INTRODUCTION

The origin of Christianity in Kerala is based on St. Thomas an apostle of Jesus Christ, who came to India and evangelized the land. He is considered to be an important witness to the resurrection of Christ. He first arrived at the North-Western part of India by the overland route, where there was a King named Gondopharnes who ruled that region. According to numismatics and inscriptional sources, it is believed that Gondopharnes reigned in the first half of the first century AD. Latin Christianity is the same as Roman Christianity or Papal Christianity. In the Latin Church, the priest is the universal Lord of the universal human conscience. Even though, Christianity was introduced by St. Thomas in South India, the Latin Catholicism had its origin in Kerala in 1291 AD. Marco Polo in 1292 declared the story of Christian group under Quilon
Quilon Diocese was the first Latin Catholic community formed in Kerala, India. In 1330 AD Pope John XXII appointed priest Kathalani as the 1st Bishop of Latin Catholics in Kerala. But, the Bishop Catalani was brutally killed by Muslim extremist by throwing stones in 1336 AD. Bishop Catalani a Jordan Priest is considered as the founder of Latin Catholic Church and spiritual father of Latin Church in Kerala appointed by Pope John XXII.

Latin Catholic Community is the part and parcel of Kerala society. About 15 lakhs people out of 3 crore people in Kerala belongs to Latin Catholic Community. It's only an expected calculation. If we are to take the real statistics, the population of Latin Catholic Community in Kerala may have been increased tremendously.

* Kollam formerly known as Quilon, the designation of Latin Catholic Bishop of Kollam is Bishop of Quilon and is remaining as it is till now.
In Kerala, Latin Catholic Community was considered as the backward community. But at present Latin Catholic Community in Kerala has achieved tremendous progress in Kerala Society. It is most appropriate to say that instead of other backward community (OBC), Latin Catholic Community in Kerala is considered as the developing community. In addition to missionaries and foreign countries help, Latin Catholic Community in Kerala achieved tremendous progress in different sections of the society by utilizing its own resources to become a developing society. Many eminent personalities of Catholic Church especially, Respected former Bishop of Quilon Diocese, Rt. Rev. Benzigar, Rt. Rev. Jerome Fernandez, Respected former Bishop of the Archdiocese of Varapuzha, Rt. Rev. Bernadin Leonard, Respected former Bishop of Kozhikode diocese, Rt. Rev. Pathroni, Respected former Bishop of Alappuzha Diocese, Rt. Rev. Arattukulam, Respected former Bishop of
Thiruvananthapuram Diocese, Rt. Rev. Bernard Pereira etc., contributed a lot to Latin Catholic Community and Catholic Church in Kerala especially based on Kerala’s Art, Culture etc.

The Jesuits, Carmelites, Franciscans etc. give new face to Kerala’s Latin Catholic Church and its missionary activities. Varappuzha’s, Kunammavu and Manjummel, Malaparambu of Kozhikode, Thangasseri and Thuyyam of Kollam, Keezhkunnam of Vijayapuram, Kottapuram of Kodungalloor are also known as the spiritual renaissance of Latin catholic community.

Like all other communities in Kerala Latin Catholic Community or Latin Catholic Church also mingled with other community and actively participated with other communities and religious socio-cultural activities which helped to keep Latin Catholic Church also protect secularism in the State and in India. Many other communities and religions were converted to Christianity
who strongly believed in Lord Jesus Christ and his beloved disciple St. Thomas. Latin Catholic Community were also mostly converted from other religions under the active leadership of St. Thomas. Latin Catholics of Kozhikode diocese consists of not only other backward community but a high Caste Hindus like Brahmins and from other Castes also. The administration of the Kozhikode Diocese in the ancient times, was in the hands of Jesuits priests. Bishop of Kozhikode diocese Rt. Rev. Maxwell Norona belongs to Quilon Diocese and is a native of Kayamkulam. Kottayam Diocese also claimed ancient community activities. People from Ambazhakkadu, Puthenveli, Kodungalloor, Paravoor, Chettikkadu, Pallipuram etc. are the central points of the above mentioned ancient community activities. People from Varapuzha diocese are from high society and also claimed ancient community activities and thus they were called Ezhunnoottikar. Manjummel, Koonammavu, Varappuzha, Kaloor etc.
were famous Latin Catholic religious pilgrim centers in Ernakulam
district. They claimed they were the real followers of St. Thomas.

The Latin Catholic population in Cochin corporation area were high
in numbers when compared to Suriyani Catholic population. The
Latin Catholic people absorbed Portuguese culture as a part of their
life. Latin Catholics at Fort Kochi were engaged in Fishing and
business as a part of their job.

People of Vijayapuram and Punalur Dioceses mainly from
highly backward community. The people of Alappuzha Diocese were
mainly known as Anjoottikkar. They also claimed that they were the
real followers of St. Thomas.

The Catholics of Thiruvananthapuram Diocese were
consists of ancient Latin Catholic successors of Nadar community
converted to Latin Catholics. The ancient missionaries of Quilon
diocese converted a lot of Nadar people to Latin Catholics. Latin
Catholics in Kottar Diocese near Thiruvananthapuram Diocese were converted by St. Francis Xavier.

Overall, Kerala Latin Catholic Community were a mixture of people from several communities and different cultures.

Kerala Catholic Community has a lot of sub divisions. Major portion of Kerala Catholic Community belongs to Roman Catholics which is again divided into two - Roman Catholic (Latin) Community and Syrian Catholic Community. The early Catholics who came in Kerala were Syrian Christians who were either came from Syria or Syrians born in Kerala.

So many Brahmins for several reasons were converted to Syrian Catholics. But still their cultural and religious activities were related to Brahmin Community culture.
In Kerala, at present there are twelve Latin Catholic Diocese. These Latin Catholic Dioceses' are under the two Arch Dioceses such as Thiruvananthapuram and Varappuzha Arch Diocese.

**STATEMENT OF THE PROBLEM**

The present study makes an attempt to examine “The Latin Catholic Mission and Social Change in Kerala”. In this study, specific attention is paid to signify the various activities conducted by the Latin Catholic missionaries in Kerala which focuses to the area of research. The thesis consists of five chapters excluding the introduction and conclusion.

The first chapter, “Origin and Development of the Latin Catholics in Kerala”, which briefly explains the origin of Christianity in Kerala is based on St. Thomas tradition. In the Latin Church the priest is the Universal Lord of the universal human conscience. Latin Catholicism had its origin in Kerala in 1291 AD.
Quilon Diocese was the first Latin Catholic community formed in Kerala, India. The present study focuses on the Kerala Latin Catholicism and the social change made by it. It is because the Portuguese missionaries made Kerala as their most important centers of evangelization. The forefathers of Southern Latin Christians have got the luck of hearing the gospel preaching of St. Thomas and St. Francis Xavier.

The second chapter, “Educational Activities and Changes among the Christians”, which explores the work of Latin Catholic Mission in the field of Education. The Latin Catholic missionaries took a pioneering interest in the promotion of education among the people. They established a number of mission schools for the children of the Christians. The course of study consisted of Christian and moral education, reading, writing, arithmetic and geography.
The educational activities of the Latin Catholic missionaries created educational awareness among the Christians.

The third chapter, “Economic Development among the Christians”, which concentrates on the economic development of Latin Christians. The Latin Catholic Social Service Society has extended valuable service in the realm of socio-economic activities. The development programs assumed a clear shape with the establishment of a directorate for social work and the registration of the Social Service Society. This society attempts an active involvement in several programmes like development programmes, welfare programmes, promotion of social activities and economic activities, health programmes and promotion of family and child welfare programmes etc. giving the loans and financial aids, which of course developed the economic conditions of the Christians.
The fourth chapter, “Latin Catholics and Social Change Among the Christians”, which narrates about the Latin Catholic missionaries and their social activities for the welfare of the people of Kerala. They established the Latin Catholic Social Service Society and Charitable works in Kerala. They had undertaken a number of projects to uplift the weaker section of the district irrespective of caste and creed. They visited the houses of the poor and gave instructions for their environmental sanitation and personal hygiene to prevent diseases and also they conducted medical camps. They also gave training for the young girls in different trades like tailoring and embroidering etc., were the significant social activities of the Latin Catholic Mission.

The fifth chapter, “Impact of Socio-Economic and Educational Changes”, attempts to find out the impact of socio-economic and educational fields. The Social service society founded
in the year 1960 at Kollam district has extended its valuable service in the realm of socio-economic and educational activities. It formulated and implemented development programmes to uplift the backward communities. Indeed, the Social Service Society is the impact of Latin Catholic missionary activities in Kerala.

**Hypothesis**

The present study tries,

1. To explore the history of Latin Catholic mission in Kerala;

2. To find out the educational changes made by the Latin Catholic mission;

3. To discover the economic progress under the Latin Catholic Mission;

4. To understand the social changes created by the Latin Catholic Mission; and;
To understand the impact of the Latin Catholic Missionary activities in Kerala society.

**METHODOLOGY**

This study makes an attempt to examine the history of “the Latin Catholic Mission and Social Change in Kerala”. It is primarily a fact finding venture on the basis of exploratory method. The history of Latin Catholic missionaries can be analyzed with the help of appropriate data’s collected from the various missionary records, since this study attempts to explore the history of the activities of the services of Latin Catholic missionaries. The historical method will be the most suitable one for this study. History differs in method from the natural sciences. Historical method is an attempt to narrate an accurate account of some aspect of life and its scientific analysis and preservation.
Historical method being a scientific one, a historical researcher has to pass through stages similar to those of an experimental research worker, such as stating and delimiting the problem and selecting the sources. Hence the methodology followed in this study is critical, analytical and interpretative.

**SOURCES**

This study is mainly based on primary and secondary sources.

**PRIMARY SOURCES**

Primary sources are the original documents or remains, the first witness of the fact. They may be of two kinds

(a) Consciously transmitted information in the form of oral or written testimony or records kept and written by actual participants or witness of an event or constitutions, court’s charter
decisions, official minutes or records, autobiographies, letters, diaries, genealogies, deeds, wills, permits, licenses, declarations, proclamations and reports come under this category.

(b) Unconscious testimony in the form of remains or relics, e.g. human remains and language, literature, arts and institutions of various types. The study is based mostly on primary sources collected from various archival repositories and research centers in Kerala, Tamilnadu, Pondicherry and Karnataka. These original sources are further supplemented by published works of the contemporaries and later periods, collected from Tamilnadu State Archives Chennai; Jesuit Province Archives, Shembagannor; United Theological College Archives, Bangalore; Kerala State Archives, Thiruvananthapuram; St. Josephs Monastery Archives, Mannanam; Scot Christian College Library, Nagercoil; M.S. University library, Tirunelveli; Central University Library, Pondicherry; Dharmaram
Vidhyakshetram Library, Bangalore; St. Peters Pontifical Seminary Library, Malleswaram; Mother Teresa Women’s University Library, Kodaikanal; Paurastia Vidhyapitam Library, Vadavathoore; Carmel Hill Philosophy College Library, Thiruvananthapuram; Kerala United Theological Seminary Library, Kerala University Library, Kariavattom Campus Library, Kozhikode University Library, Kollam Public Library, Trivandrum Public Library, Kannur Central Library, St. Joseph’s Pontifical Seminary Library, Aluva; Layola College Library, Chennai; besides most of the prominent libraries are referred to for the present study.

Primary sources are extensively used in this study. They were reports government orders, letters, files, interviews, published and unpublished documents and books.

REPORTS
There are large collections of reports sent from the mission stations to the headquarters. They are preserved at St. Joseph’s Pontifical Seminary, Alwaye under the Verapoly Archdiocese as missionary activities in Kerala. These sources are extensively used for this study. They give detailed descriptions of the history of the activities of the Latin Catholic missionaries in Kerala.

FILES

A large number of files sent by the services of Latin Catholic Missionaries in Kerala. These files express the subjective feeling of the missionaries from authentic records of the social, educational and medical history of Kerala.

INTERVIEW

The interview is relatively a more flexible tool than other written enquiry form and permits explanation, adjustment and

SECONDARY SOURCES

In this study secondary sources have been used to supplement the primary sources. They are mainly from English and Malayalam books and journals.

REVIEW OF LITERATURE
Agur’s, *Church History of Travancore* (1903), is an important book helps us to understand the growth and developments of Christian Churches in Travancore. This book gives much valuable information about Christian missionaries. It also describes about the measures adopted by the missionaries to remove the social disabilities prevailed in Travancore and the attitude of native rulers towards the Christian missionaries.


Cheriyan C.V. in his book *The History of Christianity in Kerala* (1973), examine all aspects of the Christianity in Kerala which too provided enough information for the study.

Daniel I, in his work,*The Syrian Church of Malabar* (1945), describes about the growth and development of missionary activities especially in Kerala.
Dhavamony in his work, *Christianity and Societies* (1957) enumerated the history of Latin Catholics at various stages in Kerala and the social settlement that took place in Kerala through the ages.

Ferdinand Kayavil in his work, *Bishop Jerome Kalathinte Karmayogi* (1998) traced the issues relating to Quilon Christian people, education, social activities, health and housing. Though recorded evidences about the services of Latin Catholic missionary activities in Kerala were systematically collected by the pioneers like Ferdinand Kayavil.

Firth C.B. in his work, *An Introduction to Indian Church History* (1961), explains the origin and growth of Christianity in Kerala. It gives a clear idea about the Latin Catholic missionaries and their mission stations.

Frank Penny in his work, *The Church in Madras* (1904), it gives a clear picture about the Latin Catholic missionary activities.

Above all, the secondary sources have provided glimpses of general information for making a detailed study on the Latin Catholic missionary activities In Kerala.
LIMITATIONS

The present has its inevitable limits because of the methodology followed in composing it. Since the documents in the libraries are predominantly of administrated and practical nature, it is impossible to recount the day to day life of the people in their spiritual, social and other aspects. It is agreed that, the struggle of the Kerala Diocese for the socio-economic development of its people irrespective of Caste or Creed and the manner of its achievements is the sensual theme of this work. For the purpose of the present study, a number of documents of administrative nature had to be indispensably taken into consideration therefore other aspects, although they are not of secondary importance, had to become less dominant when compared to the administrative aspects.

PERIOD OF STUDY
The period of the study extends from 1291 AD to the present times. In 1291 AD, Latin Catholic Mission established in Kerala. Hence the present scholar concentrates to explore the services and activities of Latin Catholic Mission in Kerala society. After 13th century Latin Catholic missionaries created some changes on the society through voluntary services and extended their service to Northern Kerala too. The study concentrate up to the present time to unravel its socio-economic and educational changes among the Latin Christians of Kerala.