

Origin of Indias St. Thomas Christians - a historiographical critique

Media House - Origin of Christianity in India by Dr.Benedict Vadakkekara

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African American women -- Biography -- Juvenile literature

Slaves -- United States -- Biography -- Juvenile literature

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Tubman, Harriet, 1820?-1913 -- Juvenile literature

English language -- Conversation and phrase books -- Portuguese.

Errors and blunders, Literary.

Authors, English -- 19th century -- Correspondence.

Story, William Wetmore, 1819-1895 -- Correspondence.

Hunt, Leigh, 1784-1859 -- Correspondence.

Saint Thomas Christians -- India -- Kerala -- History.

Catholic Church -- Malabar rite -- India -- Kerala -- History.

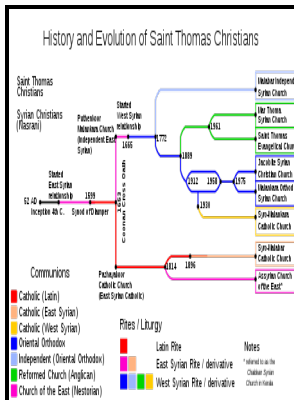
Mar Thoma Syrian Church -- India -- Kerala -- History.Origin of

Indias St. Thomas Christians - a historiographical critique

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Notes: Includes bibliographical references (p.[475]-502) and index.

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London: Darton, Longman and Tidd, 1970.

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Social status Despite the sectarian differences, Saint Thomas Christians share a common social status within the and is considered as. Ames and Nigel Cliff's The Last Crusade: The Epic Voyages of Vasco de Gama 2011. Thomas is said to have returned to Jerusalem for attending the first Jerusalem council via Barygaza Braukaccha or Broach , which is mentioned as an important port-town in Gujarat by Periplus of Erythraen sea.

Origin of India's St. Thomas Christians: A historiographical critique

So we can see that it was the presence of jews in Kerala that drew the Apostle Thomas to India. New Delhi: Oxford University Press External links Wikimedia Commons has media related to.

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Both sides argue for their causes, not for historical accuracy. Anantha Krishna Ayyar, 1926, Emakulam portions from which have been reprinted in ICHC I, pp. By that time, Christians of the were facing new challenges, caused by the establishment of presence in India.

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Thus the conclusion is based on the matches.

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Saint Thomas Christian denominations

His appeal to Mar , Jacobite Patriarch of Antioch was more successful. In 1874 a section of from came into communion with of the in as a result of schism followed after the arrival of Bishop Rocos 1861 Elias Melus 1874 sent by the Patriarch of Chaldean.

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This led to the division of the Church into two groups, with one group accepting the supreme authority of the patriarch and the other supporting Dionysios VI. In 1751, Jacobite Maphrian came to Kerala. But few other scholars deny the advent of Bartholomew to India and according to them, Jerome would have mistaken Ethiopia to India.

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