. The district was divided into five tahsil segments such as Khilchipur, Rajgarh, Biaora, Sarangpur, and Narsingharh. It was bounded by Shajapur on the southwest, Sehore in the southeast, Guna in the northeast, and Jhalawar district of Rajasthan in the northwest.\textsuperscript{72}

In the northern part of the district bordering Rajasthan, it is hilly and the smaller hills have very little vegetation and mainly are rocky slopes. The main rivers of the district are the Kali Sindh, the parbat, the Newaj, the Ghodapachhar, the Gadganga and the Anjar.\textsuperscript{73} Here also we do not see many big varieties of trees. Rainfall is less here. In the district villages with greater population is on the increase. Narsinggarh, Sarangpur, Biaora, Rajgarh, and Khilchipur were the towns of the district.\textsuperscript{74}

Rajgarh district also had the majority of the population Hindus (94.67%). Muslims were 5.05\%, Jains 0.21\%, Sikhs 0.06\%, and Christians 0.01\% (56 persons).\textsuperscript{75} District had 18.93\% of the population from scheduled castes. The important groups found in the district were Chamar, Bairwas, Bhambi, Jatav, Mochi or Regar, Balais, Bagdi, Bhangi, Pardhi, Nat, Kalbelia, Koli etc. The highest scheduled caste population of the district can be seen in Sarangpur Tahsil (21.10\%).\textsuperscript{76} Scheduled tribes are again
a very small group, 979 persons only. They are mostly Saheriyas followed by Gond and Korkus.\textsuperscript{77}

Literacy of the district in 1961 was 9.99% only. Hindi was the most spoken language (94.67% people spoke Hindi). Urdu was spoken by 2.95%, and Malvi was spoken by 0.42% people. Some other languages like Marathi, Gujrati, Marwari etc., were spoken by some smaller groups.\textsuperscript{78}

Shajapur district is the third district that comes under Ujjain Exarchate. It has an area of 2388 Sq miles and had a population of 526135 persons in 1961 census. The district was divided into four tahsils, namely Susner, Agar, Shajapur, and Shujalpur. The name of the district came from the town Shajapur which was named after Shajahan the Mughal empror who halted there in 1640. Before independence it was part of Gwalior state.\textsuperscript{79}

The following were the boundaries of the district. Ujjain in the west, Dewas in the south, Sehore in the east, Rajgarh in the northeast, and Jalawar of Rajasthan in the north.\textsuperscript{80} There are no major rivers in the district. Some minor drains flow into Chambal and ends in Yamuna. The Kali Sindh, the Lakhunder, the Cheelar, the Parwati, the Newaj, Chotti kali Sindh etc are the notable minor drains in the district.\textsuperscript{81}

Among the tahsils of the district Shajapur had the highest population in 1961 (171916). And the lowest in Agar tahsil (108794). The smallest Thahsil of the district was Susner (491 Sq miles).\textsuperscript{82} Religion wise Hindus
were the majority 89.9%. Muslims were 8.7%, Jains 1.4%, Christians, Buddhists, Sikhs and others are noted as negligibly less. 22.75% of the population of the district was from scheduled castes (this is of 1951 census). The major groups among these were Bagi, Balais, Chamar, Mehtar, and Nat. Altogether there were some 24 castes. Scheduled tribes were only a handful in the district. Just 45 persons in all in 1951. They belonged to Gond and Korku.

Hindi and Malvi are the languages mainly spoken. Marathi, Gujrati, Urdu, etc., are also spoken by people of these language groups.

3.2.4 Areas Coming Under the Exarchate of Jagdalpur

Bastar was the biggest district in the state of Madhya Pradesh. It was situated at the south of the State and was the farthest from the state capital. It was bounded by Raipur and Durg districts on the north, district of Chanda of Maharashtra on the west, and the Godavari district of A.P on the east, and Koraput district of Orissa on the south.

It comprises of the erstwhile feudatory states of Bastar and Kanker. According to the Surveyor general of India Bastar district has 15,124 Sq miles area. It was divided into eight thahsils namely: Bhanupratappur, Kanker, Narayanpur, Kondagaon, Bijapur, Dantewara, Jagdalpur, and Konta. Bastar came into being in 1958 only. “According to an inscription at Sihawa, the kingdom of Kanker was founded by one Bir Kanhar Deo who came from Jagnath Puri to Shihawa.” ‘Bastar was founded by one Annam Deo who crossed over the Godavari to Bastar and
after defeating the Nagvanshi rulers of the place and established his
kingdom with Barsur as his capital and later with the expansion of his
kingdom he chose Bastar as his capital. Later Dupal Deo shifted the
capital to Jagdalpur in 1750. In 1947 when the independent kingdoms
were integrated into the Indian Union Bastar and Kanker were added to
the state of Madhya Pradesh.

Statistical data table concerning Bastar district speaks of the area under
the district as 15127.7 Sq.miles. And she had a population of 1167501
persons. And the urban population among them was only a minority
(26899 persons). Literacy rate of the district in 1961 was only 6.91%.
Here again urban-rural division was very glaring.

Indravati is the main river and it joins the Godavari. Bhaskal, the Tel, the
Sabari, the Narangi, the Gudra, the Nei bherat, the Kotri, the Dantewara,
the Dudh, and the Mahanadi are the major rivers. Dense forests with tall
and mighty trees also are seen in the district. The district had 8979.4 Sq.
miles of forest area according to the 1961 census. The major trees that
are found in the region are Teak, Char, Rhoni, Tendu, Hara, Palas, and
Semas. Many mineral composites are found in the region. Pegmatites,
dolerites, and basalts, granites, injection gneisses, aplites and charrockites
are some of them found in the region. The climate is generally pleasant
and cool.

Religiously 99% of the population of the district was considered as
Hindus though 72.27% of the population was tribals. 0.4% of the
population of the district was Muslims and the same percentage of the
people was Christians. Sikhs and Jains were also on the same footing in the case of number of adherents. Both communities had 0.1% each in the district.\textsuperscript{91} 5.49% were Scheduled caste people. They were coming from Mehra, and Ganda communities.\textsuperscript{92} Scheduled tribes were mainly the Muria Gonds, Maria Gonds, Bhattara, Halba, Bhurva, and Dorla.\textsuperscript{93}

Bastar can be considered the Babel of Madhya Pradesh. There were 72 dialects spoken in the area. 36.24% of the population of Bastar spoke Gondi, 25.03% spoke Halabi, 16.74% spoke Chattisgarhi, and 7.28% spoke Bhattari. All other groups were below 5%.\textsuperscript{94}

There were 151508 Catholics all over M.P in 1964\textsuperscript{95} of which about 2200 were scattered in the 14 districts including Bastar. That means 1.45% of the Catholic population alone were there in the places where the Church of Thomas Christians got planted. People who were attracted to the Church in M.P were mainly the Tribals. There were only five districts excluding Bastar with more than 10% tribal population in the areas allotted to Church of St.Thomas Christians. Most of the districts where the Church of St.Thomas was functional were the Hindu dominant areas.

3.3. Establishment of Syro-Malabar Exarchates.

We have already seen very closely the fourteen civil districts where the Syro-Malabar exarchates were created. Now let us see the details about the establishing of the Exarchates. The Syro-Malabar Exarchates in undivided Madhya Pradesh are Sagar, Satna, Ujjain, and Jagdalpur.
3.3.1 Sagar

The seed of Sagar Catholic Church was sown by one Fr. Raphael Livorno a Capuchin Friar from Italy. He was the military Chaplain of Gorakhpur and Sagar. From 1861-1872 he made his main residence in Sagar and from here he visited Nowgong which was also entrusted to him. He was appointed as the fulltime resident Chaplain of Sagar in 1872. That time onwards he started dreaming about local church of Sagar. In 1874 he laid foundation for the church in Sagar. But it was the church with brick and mortar. He was looking for some living Church. But the local conversions were not so many. The destiny had it so, that it had its boost from the orphanage (1875) which he started in Sagar and later got shifted to Shampura in 1882. Even before this upto 1872 there were 274 baptisms registered mainly the children of the military personnel. And the Church in Sagar at that time included 115 Europeans and 400 Indians.\(^96\)

From 1880s Bina became a railway junction and there were many Catholic Christians to be catered. “A Capuchin Father came on Sundays from Bhopal and said Holy Mass in the Railway institute.”\(^97\) After lengthy correspondence between the bishop of Allahabad and the railway authorities, permission was given to build a church in the railway property on lease. Accordingly in 1919 a church was built and it was made as an outstation Church of Sagar in 1921.\(^98\)

And in 1968 when Syro-Malabar Church entered Sagar these three stations were there as Christian centers. On 29\(^{th}\) July 1968 by the papal
Bull *Quo Aptius* Pope Paul VI created the exarchate of Sagar and entrusted to the CMI congregation. And Msgr Clemens Thottungal CMI as the exarch took charge on 1st November 1968. In the beginning it had only three districts namely Sagar, Raisen, and Vidisha. Later on April 2, 1973, the civil district of Guna in M.P also was handed over to Sagar Exarchate by the decree *De Bono Animarum* by Pope Paul VI.\(^9\) And now the Area of Sagar Exarchate is 39020 Sq Kms.

### 3.3.2 Satna

In Satna, before the exarchate was inaugurated there was only one church in the area of the Exarchate. It was at Rewa on Bodabag road. Rewa got started in 1947 under the direction of Jabalpur diocese. The sisters of St.Joseph of Chamberry were invited by the government to render their service in Rewa hospital. They agreed to do so provided they were allowed to have a Catholic priest as their chaplain. As per the request the government granted the permission and a fully furnished building for the chaplain.\(^10\) Fr. R. Van Engelen O.Prem was the first resident priest.\(^10\)

In 1957 a plot of land was purchased for the church at the present site. But much of the land was acquired by the military later, so the compound has shrunken to smaller size. The boundary of the parish was extended to six civil districts which later became the own territory of the exarchate of
Satna. They are Siddhi, Rewa, Satna, Panna, Chhattarpur, and Tikamgarh.\textsuperscript{102}

Satna was created an exarchate on July 29\textsuperscript{th} 1968 by Papal decree \textit{Innoss est} of Pope Paul VI and was entrusted to the Vincentian Congregation. Msgr Abraham Mattam V.C was appointed as the first exarch of the exarchate. Formal inauguration took place on January 9\textsuperscript{th} 1969. The function was officiated by Rev. Joseph Caprio the Apostolic Pronuncio to India.\textsuperscript{103}

3.3.3 Ujjain

Ujjain was a mission center under the diocese of Indore. Occasionally priests were coming from Indore to say the Holy Mass. By 1963 Fr. Bernard SVD built a small presbytery. In the same year Fr. Eric was appointed as the resident priest. He built the convent school and the Holy Trinity Church, the present Cathedral of the eparchy. Apostolic exarchate of Ujjain was erected on July 28\textsuperscript{th} 1968 by the Bull \textit{Apostolicum Munus} of Pope Paul VI.\textsuperscript{104} And the exarchate was entrusted to the newly founded missionary Society of St. Thomas the Apostle. Msgr John Perumattam MST was appointed the Apostolic Exarch of Ujjain. Formal installation of the exarch was done on January 14, 1969 by Most Rev. Joseph Caprio the Apostolic Pronuncio to India, presided over the ceremonies.\textsuperscript{105}
3.3.4 Jagdalpur

From 1893 onwards there are references of Christian missionaries in Bastar. The Catholic missionaries started the mission work in 1966, on 15th August under Raipur Prefecture. Earlier it was under Visakapatanam. It was separated from Visakapatanam in 1966 and brought under Raipur. Fathers from Raipur started centers at Kirandul and Jagdalpur. Frs Lulu Menesis, Tony D'Souza, Ubaldo Fernandez, and Br. Rozario were the pioneers from Raipur Prefecture. 106 23rd March 1972, by the papal bull Indorum Gentes 107 Bastar district was separated from the prefecture of Raipur and was made an exarchate and was entrusted to the CMI congregation. 108 Msgr Paulinos Jeerakath CMI was appointed as the first exarch of Jagdalpur.

3.4 Key Personalities Behind the Creation of S.M Exarchates.

There are very many people who were instrumental in the establishing of Syro-Malabar Exarchates in Madhya Pradesh. Among them the names of Most Rev Dr. Eugene D'Souza, His eminence Eugene Cardinal Tisserant, Very. Rev. Fr. Maurus TOCD Prior General of the Congregation, Bishop Severin of Raigarh-Ambikapur diocese stands out in the light. Among the second line of leaders Bishops Abraham D Mattam, Clemens Thottungal, John Perumthottam and Paulinos Jeerakahth and the pioneering missionaries in these exarchates come in the picture.
3.4.1 Archbishop Eugene D’Souza

“Most Rev. Eugene D’Souza was born in Nagpur on 15th November 1917 to very pious parents - Mr. Ignatius Charles D’Souza and Mrs Philomena D’Souza.”109 His parents were his first inspiration to become a priest. He entered the novitiate of the Missionaries of St. Francis de Sales and after the seminary training he was ordained in 1944.110 He was the first rank holder in the university during his Bachelor degree studies in Jabalpur. Fr. Eugene was the first Indian Bishop of the Nagpur diocese. He was transferred and appointed at Bhopal as the Arch Bishop of newly erected Arch Diocese of Bhopal in 1963 and he took charge in 1964. From 1964 march 22nd till he retired Eugene D’Souza was at the helm of affairs in Bhopal as the Arch Bishop. In 1994 May he became the Arch Bishop Emeritus.111 And he continued his retired life in Bhopal and he breathed his last on 18th march 2003.

Arch Bishop Eugene D’Souza was described as a multifaceted personality. People who were about him cherish their happy memories about him. Arch Bishop Pascal Topno speaks about him; “I admire his infinite patience and stamina and cool courage in the face of many difficulties. The state administration had been prejudiced by the press for many years against the Christian missionaries.”112 But Arch Bishop Patiently endured all that and directed his missionaries with practical wisdom.

Archbishop Abraham Viruthukulangara of Nagpur described him as the “champion of rites.”113 It was Arch Bishop Eugene D’Souza who took
initiative to open up North-Indian missions for the Syro-Malabar Church. And so the attribute of Archbishop Abraham really is apt to him. Bishop Simon Stock of Jagdalpur says, "A good number of Syro-Malabar dioceses in North India owe much to him. But for his initiative and efforts, I think, many of them might not have seen the light."

He was a great visionary of our times. He spoke everywhere with conviction and without fear. In the Second Vatican council when the wind of change in the Church has not yet descended he spoke to the college of bishops and to other participants with that resoluteness which was displayed by only strong people. He spoke:

Bishop’s conferences should look for new forms of incarnating the Gospel of Christ, and the primal sacrament which is the Church, in every people and culture. If we speak of “particular circumstances” we do not go far enough. It is not only the circumstances, the peripheral elements, which differ, as though the central and essential reality were everywhere the same. At times there are constellations of reality which are completely original. Although western techniques are spread over the whole world, are not India, the United States, the Congo Poland and Ecuador totally different? In order truly to give flesh to Christ, it is not enough to apply Stereotyped formulas everywhere”

His boldness to call a spade as spade can be seen throughout the speeches he had made at the council. He said, “in recent days we have often heard: ‘we must propose the whole of the Catholic truth to our separated brothers.’ Pardon me that I sometimes seem to read between the lines these words: ‘Although we are sinners, we Catholics possess the whole truth; and this is our great superiority.’ ”
It was this man of great vision who paved the way for opening up the doors of the Church for the Syro-Malabarians to come out of their limited territory in the South. He was one who practiced the principles than to merely preach it. And his life always remained an open book for others to follow.

3.4.2 Bishop Oscar Severin

Bishop Oscar Severin was a Belgian missionary who was working in India. From 1951 onwards he was the Bishop of Raigarh-Ambikapur diocese in Madhya Pradesh. He too was one of the champions of generosity who played a key role in opening the doors of the Church to the Syro-Malabar Rite. He visited Kerala in 1953 and at that time he met CMI Prior General Fr. Maurus and proposed his desire to hand over certain portion of his territory exclusively to Syro-Malabar Church for mission work. Perhaps it was this humble suggestion which slowly matured into the creation of Syro-Malabar Exarchates.

Bishop Severin retired from the office in 1957 and another local tribal Christian became bishop. And then many from the Latin Church were against the proposal of Bishop Severin and it did not materialize there in that part of M.P.117 Fr. Christian Plakkat CMI who had worked with Bishop Severin Says, “Bishop Severin SJ was a strong defender of the St.Thomas Christians in their just demand for an equal right for missionary activities out-side Kerala.”118
3.4.3 Eugene Cardinal Tisserant

Cardinal Tisserant the head of the oriental congregation in the 1950s was the real inspiration behind all the moves that resulted in the opening the doors of the Church wider\textsuperscript{119} so as to enable the Syro- Malabar Church to come out of her limited territory in the south. He is one of the great leaders of the Church, the Syro-Malabar Church remembers fondly. He loved this Church, studied her roots and loved her and served her in his capacity as the prefect of the oriental congregation under whom the Church of St.Thomas also come in the Roman Set-Up.

3.4.4 Bishop Clemens Thottungal

Clemens, formerly Paul was born on 14\textsuperscript{th} April 1909 at Kandassankadavu, in Kerala. He had his primary and secondary education in Kandaassnkadavu and Pavaratty. After his schooling he joined the CMI congregation. On 24\textsuperscript{th} November 1938 he was ordained a priest.

His first appointment was as the secretary of the Prior General. Later as the professor, Prior, Provincial, Exarch and Bishop his journey continued. He was provincial of the CMI Devamatha province thrice. When he was 53 in 1962 he was sent for higher studies to Loyola University in Chicago.

In 1968 he was made the exarch of the Sagar exarchate. On February 26, 1977 he was made the first bishop of Sagar eparchy. He had been the
president of Rotary club of Sagar for two terms. He died on 15th September 1991 and was buried in St. Raphael’s cathedral Sagar.

His co-workers even today cherish those memories of happy days with him. Fr. Jose Pottokaran who was one of his coworkers summarises him as a man of availability.\textsuperscript{120} Fr. Antony Cmi who had lived with him also gives the view almost in the same line. According to him the most outstanding quality he had noticed in Fr.Clemens (later Bishop Clemens) was apostolic availability.\textsuperscript{121}

The present author also had the chance to live with him after his retirement. He used to repeat to us little ones in those days, “Love Jesus and Live for him.” He had great dreams for St. Thomas Church of North India. He had a very loving and generous heart which made him dear to those who came into contact with him.

3.4.5 Bishop Abraham Mattam

Bishop Abraham Mattam was born on 21\textsuperscript{st} November 1922 at Narianganam to Mr. Devassia Mattam and Mrs (Anna) Devassia. After his high School studies he was thinking of joining the seminary. But he was discouraged by his then parish priest. So he remained there at home and helped his father in the business. After some time a Vincentian priest came to his parish for preaching the retreat. He asked Abraham whether he wished to join the seminary or not. For which he replied in the negative. But that thought which was spurred by that Father finally led him to the Vincentian congregation.\textsuperscript{122} He had his seminary training in
Ernakulam and Mangalapuzha and was ordained a priest on 15 March 1950.

After his ordination he served the congregation and the Church in various capacities. In 1954 he went to Rome for his higher studies. And in 1958 he returned to India after his doctorate in philosophy. Then he continued his services in the congregation as rector of the minor seminary, House Superior, Councilor of the Superior General etc. In 1968 he was nominated as the exarch of Satna. And on January 9th 1969 he was installed as the exarch, on 30th April 1977 he was ordained as the first bishop of Satna. And after long years of service he retired from the office on 12th April 2000.

Here I wish to quote what bishop Punnakottil of Kothamangalam has said in the message given on bishop Mattam’s sacerdotal golden jubilee souvenir. “Mar Abraham D. Mattam became bishop of a diocese with no assets. There were only a few Catholic faithful. His hard work and untiring efforts during the last thirty two years have brought the diocese to a glorious status.” 123 I have my own experience of meeting him thrice for discussing about my topic of the research and to get the official documents regarding the eparchy. He is a very simple and unassuming personality. A man of conviction. And he is so much taken up with the oriental spirit of the Church. This aspect we can get from the interview that is given in his sacerdotal golden jubilee souvenir. He believes that it is the monastic form of life which is to be fostered in India so that people can get the message of Christ easily. 124
3.4.6 Bishop John Perumattam

Bishop Perumattam was the chosen one to lead the Church at Ujjain. He was born at Kakkor, in Palai diocese of Kerala on 3rd November 1921. Mr. Augustine and Anna were his parents. And John was the eldest of the devout parents. Upon passing the SSLC examination in 1940 he was sent to St. Berchuman's College for his intermediate. After the course young John under the influence of his uncle joined St.Thomas minor seminary Changanacherry in June 1942.

In 1944 he was promoted to the major seminary at Alwaye and in 1951 he was ordained a priest. He was appointed as the assistant parish priest at Vadakara and Koodalloor parishes. In the same year he was sent to Rome for higher studies. In 1956 he returned to his home diocese Palai after obtaining the Doctorate in Church Laws. There he was appointed as the vice rector and later as the rector of the seminarians.

In 1968 Bishop Vayalil of palai instituted a pious union of priests (MST) for the missionary work. Fr. John was appointed as its first director. The first members were incorporated on 16th July 1968 and on 28 July 1968 a new mission territory, exarchate of Ujjain was erected in Madhya Pradesh. And this new territory was entrusted to the newly founded pious union of priests and Fr. John Perumattam as the Apostolic Exarch of Ujjain. The installation ceremony took place on January 14, 1969. He was made bishop on 15th May, 1977. He retired from the active ministry on September 8th 1998.
Archbishop Eugene D’Souza describes him as a great builder of educational and charitable institutions.\textsuperscript{126} His sincerity and gentleness are underlined by Archbishop Pascal Topno.\textsuperscript{127} People of all walks of life also cherish the memories of bishop Perumattam as one who is loving and caring especially the pioneer missionaries in the field. "What are his assets? Dedication, Strong faith, Clear mind, daring and encouragement and support for all kinds of initiatives of his co-workers," says Fr. Kurian Valiyamangalam.\textsuperscript{128}

\textbf{3.4.7 Mar Paulinos Jeerakath}

He was born on 17\textsuperscript{th} March 1919 at Kuruvinal in Kerala. After his School education he joined the CMI (then TOCD) Congregation and after his priestly studies in Kandy and Pune he was ordained a priest 1946. He started his career as the teacher of seminarians. He was also the vice postulator for the canonization of Blessed Kuriakose Elias Chavara. When he was the councilor of the prior General he was appointed as the exarch of the newly erected Exarchate of Jagdalpur on 23\textsuperscript{rd} March 1972. He was made the first bishop of Jagdalpur Eparchy in 1977. He was diagnosed for blood cancer and died on 6\textsuperscript{th} August 1990. He was buried in Jagdalpur Cathedral Church.\textsuperscript{129}

"His deep love for the tribals and his frankness to the co-workers proved very successful in his mission. He was a man of prayer who lived what he believed. As a bishop he had a unique way to get to the hearts of the people around him. He always welcomed anyone with a sincere smile on his face."\textsuperscript{130} This is the obituary note found in the directory of the Nirmal
Vice province Jagdalpur of CMI congregation in which Bp Paulinos was a member. He was a missionary who was hard working and sober by nature. He moved on quietly inspiring and guiding the missionaries through his visits and directions.

3.4.8 Fr Maurus CMI

Fr Maurus was the Prior General of the CMI congregation whose members were the first ones to go out of Kerala as missionaries officially send out to north India. It was his interest for sending missionaries to north India which culminated in the establishment of Syro-Malabar exarchates in the north. He hails from the Changanacherry parish of Changanacherry diocese. He was born on 23\textsuperscript{rd} December 1901. He joined the then TOCD congregation after his schooling. He was ordained on 10\textsuperscript{th} June 1933. He died on 29\textsuperscript{th} September 1983 and was buried at Chethipuzha.$^{131}$

3.5 Pioneering Missionaries in the Syro-Malabar Church of M.P

3.5.1 Fr Diego CMI

Fr Diego was one of the most vibrant missionaries who reached Raigargh-Ambikapur mission in 1955.$^{132}$ He was born in Manalur on 15\textsuperscript{th} September 1919. He joined the Congregation (TOCD) and was ordained on 22\textsuperscript{nd} May 1948. In the North-Indian mission he started his work in a place called Lureg. He learnt the local language Urau very well and could mingle with the people very well. When he was serving
as the director of the mission institute in Ambikapur (in 1970) he was asked to reach Sagar. And in Sagar, he started as the Vicar General. In 1984 he left Sagar and went to Kerala.\textsuperscript{133}

\subsection*{3.5.2 Fr Cassius CMI}

Fr Cassius Chamakkala belonged to the Vazhakulam parish of Kothamangalam diocese. He was born on 25\textsuperscript{th} August 1906 made his first vows on 24\textsuperscript{th} November 1942 in the then TOCD congregation and was ordained a priest on 7\textsuperscript{th} June 1941.\textsuperscript{134} He went to Raigargh-Ambikapur mission and started his North Indian apostolate there in Goleng mission station.\textsuperscript{135} After some time when Sagar exarchate was entrusted to the CMI\textls{5}s he too joined the pioneering team there (more about it will be dealt under ‘pioneers of Sagar Exarchate’).

\subsection*{3.5.3 Fr Vianney CMI}

Fr John Vianney belonged to Karoor parish of Pala diocese in Kerala. He was born on 12\textsuperscript{th} December 1915. He made his religious profession on 24\textsuperscript{th} November 1940 and was ordained a priest on 22\textsuperscript{nd} May 1948.\textsuperscript{136} He reached Raigargh-Ambikapur mission in 1955. He started his work in there at Kumkuri village.\textsuperscript{137} He left the mission there according to the decision of the congregation. Later went to the Jagdalpur mission when it was handed over to the CMI congregation. And while he was there he died and was buried at Kirandul.\textsuperscript{138}
3.5.4 Fr Romuald CMI

Fr Romuald hailed from Vadayar parish of Ernakulam diocese. He was born on 24th April 1912. After his school studies he joined the then TOCD congregation and made his profession 24th November 1931 and was ordained a priest on 18th May 1940.139 He reached Ambikapur mission in 1956.140 He was the first mission Superior of the CMI's in North India. Later when CMI's left from Ambikapur mission he went back to his mother province and from there again to Rajkot mission.

3.5.5 Fr Christian CMI

Fr Christian Plakkat was born on 4t December 1923 at Mutholy, Palai Diocese in Kerala. He made his religious profession in the CMI congregation in 1946 and was ordained a priest on 8th December 1953. He joined the pioneering CMI missionaries in Raigargh-Ambikapur mission in 1956. Later he selected Chanda diocese as the field of his service.

3.5.6 Pioneers in the Exarchate of Sagar

3.5.6.1 Fr Papias Mampra CMI

Fr Papias was born on 16th November 1915 at Kainakary in Kerala. He joined CMI congregation and was ordained a priest in 1942.141 He had served as the principal of K.E College Mannanam was one of the first missionaries to serve the exarchate of Sagar and later the exarchate of
Jagdalpur. He was serving the exarchate in the capacity of Pro-Exarch and Vicar General.¹⁴²

As a gifted teacher Fr. Papias left behind him a good number of eminent students. It was his zeal for the mission which took him to Sagar and Jagdalpur.¹⁴³ “He was a man of deep faith and convictions. He had a filial love for the Church and the CMI congregation. Being a man of prayer he was deeply committed to his duty.”¹⁴⁴ He died on 30th May 1996 and his mortal remains rests at Suman Ashram Pally.¹⁴⁵

3.5.6.2 Fr Paul Kozhipatt CMI

Fr Paul Kozhipatt was born on 2nd August 1939 at Arippalam in the diocese of Irinjalakuda. He joined the CMI congregation and made his religious profession on 14th November 1959. He was ordained in 1967. He was the first missionary to reach Sagar along with Msgr Clemens Thottungal in 1968. He assisted Msgr Clemens as the financial administrator of the exarchate for four years from its beginning.¹⁴⁶ Later he went back to Kerala and continued his mission there in the congregation.

3.5.6.3 Fr. Simon Stock CMI

Fr Simon Stock was born in Changanacherry Parish of Changanacherry diocese in Kerala. He was born on October 11th 1935 and was ordained a priest in the CMI Congregation on 1st December 1964.¹⁴⁷ When the CMI congregation was given the responsibility of evangelisation works in
Sagar Fr Simon Stock came to Sagar as a missionary. He was secretary to the exarch for a few years. And he also assisted Fr Cassius in starting the mission Station at Vidisha. He returned to Kerala in 1971.\textsuperscript{148}

3.5.6.4 Fr Antony Ettickal CMI

He was one of the pioneer missionaries of Sagar. After the erection of the exarchate of Sagar it was Fr Ettickal who built a church at Intthkeri for the Malayalee settlers who had migrated to M.P under a scheme of central government. Fr Ettickal had also served at Vidisha, another mission station of the exarchate. However, after a short while, he had to return to his mother province due to the policy of the congregation.\textsuperscript{149}

3.5.6.5 Fr Cassius CMI

He was one of the pioneers of Sagar mission. He served mainly in two mission stations: Intthkeri and Vidisha. He purchased a plot of land for the church at Vidisha.\textsuperscript{150} Father Cassius also had to return to his mother province following the decision of the congregation to entrust the evangelization work of Sagar, solely to members of CMI Devamtha Province Trichur.

3.5.6.6 Fr Gerald Padinjarepeedika CMI

Fr Gerald was from Thalayanad parish of Kothamangalam diocese in Kerala. He was born on July 29\textsuperscript{th} 1936 and joined the CMI congregation after schooling. He was ordained a priest on 18\textsuperscript{th} May 1968\textsuperscript{151} and came
to Sagar mission with enthusiasm. He toiled hard in the Shampura mission station and he too went back to his mother province in Kerala in 1972.\footnote{152}

3.5.6.7 Fr Prosper Komban CMI

Fr Prosper has been serving Serving the eparchy of Sagar for a Long Period. He was there among the pioneers. Vidisha, Inthkeri, Shampura, Sironj, Begumganj, Rehli, and Khajuria, were the mission stations which benefited from the services of Fr Prosper.\footnote{153} Fr Prosper hails from Kandassankadavu parish of Trichur diocese. He was born on 21st June 1928, he took his religious profession on 15th October 1947 and was ordained a priest on 6th December 1955.\footnote{154}

3.5.6.8 Fr Raymond CMI

Fr Raymond Mancheril was born on 30th January 1937. He belonged to Vazhakulam Parish of the Kothamangalam diocese in Kerala. He was ordained a priest on May 17th 1963.\footnote{155} He joined the pioneering team of missionaries in Sagar and did much for the development of Majooskalam mission Station. He left Sagar in 1973.\footnote{156}

3.5.6.9 Fr Antony Chiramel CMI

Fr Antony Chiramel hails from Trikkur parish in the diocese of Trichur in Kerala. He was born on 8th August 1940. After his schooling he joined the CMI congregation and was ordained a priest in 1968. He joined the
Sagar mission by the end of 1969. He worked in many mission stations in Sagar and went back to the CMI province to which he belonged.

3.5.6.10 Other Missionaries during the Exarchate Period

Fr. Diego Kodankandath, and Fr Hary Alappat were other missionaries who contributed much in the beginning years in the exarchate of Sagar. They reached Sagar in 1970 only. Fr. Basil was there among the pioneers but he too left Sagar for his mother province. And one brother Vincent also was there in Sagar in the beginning days. Sisters of St. Joseph were there already in Sagar from the beginning of 20th century. So we should not undermine their role in the mission work of Sagar. Fr. Hopstee SVD, Fr De Cruz [one is an American and the other a Dutch] and Fr George from Cochin had already been serving in the region of Sagar. Later they too went back to their respective places.

Among the women religious to come to Sagar during the exarchate period were the CMC, the FCC, the CSC, the OSF, and the OSB. Among them the CMC and the FCC reached Sagar in 1970 while the CSC reached in 1973, OSF & OSB reached in 1975. Most of these sisters started their service by conducting the schools in the land provided by the exarchate.

Other Missionaries who contributed to the growth of the exarchate were the following: Fathers Sampson Chiriyankandath, Flavian Vithayathil, George Honorius, Joseph Pastor, Callistus Malieckal, Jos pottomaran, Jospaul Eduthan, John Kallan, Antony Thaliaparambil, Clarus Thazhath,
Chakko Karippai, Eustace Thotan, Francis Kanichikattil, George Chakkalackal, George Philip, Paschal Chakkalackal, Jose Varghese Chirayath, Sebatian Perepadan, Jose Akkarakaran, John Paul Alengattukaran, Jos Thachil, Michael Palamparambil, Joseph Chirayath, Raphael Parambath, Nestor, Joseph Puthenpura, John Bosco Kavalakkat, John P. Kollanoor, Johny Pullokkaran, Sebastian kaithackal, Jose Kurian, Paul Alapatt, Jose Kuruthukulangara, Paul Moses Chakkalackal, Paul Amicus, Paul Malieckal, Sebatian Parayil and Br. Vincent. All were CMIs. Other diocesan priests during the exarchate period were Frs Mathachan and Antony Chirayath.  

3.5.7. Pioneers in the Satna Exarchate

3.5.7.1 Fr Augustine Vallooran VC

Fr Augustine Vallooran hails from Thirumudikunnu Parish of Ernakulam Arch diocese. He was born on 5th June 1937. After his schooling he joined the Vincentian congregation and was ordained a priest in 1967. He started his work in the mission as the secretary of the exarch in Satna. He served mainly in Satna and Rewa. In 1972 he was in Siddhi. His services were mainly utilized in the administration. He was the Vicar general and the director of social work of the eparchy. As the member of the pioneering team, his thrust was to organize the scattered Christians.
3.5.7.2 Fr. Thomas Kuzhippala VC

Fr Thomas was born in Padua parish of the pala diocese on 9th April 1937. He also joined the Vincentian congregation and became a priest and a north Indian missionary. He was ordained on 10th march 1967. He started the mission work in Rewa in 1969. Later shifted to Satna to a rented house. After a few years of service in the exarchate of Satna he returned to Kerala and from there to Africa to continue his services as a missionary there.

3.5.7.3 Fr John Rathappilly VC

Fr John Rathappilly hails from Kadavoor parish of undivided Ernakulam Arch diocese. He was born on November 17th 1911. He had his schooling at kalloorkad and Vazhakulam he joined Vincentian congregation and was ordained a priest on December 23rd 1945. He was one among the pioneering missionaries, in the Satna Mission. He was the pro Exarch, Vicar General of the eparchy, and mission Superior etc. In 1979 he went back to Kerala. Naugong was his first field of action in the mission diocese.

3.5.7.4 Fr James Edavazhithara VC

Fr James Edavazhithara was born on 2nd November 1936. He belonged to Thottakam parish of the Ernakulam diocese. After his school studies he joined the Vincentian congregation and became a priest on 10th March 1963. He served at Rewa in the beginning of Satna Exarchate and in
1970s he left the north Indian Mission field and became an African Missionary. He was the mission Superior of the congregation for some time at Rewa. Fr James was the pioneer among the pioneers because he came before others to study about the region and worked with the foreign missionaries who were in the region at that time.\textsuperscript{162}

3.5.7.5 Other Missionaries during the Exarchate Period

From 1947 onwards sisters of St.Joseph of Chamberry was there in Rewa. CMCs, and FCCs were the first among the sisters’ congregations to reach Satna Exarchate from Kerala. The first batch of CMC sisters reached Rewa in 1968. The pioneers were sister Reparta and sister Majella. They engaged mainly in teaching.\textsuperscript{163} The first batch of FCC sisters reached the exarchate on 19\textsuperscript{th} July 1969. They reached Siddhi where they were supposed to help the missionaries in running a school. Sisters Boniface, Beena, and Mariusha were the pioneering members.\textsuperscript{164} Sisters’ congregations like SH, CSN, SD, CHF, & SABS reached during the exarchate period at different times and did are doing their part in the mission stations.

Other missionaries who contributed to the growth of the exarchate of Satna are the following: Fathers John Kavunkal, Thomas Pulipara, Jacob Attickal, John Malieckal, Emmanuel Paliakunnel, Mathew Thoyalil, Mathew Paliakunnel, Paul Edassery, George Appassery, Varghese Chakkumkuzhy, Joseph Edatt, Edayadi Jose, Embrayil Thomas (Sr), Kakkanatt Antony, Kuriakose Pallikunnel, Xavier Kalapurayil, Jacob Kalapurayil, Varghese Vandanakara, John Kavungal, Joseph Keezhedam,
Paul Kottaram, Thomas Kuzhipalam, Sebastian Moolechalil, Varghese Naikomparambil, Thomas Palakatt, Jose Parayaruthottam, John Parayil, Matthew Vatakuzhy, George Vazhaplankudy and Brothers Thomas Kunnel, Joseph Naduvileparambil, and James Puthenpura. All are Vincentians. Among others Fr Abraham Molomparambil, Fr Paul Nellissery from Ernakulam diocese, Fr Uppani from CMI, Fr Pattery, Fr Joseph paremakkil, and Fr Ephrem from MCBS and Fr Zacharias Paranilam also have contributed much during the exarchate period of Satna.\(^{165}\)

3.5.8 Pioneers in the Ujjain Exarchate

3.5.8.1 Frs Bernard & Eric Reckwardt

Fr Bernard of Indore diocese was the first Catholic missionary to start the activities in Ujjain. He purchased a plot of land for the church and presbytery in Ujjain in which a presbytery was built. Fr Eric Reckwardt from the diocese of Ujjain succeeded him. Perhaps he was the first one to become a resident priest in Ujjain. He constructed a small church in the plot of land which was already there.\(^{166}\)

3.5.8.2 Fr Francis Kandathil MST

Fr Francis Kandathil was born on 6\(^{th}\) April 1933, in the Kandathil family of Abraham and Thressia. After his schooling, he joined the seminary at Changanachery in Kerala in 1949. He was ordained on March 15\(^{th}\) 1958. He is one among the pioneering members of the Missionary Society of
St. Thomas the Apostle, and took the promise in 1968. When the Exarchate of Ujjain started he left Kerala to the newly formed mission territory of Syro-Malabar Church. He reached Ujjain in April 1968 before others to take care of the ministry to the people along with Fr Paul Naikarakudy. After the inauguration of the exarchate he rendered his service at Ujjain, Piploda, Bachukheda, Bajrangarh etc. He served Kerala Church also for some time. Since 1996 he is living outside official structures so as to make himself available for the people in a radical way.\footnote{167}

3.5.8.3 Fr Paul Naikarakudy MST

Fr Paul Naikarakudy was born on 31\textsuperscript{st} May 1930. He hails from Mannarapara parish of Pala diocese. After completing the school studies he joined the seminary and became a priest in 1960. He joined the Missionary Society of St. Thomas the Apostle, after becoming a priest. He served the exarchate of Ujjain in the capacity of Chancellor and also served the Shujalpur Mission station. After a few years of service in the mission he went back to Kerala.\footnote{168}

3.5.8.4 Fr Joseph Karikilamthadam MST

Fr Joseph was born as the 2\textsuperscript{nd} son of Chacko and Anna Karikilamthadam on 1\textsuperscript{st} March 1937. He joined the seminary to receive priestly training and was ordained on 1\textsuperscript{st} December 1964. After four and a half years of priestly service in the diocese of Pala in Kerala he joined the Missionary Society of St. Thomas the Apostle in 1970. He reached Ujjain in 1969.
He has served in places like Chandessary, Piploda, Bajrangarh, Baskhedi, Bachukheda, Duletia, and Pachore. He has done special studies in agriculture.

3.5.8.5 Fr George Kuzhikandam MST

Fr George was the third child of his parents Augustine and Eli. He was born on 6th December 1932. He hails from Mulakudam parish of Pala diocese. He was ordained a priest on 17th March 1959 at Alwaye. He was among the pioneers of the Missionary Society of St. Thomas the Apostle as well. He reached Ujjain in 1969. He served the people around Shajapur, Kamed, Rajgarh, Nagda, etc. He had been the procurator of the diocese too.169

3.5.8.6 Fr John Placeel MST

Fr John was born on 5th April 1929. Varkey and Thressia were his parents. After his school studies he joined the seminary at Changanacherry in 1948. He is from Vadakara parish of Pala diocese. He was ordained on 16th March 1957. He joined the Missionary Society of St. Thomas the Apostle, in its beginning (1968). He reached Ujjain in 1969. From then onwards he has served the exarchate and the eparchy of Ujjain in various places and capacities. Mainly he was serving the exarchate and the eparchy as the procurator. He had played a great role in organizing different centers in the eparchy.170
3.5.8.7 Other Missionaries during the Exarchate Period

Fr Joseph Ayathamattam MST, and Fr Augustin Puthenpura MST though were among the pioneers of the Society came to the mission at a later date and contributed very much to the growth of the exarchate. Franciscan Sisters of St. Mary of Angel who were already there at the beginning of the exarchate, Sisters of the Sacred Heart congregation who reached in 1969, Sisters of SABS congregation, CMC Sisters, and Franciscan Clarist Sisters also reached in the initial years and contributed much to the growth of the exarchate. The members of SMS, and DST also reached during the exarchate period.

The following Fathers contributed their services to the growth of the exarchate: Joseph Kochayyankanail, Augustine Kandathil, Kurian Valiyamangalam, Joseph Puthiyath, Joseph Puthenparambil, George Thoomkuzhy, Zacharias Thodippara, Thomas Varakail, Thomas Parayady, Joseph Peringamala, Abraham Aykara, Emmanuel Mattam, Sebastian Elanjimattam, Joseph Vadakkechirayath, Kurian Ammanathukunnel, Joseph Kannathukuzhy, Sebastian Varikkat and Albert Lucas a local diocesan priest contributed much in the initial years.
3.5.9 Pioneers in the Exarchate of Jagdalpur

3.5.9.1 Bishop Simon Stock Palathara CMI

We have already seen a small introduction about Fr. Simon Stock among the pioneers of Sagar Exarchate. When in 1972 one more exarchate was entrusted to the CMI congregation in Madhya Pradesh Fr. Simon Stock was there again among the pioneers. His experience in the Sagar mission was an asset to him. And when Bp. Paulinos died in 1990 Fr Simon Stock was appointed in his place as bishop. He is continuing his services as the bishop of Jagdalpur to the present day. His unassuming and holy life is an asset to the Catholic mission in the region.

3.5.9.2 Fr. Papias CMI

Fr Papias also had been introduced among the pioneers of Sagar exarchate. When went back to Kerala another field of action namely the exarchate of Jagdalpur was calling him. He readily answered the call of the mission in Jagdalpur and served the exarchate for some years. He died in the mission field and was buried in Pallygaon in Jagdalpur exarchate in 1996.\(^{174}\)

3.5.9.3 Fr Thomas Vadaparambil CMI

Fr. Thomas also was a former Sagar missionary. He was from the Kavalam parish in the diocese of Changanacherry. He was born on 8\(^{th}\) December 1937 and joined the CMI congregation and became a priest on
May 17th 1966.\textsuperscript{175} He served the exarchate of Sagar and contributed much to the development of Bina mission Station. Later he went back to the province in Kerala.\textsuperscript{176} Again the opening of the Jagdalpur mission gave him a chance to prove his missionary enthusiasm. He reached Jagdalpur in October 1972. From then onwards he was serving the exarchate later the eparchy too to the present day. Education was his main apostolate.

3.5.9.4 Fr. Abraham Thuruthimalil CMI

Fr Abraham too was a former Sagar missionary. He was from Arpookara parish in the diocese of Changanacherry in Kerala. He was born on 6\textsuperscript{th} January 1940. After schooling he joined the CMI religious congregation. He was ordained a priest in 1968. He reached Sagar in 1969 and contributed his services to the infant exarchate of Sagar. Later he too had to go back to Kerala due to the decision of the authorities.\textsuperscript{177}

Fr Abraham came to the mission field in Jagdalpur in 1972. From that time onwards he is serving the exarchate and later the diocese in various capacities.

3.5.9.5 Fr Kurian Macheril CMI

Fr Kurian Machery hailing from Sleevapuram parish of Pala diocese in Kerala was born on 20\textsuperscript{th} September 1934. He joined the CMI congregation and after the priestly studies was ordained a priest on 16\textsuperscript{th} May 1964.\textsuperscript{178} He reached Jagdalpur in 1972 along with three CMC sisters
from Kerala. He was first appointed in Byladilla to run the School and the spiritual needs of the Catholics there. Later he was appointed in some other mission stations too. He rendered his services mainly in the administrative field. He was provincial Superior of the religious congregation to which he belongs and was also the Vicar general of the eparchy of Jagdalpur.

3.5.9.6 Fr Michael Mundathanth CMI

Fr Michael from Ullanad of Pala diocese was born on 12th November 1937 to Thomas and Mary Mundathanath. Theirs was a family with many priests and sisters and young Michael after his school studies joined the CMI congregation. He was ordained on 3rd January 1971. And he joined in the service of Jagdalpur exarchate in 1972 itself. He spent most of his time in formation of young missionaries or in teaching in the schools.

3.5.9.7 Other Missionaries during the Exarchate period

When the CMIs took up Jagdalpur mission already Kristhu Sevika Sitters were rendering their service at Kirandul. They left the place after the Carmelite fathers reached Jagdalpur. CMCs were the first among women religious to reach Jagdalpur. Following them SABS congregation came to the Exarchate in 1972 itself. In 1976 a diocesan congregation for sisters (DBS) was founded. In 1976 two more women religious congregations (MSMI & ASMI) started their service in Jagdalpur exarchate.
The Fathers who contributed their service during the exarchate period are the following: Erurickal Jose, Irripoozhickal Thomas Jaiswam, Patric Kaipuzhavakkel, Kandathil Mathew Sebastian, Kavalam Joseph, Abraham Malieckal, Mampra Papias, Marshal Manikkamkuzhiyil, Palathara Jose, Poothakuzhy Thomas, JC Prasad, Srambickal Augustine, Tharappel Thomas, Louis Valiyaveettil, and Emilian Vettath, Joseph Varkey Puthenpurackal, John Chirayil, Vattakkunnel Antony Maris. And among Brothers Incheril Joseph, Kaniamparambil James, Koorkkakalayil Gabriel, Vadakkekunnumchira Joseph Marian Alumkachira, Joseph Puthenpura (now a priest), and Joseph Panjikunnel (now a priest) were the ones who contributed to the growth of exarchate. Both Fathers and brothers belong to the CMI congregation.¹⁸¹
Notes

1 Plakatt Christian, A Shining Light Amidst the Thriving Forest, p.47.
2 Plakatt Christian, A Shining Light Amidst the Thriving Forest, p.49.
4 Mattam, Vincentian Congregation to the Mission Field, in Family Bond, Vol.XXXIX, p.35.
5 Mattam, Vincentian Congregation to the Mission Field, In Family Bond Vol. XXXIX, p.36.
8 Dubey K.C, Introducing the District, District Census Handbook - Sagar District, 1961, p.XXXv (hereafter I have omitted the title of the article)
11 Dubey K.C, District Census Handbook - Sagar District, 1961, p.XL.
15 Trivedi Uma Kant, Introducing the District, in District Census Handbook-Vidisha District (1961), p.XXXvii (hereafter the name of the article is omitted).
24 Tiwari G.N, Introducing the District, District Census Handbook-Raisen District (1961), p.XXXvii (hereafter the name of the article is omitted).
29 Bhatnagar K.S, Introducing the District, District census Handbook-Guna District, 1961, p.XXXvii (hereafter the title of the article is omitted).
35 According to 1961 census a village with the population less than 200 families is considered very small.
40 Tiwari G.N, Introducing the District, District Census Handbook-Siddhi District 1961, p.XXXvii. (hereafter I have omitted the title of the article).


Tiwari G.N., District Census Handbook-Rewa District, p.L.

Tiwari G.N., District Census Handbook-Rewa District, p.LI.


Bhatnagar K.S., District Census Handbook-Panna District, 1961, p.LV.

Bhatnagar K.S., District Census Handbook-Panna District, 1961, p.LIII.


95 Kanjamala, Integral Mission Dynamics, p.561.
102 Kuduthanthil, History of the Diocese of Sattana, In Sacerdotal Golden Jubilee Souvenir of Mar Mattam, p.31
106 Thuruthumaly, As We Look Back, in Souvenir Cathedral Consecration- Jagdalpur, p.4.
108 Thuruthumaly, As We Look Back, in Souvenir Cathedral Consecration- Jagdalpur, p.4.
109 Episcopal Golden Jubilee Souvenir of Eugene D'Souza, Details from the editorial
110 Episcopal Golden Jubilee Souvenir of Eugene D'Souza, details from the editorial.
111 Episcopal Golden Jubilee Souvenir of Eugene D'Souza, details from the editorial.
112 Episcopal Golden Jubilee Souvenir of Eugene D'Souza, Quote from the message of P. Topno SJ.
113 Episcopal Golden Jubilee Souvenir of Eugene D'Souza, Quote from the message.
114 Episcopal Golden Jubilee Souvenir of Eugene D'Souza, Quote from the message.
115 Episcopal Golden Jubilee Souvenir of Eugene D'Souza, p.2. (From His Speech at Vatican II).
116 Episcopal Golden Jubilee Souvenir of Eugene D'Souza, p.7. (From His speech at Vatican II).
118 Plakkat Christian, A Shining Light Amidst the Thriving Forest, p.61.
119 Plakkat Christian, A Shining Light Amidst the Thriving Forest, p.49.
120 Jose Potokaran, A Man for Others, in The Jubilarian and the jubilee Celebrations, p.21.
121 Antony CMI Fr, Bishop Clemens Thottungal, in The Jubilarian and the Jubilee celebrations, p.18.
124 Thadikkatt & Vallooran, Interview with mar Abraham Mattam, in the Sacerdotal Golden Jubilee Souvenir, p.28.
129 Directory Carmelites of Mary Immaculate (2003), P.356 & Karmalayile Saughanthikangal, p.130.
130 Editor, Nirmal Vice Province Jagdalpur, Directory, p.16.
133 Palathingal and Hadrian, Bishop Clemens An Inspiring Shepherd, p.78.
138 CMI Dept of Publication, Karmalayile Saughanthikangal, p.110.
139 Chittilappilly, CMI 2003 Directory Carmelites of Mary Immaculate, p.89.
141 Editor, Directory Nirmal Vice Province, p.17.
142 Palathingal and Hadrian, Bishop Clemens An Inspiring Shepherd, pp.76-77.
Editor, Directory Nirmal Vice Province, p.17.
Editor, Directory Nirmal Vice Province, p.17.
Editor, Directory Nirmal Vice Province, p.17.
Palathingal and Hadrian, Bishop Clemens An Inspiring Shepherd, p.76.
Chittilappilly, CMI 2003 Directory Carmelites of Mary Immaculate, p.145.
Palathingal and Hadrian, Bishop Clemens An Inspiring Shepherd, p.76.
Palathingal and Hadrian, Bishop Clemens An Inspiring Shepherd, p. 79.
Palathingal and Hadrian, Bishop Clemens An Inspiring Shepherd, p.80.
Chittilappilly, CMI 2003 Directory Carmelites of Mary Immaculate, p.143.
Palathingal and Hadrian, Bishop Clemens An Inspiring Shepherd, p.77.
Palathingal and Hadrian, Bishop Clemens An Inspiring Shepherd, p.77.
Palathingal and Hadrian, Bishop Clemens An Inspiring Shepherd, p.77.
Palathingal and Hadrian, Bishop Clemens An Inspiring Shepherd, p.80.
Sagar Eparchial Directory-2003, pp.34-86.
The list was made from the discussion with Fr Honorius who had been the CMI mission superior.
Details from Directory 2002-Vincentian Congregation, and from the discussion with Fr. Augustin Vallooran at Rewa on 24th September 2005.
Details from Directory 2002, Vincentian Congregation and from the discussion with Fr. Augustine Vallooran at Rewa on 24th September 2005.
Details from Directory 2002, Vincentian Congregation and from the discussion with Fr. Augustine Vallooran at Rewa on 24th September 2005.
The list is prepared with the help of Fr Paul Edassery VC.
The details from the Souvenir of the Consecration of the St.Mary’s Cathedral, Ujjain, p.110.
The details are from the MST Directory 2003 and from the interview with Fr Francis himself.
The details are from the MST Directory 2003 and from the interview with his co-worker Fr Francis.
Details given by Fr George Himslef.
Details given by Fr John on 5th October 9, 2005 at Ujjain.
Taken from the history of Centres given in the Souvenir of the Consecration of Cathedral, Ujjain.
The list is prepared with the help of Fr Francis Kandathil one among the pioneers.
Editor, Directory Nirmal Vice Province, p.17.
Chittilappilly, CMI 2003 Directory Carmelites of Mary Immaculate, p.177.
Palathingal and Hadrian, Bishop Clemens An Inspiring Shepherd, pp.79-80.
Palathingal and Hadrian, Bishop Clemens An Inspiring Shepherd, p.78.
The list is prepared from the Directory-1981 of CMI Missions, pp.81-83.