

Souvenir of the 4th CENTENARY of the Faith

**St. JOHN THE EVANGELIST CHURCH,
MAROL
V.N. PIMENTA.**

**A BRIEF HISTORICAL SKETCH
OF
THE CATHOLIC CHURCH
IN
BASSEIN – THANE – SALSETTE – BOMBAY
- KARANJA - CHAUL
(THE PROVINCE OF THE NORTH KONKAN)**

**WITH
SOME DETAILS PERTAINING TO
THE PARISH OF MAROL.**

**BY
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**Marol, BOMBAY 400 059
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PROLOGUE

“ The origins of the Parish of St. John the Evangelist can be traced back to two mass conversions at Marol. Some of the inhabitants of Marol were among the 500 people who were converted when the neighboring Church at Conditá was opened for public worship on the feast of St. John the Baptist in the year 157. The second mass conversion took place on the eve of the feast of Assumption in the year 1588, when the whole village of Marol became Catholic.” (Catholic Directory of the Archdiocese of Bombay, 1982 edition. Also refer ‘Thesaurum Rerum Indicarum’ Val. I-P. 560 quoted by Fr. Conti, S.J. and Prof Gracias). Thus, the year 1988 marks the fourth Centenary of the conversion of Marol to the Catholic Faith.

A regular English Primary School in Marol was founded by five parishioners: Mr. J. J. Almeida (Conditá), Mr. P. F. Pimenta (Marol), Mr. J. J. George (Marol), Mr. N. F. D’Mello (Gundavli) and Mr. E. G. Coelho (Conditá/Mahim) in the year 1889. Thus the year 1989 marks the Centenary of St. John the Evangelist School, Marol.

Fr. Manuel Gomes, a Jesuit, called ‘the Apostle of Salsette’ built the Portuguese Church at Conditá in the year 1579. This Church was abandoned due to the outbreak of a devastating epidemic there and a new Church was built at Marol in the year 1840, partly from subscriptions and partly from Church funds. Fr. Jose Lourence Paes was the Vicar. Thus, the year 1990 marks the Centenary and half of our Parish Church.

This brief historical sketch is presented as a souvenir of the three Centenaries; it is also an expression of my gratitude to my father and mother and to my forefathers through whom I received the gift of the Faith.

No claim is made to any original research while preparing this sketch. However, the historical account and the statistics have been compiled and collated from well documented publications, the more important of which have been mentioned at the end. Some part of the information pertaining to this Parish is from my personal knowledge.

V.N.P

His Eminence Simon Cardinal Pimenta
Archbishop of Bombay
Son of the Parish

THE BEGINNINGS

When did Christianity first come to the North Konkan?

There is no definite answer to this question yet. Some hold it as a historical fact, based on documents and tradition, going back to the third century A.D., that the North Konkan was privileged to receive the Gospel in apostolic times through the teachings of St. Bartholomew, the Apostle, just as the Malabar Coast received the Gospel through the teachings of St. Thomas, the Apostle. Others hold that the first Christians in the North Konkan may be casual merchants come here from other Christian countries. Still others hold that in the 6th century, Kalyan, north-east of Bombay, had a Bishop appointed from Persia, while Chaul to the south of Bombay, had Christians in the 10th century. The case of those who hold that Christianity in the North Konkan is of Apostolic origin is as under:

Even before the Christian era there was considerable trade between India, Persia, Syria and Egypt in precious stones, muslin, pepper and spices, both by the land and the sea routes. Alexander's invasion of India in the year 326 B.C. unlocked the gates of commerce wider and brought the classical nations – the Roman Empire, Greece and Palestine – in still closer contact with India. On the Western Coast, the more believe that Solomon's Ophir (1 Kings 10:12) as Sopara. Historians and geographers, such as, Megasthenes, Pliny and Ptolemy had written books on India. India was, thus, not a 'terra incognita' to the region where Christianity was born.

The proponents present the following evidence to maintain that the birth and spread of Christianity in the North Konkan is of Apostolic times: According to Rufinus of Acquileia (345-410 A. D.), a noted Church historian, when the Apostles cast lots as to the countries to which they were to carry the Good News, Parthia fell to the lot of Thomas, Ethiopia to Matthew and to Bartholomew, India 'citerior', by which ancient geographers meant the Western Coast of India – Gujarat and the North Konkan. But where did Bartholomew land on this Coast? The Menology codified by the order of the Eastern Emperor, Basil II, states that Bartholomew had gone to 'India Felix'. Some scholars hold that this must have been Kalyan, slightly north-east of today's Bombay, known and frequented in those times. 'Kalyan' in Sanskrit means 'happiness', which in Latin is 'Felix'.

- Salsette = the island area between the Mahim creek and the Bassein creek.

According to St. Jerome (342-420 AD), who first translated the Bible into Latin, Christian messengers from India came to Demetrius, Bishop of Alexandria, where Christianity was flourishing, asking him to send someone to attend to their spiritual needs. Demetrius sent Pantaenus, a scholar in Sacred Scripture and Greek Humanities, who on arrival "found that the coming of Christ according to the Gospel of Matthew was preached by Bartholomew and preserved till then". Even earlier, Susebius of Caesaria (265 – 340 AD), called the Father of Church history, had alluded to this mission. He wrote: "Pantaenus constituted a herald of the Gospel of Christ to the nations of the East, advanced even as far as India." Thereafter, Kosmos – Indico-Pleustes, an Alexandrian merchant, writes of his having seen a Christian community in Kalyan in the 6th century.

The Saracens took Jerusalem in the 7th century. The crescent floated proudly over Egypt, Syria and Persia. Islam raised insuperable obstacles, which prevented commerce between the East and the West. The dark age descended on Europe. India and other Eastern countries were perforce cut off from Europe so that no European could come to India either by land or sea. Little is thus known about the Christian community on the West Coast of India from the 9th to the beginning of the 14th century. However, it has been observed that during the reigns of the Silhara Kings (810 – 1260 AD) "their kingdoms contained many mosques, churches, synagogues and fire temples" Further, the Muslim Commandant, having his headquarters at Thane, "destroyed a number of Hindu temples and Christian churches after Alladin became Emperor of Delhi in 1294." It is about this time that some reports of the existence of the Christian community at Sopara (Bassein) were current in Europe. Drawn by these reports, a French Dominican Friar, Jourdain de severac, accompanied by four Franciscans, (Blessed Thomas of Tolentino, James of Padua, Peter of Siena and Brother Demetrius of Tiflis) Landed at Thane at the end of 1320. These Franciscans were murdered by the Muslim Governor of Thane on 9th march, 1321. These are now known as the Martyrs of Thane.

According to Jourdain, these Christians were a scattered people. He went to Sopara in Bassein, where he found a small Christian community with a Church. He baptized about 90 persons. A little later he baptized 115 persons in Broach and 35 persons between Thane and Sopara. The Indian Church, whether in the North Konkan or Malabar, witnessed a 'dark age' between the 9th and the beginning of the 14th century. The Christians were then reduced to "nominal Christians."

Jourdain was sent back as Bishop of Quilon by Pope John XXII in 1330, with a letter addressed "to the Catholics of the North and also of the East and in particular to those who are in Cuncatana (Konkan), Gozarat, and lesser India". It could thus be said that Friar Jourdain's evangelizing activities in Thane and Sopara constituted the first mission of Rome in the North Konkan – the first Roman Catholic Missionary in India. The Christians of Europe did believe in the 14th century in the survival of an ancient Christianity on the Western Coast of India at that time.

This account of the early times may be concluded with the story of the martyrdoms of St. Bartholomew and St. Thomas. The famous scholar, St. Bede, has left some description of Bartholomew. "He has black hair, his complexion is white, his eyes are large, his nostrils straight; he has a long beard, his body is proportionate. He goes dressed in white garments, - prays hundred times during the day... his voice is like the sound of a bugle. He is always in the joy of God... speaks and understands all tongues." Raja Astreges (Aristakarman) ordered the Apostle to do 'puja' to his idol. Bartholomew refused. He was then beheaded "after the 9th of September, probably in 62 A. D." The other Apostle, St. Thomas, preached the Gospel for about 15 years in Parthia (Persia) and then came to India via Kabul and Panipat. He spent about 4 years in North India (also treated as part of Parthia). He finally reached the South in the year 52 A.D. One writer has surmised that Thomas went from North to South via the Konkan, meeting his fellow-Apostle there. The 19th centenary of Thomas' arrival in India was celebrated in 1952. Thomas preached, in Malabar and built seven Churches there. His mission was successful. Out of hostility, the Cholas put him to death near a temple of kali, on the Little Mount near Mylapore, Madras, traditionally on 3rd July 72. He loved and revered by all.

As noted above, the Apostolic origin of Christianity in the North Konkan is still disputed by some scholars. We will now take up the history of evangelization in this region, based on recorded facts.

THE PORTUGUESE MISSIONARIES

The 20th of May 1498 was a momentous day for Christianity in India. On that day, three small ships with crosses emblazoned on their sails dropped anchor at Calicut down South. They had come from Lisbon under the command of the sea-captain Vasco da Gama. Their objective: trade in pepper and the evangelization of the newly – discovered lands. Afonso de Albuquerque captured Goa in 1510 for the Portuguese from all their activities – political, commercial and religious. The city, now Old Goa, became the richest City of the East. They called it 'Golden Goa.' In 1534, a Latin See was erected in Goa and in 1558 Goa was raised to the rank of an Archdiocese with Suffragan Bishops in Cochin and Malacca. From the first decade of the 16th century, the Friars began evangelization with zeal. However, it was not they who laid the foundations of the modern mission in the East. That glory belongs largely to St. Francis Xavier. He landed in Goa on the 6th May 1542 and died in Sancien, China, on the 3rd December 1552. His body was brought to Goa. It was kept first in the Jesuit College of St. Paul and later transferred to the Church of Bom Jesus. Within that brief span of ten years, with his simple and austere life, with his teaching and preaching, he had to his credit a stupendous achievement – Western Coast of India, the Spice Islands, Japan and China. With this preamble, we will now set out some details of the evangelization carried out the North Konkan by the Portuguese Missionaries.

After the return of Vasco da Gama, King Manoell of Portugal sent fleets every year to India. These fleets also carried priests – both secular and regular. The latter (Friars) aimed at spreading the light of the Faith. King John III was the Grandmaster of the Order of Christ, which counted the expansion of Christ's Kingdom among its mandates, King John sent Francis Xavier to India to lend support to his missionary efforts. The very first converts were the twenty-two inhabitants of the small island of Anjediva, off the coast of Karwar. Pedro Alvares Cabral arrived in Indian waters in the year 1500. The first place he touched was Anjediva. He came with eight Franciscan friars and nine secular priests. In the short

time they baptized twenty-two of the Angedivians. By the time the See of Goa was erected in 1534, the dauntless friars had penetrated to the north of Goa to Chaul, Karanja, Bomboy, Thane, Salsette, Bassein and Diu. We can conveniently enlist their activities in the North Konkan under different Religious Orders and Congregations. (These Orders did a good deal of evangelization in Goa itself, which is not detailed here.)

Franciscans: They were the first Portuguese missionaries to set foot on the soil of India i.e. in the year 1500 and plant the Cross there. Starting from Old Goa they moved in about 1516 to Chaul, then to Karanja, and in 1534 to Bombay, Salsette, Bassein and Thane, which were all more or less completely evangelised by them. Fr. Antonio do Casal and Fr. Antonio do Porto, letter of volcanic energy, distinguished themselves in this crusade. From about 1534 onwards, the Franciscans built a number of Churches. In Salsette (near Bombay), they built a college and 11 churches; in Bombay: 4 churches; in Karanja: a college, at least 3 churches and a chapel; in Bassein: a monastery, 4 churches and a house for the catechumens; and in Chaul: a monastery, 2 churches and 2 chapels. They also built churches etc. in the Southern Districts and a college and 23 churches in Goa.

Augustinians: They arrived in Goa in 1572. They built the Monastery of the Annunciation in Bassein, Monastery of Grace in Thane and also in Chaul. They spread themselves to several other regions.

Dominicans: They came to India in about 1503. They were found at work in Goa (Tiswadi) and Karanja. They founded a convent in Goa in 1548. They followed the other Orders in Bassein, Thane, Karanja, Chaul, Daman and Diu only after the middle of the 16th century. They built some churches. They did considerable evangelization outside India.

Jesuits: Their arrival coincides with the arrival of St. Francis Xavier in Goa on the 6th of May 1542. They played an important role in the evangelization of the Western Coast. They devoted themselves to the study of profane sciences too. They did not use robust methods, but relied on preaching and example. In the north of Bombay, they shared an extensive mission along with the Franciscans. In Bombay itself they had a large property at Parel with other properties at Naigaum, Wadala, Mahim etc. The British confiscated it in 1719 – the property at Parel is today occupied by the Haffkine Institute. In Bombay, they did not have, in early times, any Church or any jurisdiction or any special missionary activities. They left Bombay in about 1692 and came back in 1853. In Bandra, they had a residence and a college (school) with two Churches. In Bassein, a small seminary, a college and three churches. In Salsette, they had eight churches. In Thane, a church and a college. In Chaul, a college. They made large number of conversions (Kunbies, Kolis, Bhandaries etc.)

The Discalced Carmelites : They were of Italian origin and arrived in India in about 1607. They founded their convent in Goa in 1612. They settled in Surat in 1699 and came to Bombay in 1720. They built a monastery in Diu.

Theatines : They were also of Italian origin. They came to Goa in 1640, but hardly did any evangelization in the North Konkan.

The Portuguese clergy had to vacate Bombay Island in 1720, due to the British Government interference. The British Government then invited the Carmelite Fathers of Surat, with the approval of the Holy See. Their head was the Vicar-Apostolic, who an Italian Bishop, Fra. Mauritius, who took charge of the spiritual welfare of the Catholics of Bombay and the dependencies. However, Salsette and Bassein continued to be under the Portuguese Padroado jurisdiction. Between 1737-43, Bassein, Salsette, Karanja and Chaul i.e. almost the whole of the Portuguese territories fell to the Marathas, who destroyed many Churches as possible. The British took all these places from the Marathas between 1774-1800, when Christianity was allowed to revive. (Apart from Goa, the Portuguese had with them also Daman and Diu). It may be mentioned here that after the departure of the Portuguese friars on the capture of Bassein and Salsette, the Goan and native secular clergy (hailing from Bandra, Bassein, Dadar, Mahim, Condita/Moral and other villages), who were already in the evangelised area, and the clergy that were sent thereafter to reinforce them, together with the Carmelites, held the bastion of Christianity in these territories and in Bombay Island.

A charge is leveled against the Portuguese missionaries that they used force in their conversion policy. The charge draws support from the fact that public worship, other than Christian, was banned, temples and

idols destroyed by them. The Tribunal of the Holy office was set up at Goa in 1560 (The Inquisition). It was suppressed by Marquis de Pombal in 1774, reestablished in 1778 and finally abolished in 1812. Some hold, though, that there were no compulsory baptisms or coerced conversions. On the other hand, there were complaints of high caste Hindus making things difficult for Christians. A balanced verdict must await further study.

JURISDICTIONAL DISPUTES:

Padroado and Propaganda

1720-1794

The two Christian countries of Spain and Portugal opened in the 16th century an era of colonization together with evangelization. Pope Alexander VI entered into agreements (concordats) with them. Under the Agreement with Portugal, all newly discovered lands in the East were to be under the Portuguese ecclesiastical jurisdiction (Padroado or patronage). The Portuguese King had a voice in the appointment of Bishops and in the dispatch of missionaries. The right was first conferred in 1534 and was confirmed later on in perpetuity. And under the 'Regium placet' any Papal Bulls, Decrees, Briefs or Instructions communicated to Bishops or clergy could not be introduced, published or accepted in the Portuguese jurisdiction unless they had the sanction of the Portuguese King.

The 17th century was the rapid decline of Portuguese power in India. Portuguese colonies on the West Coast had included the City of Goa, Chaul, Karanja, Bombay, Salsette, Thane, Bassein, Daman and Diu. In 1665, Bombay passed on to the British King, Charles II, as part of the dowry of his wife, Catherine. Bandra and the other aforesaid areas continued with the Portuguese for some 200 years until they were overrun by the Marathas between 1737-43 and eventually absorbed in the British Empire between 1737-43 and eventually absorbed in the British Empire between 1774-1800. Though the Portuguese could no longer carry on the responsibilities of evangelization, which they had assumed as an integral part of "jus patronatus" (padroado), they continued to assert their rights and privileges under the Agreement. The Holy See could, however, not remain indifferent to the main duty of the Church, which is to spread the Faith to all nations. The Pope had, therefore, meanwhile, founded a new Congregation in 1622 to complete the task in the East – The 'Sacra Congregation de Propaganda Fide' (briefly 'Propaganda') The dispute aroused bitter feelings in and between the clergy and the laity, disrupted the harmony among fellow Catholics and provided an unedifying spectacle to all.

Some unpleasant features of the dispute were : At the time Bombay was ceded to the British (1665), there were in Bombay four flourishing parishes, with Churches, which were run by the Portuguese Franciscans. These were : Our Lady of Hope (originally built before 1570 at the present site of Victoria Terminus, then shifted in 1760 probably to the Azad Maidan and finally shifted in 1840 to Bhuleshwar); Our Lady of Glory (Mazagaon), built before 1595, now Gloria Church. Our Lady of Salvation (Dadar), built before 1610; and St. Michael's, built before 1585 (Mahim). Bandra, Trombay Island, Salsette and rest of the Suburban area and beyond were still under the Portuguese occupation. The servants of the East India Company were, however, not happy with the presence of the Portuguese priests in Bombay. Meanwhile, the Vicariate – Apostolic of Bijapur, later called the Great Mogul, whose jurisdiction extended to the vast area outside the Portuguese control, had been established by the Sacred Congregation de Propaganda Fide in 1637. The Vicar-Apostolic was an Italian Carmelite, Bishop Mauritius. The Court of Directors decided, for political reasons, in 1716 on the expulsion of the Franciscan priests from Bombay Island and their replacement by the Italian Carmelites. On the basis of certain reports which reached Rome, the Pope and the Sacred Congregation cautiously decreed in 1718 that the Vicar- Apostolic might assume jurisdiction over the Bombay Churches provisionally, since the Archbishop of Goa was prevented by the British from exercising his jurisdiction there. The actual expulsion of the Portuguese Franciscan priests from Bombay Island took place in May 1720, after which Bishop Mauritius took over. The Archbishop of Goa was furious. He excommunicated the Vicar – Apostolic (Bishop), but the British did not want to take back the Portuguese priests. The Carmelites remained in charge of Bombay 'de facto'.

The laity now broke up in factions – pro – Padroado and Pro – Propaganda and disorderly scenes occurred in Churches in Bombay. The Vicar-Apostolic (Bishop Charles) tried to extend his jurisdiction in 1774 to Salsette, which was not with the Portuguese then, but Propaganda discouraged him and hence the area beyond Bombay Island remained for spiritual administration under the Archbishop of Goa, who exercised his jurisdiction through his Vicar – General of the North residing at Kurla or at Thane, Dissension, however, continued among the Catholics in Bombay, some favouring Portuguese others favouring Carmelites. The British grew weary of these and so, in 1789, the newly appointed Vicar-Apostolic was told by them to quit and the claim of the Archbishop of Goa to jurisdiction over Bombay Island was

accepted by them. This was, however, only for two years. The British reversed the decision again and in 1794 restored the jurisdiction of the Carmelite Vicar-Apostolic over Bombay.

Prelates in Bombay : 1720-1794

During the period 1720-1794, the Carmelite Vicars-Apostolic (Bishops) in Bombay were as under :

1. Bishop Mauritius of St. Teresa : 1720-1726
2. Bishop Peter of Alcantara : 1732-1745
3. Bishop Innocent of the Presentation : 1746-1753
4. Bishop Sebastian of St. Margaret : 1754
5. Bishop Dominic of St. Clare : 1755-1772
6. Bishop Charles of St. Conrad : 1773-1785
7. Bishop Angelino of St. Joseph : 1785-1786
8. Bishop Victorinus of St. Mary : 1789; 1791-1793

Bishop Mauritius and Bishop Peter did not get full obedience from the secular non-Portuguese clergy, who had stayed in Bombay. They rather acknowledged the Archbishop of Goa as their ecclesiastical superior, for they received their faculties from him. Bishop Innocent, though appointed in 1746, landed in Bombay on 1st Nov. 1748. On the very first day he was told to go elsewhere to administer the Bombay Churches. "He took refuge in Bandra and lived there for three years with a poor Christian." A year later he died in Karwar. Bishop Sebastian did not set foot on Bombay Island. He died at Basra in 1755. Bishop Dominic was not allowed by the British Government to reside in Bombay, because "they needed not a Catholic priest of so high a rank". He paid a passing visit to Bombay and resided at Surat.

The ban imposed on Carmelite Bishops in 1755 was lifted in 1772. Bishop Charles was allowed to take charge of the four Bombay Churches and lived in a house attached to the Fort Chapel in Meadows Street. However, lay people complained to the British Government, about his administration. Also, there was a division among the Carmelites themselves and dissatisfaction among the secular clergy and parishioners. Bishop Angelino died on his way to India. Bishop Victorinus was not allowed to land in Bombay as, by then, the British again admitted the claim of the Archbishop of Goa and the Carmelites had to leave Bombay on 18th February 1789. The Archbishop of Goa held sway for two years and the Carmelites came again for two more years only (1791-93).

DOUBLE JURISDICTION 1794-1886

The Bombay Catholics were not happy with the British decision of 1794. They made a counter representation to the British. The British, however, felt that the Carmelites too had substantial support. As a solution, they bifurcated the aforesaid four Bombay Churches. The Gloria Church, Mazagaon, and the Salvation Church, Dadar, were claimed by the Archbishop of Goa, together with Chapel in Cavel. While, Our Lady of Hope Church, Fort, and St. Michael's Church, Mahim, went to the Carmelites, together with Chapel of St. Anne, Mazagaon, and the Sion Church dependent on St. Michael's St. Teresa's Chapel at Girgaum and the Fort Chapel. The disastrous result of this bifurcation – double jurisdiction – was the continuous interference of the British Authorities in the autonomy of the Churches. The British claimed even the right to sanction the appointment of the Parish Priests and also to the appointment of the Vicars – General of the Archbishop of Goa. There was an increase in indiscipline all round. The laity themselves decided whether they should be under

the Padroado or the Propaganda and even chose Parish Priests of their own! Some instance of the deep discontent and dissension are given below :

- 1) The Mazagaon fishermen refused to remain attached to the Gloria Church. They appealed to the British Government to give them a new Church. The Government agreed and the Rosary Church was built in 1794. On the night of 15th July 1795, they broke into the Gloria Church and carried off medals, banners, flower-pots, candlesticks etc.!
- 2) The Goan Vicar-General had renewed the faculties of the Parish Priest of Salvacao Church, Fr. Joan de Souza, on a temporary basis. He promptly announced from the pulpit during a Sunday Mass that he would cease to be their Parish Priest from that day. There was a commotion in the Parish. As desired by Fr. De Souza and the Parishioners, the British transferred the Church from the Archbishop of Goa to the Carmelite Vicar – Apostolic. This was in 1813. Lo! After some time on pleas made by the Parishioners, the Salvacao Church was retransferred in 1851 through the intervention of the High Court to the Archbishop of Goa.!
- 3) Fr. Joseph de Mello, Parish Priest of St. Michael’s Mahim which was the Carmelites, wanted the Church to be transferred to the Archbishop of Goa. In order to frustrate this move, Dr. Anastasius Hartman O. F. M., Cap. Vicar – Apostolic (Bishop) of Bombay, came to the Church on 12th March 1853. The Bishop, with a number of his followers, locked themselves in the Church and the Parochial House and remained there virtually as voluntary prisoners for fifteen months. A suit was filed in the High Court and St. Michael’s was transferred to the jurisdiction of the Archbishop of Goa in June 1854. Thus, Propaganda (with the Carmelite Bishop) were left with only one Church in Bombay. Those who sided with the Bishop seceded from St. Michael’s and built the new Church of Our Lady of Victories, a little distance south of St. Michael’s in 1855!

Prelates in Bombay : 1794-1886

- | | | |
|--------------------------------|-----------|-----------|
| 1. Bishop Peter of Alcantara: | 1795-1840 | Carmelite |
| 2. Bishop Ferdinand Fortini: | 1840-1848 | Carmelite |
| 3. Bishop William Whelan : | 1848-1850 | Carmelite |
| 4. Bishop Anastasius Hartmann: | 1850-1858 | Capuchin |

Bishop Peter’s “episcopal reign of over 40 years was a long period of stormy skies with only an occasional sunshine”. He got authority under the Salsette Decree issued by Rome on 4th February 1839 to extend his jurisdiction to Salsette. In pursuance of this, he issued instructions on 22nd October 1839 to the effect that “unless Catholics, whether in Bombay or Salsette, renounced Goa and gave their adherence to the Vicar- Apostolic, they could not marry, they could not act as god-parents, they could not be absolved of their sins”. Government had accepted the Salsette Decree with the qualifying clause: “provided always that the Roman Catholics of Salsette are favourable”. The Vicar-General of the Archbishop of Goa and the other clergy in Salsette declined to take notice of the Decree unless it was communicated to them by the Metropolitan of Goa. In spite of this, the Decree had some effect on the people of Salsette. The parishioners of some villages in Salsette presented a petition to the Vicar-General (propaganda) and the Collector of Thane asking to be received under the Propaganda jurisdiction. After some pressures, the villages of Bandra, Maney, Juhu, Culvem and Kandivli came under the jurisdiction of Propaganda between the years 1853 and 1861. Opposition to Bishop Peter grew in the Padroado section and it led to the establishment of the Padroado Defence Association, the founder being Fr. Lourenco, the Rector of the Seminary.

Bishop Fortini’s and Bishop Whelan’s reigns saw ecclesiastical chaos and long unrest – even Papal Ordinances were ignored. Bishop Hartman was “A great and not forgotten soldier.” His reign had its ups and downs. Some of the unsavoury events have been mentioned above. There was also the disturbing episode of the Portuguese Bishop of Macao, Jeronimo da Matta, who, while passing from Bombay to Go in February 1853, exercised some episcopal functions in Bombay and Salsette, which openly violated the jurisdictional provisions contained in the Salsette Decree of 4th February 1839.

And the four Bombay priests, Fr. A. Soares (Gloria Church) Fr. Braz Fernandes (Salvacao Church,) Fr. Joseph de Mello and Fr. Gabriel da Silva (both of St. Michael's) brazenly shared in this rebellious conduct of the Bishop. On the credit side, Bishop Hartman took over in Sept. 1850 the monthly publication "The Examiner", which one Mr. Borges had started in July 1850. The Bishop made the publication the ecclesiastical organ of the Vicariate. This publication continues even today as the weekly "The Examiner". Hartmann was primarily responsible for founding the St. Xavier's College at Bombay, for getting the first religious Congregation of Women (Sisters of Jesus & Mary) and for bringing the Jesuits to Bombay. The Carmelites withdrew from Bombay in 1853 i.e. after a stay of 133 years. The Capuchins were in Bombay for four years. On 13th August, 1858 the Bombay-Poona Vicariate came into the hands of the Jesuits – the Jesuit Mission took its start. The Jesuit Prelates in this period upto 1886 were :

- 1) Bishop Alexius Canoz S. J. 1858-1861
- 2) Bishop Walter Steins S. J. 1861-1867
- 3) Bishop Leo Meurin S. J. 1867-1886

Bishop Canoz was the Vicar – Apostolic of Madura, when he was appointed the Vicar Apostolic of Bombay. He stayed in Bombay for less than 3 years, as he was anxious to go back to Madura. Bishop Steins took over in May 1861. He had at his disposal sufficient personnel: 16 seculars and 42 Jesuit priests, plus some brothers and sisters. He opened vernacular schools at Girgaum, Bandra, Mahim Juhu and elsewhere, staffed the Churches adequately, opened some mission stations and sub-stations (Khandala, Nasik etc.). He completed the Byculla Orphanage and St. Mary's Institution. He took personal interest in the spiritual and cultural welfare of his flock. Bishop Meurin was an outstanding person and an accomplished scholar. He was the first Bishop to be consecrated in Bombay. He tried to bring about peace between the Padroado and the Propaganda factions. His 'Rules of Bishop Meurin' provided a workable scheme of cooperation between the two. St Xavier's School and St. Xavier's College enriched the community of Bombay during his reign.

Double jurisdiction – continued: 1886-1928

Claims and counterclaims, disharmony and disturbances continued between the Padroado and Propaganda factions. Mean while, the Pope had issued some Briefs and entered into Concordats with Portugal, but these were of no avail. After prolonged negotiations, Pope Leo XIII entered into a new Concordat with the King of Portugal on 23rd June, 1886. Some of its terms were:

- 1) The Archbishop of Goa was given the high title of the Patriarch of the East Indies.
- 2) The King of Portugal was allowed to retain the right of nominating Bishops not only to the Padroado Sees of Goa, Cochin and Mylapore, but also to the Vicariates-Apostolic of Bombay, Mangalore, Quilon and Madurai (Trichinopoly).
- 3) A new Diocese of Daman was created. Its area included a part of Gujarat, Daman, Diu, Tarapore, Bassein, Salsette, Karanja and Chaul. (This meant the area contiguous to Bombay Island).
- 4) The "status quo" in the Bombay Vicariate was preserved. The Bishop of Daman would have the Padroado Churches which were in actual possession of Padroado in Bombay Island i.e. Gloria Church, Cavel with Sonapur, Salvacao, St. Michael's with Sion, while the Vicar-Apostolic of Bombay would have the Propaganda Churches in Salsette Islands and elsewhere of which he had the actual possession i.e. St. Peter's, St. Stanislaus' Institution and St. Joseph's Convent at Bandra, and Churches of Juhu, Kandivli, Culven and Maney, together with the filial chapel at Tara. Outside the precincts of these Churches and their compounds, the Bishop of Bombay could not perform any episcopal functions.

Thus, this Concordat did not entirely abolish the double jurisdiction in Bombay and Salsette.

Three months after this Concordat, Pope Leo XIII established the Episcopal Hierarchy in India on 1st Oct. 1886. Under it, Bombay was raised to the status of an Archdiocese and from then on Bombay would have its own Archbishop. Poona was separated from Bombay and erected into an independent Diocese.

As the Concordat did not solve the problem fully, inter-communal disharmony continued. The

position of the Archdiocese of Bombay was not satisfactory. The Archbishop had territorial jurisdiction over Bombay, yet had no control over a number of Catholics in the City as they belonged to the Churches of the Padroado. The Catholic population belonging to both the jurisdictions was mixed up. At that time, Parishes did not have fixed boundaries. The Catholics attended services in the nearest Churches, but this raised problems at the time of baptisms, marriages and funerals. The curtain was finally rung down on 1st May 1982, when a new Concordat was signed between the Holy See and the Portuguese Government whereby the double jurisdiction was abolished and Portugal's right of patronage outside the Portuguese territories abrogated. The Diocese of Daman ceased to exist and all Churches and all Catholics in Bombay and the surrounding areas came under the single jurisdiction of the Archbishop of Bombay. The only condition was that the Archbishop should alternately be of Portuguese nationality and of British nationality. After the Concordat, the first Archbishop was a Portuguese, the most Rev, Dr. Joachim R. Lima, SJ (1928-1936), followed by a British national, the Most Rev, Dr. Thomas D. Roberts, SJ (1937-1950). After Independence, the Govt. of India insisted that Portugal should relinquish its right to the appointment of Bishops in India. By an Agreement reached on 18th July 1950, Portugal surrendered all its ecclesiastical claims in India, save within the Portuguese Indian territories.

Prelates in Bombay : 1886 – 1928

- 1) Archbishop George Porter S. J. 1886 - 1889
- 2) “ Theodore Dalhoff S. J. 1891 – 1906
- 3) “ Herman Jurgens S. J. 1907 – 1916
- 4) “ Alban Goodier S. J. 1919 – 1926

(The See of Bombay was vacant from September 1916 to December 1919)

The two Papal decrees issued on 25th September 1886, which provided for fixation of boundaries for Parishes, were given publicity by Archbishop Porter. As the Catholics of Bombay, prior to these decrees, attended the nearest Church according to their convenience, these decrees were objected to by the Padroado camp. They moved Rome, through Portuguese intermediation, and secured in April 1890, what are called “Reversal Notes”. These Notes reversed the Papal decrees. The reversal gave much enthusiasm to the Padroado Churches which strove for improvement in every way. This renaissance period was covered by the regimes of Archbishops Dalhoff and Jurgens.

While the Padroado Churches were improving, the Churches under the Archbishop of Bombay were under a severe setback. The first World War broke out on 4th August 1914. the Jesuits of the Bombay Mission were Germans and Austrains. Despite all efforts, the British Authorities interned most of them as prisoners of war within a few months at Ahmednagar and Khandala. Ultimately, on 30th March 1916, over 60 German Jesuits were repatriated to their native lands. This was a stunning blow. Colleges, Schools, missions etc. were left desolate. To remedy the situation in Bombay, Fr. Alban Goodier, an Englishman, was brought in 1915 to take charge of the College. A few non-German Jesuits also came. Then, three Spanish Jesuits, originally intended for the Phillipines, were posted to Bombay. They came here in May 1921. Seven more Spanish Jesuits (5 priests and 2 brothers) came from the Phillipines to Bombay in November 1921. Between 25th December 1921 and 27th January 1922, eight more Spanish Jesuits came to Bombay. The Bombay Mission was transferred to the Province of Aragon (Spain) by a decree, dated 3rd December 1921. And their number swelled steadily. However, latterly, as and when Indian personnel became available, their number got gradually reduced. The Jesuits in this Archdiocese formed an independent Mission – the Bombay Jesuit Mission – in 1956.

Archbishop Goodier enriched Bombay in many ways, His quiet bearing commanded respect. His shyness was alluring. He erected the new Examiner Press Building in Meadows Street. He established the St. Elizabeth's Nursing Home. He founded the Women's Hostel at Mazagaon and the St. Anthony's Poor Home at Bellasis Road. He introduced the Franciscan Missionaries and other agencies and Social Workers from England. He provided facilities for the downtrodden like the Mahars, the Dheds and the poorer fishermen. He introduced the office of the Diocesan Inspector of Schools and

other beneficial schemes.

DIOCESE OF DAMAN 1886-1928

The Concordat of 1886 erected the new Diocese of Daman. Its jurisdiction included a part of Gujarat, Daman, Diu, Tarapore, Bassein, Salsette, Karanja and Chaul plus the Padroado Churches in Bombay Island which were earlier in possession of Padroado. The Daman Diocese Prelate had the hyphenated designation of the Archbishop – Bishop as he was given also the title ‘ad honorem’ of Archbishop of Cranganore. The Diocese of Daman had two Prelates :

- 1) Dom Antonio Pedro da Costa 1887 – 1901
- 2) Dom Sebastiao Jose Pereira 1902 – 1928

Bishop da Costa took charge of his Diocese in Gloria Church, Mazagaon, on 19th June 1887. Although the Holy See had advised him that he should habitually reside near the Cathedral of Daman, the Bishop usually resided in the old Augustinian Hospice at Colaba in Bombay. As already observed, the ‘Reversal Notes’ gave Bishop da Costa and his successor, Bishop Pereira, much impetus to improve life in Padroado parishes.

Bishop Pereira also took charge of his Diocese in Gloria Church in 1902. He repaired the Padroado Churches and built the new imposing Church in Gothic Style of Nossa Senhora da Gloria at Byculla in 1912. He reopened the Antonio de Souza School in 1907. The relations between the clergy and the Bishop and Archbishop Jurgens of Bombay were generally accommodative of each other.

Marol Parish was under the Bishop of Daman from 1886 to 1928

Towards Unity : - 1928 – 1950

The monarchy was abolished in Portugal in 1910. Portugal became a Republic and anti-clerical too. Church and State were separated. A Republican Government could not claim the Padroado right or the ‘Regium Placet’. Consequently, a new Concordat was signed between the Holy See and the Portuguese Government on 1st May 1928, which abolished the double jurisdiction. The Diocese of Daman ceased and all Churches and all people in Bombay and surrounding areas came under the single jurisdiction of the Archbishop of Bombay. The only condition was that the Archbishop should be alternately a Portuguese national and a British national. The two : Archbishops in this period were :

- 1) Portuguese Archbishop Joaquim R. Lima, S. J. 1928 – 1936
- 2) British Archbishop Thomas D. Roberts, S. J. 1937 – 1950

After years of discord, a new era was ushered in. Archbishop Lima successfully brought about peace and unity among the clergy and the laity and welded together the erstwhile dioceses of Daman and Bombay. He encouraged the spread of the gospel among non-believers, notably in the missions of Zaroli and Baroda. He promoted Catholic life, opened new parishes and schools, churches and chapels. He encouraged indigenous clergy. Started the Diocesan Seminary at Parel in 1936, the Retreat House at Bandra and the Catholic Students’ Union.

Archbishop Roberts was nominated to the See of Bombay on 12th August 1937, consecrated at Liverpool on 21st September, he arrived in Bombay on 30th November. He was interested in every aspect of Catholic life. He introduced the Catholic Medical Guild in 1938. He started the first Catholic Women’s College – the Sophia College in Bombay. The College was opened informally on 27th July 1940 and affiliated to the Bombay University on 9th February 1942. He opened the Jesuit Novitiate at Vinayalaya, Andheri (E), in April 1942 and strengthened the Diocesan Seminary. He promoted the transition of the Church in Bombay to an indigenous leadership, both clergy and laity. The Cathedral at Bhuleshwar was closed in March 1941 and the Holy Name Church at Wodehouse Road was raised on the 24th December 1941 to the status of Pro-Cathedral. In 1943, the Archbishop was appointed to act as

Vicar-Delegate to the Armed forces in the Indian Command during the Second World War (1939-44). This gave him the opportunity to implement his plan of serving his connections with the archdiocese. He proposed the name of Fr. Valerian Gracias as Bishop Auxiliary of Bombay. The proposal was accepted by the Holy See and Fr. Gracias was consecrated at St. Peter's, bandra, on 29th June 1946, as the first Indian Bishop of the Bombay Archdiocese.

VALERIAN CARDINAL GRACIAS

1950 (Independence)-1978

A towering personality, physically and intellectually, great organizer, eloquent speaker, one who could mingle easily and equally with kings and commons. Under the Agreement of 18th July 1950 with the Govt. of India, Portugal relinquished its claim to the appointment of Bishops in Indian territory. Within five months i.e. on 1st Decr. 1950, Bishop Gracias was made the first Indian Archbishop of Bombay. On 29th December 1952 he was nominated as the first Indian Cardinal and received the Red Hat from Pope Pius XII on 12th January 1953. He was the President of the Catholic Bishops' Conference of India from 1954 to 1972. He was a Member of some Commissions appointed by Vatican. He was awarded the "Padma Vibushan" by the Government of India on the Republic Day, 1966. Some notable events during his 32 years of Episcopal ministry were:

1. The National Marian Congress : Held from 4th – 8th Decr. 1954. The closing ceremony coincided with the definition of the Dogma of the Immaculate Conception. The Cardinal was himself the Delegate of His Holiness for the Congress. All Catholic Bombay and many others flocked to the Congress. The Mount Mary's Shrine at Bandra was declared as Minor Basilica. And the closing procession of the Blessed Sacrament included many of the Hierarchy of India, about 800 priests, many nuns and devotees in their thousands.
2. The Diocesan Seminary : The Seminary in Bombay had its beginning in 1770 as a one – room day-school in the Bishop's House attached to the Fort Chapel in Medows Street. In 1777 – 78 it was lodged in a rented house in Medows Street. It ceased to exist from 1789, It reopened in 1791 and stayed at the Bishop's residence in Medows Street till 1825. From 1826 to 1836, the Seminarians were boarding in one Fr. Lourenco's house, but going to the Bishop's House for their classes. From 1836 to 1841, the Seminary was lodged in an independent building at the back of the Bishop's residence in Fort. It was transferred to Salvacao Church in 1841 and moved to 'Bishop's, House' at Parel in 1851. In 1852, with depleted students, it was transferred to Surat. It came to St. Peter's Bandra, in 1855. In 1863, part went to Cavel and part remained at Bandra. In June 1866, six students were moved to St. Mary's at Mazagaon only to be transferred to St. Xavier's at Dhobi Talao in 1869. In view of such uncertainties, the Holy See closed down the Seminary House in 1900. From that year the Bombay Seminarians went to the famous Kandy Seminary in Sri Lanka or to Mangalore.

Archbishop Lima opened the Seminary at Parel on 13th June 1936, by which time Bombay had a unified jurisdiction. The Seminary began to grow and in June 1953 some of the students were at Bandra and some others at Parel. Finally, Cardinal Gracias secured the present site at Goregaon (E). On the 5th October 1960, Cardinal Agagianian, Prefect of the Sacred Congregation for Propagation of the Faith, blessed and inaugurated the new Seminary – an imposing 5-storey structure. It was an impressive ceremony with three Cardinals, several Bishops, priests, nuns and a large number of the laity attending. The 'Castle on the Hill' has an area of over 30 acres. A personal achievement of Cardinal Gracias.

3. The 38th International Congress was held in Bombay from 28th November to 6th December 1964 on the Oval Maidan (later renamed as Pope Paul VI Maidan). A very large multitude of devotees, both Indian and foreign, participated in the various liturgical and cultural functions during the Congress. His Holiness Pope Paul VI attended the Congress. It was the first time that a Pope had traveled outside of Rome to attend an International Eucharistic Congress. It was a singular first for Bombay. As chief memorial of the Congress, the foundation stone of St. John's Medical College, Bangalore, was blessed by the Pope. Two other memorials named were : St. Francis Xavier Chapel in Middle Colaba where the blessed Sacrament is kept exposed and Our Lady's

Home at Dadr, an orphanage for boys, where the Pope dined with the boys.

The following were ordained as Auxiliary Bishops of Bombay during the Cardinal's ministry :

1. Bishop Longinus Pereiara 1955-1986
2. Bishop William Gomes 1961-1967 (since serving in other dioceses)
3. Bishop Winnibald Menezes 1968-1977 (retired)
4. Bishop Simon Pimenta 1971-1977

During the Cardinal's three – decade and more Episcopal ministry, quite a few Orders of men and women were established, new Institutes were opened and Movements started. All in all, it was a period of rapid growth for the Church, spiritually and culturally.

ARCHBISHOP SIMON PIMENTA

1978-

(Cardinal from 28th June 1988)

Archbishop Simon Pimenta was ordained Bishop Auxiliary at St. Peter's Bandra, on 29th June 1971. He was nominated as Coadjutor Archbishop of Bombay with the right of succession on 26th February 1977. He succeeded to the See of Bombay on 11th September 1978 on the death of Cardinal Gracias. He was the President of the Catholic Bishops' Conference of India – elected first on 11th January 1982 and reelected for two more consecutive terms till 21st April 1988. He was inducted into the College of Cardinals on 28th June 1988 – India's sixth and Bombay's second Cardinal.

The foundations laid by Cardinal Gracias are being consolidated by Archbishop Pimenta. New Religious Orders of men and women have been introduced, and further Institutes & Movements have been strated by him. Following the guidelines given by Vatican II, there is now increased dialogue and devolution of duties between the Archbishop and the priests and the laity. Emphasis is being laid on Parish Councils and on Basic Christian Communities so as to promote shared responsibility. His visits to different Parishes have helped accelerate this process as there is exchange of views and ideas on personal level. The recent developments in Vasai region afford a fine example: The opening of a Minor Seminary there in 1981, the expansion of activities at the Jeevan Darshan Kendra at Giriz, Vasai (a counterpart of the Diocesan Pastoral Center at Bandra) the large readership of Suvarta', the Marathi Language monthly of the Archdiocese, and the starting of the St. Gonsalo Garcia College at Papdi, Vasai.

Because of unavoidable pressures, Catholics, like others, are compelled to move from one area to another i.e. from Bombay City to the Suburbs, and from Bombay City and the Suburbs to outlying places, such as, Vasai, Palghar and beyond or to Vashi, Panvel and beyond. The Church personnel, its Institutes and facilities are largely concentrated in Greater Bombay and to an extent in Vasai. The Archbishop has set up suitable organizations to study how the needs of this migrating Catholic population could be met. This should remove the imbalance and promote a uniform growth over the entire Archdiocese.

Some notable events / projects:

1. His Holiness Pope John Paul II visited India from the 1st to the 10th February 1986 and this Archdiocese on the 9th-10th February. His programme included a visit to Vasai for a prayer service, the Angelus Prayer at the Mount Mary Basilica, Bandra, where he took up the theme "Mary and the call to Unity" and blessed the aged and the sick, visited the Holy mane Cathedral and met Dr. Robert Runcie, Archbishop of Canterbury, celebrated Mass at Shivaji Park, with an Act of Consecration, the theme being "Christian Family's call to build a new world of Peace and Fellowship". On the 10th February, he addressed about 1500 members of the Religious Orders at the Goregaon Seminary. A grand Youth Rally in song and dance at the Shivaji Park with the theme "Youth for the new work" concluded His Holiness' programme. Multitudes attended every function in reverence and orderly manner. In the words of Archbishop Pimenta: "1st to 10th February, 1986, will be recorded as a memorable period in the history of the Catholic Church in India. Those were the days of the Pastoral visit to India of His Holiness, Pope John Paul II. It was indeed a glorious spectacle; but, much more than that, it was a faith-

experience not only for the Catholics but, I dare say, also for people of other faiths, who saw and heard and sensed the magnetic and christmatic personality of the Pope.” The Pope himself called this pastoral visit a ‘Pilgrimage of Peace’. To quote his words: “The great joy of this pilgrimage will remain ever alive in my mind and heart. It is a source of gratitude and praise to God.” (General Audience -26-2-1986).

2. Pope John Paul II erected as from 19th May 1988 a new Eparchy (diocese) of Kalyan of the Syro-Malabar Rite with its territory coextensive with that of the Latin Archdiocese of Bombay and the Latin diocese of Pune and Nasik. At the same time, His Holiness appointed Rt. Rev. Msgr Paul Chittilapilly as the first Eparch (Bishop) of the new Eparchy. Earlier, on 23rd February 1988, Archbishop Pimenta had clarified that, according to the Vatican Council documents, all the rites were equal in importance, dignity and obligations and that the Oriental Rite Bishops were on equal footing with the Latin Rite Bishops. He had, therefore, appealed for collaboration from all – the priests and the people – to give a united witness in implementing the Holy Father’s decision. Msgr. Chittilapilly was ordained Bishop on 24th August 1988.
3. In May 1988, the Archbishop presented his document entitled: “The Thrust of the Archdiocese of Bombay” with a prayer that the Church in Bombay will walk even more closely in the way of the Lord’ and become the servant Church.

The Thrust is formulated thus: The Church in Bombay needs to renew her mission to the world – to rediscover and reinforce her spirit of service to the world. The initial phase is of one year, but the plan is to make it permanent. To begin with three major themes have been selected for this catechesis: (i) The Church at the service of the society/world; the Church as sign and sacrament of the Kingdom of God, (ii) The Church as a Community to act in solidarity with other religions and secular groups, and (iii) The evolution of the roles of priests and laity.

The document requests the collaboration of the entire Archdiocese and hopes that, if each one gives of his best, there will be an outburst of vitality in the Church.

4. Basic Christian Communities: This project aims at Parish Renewal by building small basic Christian communities within each parish. This project has a Central office – Formation and Involvement of the Laity in the Mission of the Church (FILMC) – with Bishop Bosco Penha as its Director and his team. The objective as stated by FILMC is to build Christian communities where the Eucharist will not only be celebrated, but also be lived in all its implications; where, like the early Church, love, concern, sharing and caring will be very evident; and where every member, both clergy and laity, will be inspired to imitate the Good Shepherd and go out to search for every one of His sheep. This objective envisages three steps: (i) Socialising (ii) Faith formation and (iii) Service, whereby ultimately every adult Christian of a parish community would be fully committed to serving some group of needy people.

As at present, over 60 of the 121 parishes and quasi-parishes have got involved in this project.

5. During this period, the following were ordained as Auxiliary Bishops of Bombay:
Bishop Ferdinand Fonseca - 29th June, 1980
Bishop Bosco Penha - 8th August, 1987

Bishop Longinus Pereira retired on 3rd December 1986 after over thirty-one years as Auxiliary Bishop of Bombay. He continued as the Rector of Mount Mary’s Basilica, Bandra, but retired from that position too 31st May, 1988.

MAROL PARISH

We have traced the history of the Catholic Church in the North Konkan generally. We will now trace it in some detail in and around Marol Parish. A document (about 1638) in the Vatican Library tells us: “This name Salsette means sixty-six. Originally, the Island of Salsette went under

the name “Shahasti” or sixty-six because the Portuguese took Possession of it (in 1534), the whole Island was divided into sixty-six divisions or villages. As the population increased, the inhabitants of the Island asked the (Mohamedan) King to make further division. So he divided the Island into 114 villages, which were grouped into two districts, North Salsette and South Salsette, The King gave them to be governed by captains, who used to reside one in Malar (Malad) and the other in Marol (Conquista Spiritual de Oriente)”. That is the reason why they were referred to as Pape Malar and Pape Marol, respectively. The former chieftain had his headquarters at Bhayander and the latter at Bandra. The former governed the region comprising north and west of the Island and the latter the region comprising east and south. After the Portuguese captured the Island in 1534, the Franciscans, in general, took charge of the North-West region (Borivli-Dongri-Poinsur-Malad) and from 1549 the Jesuits took charge of the South-East from Thane-Powai-Conditia-Kole-Kalyan on to Bandra. However, in fact, the two Orders worked in both the regions.

Between the years 1534 and 1650, the Missionaries had built about 27 Churches in Salsette (including Dharavi Island). Some 7 of these Churches do not exist now. The Jesuits who came to India in 1542, along with Francis Xavier, shared the mission with the Franciscans in Salsette and worked precisely in the lands of Pape Marol from about 1549-50 onwards. They established a Catholic village community at Trinidad in 1550 and built a Church there (Vihar Valley). As the place was too malarious, they rebuilt the Church in a more healthy locality at Powai and founded the parish of Trinidad in 1557. Then they moved to Conditia, Marol, Mulgao, Gundavli, Chakala and other villages about. Then they moved to Bandra and Kurla in the south and to Kirol etc. Diocesan history has it that Fr. Manuel Gomes, Jesuit. A Portuguese born in India, built the Church at Conditia (Marol included in the Parish) in the year 1597. Owing to the large number of conversions he effected in these parts, Fr. Gomes is known as the “Apostle of Salsette”. The Conditia Church was dedicated to St. John the Baptist. ‘Oriento Conquistado’ by Fr. Francis D’Souza, S. J., a 17th century document, tells us that the day of the opening of the Christian Temple at Conditia (1579) to public worship, the feast of St. John the Baptist was celebrated with the baptism of 500 adults, some of whom were from Marol. The second mass conversion of Marol took place in 1588 (Reference Thesaurum Rerum Indicarum and the manuscript of Fr. Hauser, a German Jesuit). The documents say that on the eve of the feast of Assumption in 1588, the whole village of Marol became Catholic. Because of the prominence of Marol, 13 other villages in the proximity of Marol followed, almost immediately, the example of Marol. Most of these villages exist today. The names of the 12 of the villages, as shown in the Ecclesiastical Census of 1660, with the number of conversions in each village, are given below (in today’s spelling):-

1) Marol.....	1380
2) Tungave...	170
(round about L & T complex at Powai)	
3) Gundavli....	246
4) Bamanwada ...	187
5) Vyaravli...	78
(n-w of Conditia)	
6) Saki..	146
7) Chakala...	219
8) Kasba.....	40
9) Mulgaon....	202
(Home for the Aged – Holy Spirit Hospital complex)	
10) Conditia...	302
11) Bapnala...	21
(East of Pipe line and south-west of Sahar International Airport)	
12) Parjapur	187
(South of Aarey colony and west of Marol-Maroshi Road.)	

Making in all a total of 3178. (Fr. Conti gives the total as 3027).

Judging from its remains, the original Church must have been an imposing building. The Church

is a ruined condition.

It is in the SEEPZ complex, a short distance n-w of the present Marol Church. At its west entrance, there are three arches which supported the façade and probably the porch too. At its east end is the Sanctuary, with the altar, On the north and the south are the high walls of the nave. To the north of the Church is the Sacristy and the old Jesuit Residence. This Residence was dependent on the Jesuit College of Holy Name at Bassein. The College was founded in 1549 and, therefore, the Residence at Condita could be older than the Church by some years.

The Church at Condita was originally dedicated to St. John, the Baptist. Later, it was dedicated afresh to St. John, the Evangelist. When and why was the change made? There is no document to base an answer. However, Fr. Conti, S. J. has advanced the following theory : The chief church of this area, which was at Thane and was built in 1582, was dedicated to St. John the Baptist. In order to avoid confusion, the name of the Condita Church was changed to St. John, the Evangelist. According to Fr. Humbert, the change in name had taken place before 1716. Another intriguing question is why, when Marol was the residence of Pape Marol and had larger population than that of Condita, the original Church was built at Condita and not at Marol. The possible answer is that the village of Condita was bought by the Jesuits before 1579 together with some other villages eg. Kirol and Mulgaon. This meant that as the Jesuits had already the required land at Condita, they naturally preferred to build the Church on that land. Except for the short period of the Maratha take-over in 1737-1739 the Church at Condita continued as the place of Christian worship right till 1840. The Church had to be abandoned at that time as there was a devastating epidemic in that area and its parishioners decided to shift to Marol. The Cemetery at Condita contains the graves of some of the deceased ancestors of today's Catholics of Marol. For some 36 years, from about 1937-1973, annually a pilgrimage was made to the Condita Church by the parishioners of Marol Church. The parishioners would go in procession, reciting the rosary and singing hymns, and then celebrating a High Mass. Some of them would spend the whole day there in the sylvan surroundings. Happily, the pilgrimage has been revived from 1988. On 29th May 1988, Archbishop Simon Pimenta, a son of the Parish, celebrated the mass in the Church. A large number of parishioners and others joined in worshipping the Lord.

The new Church at Marol was built in 1840, partly by subscriptions and partly by Church funds. The Vicar at that time was Fr. Jose Lourenco Paes. Marol was chosen as the site. Since this village had, at that time, the largest number of Catholics in this region. According to the Gazetteer of the Bombay Presidency (Vol. XIV-Thane) "the Church measured 100 ft. long, 30 ft. high and 25 ft. wide". The actual dimensions of the Church had a parochial house and the priest was paid \$3 (about Rs.30/-) per month by the British Government. This stipend, with some increases, was continued by the British Government till the Indian Independence. The richly carved Portuguese altars in 'rococo' style with near life-size statues of St. John the Evangelist, St. Anthony and Our lady and some other small-size statues, such as those of St. Roque, St. Sebastian, St. Anthony and the Virgin Mary, the Baptismal Font, some carved stone pillars and large wooden panels were translated from the Condita Church to the Marol Church. The wooden panels (5 ½ ft * 4 ½ ft) had delicately chiseled carvings. They were originally hung along the upper walls of the nave. They were dismantled some 50 years back and now (only their central section) adorn each of the seven sides of the pulpit. These panels depict the two Franciscan Saints, Francis and Anthony, Our Lady of Sorrows and Our Lady of Assumption, Our Lady of the Sea and two more carving showing Our Lady holding the Child Jesus. The baptismal Font was originally installed in the little room which now provides the second entrance to the Church on its eastern side. The cupola-shaped ceiling of this room can be seen even today.

The Church was built in 1840, Obviously, such a large structure could not have been completed immediately in all respects or furnished with all the requirements. Some additions of alterations had to be made over the years. Other items had to be obtained or made at suitable times. The pastors and parishioners, during the course of the century and half, have contributed lovingly and generously, in cash or kind, to make this House of God as worthy a place of worship as possible. Some of these contributions are noted below:

- 1) Mr. Joao D'Mello of Marol presented the first Church bell at a cost of Rs. 430/-. The bell was brought from Europe originally for the Church of Sangolda, Goa. It proved to be too big for that Church. It was recast with additional metal from another bell. This new bell was installed in the eastern belfry some 50 years back during Fr. Baptista's Vicarship.
- 2) The façade of the Church was completed by Mr. Miguel D'Souza of Marol in the year 1854 at a total cost of Rs. 575/-.

The Main Altar, with the statue of St. John the Evangelist. Both brought from the Conditia Church to the Marol Church.

- 3) Mr. Marian George of Marol gold gilded the Tabernacle and the Altar in the year 1851. The Altar was regilded in 1887 by different Confraternities at their cost. It was last regilded, as also the two side altars, during the Vicarship of Rev. Fr. Joseph B. D'Silva about 30 years back.
- 4) The first cemetery was laid in 1882, during the Vicarship of Rev. Fr. Diago A. Lobo. This was apparently an en-closed patch of ground on the western side of the church reserved for burials. However, a proper cemetery was constructed during the Vicarship of Rev. Fr. Anthor F. de Athaide in 1922. It was systematically relaid and reconstructed recently – the work was begun by Rev. Fr. Benjamin Sequeira in 1984 and completed by Rev. Fr. Alex Rebello in 1986. They were assisted by a Committee of Parishioners. The reconstructed cemetery has a total of 601 vaulted graves – 30 permanent graves and 300 temporary. The cemetery is landscaped and beautified, with plants and flowers, which are in bloom all the year round. The different sections are separated by attractive grills and pathways. Finally, a number of niches have been provided for preserving the mortal remains of those buried in the temporary section.
- 5) Most of the floor of the Church was paved with Italian marbel and tiles at a cost of Rs. 2300/- in the year 1898. Rev. Fr. P. G. Trinidad D'Souza was the Vicar. However the portion of the floor beneath the choir loft was paved with slabs in about 1930.
- 6) A frontal look at the symmetrical façade of the Church will show an extension of the wall on the eastern side. This is a buttress, built in 1910, as a support to the eastern wall. The buttress cost Rs.3500/-, contributed partly by the Church and party by general subscription.
- 7) The original marble cross over the façade of the Church was presented by Mr. Joao Duming Coates of Marol. The cross got dislodged in course of time. It was replaced in 1977 by a new cross with neon light. A strong gale on 1st may 1987 uprooted this cross. It was replaced by another cross on 10th December, 1987 made of M. S. frame lined with red acrylic sheet spreading soft red light.
- 8) The Grotto of Our Lady of Lourdes was built in 1932. is the gift of the Late Mr. Sebastian B. Rodrigues of Marol. The gift is memory of his parents. He also gave a promissory note of Rs. 1000/-, the interest whereof is to be utilized for the maintenance of the Grotto. The Grotto was remodeled in formless crags in 1940, when the Centenary of the Church was celebrated. A new status was installed thereafter. The Grotto was renovated in March 1987 in the conventional style. It now has an additional niche for Bernadette.
- 9) The ceiling of the original roof of the Church was renovated in the closing part of the last century. There was a terrific cyclone in November 1949, which caused immense damage to property on the Western Cost. The cyclone blasted off almost the entire roof of the Church. The roof was completely reconstructed within a short period. The angular wooden work was replaced by steel arches and girders with asbestos sheets on top in place of the Mangalore tiles. This reconstruction was done during the Vicarship of Rev. Fr. Sylvester Pereira.

The earlier roof was supported on four large wooden beams, which crossed the width of the Church. These wooden beams were not required for the reconstructed roof. One of the wooden beams was then utilized as cross-support for the choir loft, which was upto that time supported on two masonry columns. These columns were obstruction movement as also direct view of the altars. The remaining beams were taken by the Uttan Parish Church, which used them for some reconstructions attached to it.

10) In the year 1916 many marriages were celebrated in this Church. All those couples subscribed for purchase of a set of the Stations of the Cross for the Church. A set of large

sized (approx. 3 ½ *2 ½'), inspiring pictures in colour being reproductions of paintings by Italian Masters, was acquired framed. These pictures were replaced about forty years back by terra-cotta tablets.

11) The Church had four large exquisite Belgian glass chandeliers, with dozen candle stands in each. These were lit on festive and other suitable occasions. When the sun kissed them through the windows, the prisms would spread quivering rays of rainbow colours on the walls and the interaction of the glass triangles would, at even a gentle breeze, produce soft sweet tones. These chandeliers were disposed of after the Church was electrified.

12) The Court yard – Adro – in front of the Church was earlier used for burials by the permanent grave holders. The burial resulted in making the court yard uneven and slushy during the monsoon. From 1968, when Fr. J. B. D'Silva was the Vicar, burials in the Court yard were stopped and it was paved with stone slabs, thus making it even. The permanent grave holders were provided with substitute permanent graves in the main cemetery on the west of the Church.

While the above work was being executed, the porch in front of the Church was renovated and enlarged.

During the century and half of the existence to the Church, many parishioners, the various Associations and Clubs and others have given gifts and donations, which have enhanced the spiritual life of the Parish or the beauty of their Temple – gifts, such as, chalices and ciboria, tabernacles and monstrances, cloths and canopies, lectionaries and missals, altar linen and vestments; candlestands and bells, pews and benches; statues endless.

The Church is grateful to all these donors and benefactors.

The Pulpit with its canopy – delicately chiselled carvings.

SOME STRUCTURAL CHANGES

Rev. Fr. M. F. Baptista, Vicar of the Church from 1932 to 1943, was a zealous priest. While he attended faithfully to all the spiritual ministrations, his urge to make “improvements” kept him rather busy. He replaced the iron Communion railing with the wooden railing, which exists today; the iron railing now encloses the paved flooring in front of the Grotto. He shifted the baptismal Font from the middle section of the eastern walls of the nave to its rear section below the choir loft. The shifting of the Font created some vacant place. He opened this up and built the second door on the eastern side. This second door has a cupola-shaped ceiling – the ceiling of the room originally holding the Baptismal Font. He demolished the lower half of the wall on the west side of the Sanctuary, thus making an opening to the cemetery and added a rectangular door there. In the space adjacent to this opening and the door, he built a Hall for meetings by Sodalities, Associations and others. He opened a door adjacent to the Communion railing in the eastern wall of the Church. Also, he effected some minor structural changes doors, windows, and walls – in the Parochial House, including the replacement of the original wooden staircase by a new staircase.

Rev. Fr. Hyginus Fernandes, who succeeded Fr. Baptista as Vicar, also carried out some structural changes. The front (façade) of the Church had originally three solid imposing doors in Gothic style. The eastern and western walls also each had a similar door in Gothic style. He demolished them and in their places built the existing two rectangular doors. These replacements probably gave fractionally wider openings, but they destroyed the original aesthetic harmony of the entire Church as a Gothic Structure. Fr. Fernandes also built the masonry pillars, four on either side, along the inner walls of the nave. These were meant as additional ground supports to the large original wooden beams holding the roof. These beams, as mentioned earlier, were removed in 1949.

Rev. Fr. J. B. D'Silva, who was the Vicar from 1956 to 1972, raised as well as extended the Parochial House on the north side. The extended ground floor contains the new dining hall and the kitchen, while the extended first floor contains three living rooms.

Incidentally, the open space now occupied by the Hall, mentioned above, was utilized for keeping spare coffins which were used by the Church for burials of the poor dead, whose nest-of-kin could not afford to buy a coffin and incur other funereal expenditure. Other sundry functional items were also stocked there.

The Extension – The Oratory

On the western side, opposite the Sacristy, there was a room which served as repository for statues used during the Lenten Services, - the Crosses, the candelabra, the palanquin wherein image of the 'dead Christ' was kept from one Good Friday to another Good Friday, and such other furniture pieces. To the south of this room was an Oratory, which had on it some ancient statues of saints. Fr. Francis Vaz dismantled the room and the Oratory and, in the year 1978-79, in their place and upto the southern end of the Oratory, built an extension. The Hall built by Fr. Baptista and the extension were joined to make the present full-length extension. The foundation of the western wall of the extension is exactly on the foundation of the Oratory. The stone arch over the southern door of the extension was earlier over the door leading from the dismantled Oratory to the cemetery.

To whom was the Oratory dedicated? There is no document to base an answer. However, an impression lingers that one of the ancient statues on the altar of the Oratory was of St. Michael, the Archangel. This impression has some collateral support. A Report of the year 1669 mentions that the Church of Conditia had a chapel in Mulgao dedicated to St. Michael. Mulgao was about a mile or so to the north-west of the present Marol Church and a short distance to the north of the old Conditia Church. Mulgao is still shown in the Government revenue records. The jurisdiction of the Parish of the Sacred Heart, founded in 1987, and contiguous to the Holy Family Parish covers about the village of Mulgaon. Could the status of St. Michael from the old Mulgao chapel have been brought to the Marol Church? In any case, St. Michael has blessed Mulgaon abundantly, for within its perimeter there is one of the largest Catholic complexes in the Archdiocese- Canossa High School, Canossa Vocational Training School, Dominic Savio Boys' Home, Gyan Ashram Holy Spirit Hospital, Home for the Aged, institute of Indian Culture and Sneha Sadan.

The roof of the Moral Oratory was partly supported on two delicately carved stone pillars, which are now preserved in the cemetery.

MOST HOLY TRINITY, POWAI AND OUR LADY OF AMPARO (HELP), VIHAR.

The Jesuits started their evangelization work in Thane in about 1549-50. Then they moved to the Valley of Vihar, where, in 1550 they founded a model Christian agricultural Settlement under the invocation of the Most Holy Trinity. They also erected in the valley, the Church of the Most Holy Trinity. The valley was richly wooded and fertile. However, it was so malarious that the Settlement had to be transferred to a hillock in neighbouring Powai. This was done in 1557 and new Church dedicated to the Most Holy Trinity was built at the same time on the hillock. The Church was still be seen. In 1846, a Chapel was built close built close by. It was renovated and extended in 1971.

The Christian began living again in Vihar in the seventeenth century. The Vihar Church reappears then with the name of Nossa Senhora de Amparo (Our Lady of Help). A map by Rev. Fr. Conti S. J. showing the Churches of Salsette in 1630 includes the Church of Nossa Senhora de Amparo. Referring to this map, Fr. Humbert has observed that this Church was within the Lake area. Fr.

Humbert also makes a mention of the existence of the Church in 1638 and in 1714 and of its being in charge of the secular clergy in those years. The 4-foot Statue of Our Lady of Amparo, which is now on the small altar at the left entrance of the Church, belonged to this Vihar Church. The Statue was brought to the Marol Church by the Vihar parishioners when they migrated to Marol before the Vihar Lake was built. From 18-40 onwards, when the Marol Church built, the Vicar of Moral was also the Vicar of Vihar. In 1857, the Bombay Municipality acquired the Vihar Church and its property from the Vicar Moral for Rs. 1,944 and annas 10 and built the Vihar Lake over it. Some of the Marolites link their ancestry to the parishioners of Vihar. The feast of Our Lady of Amparo is celebrated in Marol by the Confraternity of Nossa Senhora de Amparo on the 26th December every year by a Mass, followed by a get-together.

The Parish of the Most Holy Trinity at Powai has been revived in 1968. Its Catholic population in 1987 was about 12,500. It has a Parish School – the St. Xavier's High School and a Junior College.

The Altar of our Lady of Amparo (Help). Statue brought from the Vihar Valley Church to the Marol Church.

SPIRITUAL LIFE IN THE PARISH

A parish has its core services, such as the Sunday and the daily Eucharist, and administration of the sacraments, the liturgical services, such as, the Holy Hour and the Stations of the Cross. In addition, it usually has other means in the nature of Associations/Leagues etc. which help foster its spiritual life. We have a good record in this respect as will be evident from the details below. We had/have-

- 1) The Confraternity of Bona Mors established in 1845
- 2) The Society of St. Vincent de Paul “ “ 1867
- 3) The Confraternity of St. John “ “ 1876
the evangelist
- 4) The Confraternity of St. Anthony “ “ 1885
- 5) The League of the Sacred Heart “ “ 1886
- 6) The Confraternity of Nossa “ “ 1895
Senhora de Amparo
- 7) The Confraternity of St. Roque “ “ 1903
- 8) The Sodality of the blessed “ “ 1928
Virgin Mary
- 9) The Altar Boys, Sodality “ “ 1934
- 10) The Sunday School “ “ 1958
- 11) The Johannian Youth Movement “ “ 1976
- 12) The Charismatic Prayer Groups “ “ 1981
- 13) Parish Council “ “ 1987
- 14) Basic Christian Communities “ “ 1988

Some of the older Associations are now defunct, but in their day, they rendered valuable services by getting the parishioners together to help the Church or to foster better devotions among their members.

The League of the Sacred Heart: Is still active Its members observe the First Friday devotions. In 1913, Rev. Fr. N.F.A. Monteiro, constructed an artistic oak-wood altar of the sacred Heart. This was kept along the wall of the nave of the Church. It was removed some 30 years back. The vacant space beneath its Altar table was used as a repository for the image, the crown of thorns, the nails etc. of the ‘dead’ Christ.

The Society of St. Vincent de Paul at Marol was aggregated to the council-general, Paris, on 22nd April 1867. the society was active for some years. Then it remained in a passive state for a long time. However, it was revived by Rev. Fr. Antonio Caeiro in August 1974 and is doing commendable work now. It may be added that St. Vincent de Paul Society was founded in Bombay on 25th May 1863, on which date Letters of Aggregation were granted to the Conferences attached to the following Parishes:

- (1) Nossa Senhora de Esperanca, former Cathedral
- (2) St. Theresa’s, Girgaum
- (3) St. Joseph’s Umerkhadi
- (4) St. Peter’s, Bandra
- (5) St. Anne’s, Mazagaon, and
- (6) Our Lady of Victories, Mahim

The Sodality of the Blessed Virgin Mary: Established by Rev., Fr. J. Z. Pereira on 23rd July, 1928 – Men under the patronage of Our Lady of Immaculate Conception and Women under the patronage of Our Lady of Assumption. The Sodality was affiliated to the Prima Primaria Sodality, Rome, in 1934. In addition to their Marian devotions and weekly meetings, the Sodalities help the Church in various ways, such as, ushering, decorations and organizing different functions. (In 1970 the World Federation of the Sodality, adopted the name “World Federation of Christian Life Communities”. Following this, the Bombay Federation adopted the name: “The Christian Life Movement” CLM.)

The Altar Boys’ Sodality: Started by Rev. Fr. M. F. baptisa. The sodality has grown from strength to strength. Its young members have a high sense of duty and acquit themselves credit-ably during major liturgical services.

The Johnnian Youth Movement: started by Rev. Fr. Larry Pereira in 1967 originally as Marol parish Youth Movement. Adults (but not married) could become its members. Its name was changed to Johannian Youth. Movement in 1980, the emphasis being shifted to junior youth. The ‘J’ standing for St. John (our Patron) as well as for ‘junior’. The aims were: (1) Fellowship (2) developments in matters spiritual, intellectual and physical (3) Service – in the Church, Parish and even outside. The members meet once a week and have discussions on different topics, such as, leadership and vocations. Have organized camp to Khandala, talaseri and other places. Organized football, carom and other games tournaments. One of its popular activities has been the fiesta at every Christmas. The profits derived from these fiestas have often been donated for various beneficial purposes e.g. Rs. 8,000/- in 1979 for a complete sound system for new school hall donation to St. Vincent de Paul Society etc.

The Sunday School: Started over 30 years back. The Parish has a fullfledged 'Sunday School' which normally admits students ranging from Standard II to X. The School follows the syllabus recommended by the Diocesan Pastoral Centre. The Scriptures and Liturgy form the basis of the instructions. The School is conducted on every Sunday morning. There were about 500 children on the rolls (1987-88 term). Some 20 parishioners and 4 seminarians form the team of catechists.

Charismatic Prayer Groups: (English & Konkani): Introduced in 1981. They gather once a week to experience Christian fellowship and the power of God's Spirit.

Basic Christian Communities: This project was introduced in the Parish by Bishop Bosco Penha on 3rd, 1988. As a follow-up, some of the Project Team Members have held training Sessions for our zonal leaders and other volunteers. The Project is being gradually implemented in the Parish. Three of the zones have already begun socialising sessions and celebrating the Eucharist for members of each Basic Community.

Parish Council: A Parish Committee was functioning since 1973, with one break. It was advising the Parish Priest on matters pertaining to the Parish and the Church. Elections to the Council were held for the first time on 13th December 1987 and a representative Council is functioning since then.

LITURGICAL SINGING:

The Parish has had liturgical singing from its beginning. A tombstone in the central aisle of the Church records that Antonio Dias served as Music (Choir) Master for 45 years. He died on 6th March 1862, Several Choir Master followed him in like manner, some of them being sons of the Parish. They played the violin, the traditional Church instrument then. The Parish had the 'St. Cecilia's Musical Society' under the leadership of Mr. Thomas M. Misquitta. The Society was established on 22nd November 1890 and continued till September 1910. The Parish had a band for about 15 years (1935-50) under the leadership of Mr. C. J. Lopes, Choir Master for several years. This band was named 'St. Theresa's Band'. Both these bands played for various functions as well as for Parish Church services. The Parish then had a full-fledged choir for over 20 years. It sang regularly in the Church and its repertoire included polyphonic singing in Latin and English. Following the guidelines laid down by the Sacred Congregation of Rites in its Instructions on Music in the Liturgy (5th March 1967) and those contained in the paragraph 'The Importance of Singing' in the General Instructions on the Roman Missal (1970), which exhort 'the faithful to sing together psalms, hymns and spiritual canticles', the Parish has adopted congregational singing. Different groups combine for major services, such as, Christmas and Holy week. The Parish has, at present the 'Johannian Band' which plays for some Church services.

The Altar of St. Anthony of Padua. Altar and Statue brought from the Conditia Church to the Marol Church.

EDUCATION IN THE PARISH

Christian religion has to be supplemented by Christian education. It would, therefore, be profitable to give some account of the growth of education in the parish.

This Parish was under the jurisdiction of the Archbishop of Goa up to 1886 and thereafter under the Bishop of Daman up to 1928. The clergy were, in the earlier years, natives of Portugal and in the later years from Goa and a few from Bombay and Salsette as well. Their own education was in Portuguese and/or in Konkani languages. In the context of the times and the situation in which they functioned in these regions, their educational mission was largely to educate the neophytes in Christian doctrine and practice. Their medium of instruction was the Portuguese language. The Marol Parish Church, at its beginning in 1840, had a Primary School attached to it with about 40 boys being taught through the Portuguese language. The School continued till 1882 and probably a few years more, teaching the rudiments of the Portuguese language, Christian doctrine and music.

The British acquired Bombay in 1665 and Salsette in 1774. Hence, the language of administration and commerce gradually became English. Schools teaching in the English medium began to be established in Bombay Island by lay effort – the first was the John Baretto Charity School at Cavel in about 1778. This School was originally founded to teach “Latin, Portuguese and English”. Latin was dropped quickly and English too was dropped in 1840. However, from 1888, Portuguese was dropped and English alone continued. The Antonio de Souza School at Gloria church, Mazagaon, was started in 1797. According to deSouza’s will, the School was to teach in Portuguese and Latin languages. The School was taken over by Fr. Peniston, S.J. in 1856, when it started teaching in English also. St. Theresa’s School, Girgaum, was started in 1844. Followed by the Schools established by the Bombay-Poona Jesuit Mission from 1853 onwards – St. Xavier’s, Dhobi Talao, in 1869 and St. Xavier’s Collage in 1869. The Antonio D’Silva School, Dadar, was started in 1875. Schools for girls were also opened early in Bombay. The Nuns of Jesus and Mary started a convent in Fort in 1855 (transferred to Wodehouse Road in 1904), a convent in Parel in 1865 and a convent at Byculla in 1884 (finally settled). The Daughters of the Cross started a convent at Dadar in 1875. However, there were no English medium teaching schools in Salsette and Bassein, excepting St. Stanislaus’, which began as an Orphanage at Bandra (1863) and St. Joseph’s Convent, Bandra (completed in 1878). These last two institutions were raised by Propaganda. It was not until the Bombay East Indian Association was formed in 1887, that education in English medium got a start in Salsette and Bassein. The Association established immediately English medium Schools at Papdi, Amboli, Orlem, Malwani, Uttan and Thane. On its own, Marol was pioneer in this respect. As early as in 1870, Mr. D. V. Misquitta started an English medium School in Marol. There were some difficulties and the School closed down after about ten years. Nearly a decade passed, when five Parishioners: Mr. J. J. Almeida (Condita), Mr. P. F. Pimenta (Marol), Mr. J. J. George (Marol), Mr. N. F. D’Mello (Gundavli) and Mr. E. G. Coelho (Condita/Mahim) established the first regular English Primary School in January 1889. These gentlemen provided the premises for the School and met its expenses. In 1894, they obtained the support of the Bombay East Indian Association, which made a monthly contribution towards its maintenance till 1920. The Trustees of the Kurla Estate also made a monthly contribution from 1892. Yearly contributions under the will of J. J. D’Almeida, donations and contributions from some prominent East Indians and from villagers helped support the School. The School was earlier getting some grant-in-aid from the District School

Board and then from the Government.

The School celebrated its Silver Jubilee on the 7th December 1913. The Honourable Mr. R. W. L. Dunlop, CIE, presided over the Jubilee celebrations as well as over the annual prize distribution function. A 'Retrospect' was published to mark the Jubilee. The Retrospect noted that prior to the establishment of this School, opportunities of getting even elementary education in English were almost nil. When the School began, the number of students in it was "very small". After 25 years, i.e. in 1913, the number on the rolls rose to 104, with three teachers. In 1923, when the new School Building was opened, surprisingly, the number came down to 75. At the time of the Golden Jubilee in 1939, the number had risen to 58 boys and 57 girls.

At the number of students gradually increased, the School Committee of Management (consisting of 7 parishioners) initially proposed in 1909 to acquire from Tatas land behind the Parish Church for constructing a new School building. The proposal was, however, given up as the Committee felt that the land was not suitable. Meanwhile, the Committee secured accommodation from 1913 onwards in two rented separate houses in the Village. (These house still exist). The Committee continued their effort to find another suitable site, with a playground. They also launched an appeal for funds and by the end of 1915, were able to collect a sum of about Rs. 4,000/-. They finally purchased from Pascoal Jose Souza and Jacinto Francis Souza the present site on 19th January 1916 for the price of Rs. 400/-. The site was secured through the intervention of Mr. P. J. Creado, our parishioner. Mr. Creado was for several years the Vice-Chairman of the Committee of Management. The area of the site was 20 gunthas (2020 sq. meters). The foundation stone of the new building – the original E-W ground floor structure – was blessed and laid on the 15th March 1916 by His Grace Dr. Sebastian Jose Pereira, Archbishop – Bishop of Daman. Simultaneously, the School, which was till then called the 'Marol English School' was christened as 'St. John the Evangelist School' and placed under his patronage. Further progress, how- ever, could not be made for time. Because of continuance of World War I (1914-1918), funds got dry. When the war stopped, vigorous drive for donations was resumed, funds collected and the building was completed. Major donations amounted to Rs. 18,000/- and the total cost was higher than that figure. A flight of steps from the road upwards was built in 1938 at a cost of Rs. 600/-. The flight was reconstructed sometime later. The new building was blessed on 10th June 1923 by Rt. Rev. Mons. L. C. Pera, Vicar-General and Administrator of the Diocese of Daman. On the same day, the opening ceremony was performed by Mr. J. R. Martin, ICS, Commissioner of the Bombay Division. The School (Primary level) gained Government recognition in the same year, with grant-in-aid.

A great part of this achievement must be credited to the late Mr. John M. Gracias, our parishioner, who spent over 50 years from 1891 onwards in the cause of education of the Parish. He was the Secretary of the School Committee of Management for many years and then its Chairman. He was also the member, and later the Chairman, of the Bombay Suburban District School Board. A Trust Deed for Management of the School was executed by the Committee on 12th April 1927 and registered at the Sub-Registry at Bandra on 15th September 1927. The first Trustees were: Mr. Elias G. Coelho (Chairman), Mr. John M. Gracias (Secretary), Mr. Nicholas F. D'Souza, Mr. Joseph B. Fernandes, Mr. Anthony P. Creado, Mr. John F. D'Mello, Mr. Joseph A. Pimenta, and Mr. L. A. D'Mello. Indeed, these very gentlemen had constituted the earlier committee of Management. Later, Mr. John M. Gracias and Mr. Joseph A. Pimenta became the Chairman and Secretary, respectively, under the Trust Deed.

They held these position for many years and attended devotedly to the administration of the School right till 1947 upto which year the School was with the Trustees. Mr. Gracias and Mr. Pimenta went to their eternal reward in 1953 and 1963, respectively. It is but proper that we record our gratitude to all these pioneers of education in this Parish. It may be added that as St. John's was a recognised school in this region then, the children of the neighbouring villages of Conditia, Chakala, Sahar and Bamanpuri attended this School for

their primary education.

With Provincial Autonomy in 1935, Governments at the Center and the Provinces (States) were gradually Indianised. They started taking keen interest in education and issued policy directives to govern its conduct. The Church too began to exercise greater control over education. A Diocesan (today Archdiocesan) Board of Education was established in 1940. Its membership included Managers and Principals of all Catholic Schools and Colleges and a few educationists. Its objective was-and-is today – the coordination and promotion of the Catholic educational system. In such a situation, management of a school became a somewhat difficult task for laymen. Also all-round education could be better imparted by trained priests. The Trustees, therefore, took the far-reaching decision to transfer the School, together with the building, lands, equipment etc. to the Archbishop of Bombay. And to their credit, they made the transfer, free of any charges, by a Deed of Transfer, which was registered at the Sub-Registry, Bombay, on 30th October, 1946.

With the increase in population in and around Marol, there was urgent need of a larger school, teaching upto the Matriculation class. Fr. Aloysius Lobo, Principal from 1952-59, drew plans for the necessary extension. About one-third area of the western side of today's cemetery was then not enclosed within the compound. It was open land with a charnel well in it. Fr. Lobo started the extension on this land in 1955 and built it upto the plinth level. However, there was on further progress. Fr. Apollinaris D'Silva, Principal from 1959 to 1963, made some adjustments within the existing building and a small extension so as to provide accommodation for introducing the Vth Standard and the K. G. classes from 1963. Fr. Augustine Alvares, who took over as Principal in 1963, decided, as a first stage, to extend the entire existing building. Work began in 1963 itself. Fr. Alvares received the support of the Parish and the Diocesan Board of Education. The building consisted of a hall admeasuring 75'*25' and side rooms each 10'*10' and a verandha 7' wide. The hall was converted into four class rooms of about 420 sq. ft. each and the verandha widened to 9'. A new floor was raised. This extension provided five new class rooms, an extra room and two blocks of water-closets making available a total additional floor area of 3000 sq. ft. The construction coast was about Rs. 1,10,000/- plus an additional amount of about Rs. 50,000/- on other requirements. The extension was completed in October 1964. Thereafter, the School celebrated its Diamond Jubilee on 14th February 1965. Bishop Longinus Pereira and Bishop Willie Gomes graced the celebrations with their presence. Bishop Gomes blessed the extended premises and presided over the Jubilee function. His Eminence Cardinal Gracias sent a message of appreciation as also did the Minister of Education. A Requiem High Mass was offered for souls of the former Trustees, benefactors, ex-students etc. on 15th February 1965. (The Diamond Jubilee should have been celebrated in 1964 but was held up for the year 1965 due to some unavoidable reasons).

The extension did not meet the requirements of a growing demand. Accordingly, further extension was taken up immediately. This consisted in the expansion of the existing ground and first floor E-W structure by a ground, first and second floor attached S-N structure. Thus, the building achieved a symmetrical L shape. The extension provided an additional area of 1720 sq. ft. on each floor (total about 5200 sq. ft.) The total cost of this extension was about Rs. 3,00,000/- plus some additional amount for other requirements. This work was started in March 1965 and completed in April 1968.

The need for introducing higher classes was still pressing. Therefore, even before the above extension work could be completed, fresh plans were drawn up for an additional school building to be constructed on the original playground at the road level. The building would accommodate the Secondary Section with a laboratory and a hall. This work began on 15th April 1966. A project of such a magnitude was a daunting task, more so with limited finances, However Rev. Fr. A Alvares, who began the work, and Rev. Fr. M. C. Joseph, who nearly completed it, were men of vision and courage. They took up the challenge. The then parishioners too were enthusiastic and cooperated with them wholeheartedly. A number of them gave donations or loans with interest /without interest, which were all repaid. Further, to augment the funds, two Fetes were held on the play-grounds-the first in 1973 and the second, which was on a larger scale, in 1975. Then, on 26th February 1967, an Evening with Mahesh Kumar, popular film – world artiste, together with his troupe, was organized on a grand scale in Bombay's famous Shanmukhanand Hall. Committees were set up to organize each of these functions with Mr. Valentine N. Pimenta as the Chairman. All the three functions were largely patronized and substantial amounts were collected for the School building These

amounts were supplemented by funds from the Parish Church. The building was completed in November 1978. The building consists of ground floor with three upper floors. The floor area is a little less than 10,000 sq. ft. each floor (third floor is the School Hall). The cost of construction alone, reckoned on the value of the Rupee a decade and half back, was over Rs. 16 lakhs. To this may be added the expenditure on providing the necessary facilities and amenities, such as, furniture, fittings, library, equipment etc. Today, the School is complete in all respects providing the requirements prescribed by the Education Departments of the Government, and the Municipal Corporation. Apart from the library and the laboratories, the School has kits for all games – cricket, hockey, football and for athletics.

The School has a spacious Hall for social, cultural, educational and other functions. It has an artistic and functional stage with complete sound system and a baby-grand piano. The Hall is named as ‘St. John’s Parish Hall’. It was blessed by Rev. Mons. Willie Nazareth, Vicar-General of Bombay, on 27th December 1978 (Patron’s Feast Day). He also unveiled, on the same day, the portrait of His Grace Dr. Simon I. Pimenta, Archbishop of Bombay, a former student of the School and a son of the Parish.

The Municipal Completion Certificate was received on 29th January 1979. According to this Certificate, the plinth area of the whole School complex is as under:

(a) Upper building (L Shape):	11358 sq. ft.
(b) Lower building (road level):	38829 sq. ft.
Total	50187 sq. ft.

The growth of the School can be gauged from the following statistics:

Year	Number of students Primary only
1913	104
1923	75
1939	115
1960	189
1962	375

(Last year of Primary section only)

Year	Number of students		
Primary	Secondary	Total	
1970	510	515	1025
1980	950	1149	2099
1988	1032	1500	2532

There were, in addition, 490 students in the KG classes in 1988, making a grand total of over 3000 students.

The Secondary Section started in 1963 with the introduction of Std. Vth. Higher classes were being introduced every year even as the buildings were coming up. The first batch of the SSC Examination (Std X) was sent up in March 1970. Out of the 20 who appeared, 14 passed-quite commendable for the first year. Thereafter, the School has sent up students for the SSC examination every year, securing each year between 92%-98% success. Indeed, in 1974, the School secured 100% success.

In view of the commendable performance, the Secondary Section received recognition from Gove. As early as in 1969. This entitled the Section for Govt. grant-in-aid. The School was registered as a Public Trust under the Bombay Public Trust Act on 20th June 1966.

The above statistics and details are quite impressive. However, these are not the only criteria to assess the worth of St. John’s. The School has always laid stress on the dictum that education must develop a complete life-moral, intellectual and cultural, St. John’s encourages and takes part in extra-curricular activities, such as, sports, games competitions and variety entertainments. St. John’s is proud to proclaim

that it has secured the first prize in 1983 in the Science Exhibition held by the Education held by the Education Department of the Govt. and that one of its students has represented the State of Maharashtra in inter-State Athletic Meets. Order and discipline are strictly observed so that the students leaving the portals of St. John have the stamp of honesty, sincerity and responsible citizenship imprinted on them.

Let us salute the Principals/Headmasters (List given, in Annexure 5) and the many teachers over the 100 years who have given their best to the School.

The School is situated on a hillock. It thus commands a magnificent view all around. At night, the eye beholds from the School terrace a fairyland with myriad gleaming lights.

Marathi School

Earlier, Marathi was, and is to a good extent today, the language of Marol. The Government administration at the village level has been, and is even today, in Marathi.. Hence, a school in the Marathi language medium was started in about the last decade of the last century by the villagers. Many parishioners of the earlier generations, and even those of the recent times, have studied Marathi and are fluent in it. The School was taken over by the Bombay Suburban District School Board in 1920 or so and then by the Municipal Corporation in 1964. We now have two Marathi School Buildings – the original in the heart of the village and the new four-storeyed at the southern end of the village. These Schools teach in Hindi and Urdu languages too.

THE PLAYGROUND

The plot parallel to the road, on which the new School building has been constructed, was originally the School playground. It was used by the students as well as by others of the Parish. Cricket, hockey and other games were played on it. As the School building came up, the spacious area admeasuring 4120 sq. meters, now St. John's Park, was converted into playground, in 1966. An imposing stone cross stood in the middle of this ground. The cross was the biggest in the Parish. It had a two-tier base of 10' x 10'. It was erected about the year 1900. With its dismantling, disappeared one of the magnificent monuments built by our forefathers.

Earlier, paddy was grown on this ground during the monsoons. By every September end, the ground turned into Moses to tell the sons of Israel: "Three times a year you are to celebrate a feast in my honour ---. The feast of Harvest, too, you must celebrate, the feast of the first-fruits of the produce of your sown fields" (Ex. 23: 14-16). Our forefathers also faithfully carried out this injunction and celebrated the Harvest feast – the Aagera feast. On the first Sunday of every October, the Parish Priest with a large congregation, led by the 'Irmaos' in their 'Opas' would go in procession to this ground, bless the paddy crop and return to the Church with some sheaves. The hymn 'Ave Maris Stella' would be sung during the procession. Before 'Ave Maris Stella' would be sung during the procession. Before the commencement of the Solemn High Mass, some parishioners – two of them being the Catholic Patils of the villages of Marol and Conditia – would bring sufficient bundless of paddy, which were decorated with rojeri (marigold) and champa (jasmine) flowers. In still earlier years, the bundles were brought to the Church in mini arks (cherols) which were borned on palanquins, accompanied by instrumental music.

The Mass would end with the Thanksgiving ‘Hymn’ ‘Te Deum Laudamus’. The blessed paddy was distributed to the parishioners. Ah! What nostalgic memories!

THE CHURCH CENTENARY

The Parish Church was 100 years old in 1940 – the Centenary of the Church. The Parish got together to celebrate the occasion in a befitting manner. In the words of the Address, which was presented on 27th Decr. 1940 to the Most Rev. Thomas D. Roberts, S.J., Archbishop of Bombay, who presided over the celebrations, the Centenary was to be a “manifestation of our joy at the continuous existence of the Church for the last 100 years, our gratitude to our forefathers to whom we owe this edifice, our gratitude to the priests. Who have worked in the Church for the greater glory of God and for the salvation of plus and our gratitude to our Patron, St. John the Evangelist, or his protection”.

The celebrations commenced with a nine-day mission from 15th to 23rd December 1940 preached by Rev. Fr. Miranda, Novena Masses and Solemn Vespers. The Centenary Solemn High Mass was offered ‘Coram Episcopo’ by Rev. Fr. Stanislaus Fernandes, S.J., a son of Marol. On the 27th December 1940. A Requiem High Mass was offered on 28th Decr. For the souls of the priests, who served the Parish. On 31st Decr. Another High Mass was offered for our deceased ancestors followed by a procession round the village carrying the statue of St. John the Evangelist and the banners of the different Confraternities.

As a lasting memorial of the Centenary, the Statue of Christ the King was erected in front of the Church. It was blessed by His Grace Dr. Thomas D. Roberts, on the 27th December 1940. The blessing was followed by the Consecration of the Parish to Christ the King. The Statue cost Rs. 1600/-. It was the gift of the late Mr. Sebastian Rodrigues, who had also gifted the Grotto in 1932.

The Centenary was a satisfying and fervent remembrance by a grateful Parish of its rich religious and cultural heritage spreading over the many years.

THE PARISH – THEN AND NOW

The original Parish included the villages of Marol, Conditia, Bamanpuri, Chakala and Gundavli. At that time, there were no fixed boundaries. (It was only after 1886 that boundaries for Parishes began to be fixed). Therefore, the Parish would then have been taken as bounded on the north by the village of Parjapur inclusive (south of Aarey Colony and west of Marol-Maroshi Road), on the west by the Bombay Baroda and Central India Railway Line (now the Western Rly.), on the south by a line running parallel to the Andheri-Kurla Road along the northern boundary of the Sahar International Air Port including Chakala village and on the east by the Saki-Vihar Road. A truly vast area. However, the parishioners resided only within the limited confines of the five villages. The rest of the vast area was unoccupied, except for a few scattered palm-fronds covered dwelling places of the local labour classes, who were engaged by the villagers either for their agricultural occupations or for their domestic chores. This vast area was verdant green – field after field laden with paddy crop during monsoon, interspersed with mango groves, tamarind, karanji, neem, banyan and date-palm trees and

a few other types of trees, bushes and grass. The north – west, now covered by MIDC & SEEPZ, had , in addition, quite a few cashew trees. The hillock, where now stands St. John's School, had a number of cashew and tamarind trees, with no structure till 1923, when the first ground floor East-West School structure, having four class rooms, was built there. Thus, miles around the Parish was open with a variety of birds flying all over. The Parishners were mostly engaged in agriculture, doddy – tapping, pottery, horticulture and vegetable plantation- and latterly a few were employed in offices in Bombay City. There was not a single industrial unit. In 1925 the total population of Moral was about 2500, while Chakala and Gundavli about 500 each and Condita and Bamanpuri even less. About 80% population of each of these villages was Catholic.

During the last 40 years or so, the structure, the composition and the ecology of the suburbs of Bombay have been drastically transformed. A peaceful, salubrious, green and charming country-side has inexorably and irretrievably degenerated into a highly congested, pollution filled, unhygienic region. Marol parish is now part of this region. Its, total population, including the surrounding colonies, would now be about 2,00,000 inhabitants. Of these, according to senses of the parish taken in 1987, the Catholics number is only about 7,200. With rapid growth of the Catholic population in these parts, it become necessary for the Archdiocese to create separate manageable parish units of brotherhood and service. Accordingly, the following three parishes have been created continuous to Marol parish:

- 1) Parish of the Holy Family: Created in 1943 with the Church at Chakala junction. The villages of Chakala and Gundavli were transferred to that parish. We have to acknowledge our debt to our former parishioners of those two villages, for they have rendered signal services to this church, including permanent land grants and much other aid. Their dead are buried within the body of our Church and in the two cemeteries. The epitaphs on the tomb stones tell touching story.
- 2) The Parish of St. Anthony: Created in 1975 at Saki Naka. This resulted in the excision of the area of Marol Parish from the east of the Mithi River to the west of the Saki-Vihar Road. As there was hardly any Catholic population residing in this area, the excision did not result in any substantial reduction of the Catholic population of Marol Parish.
- 3) The Parish of St. Vincent Pallotti: created in 1981. This Parish includes mainly the areas covered by the Blossom, the Vijay Nagar and the Bhavani Nagar Colonies. These three Colonies came up in 1969, 1977 and 1981, respectively. They have a high concentration of Catholic population. Upto 1981, they formed part of Marol Parish but got integrated into St. Vincent Pallotti from that year. However, our link with this new Parish continues in one respect. This Parish is our “daughter parish”. Hence , we have agreed to their dead being buried in our cemetery, until such time as they make their own/alternate arrangement. The Pallotti Parish would be bearing part of the capital expenditure incurred on providing the required extension to our cemetery.

As against the above three excisions, we have had some accretions in almost the same period within the boundaries of our Parish. The Gavdevi, Tank pada, Chimat pada, Naupada, Lelewadi, Ashok Nagar, Hill Top and Mukund Nagar Zones have grown during the last 30 years or so. They now contain a sizable

Catholic population, which is an addition to the original 'village' Catholic population.

THE NEW VISION

"I will show you what is to come in the future" (Rev.4:2-3) One hundred and fifty years back, the villages of Marol, Condita, Chakala, Gundavli and Bamanpuri were idyllic settlements. The Villagers were engaged in agriculture, horticulture and such other occupations based on Nature's bounty. Some of them had their own cottages, each with sufficient living room and spacious balconies where they gathered often in bonhomie. This good community, one in the Faith, together with their Pastor, built in 1840 a home for the Son of God, their Eucharistic Lord – the Church of St. John the Evangelist. A landmark and a beacon of the True Light, a magnificent structure in Gothic style. Its façade, 50' x 50' (approx.) with six vertical pilasters, three ornamental cornices at different levels and six Gothic arches; part of the uppermost wall fluted in radial pattern; four circles in stucco, the larger one depicting sun-flower petals and the three smaller depicting lotus petals; two belfrys with their upper cross-beams done in honey-comb pattern. The top surmounted by a Cross. The whole making an imposing and inspiring frontispiece. Within the Church, the broad and high nave providing ample space, ventilation and light. Two cornices, at two levels, each having multi-rows in inverted tiers. The main altar and the two side altars are masterpieces of sixteenth century craftsmanship in rococo style-almost the finest among the altars in that style in the many Churches on the entire Western Coast. The pulpit and the canopy over it, both delicately carved. (The altars, together with the Statues of St. John the Evangelist, the Virgin Mary and St. Anthony and the pulpit, as mentioned earlier, have been brought to Marol from the Condita Church). The Sanctuary has a graceful arch at its entrance with an equally graceful arched ceiling.

In 1840, the Catholic population of the Parish, which included the villages of Marol, Condita, Chakala, Gundavli and Bamanpuri must have been about 1500. A hundred years later i.e. in 1940, when the Centenary of the Church was celebrated, the Catholic population of Marol must have been about 2000, while that of the other four villages together about 800. However, during the last four decades, there has been a steady influx of Catholics into the Parish with the result that in 1987, the Catholic population increased to over 7200. The available accommodation in the Church is, therefore, not enough for this large number attending the Sunday and other services. The Parish Committee (now Council) after much deliberation proposed that the Church and the Rectory be extended. This proposal, with the plans, was approved by the higher Ecclesiastical Authorities. The proposal was then placed before the general body meeting of the parishioners held on 25th August, 1985. The meeting unanimously resolved to carry out the proposal. The required permissions of the Municipal Corporation and the State Government were obtained. His Eminence Simon Cardinal Pimenta, Archbishop of Bombay, who celebrated the Eucharist as Cardinal for the first time in his own Parish on the 17th July 1988, blessed the proposal and laid

a commemorative tablet. Construction work started soon thereafter. It would be completed in these phases as under:

Phase I: The renewed and enlarged Rectory

Phase II: Extension of the Church on the West side

Phase III: Extension of the Church on the East side

Phase I – The New Rectory

The old section of the Rectory (built along with the Church in 1840) will be suitably reconstructed, while the new section (built some 20 years back) will be retained. The reconstructed section along with the retained section and some extension will have the following:

- First Floor:
- (a) 4 rooms which will be self contained, having a separate living room and an office.
 - (b) Prayer room
 - (c) One guest room (small)
 - (d) Dining room
 - (e) Kitchen
- Ground Floor:
- (a) Sacristy
 - (b) Church store room
 - (c) Hall for meetings and such other purposes
 - (d) Parlour
 - (e) Administrative Office
 - (f) Guest Room
 - (g) Staff quarters

Phase II and Phase III:

These will cover the extension of the Church on the west side and the east side, respectively, in that order. The walls of the nave on either side of the Church will be suitably reconstructed. This will increase the width of the Church. The side altars of the Blessed Virgin Mary and St. Anthony, which are being retained along with the main altar, will be shifted back, but will not be in line with the main altar. These alterations will increase the built-up area of the Church and, consequently, increase the sitting accommodation. One very significant improvement would be that in the extended Church the congregation will have a full view of the three altars from any point in the Church. The past has, indeed, been glorious. May the future be more glorious. Along with the new Church, may there be renewed spiritual vitality.

“Praise God in His Temple on earth,
Praise Him in His Temple in heaven,
Praise Him for His mighty achievements.
Praise Him for His transcendent greatness”.

(Psalm 150)

Epilogue

Nearly 2000 years of religious history of the region, more particularly of Marol Parish,

has been covered. Let St. John's now resolve to renew its Faith. Let the generations to come hold fast to that Faith, in spite of dungeon, fire and sword. The Parish celebrated the Centenary of the Church on 27th Dec. 1940. The Parish will in gratitude and thanksgiving, celebrate—

- a) In 1988, the fourth centenary of its conversion to the Faith,
 - b) In 1989, the centenary of St. John the Evangelist High School,
 - c) In 1990, the one and half centenary of the existence of the Parish Church.
- St. Bartholomew, St. Francis Xavier and St. Gonsalo Garcia, the only Indian (Bassein – North Konkan) canonized Saint, pray for us.

The Annexures contain some information and statistics pertaining to this Parish and to this Archdiocese. The statistics are an index of the growth of the Church in the Archdiocese.

The Annexures give the names of the Priests who have served in the Parish, and the names of Principals/Headmasters of the Parish School over the years. They also give the names of the priests hailing from this Parish

ANNEXURE: 1 **Some Significant Dates**

- 1498 – Vasco da Gama landed at Calicut-Southern Coast of India
- 1509 – Portuguese first visited the Bassein Coast
- 1510 – Afonso de Albuquerque conquered Goa from the Sultan of Bijapur on 25th November, 1510
- 1516 – Portuguese built a small factory i.e. trading centre protected by fort at Chaul (now Revdanda)
- 1526 – Portuguese established a trading centre at Bassein
- 1532 – Portuguese demolished the small fort at Bassein, just built by Mohamedans And took it by storm
- 1534 – The Islands of Bassein, Salsette, Bombay and Karanja ceded to the Portuguese by the Bahadur Shah of Cambay (Gujarat) on 23rd December 1534
- 1534 – Missionary activity commenced in the above areas
- 1534 – Archdiocese of Goa erected
- 1535 - Portuguese built their Bassein Fort
- 1535 – Portuguese took possession of Diu
- 1544 – St. Francis Xavier visited Bassein
- 1548 - St. Francis Xavier visited Bassein twice
- 1559 – Portuguese seized Daman on 2nd February 1559
- 1618 – Hurricane damaged some 35 churches and chapels between Bandra and Agashi
- 1622 – Establishment of the Sacred Congregation for the Propagation of the Faith (“Propaganda”) which sent Religious congregations for evangelization under the leadership of Vicars – Apostolic (Titular Bishops)
- 1637 – Vicariate – Apostolic of Bijapur erected by Propaganda
- 1665 – Bombay Island passed from the Portuguese to the British
- 1720 – The British ordered the expulsion of the Portuguese Franciscans from Bombay Island in May 1720
- 1720 – The British invited the Italian Carmelite Bishop, Fra Mauritius, to take charge of the

Catholic community in Bombay

1720 – The Carmelites took possession of the four Portuguese Franciscan Churches in Bombay :

1) Esperance 2) Salvacao 3) Gloria 4) St. Michael's

1737-1739 – Marathas conquered Salsette, Bassein, Karanja (Uran) and Chaul (Revdanda) from the Portuguese

1774-1800 – British absorbed all the above areas

1794 – British introduced Double Jurisdiction in Bombay Island

1858 – Establishment of the Bombay- Poona Jesuit Vicariate

1886 – The new Diocese of Daman created

1886 – Bombay becomes an Archdiocese

1928 – a) Double Jurisdiction abolished

b) Diocese of Daman ceased to exist

c) Unified Archdiocese of Bombay created

1950 – Portugal's right of Padroado in Indian territory abrogated

1950 – Mons. Valerian Gracias appointed as first Indian Archbishop of Bombay

1952 – Archbishop Gracias appointed as India's first Cardinal

1977 – Bishop Simon Pimenta appointed Coadjutor Archbishop of Bombay

1987 – Archbishop Simon Pimenta succeeds Cardinal Gracias as Archbishop of Bombay

1988 – Archbishop Simon Pimenta created a Cardinal by Pope John Paul II

Dates Significant to Conditia / Marol

1579 – The old Church at Conditia built. Fr. Manuel Gomes, Jesuit was the Vicar. The Church was dedicated to St John the Baptist.

1588- Marol got converted to the Catholic Faith.

1840 – The present Church at Marol built – dedicated to St. John the Evangelist. Fr. Jose Lourenco Paes was the Vicar.

1940 – The Centenary of the Marol Church celebrated. His Grace Dr. Thomas D. Roberts, S. J., Archbishop of Bombay, presided over the Celebrations.

ANNEXURE: 2

Dimensions of St. John the Evangelist Church, Marol, as measured in 1988

A. I. Length:

(1) Front wall (inside) to Communion rails 53' - 4"

(2) Communion rails to front side of the main altar 28' - 0"

(3) Front side of the main altar to the rear wall (inside) 17' - 0"

Total internal length: 98' - 4"

II. Breadth:

From wall to wall (internal) 29' - 3"

II. Height:

(1) Ground floor to cornice of the first floor (choir loft level) 15' - 0"

(2) Cornice of first floor to top of the wall 13' - 0"

Total height of side walls of the nave: 28' - 0"

(3) Top of the wall to the apex of the roof 8' - 0"

IV. Sanctuary:

Breadth (internal) 18' - 3"

Length (internal) 22' - 3"

V. Wall Thickness:

- (1) Front wall (façade) 3' – 3"
- (2) Side walls of nave (floor to first cornice) 2' – 8"
- (3) Side walls of nave (first cornice to top) 2' - 4"
- (4) Real wall 3' – 0

VI. Buttress (on east side of façade)

- (1) Thickness at ground level 5' – 10"
- (2) Thickness at upper level 3' – 0

B. Land area (vacant & built –up) of the Church and the School complexes together 10810 sq mts.

C. Land area of St. John's Park 4120 sq. mts.

ANNEXURE: 3

LIST OF VICARS AND ASSISTANTS

The Franciscans, the Augustinians, the Dominicans and the Jesuits were the pioneer Portuguese missionaries in the Salsette – Bassein – Thane region between the years 1534 and 1737.

However, mainly the Jesuits worked in the Conditim – Marol belt. The Portuguese missionaries had to leave the Salsette region after 1739, when it was captured by the Marathas. From 1739 onwards the native clergy- the seculars from Goa, Bandra, Dadar, Mahim, Chaul, Kalina, Conditim (Marol) and some other villages – were in charge of the Churches in Salsette-Bassein-Thane region.

In the list that follows, all the priests upto 1735 were Jesuits. After 1739, all the priests were seculars.

Vicars Conditita

1579 Fr. Manuel Gomes, S. J., builder of the Church at Conditita.

1587 Fr. Gabriel de Oliveira, S. J.

1618 Fr. Alvaro Lobo, S. J.

1687 Brother Antonio de Misquita, S. J; belonging to the Province of Japan was in charge of the property at Marol, Mulgaon and Gundavli. Also in 1710.

1686-1687 Fr. Reginald Burgos, S. J.

Nov. 1705 Fr. Joao Marato, S.J.

Nov. 1705 Fr. Amaro Manteyro, S. J. in charge of the farm at Ghatkopar.

Sept. 1706 Fr. Lourenco de Souza, S. J.

Jan. 1708 Fr. Antonio de Azevedo, S. J. (At the same time, he was the Admonitor, Spiritual Father & Confessor at the College of the Mother of God at Thane).

Jan. 1710 Fr. Alvaro Rodrigues, S. J.

1716 Fr. Ignacio Marcal, S. J.

Dec. 1718 Fr. Francisco Nogueyra, S. J. – **(though the name of the Parish is not specifically mentioned against their names in the Jesuit catalogue)**

Nov. 1719 Fr. Belchior dos Reis, S. J.

1726-1728 Fr. Vicente de Barros, S. J.

Nov. 1731 Fr. Antonio Taborda, S. J.

1733 -1735 Fr. Ignacio Marcal, S. J.

1739 Fr. Manuel Francisco de Braganza

1739-1768 Fr. Matheus da Gama

1769-1784 Fr. Francisco da Cruz
 1785-1790 Fr. Ignatio Gomes
 Feb. 1791-May 1792 Fr. Francisco de Mello
 May-August 1792 Fr. Vicente Filipe Peres
 5-8-1792 to Dec. 1802 Fr. Francisco Pereira de Conceicao
 11th Feb. 1803 Fr. Antonio Joseph D'Costa
 (in charge for one month)
 23rd March 1803 Fr. Anselmo Luis
 (in charge for three weeks)
 11-4-1803 to 2-3-1804 Fr. John Alexander Dias
 10-4-1804 to 24-1-1805 Fr. John Deodato Vaz
 Dec. 1804 to Jan. 1805 Fr. Bernardo Antonio deSouza
 14-3-1805 to 12-10-1812 Fr. Anselmo Luis
 12-10-1812 to 9-12-1828 Fr. Bernardo de Silva
 3-5-1829 to 2-8-1829 Fr. Ignacio Lourenco de Silva
 2-8-1829 to 21-4-1832 Fr. John Cajetan Lobo
 21-2-1832 to 24-4-1832 Fr. Jose Lourence Paes
 8-10-1838 to 25-12-1838 Fr. Diago Manuel Gomes
 (Acting Vicar)
 11-6-1839 to 31-12-1839 Fr. Pedro Paulo de Sa
 (Acting Vicar)

Marol – from 1840 onwards

25-12-1838 to 29-12-1842 Fr. Jose Lourenco Paes (Fr. Paes built the Marol Church in 1840)
 29-12-1842 to 20-8-1853 Fr. Diago, Manuel Gomes
 20-8-1853 to 26-9-1853 Fr. Andrew Manuel Gonsalves (Acting Vicar)
 11-12-1853 to 5-9-1857 Fr. Gabriel Francisco D'Silva
 6-9-1857 to 21-4-1881 Fr. Jose Vincente de Souza
 (with breaks)
 15-5-1881 to 5-3-1882 Fr. Braz Francisco de Oliveira
 2-4-1882 to 8-8-1894 Fr. Diago Antonio Lobo
 (with breaks)
 8-8-1894 to 5-1-1905 Fr. Ponciano Joao Jose Gabriel
 Trinidad de Souza
 10-1-1905 to 25-6-1906 Fr. Constancio Xavier Rebello
 25-6-1906 to 14-10-1906 Fr. Maximiano Xavier Lourenco
 (in charge)
 1-2-1906 to 1-2-1907 Fr. Maximian E. X. Rebello
 2-2-1907 to 16-1-1910 Fr. Michael Francis Pereira
 7-1-1910 to 14-1-1912 Fr. Santana Philip Fernandes
 20-1-1912 to 21-9-1912 Fr. Sebastian do Rosario Costa
 (in charge)
 20-10-1912 to 6-4-1913 Fr. John Francis Gonsalves
 (Acting P. P)
 1-5-1913 to 11-1-1920 Fr. Nicholas Francis Albino Monteiro
 1-2-1920 to 22-5-1922 Fr. Augusto Francis de Souza
 7-8-1921 to 22-2-1922 Fr. Anthony Francis Athaide
 (In charge)
 3-6-1922 to 22-5-1932 Fr. John Joseph Zeferino Pereira
 3-6-1932 to 10-7-1943 Fr. Marcellinus Baptista
 1-6-1944 to 30-6-1947 Fr. Hyginus Fernandes
 13-7-1947 to 7-11-1948 Fr. German Baltazar Annunciation
 18-12-1948 to 15-1-1950 Fr. Thomas C. Fernandes
 19-2-1950 to 24-6-1956 Fr. Sylvester Pereira
 24-6-1956 to 31-5-1972 Fr. Joseph B. D'Silva
 1-6-1972 to 31-5-1976 Fr. Antonio Pascal Caeiro

1-6-1976 to 31-3-1979	Fr. Francis F. Vaz
1-6-1980 to 1-1-1980	Fr. Francis Miranda
1-1-1980 to 30-5-1985	Fr. Benjamin Sequeira
1-6-1985 to 31-5-1987	Fr. Alex Rebello
1-6-1987	Fr. German Lemos.

Assistants

1776 to 1780	Fr. Ignatio de Noronha
22-1-1854 to 6-1-1885	Fr. Andrew Manuel Gonsalves
3-6-1885 to 5-8-1855	Fr. Erasmo Francis Xavier
18-5-1856 to -1-1858	Fr. Caetano Xavier Pinto
-1-1860 to -3-1860	Fr. Manuel Sebastian de Souza
-1-1861 to -12-1862	Fr. Diogo Assis Dias
25-6-1865 to 30-8-1865	Fr. Valentino Fernandes
7-1-1866 to 30-8-1969	Fr. Joaquim Antonio Xavier Siqueira
26-4-1869 to 24-2-1873	Fr. August Caetano Justiniano Belflor Lobo
8-8-1869 to 3-10-1869	Fr. Philip Francis Mendonca
22-6-1873 to 20-10-1873	Fr. Jeronimo Caetano Pereira
31-8-1879 to 21-1-1882	Fr. Ponciano J. Gabriel Trinidad de Souza
4-2-1884 to 30-11-1887	Fr. Francisco de Santa Rita Mendonca
11-2-1888 to 23-12-1888	Fr. Ponciano J. Gabriel Trinidad de Souza
31-1-1892 to 21-9-1894	Fr. Ismael M. Manoel D'Costa
4-8-1895 to 16-8-1903	Fr. Maximiano Francis Xavier Laurence
5-9-1903 to 20-3-1904	Fr. Anthony Salvador Gonsalves
20-3-1904 to 31-12-1905	Fr. Verissimo Juliao S. L. Preseres
1-7-1906 to -1-1907	Fr. Joao Gualberto Fernandes
4-1-1912 to -6-1916	Fr. John Francis Gonsalves
25-6-1914 to 31-8-1914	Fr. German B. Annunciation
31-8-1914 to 1-5-1916	Fr. Placidus Eddie Fernandes
1-5-1916 to 31-12-1916	Fr. Hygino Fernandes
26-1-1926 to 27-9-1926	Fr. Manuel Mariano Cabral
-6-1927 to -5-1928	Fr. Francis Xavier de Souza
3-6-1935 to 1-2-1938	Fr. Cyril Pinto
20-8-1938 to 29-5-1939	Fr. Robert Fernandes
-2-1938 to -6-1938	Fr. Stanishauls M. Pereira
1-1-1942 to 16-4-1944	Fr. Sylvester Pereira
3-6-1945 to 14-5-1947	Fr. Augusto Fernandes
23-8-1949 to 26-6-1951	Fr. Aloysius B. E. Lobo
14-8-1951 to 5-10-1952	Fr. Simon Fernandes
7-12-1952 to 31-1-1959	Fr. Aloysius B. E. Lobo
12-9-1954 to 31-5-1956	Fr. George Chhagan
1-6-1959 to 31-5-1963	Fr. Apollinaris de Silva
1-6-1963 to 11-11-1969	Fr. Augustine Alvares
1-6-1968 to -3-1971	Fr. Sydney Fernandes
1-8-1969 to 31-5-1976	Fr. M. C. Joseph
1-6-1971 to 31-5-1975	Fr. Vijay Crasto
1-6-1975 to 31-5-1978	Fr. Milton Gonsalves
1-6-1976 to 1-6-1982	Fr. Larry Pereira
1-6-1978 to 31-5-1985	Fr. Felix Noronha
1-6-1982 to 31-5-1985	Fr. Alex Rebello
1-6-1985 to 31-5-1988	Fr. Evan D'Souza
1-6-1985	Fr. Anthony fernandes
1-6-1988	Fr. Ivan mascarenhas

The above list is compiled from:-

- (i) The Archdiocesan Records.
- (ii) Birth and Death Registers of the Parish.
- (iii) 'Catholic Bombay-Her Priests and Their Training'
(Part I & II) by Fr. J. Humbert, S. J.

ANNEXURE: 4

Priests hailing from Conditia / Marol Parish
The Church at Conditia

- 1) Rev. Fr. Joao Gomes, born in Conditim, son of Paulo gomes and Maria Pimenta, was ordained priest in Goa on the 23rd December, 1769. He was the Vicar of St. Blaise, Amboli, from 1774 to 1796. He was also in charge of St. Andrew during March – April 1781.
- 2) Rev. Fr. Pascoal de Almeida, born in Conditim, son of Inacio de Almeida and Pascoa Pimenta. He was ordained priest in Goa on the 25th July, 1770. One of his appointments was as Vicar of the Church of Nossa Senhora de Amparo, Vihar valley, from 1777 to 1786.
- 3) Rev. Fr. Anselmo Luis, born in Conditim, son of Antonio Luis and Catarina de Maura, was ordained priest in Goa on 18th October, 1795. He was Vicar of this Church at Conditia in 1803, (three weeks in charge), again from 1805 to 1812, and still again from 1816 to 1828. He was Vicar of Vihar Church from 1799 to 1805.

The Church at Marol

1) Rev. Fr. Pascoal D'Mello : First Vicar of the new Church of St. Peter, Bandra (1853-54) Born :
March 1819 Died : May 1856 **Ordained Priest on**

- 2) Rev. Fr. Marian William Gracias : 1st January 1908
- 3) Rev. Fr. Anthony Pereira : 29th September 1922
- 4) Rev. Fr. Stainslaus Fernandes, S. J. : 29th September 1922
- 5) His Eminence Simon Cardinal : 21st December 1949
Pimenta

- (a) Bishop Auxiliary to Bombay from 29th June, 1971
- (b) Co-adjutor Archbishop of Bombay from 26th February 1977
- (c) Archbishop of Bombay from 11th September 1978
- (d) Cardinal – inducted into the College of Cardinals on 28th June 1988
- (e) President, Catholic Bishops' Conference of India from 11th January 1982 to 21st April 1988.
(Three consecutive terms)
- (f) Member:
 - (i) Sacred Congregation for Religious and Secular Institutes, Rome – 1978-83.
 - (ii) Pontifical Commission for the Final Revision of the New Code of Canon Law, Rome, 1981.
 - (iii) Secretariat for the Promotion of Christian Unity,
Rome – 1979-84
Renewed : 1984-89
Renewed : 1989-1993
 - (iv) Council of the Synod Secretariat,
Rome : 1987-90
 - (v) Congregation for the Evangelisation of Peoples.
Rome – 1988-1993.

- 6) Rev. Fr. Joseph D. Pereira : 21st December 1950.
- 7) Rev. Fr. Basil Fernandes. S. J. : 24th March 1955
- 8) Rev. Fr. Austin Fernandes, S. J. : 24th March 1963
- 9) Rev. Fr. Cecil Noronha, SDB. : 19th December 1981
- 10) Rev. Fr. William Fernandes : 16th April 1983
- 11) Rev. Fr. Florence Fernandes, S. J. : 5th April 1986

Our Nuns

There has been a generous response from the daughters of our Parish to the call of the Master. Quite a large number has joined the different Orders of Religious Women. They are engaged in a variety of services : education, health and social welfare; Parish ministry and catechizing. They are working in several parts of the Country. Sister Gabriel (Mary martin) has the distinction of being the first nun from this Parish. After her, and until 1940, the following from this Parish have joined the Religious (maiden names): Monica Fernandes, Martha Pimenta, Nataline Fernandes, Veronica D'mello, Caroline Faria, Mary George, Grace Gomes, Dorothy Fernandes and Lizzie Coates. Since then, there have been many vocations – a splendid record of dedicated service.

ANNEXURES: 5

LIST OF HEADMASTERS/PRINCIPALS OF ST. JOHN THE EVANGELIST HIGH SCHOOL, MAROL...

1889	Mr. F. X. D'Mello
1890-1891	Mr. D. P. D'Mello
1891-1910	Mr. Mahadev Ganesh
1910-1911	Mr. M. G. Kulkarni
1912-1914	Rev. Fr. J. F. gonsalves
1914-1916	Rev. Fr. P. Eddie Fernandes
1919-1919	Rev Fr. Hygieno Fernandes
1919-1923	Miss Annie D'Silva
1923-1924	Mr. Augustine Pereira
1924-1925	Mr. J. Pinto (in-charge)
1926-1927	Rev. Fr. M. Cabral
1927-1930	Mr. P. V. Medhekar
1930-1933	Mr. J. Marian Creado
1933-1935	Mr. B. S. Tipnis
1935-1938	Rev. Fr. Cyril Pinto
1938-1939	Rev. Fr. Robert Fernandes
1942-1944	Rev. Fr. Sylvester Pereira
1944-1947	Rev. Fr. Augusto Fernandes
1947-1949	Rev. Fr. Rudolf D'Souza
1949-1951	Rev. Fr. Aloysius Lobo
1951-1952	Rev. Fr. Simon Fernandes
1952-1959	Rev. Fr. Aloysius Lobo
1960-1963	Rev. Fr. Apollinaris D'Silva
1963-1969	Rev. Fr. Sydney Fernandes (pro-tem)
1969-1976	Rev. Fr. M. C. Joseph
1976-1978	Rev. Fr. Joe D'Abreo, S. J.
1978-1985	Rev. Fr. Felix Noronha
1985-1988	Rev. Fr. Evan D'Souza
1988	Rev. Fr. Ivan Mascarenhas.

ANNEXURE: 6

Parishes of the Archdiocese of Bombay according to areas and periods of erection

Area	Archbishop of Goa (1)	Under Double Jurisdiction Goa-Bombay (2)	Under Double Jurisdiction Daman- Bombay (3)	Archbishop of Bombay (4)	Total of (1+2+3+4)	As in 1988
1534-1794	1794-1886	1886-1928	1928-1982	1534-1982		
A. Bombay City (Colaba to Mahim)	3	5	4	13	=25	25
B. Salsette (including Dharavi Island and Thane)	20	4	5	5	26 (including 6 quasi parishes)	
C. Bassein – Vasai (South and North)	9	-	2	8	=19	20
D. Mainald (Uran, Korlai and the Districts)	2	-	-	-	10 (including 3 quasi parishes)	

parishes) =12@ 8

34 9 11 57 =111 121

Notes :

- (1) @Some of these Parishes were transferred by 1987 to the Salsette Deanery.
- (2) Of the total of 121 Parishes in 1988-
 - (a) 93 are in charge of diocesan priests
 - (b) 28 are in charge of religious priests
 - (c) 107 are full – fledged parishes
 - (d) 14 are quasi-parishes (developing units)

(3) Two Oldest extant Parishes ; Year of Foundations

- (a) Our Lady of Immaculate Conception, Mount Poincur 1547 (revived in 1912)
 - (b) Most Holy Trinity, Powai 1557 (revived in 1968)
- Bassein Fort and Mainland had other still older Parishes, but they are not existing now.

(4) Two latest Parishes :

- (a) Our Lady of Lourdes, Shirlaiwadi, North Vasai 1987
- (b) Sacred Heart, Andheri (East) 1987

(5) New Quasi – Parishes:

- (a) St Andrew’s at Chowk, Uttan 1987
- (b) St Joseph’s at Goregaon (East of Western Highway) 1987
- (c) St Joseph’s at Mira Road (East) 1987

(6) The above chart does not include some Churches, which were built by the early Portuguese Missionaries, but which do not exist now.

ANNEXURE: 7

1960 1964 1981 1988

1. Catholic Population	298435	365000	453221	9561308
2. Parishes / Parish Units	83	86	111	121
3. Diocesan Priests	198	229	327	337@
4. Religious Priests (Priests and Brothers)	164	309	230	259
5. Religious Brothers	77	-	116	115
6. Religious Institutes of Men (such as Carmelites, Redemptorists, Capuchins, Salesians, Jesuits, S. V. D. etc.)	9	10	19	19
(7) House (communities) of religious men	23	26	51	55
(8) Religious Institutes of Women such as Apostolic Carmelites, Daughters of the Cross, Franciscan Hospitalers, Religious of Jesus and Mary, Canossians etc.	25	29	60	60
(9) Houses (Communities) of Religious Women	44	53	140	165
(10) Number of religious women	465	613	1445	1526
(11) High Schools	60	78	129	1374

Does not include Syro-Malabar Catholics

Of these 292 are actually in ministry (parish and non-parish). The remaining are outside the Archdiocese or on leave or in retirement. In addition, there are 10 other priests, who are non-

incardinated in this Archdiocese.

Only member schools of the Archdiocesan Board of Education

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CREDITS:-

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Hilary Pereira	:	Photographs
Marina D'mello	:	Typing
Bernice Martin	:	Typing and much other assistance.

PARISH MAP OF ST. JOHN THE EVANGELIST CHURCH MAROL -1988

The Old Church at Conditia

Top : The main entrance, with arch

Bottom : The Sanctuary – main altar, with the two side altars

